2130 NT
AM
JUN 1
1946

A CRITICAL STUDY OF TWO CONFLICTING
PROPOSALS FOR REORGANIZING SECONDARY EDUCATION

A Thesis Presented for the
Degree of Master of Arts

By

Morton deCorcey Nachlas, A.B., B.D.
"

OHIO STATE
UNIVERSITY

The Ohio State University

1946

Approved by:

Howard Turner

ACKNOWLEDGMENTS

To the many persons -- professors and friends -- who have helped him in his educative experience, the writer is indebted.

To Professors H. Gordon Hullfish and Harry Gehman Good who aroused his interest in the study of education, to Professors Earl W. Anderson, Alan Griffin, and Harold B. Alberty, his adviser, who guided and helped him through his studies, the writer expresses his warmest thanks and appreciation.

To his wife, Marion Smith Nachlas, whose understanding, help, and inspiration made possible his work at the Ohio State University, and who will share with him the results of his education, the writer expresses his love and gratitude.

TABLE OF CONTENTS

	Page
INTRODUCTION.	iv
CHAPTER	
I THEORIES OF SECONDARY EDUCATION.	1
Humanism	1
Social Evolutionism.	3
Social Realism	4
Experimentalism.	5
II A PHILOSOPHY OF EDUCATION.	8
The Nature and Meaning of Democracy.	8
The Individual	12
The Role of the School	16
III CRITERIA FOR EVALUATING A SECONDARY SCHOOL PROGRAM	23
IV GENERAL EDUCATION IN A FREE SOCIETY: AN ANALYSIS.	26
Background	26
Philosophy	27
Curriculum	36
V EDUCATION FOR ALL AMERICAN YOUTH: AN ANALYSIS.	42
Background	42
Philosophy	44
Curriculum	51
VI AN APPLICATION OF THE CRITERIA TO THE HARVARD AND EDUCATIONAL POLICIES COMMISSION PROGRAMS	76
VII CONCLUSION	90
BIBLIOGRAPHY	93

INTRODUCTION

Two conflicting and thought-provoking programs of secondary education have recently been published. They are General Education in a Free Society¹ and Education for All American Youth.² They differ quite markedly in their proposals, -- in their attitudes toward education, their curricula, and their methods of education. They represent two different trends in secondary education, and both are worthy of consideration.

The purpose of this treatise is to make a critical study of these two programs. It is the hope of the author that the readers of his thesis will be stimulated to study the two conflicting programs carefully. Such a study will be extremely worth while.

The plan of attack used in this treatise is as follows: Chapter I contains a brief statement of the theories of secondary education prevalent today. These theories are referred to as Humanism, Social Evolutionism, Social Realism, and Experimentalism. Chapter II is a philosophy of education developed by the writer for the purpose of establishing a basis for evaluation. It is presented under the following headings: The Nature and Meaning of Democracy; The Individual - under which learning is also discussed; and The Role of the School. Chapter III contains seven criteria for evaluating a secondary school program. These criteria naturally are evolved from the writer's philosophy.

¹Report of the Harvard Committee, General Education in a Free Society, (Cambridge, Mass.: Harvard University Press, 1945).

²Educational Policies Commission, Education for All American Youth, (Washington, D.C.: National Education Association, 1944).

Chapter IV contains an objective analysis of General Education in a Free Society, and Chapter V, of Education for All American Youth. Both chapters are organized under the topics: background, philosophy and curriculum, and are followed by a brief summary. In Chapter VI, the criteria previously developed are applied to the two programs, while Chapter VII contains the conclusion.

CHAPTER I

THEORIES OF SECONDARY EDUCATION

Educators differ in their presentation of philosophies or theories of secondary education. One writer¹, for example, makes a two-fold division: an approach from metaphysics and an approach from society. Another², makes a four-fold division which he calls: Humanism, Social Evolutionism, Social Realism and Experimentalism. Other writers make still different divisions.

The important thing is not the number of divisions made, but the attitudes of the various schools of thought. Since Justman presents the most comprehensive discussion, the writer will use his four-fold division, and indicate, in brief, the central attitudes of each school. This brief presentation will give us some idea of the trends of thought in secondary education, and at the same time, a frame of reference into which to fit our thinking.

HUMANISM

The Humanistic school of thought looks to the past for its orientation. It believes that values are unchanging and absolute; that stability is preferable to change; and that the wisdom of the past is more precious than the knowledge of today.

A good example of the temper of Humanism may be seen in the following attitude:

¹I. B. Berkson, Education Faces the Future, (New York: Harper and Bros., 1943).

²Joseph Justman, Theories of Secondary Education in the United States, (New York: Bureau of Publications, Teachers College, Columbia University, 1942).

The notion of educating a man to live in any particular time or place, to adjust him to any particular environment, is therefore foreign to a true conception of experience. Education implies teaching. Teaching implies knowledge. Knowledge is truth. The truth is everywhere the same. Hence education should be everywhere the same.³

Such an attitude clearly stresses the idea of the unchanging universal principles of absolute truth and knowledge that alone give direction to the particulars of living.

Besides belief in unchanging, universal, absolute principles, Humanism holds that the unit of human living is the individual man and that each individual is distinct. It also holds that human beings are unequal in their possibilities for development. In the words of Justman:

Human beings are born unequal and become more unequal as they develop; and they are unequal with respect to the essential human possession-mind.⁴

The responsibility of education, according to the Humanist, is to train the capable persons and to thus produce individuals sufficiently intelligent to solve the problems of society and to lead the way for others. The less capable will be led into vocational work. The capable will be trained in the so-called intellectual pursuits and will be filled with the religious or spiritual attitude with its elevating influence and ideals.

The school following the Humanistic philosophy would be concerned mainly with the bright. It would guide these bright students to the great books or to the so-called discipline subjects, such as foreign languages, and so forth. Other students would be guided to vocational

³Robert M. Hutchins, The Higher Education in America, (New Haven: Yale University Press, 1936), p. 66.

⁴Justman, op. cit. p. 59.

work. The aim of the Humanistic program would be to achieve the Good Life, which, in turn, would be derived from the traditional values of reason, culture, and ethics.

SOCIAL EVOLUTIONISM

Society, to the Social Evolutionist, is the outstanding factor. It makes available to every individual the total experience of the race. It offers a means for cooperation in solving life problems and making living easier.

Society makes available to the human all the great learnings of race experience. It preserves and transmits the learnings which remain the property of the whole race. In this way, it helps all individuals rise to a point where they can make successful adjustment to their common environment. Society helps all individuals operate with efficiency on the common cultural level.

Social Evolutionism draws its values from its conception of the world, or nature, in evolution. Man, like other living things in nature, is dependent for his existence upon successful adaptation to his surroundings. He is a consciously adjusting organism. The capacity which he exhibits in making his adjustment is called mind. Mind is continuously developing; and as it develops, it enables man to reach higher levels of adjustment.

Society is the greatest achievement of mind, and through the societal way of life man makes his adjustment. Since man brought society into being, his progress has been by social rather than organic evolution. Society has become preeminent. Man must adapt himself to

this evolving society.

Social Evolutionism presumes a high degree of intelligence (ability to adapt) on the part of its members. Education, is therefore, a necessity; and in this education lies man's hope. For through education man will learn the experiences of the race, and thus, better adapt himself to his society.

The school following the philosophy of Social Evolutionism would be concerned with training individuals to live in a common society. At the same time, it would stress common objectives and elements of study. It would provide training in the lessons of the past to enable the individual to achieve a successful and adequate adjustment to his society.

SOCIAL REALISM

Man's problem is to get along in the world in which he finds himself. Social Realism assumes that he will get along easier as he gets to know the world better. Thus, knowing the world becomes vital to living in it.

We can learn about the world only as we experience it through the contact we have with it. The human is born into a world of values and experiences. He makes contact with the world about him, and has experiences. He pools his experiences with others for better living. The pooled experiences then become societal experiences, and help the individual in his living. Herein lies the great value of society which extends man's experiences, and makes human living easier.

The purpose of society is the advancement of the living of all

individuals. It recognizes them as equal, and helps them develop in terms of their special capacities and interests for the purpose of serving society.

Social Realism finds its chief value in the facts of science and society. The method of science must be extended to all living. Ultimately, the extension of the scientific method may provide a comprehensive basis of fact covering the world of sense-experience to help man in his living. So far, science has gone only part of the way.

The school following the philosophy of Social Realism would concern itself with helping the student develop in terms of his special capacities and interests for the purpose of serving society. Thus it would provide opportunities for knowing the world, satisfying needs, and contributing to society - - all for the purpose of making human living easier.

EXPERIMENTALISM

The Experimentalist or Pragmatic school of thought boasts no secret key to the truth. It accepts knowledge and fact from all possible sources; from tradition, science, literature, art; from common daily experience of all kinds; from its problems, joys and sorrows. It accepts the knowledge of its time, and criticizes customs, beliefs, and institutions with reference to the common good. All conclusions and hypotheses always have to be checked and reconstructed in the light of changes in thought and in society.

Preeminent in the Experimentalist view is the inherent worth and dignity of man. Man is an intelligent, respected being capable of

determining his own goals of living. He defines the ends of living on the basis of his own experience, and is, therefore, the master of his own destiny and beliefs. He is purposeful, and is continuously re-examining his values and beliefs in terms of new evidence.

Although man is the sinequanon of nature, the fact of society is extremely important in human life. Man is nurtured in society, interacts with it, and is a product of it. Through this interaction, man develops and secures adjustment. In and through such interaction with his society, he is able to achieve optimal development in his own way.

In brief, it may be said that high regard for the individual is the most distinctive characteristic of democratic living. Personalities are held to be precious and unique. The optimum development of each individual is to be encouraged through use of the intelligence and through interaction with his society.

The school following the Experimentalist philosophy would provide for the student opportunities to live democratically and to understand democracy as a way of life. It would help him examine our society and understand it, so that he could set up his goals and purposes for living. It would also provide opportunities for optimal development, to enable the student to take his rightful role as a free man in a democratic society.

Summary.---In our modern, democratic society, we are faced with many complexities. Opposing forces, various proposals, and differing ideas contribute to the confusion. Many do not know the meaning of democracy. Two wars in a generation have proved conclusively that it is necessary for us to understand our democracy as a way of life.

Educators, more than ever, should know what democracy means, because upon them falls the responsibility of training our youth. To understand democracy, the teacher must, therefore, have a philosophy. The four philosophies prevalent in secondary education today are those that have been briefly discussed: Humanism, Social Evolutionism, Social Realism, and Experimentalism.

It is our responsibility and duty as educators to know what we believe. In this way we shall have a definite point of view, consistent with the ideals of democracy, to present to our students, and thus help them to become better citizens and to take their place in our dynamic, democratic society.

CHAPTER II

A PHILOSOPHY OF EDUCATION

On the basis of the four-fold division of theories of secondary education mentioned previously, the writer classifies himself as an experimentalist or pragmatist. His position will be made quite clear in the development of his own philosophy of education.

For the purpose of establishing a basis for evaluation, the writer will present his philosophy by discussing: 1) The Nature and Meaning of Democracy; 2) The Individual - under which heading he shall also discuss learning; and 3) The Role of the School.

THE NATURE AND MEANING OF DEMOCRACY

Introduction.--It is a commonplace that we are living in a period of rapid change.

If we desire to remain a democratic people we must re-examine and re-interpret the meaning of democracy. We must face the fact that democracy in this modern world is no longer the simple concept that it was in earlier times, but that it involves the reconstruction of the whole mass of traditional beliefs and attitudes and practices, so as to become the basis for a distinctive way of life.¹

Democracy as a Way of Life.--The philosophy of the writer is based on the belief in democracy as a way of life. With such an assumption democracy may be defined as:

- 1) a social organization that promotes the optimal development of all..

¹Boyd H. Bode, Democracy As A Way of Life, (New York: The Macmillan Co., 1937), p. vii.

- 2) a faith in the common man, not only in his intelligence, but in his courage and moral integrity.²
- 3) a comprehensive plan for the organization of both individual and collective conduct -- which is essentially what we mean when we speak of a way of life.³
- 4) liberation of personal capacities; promotion of cultural diversities; the sharing of interests and ideas by all the members of a community; the free flow of intercourse between groups and between classes; the flexible adjustment of institutions to the developing needs of the associated life.⁴
- 5) the means of making equalization systematic and effective to a high degree.⁵
- 6) a respect for the individual and his right to control his beliefs.⁶
- 7) a way of life that promises the greatest good to all the people under the direction of the people themselves.⁷

In other words,

Democracy. . . . becomes a point of view that cuts across the whole mass of our traditional beliefs and habits. It calls for a reconstruction of belief and standards in every major field of human interest and thus takes on the universality of philosophy and of religion; which is to say that it becomes a generalized or inclusive way of life.⁸

²Joseph Justman, Theories of Secondary Education in the United States, p. 427.

³Bode, op. cit., p. 7.

⁴I. B. Berkson, Education Faces the Future, pp. 20-21.

⁵Justman, op. cit., p. 76.

⁶Ibid., p. 46.

⁷Ibid., p. 128.

⁸Bode, op. cit., p. 51.

Democracy interpreted as a way of life is given a much broader interpretation than when considered as a form of government or social organization. It becomes a set of values which give direction to social living.

Democracy as a way of life exists to the degree that it is reflected in the personality of each of us through our attitudes, values, and behaviors in all of the relations of life. The end that democracy seeks to serve is the improvement of the quality of our associated living in every sphere, of life, such as political, economic, social, religious, racial and educational.⁹

The interpretation of democracy as a way of life stresses:

1) respect for the individual; 2) cooperative living; 3) the use of intelligence in solving problems; 4) democracy as a dynamic way of life.

Respect for the Individual.---All individuals are unique and different personalities. As human beings they are entitled to respect; they are to be given opportunity for complete self-realization, and allowed to develop to the limit of their capacities regardless of race, color, creed, sex or class. Thus, there is placed upon everyone the obligation to regard everyone else as an individual entitled to his optimal growth and development.

Cooperative Living.---No individual can exist alone and apart from his fellow man; no one can achieve his optimal development in isolation. Democracy, therefore, recognizes the interdependence of individuals, and the necessity for cooperative living for the good of all.

⁹Faculty of Ohio State University School, The University School, Its Philosophy and Purposes, (Mimeographed, Columbus: Ohio State University School, 1944), p. 3.

Cooperation implies a feeling of friendliness; a sense of oneness; a recognition of common concerns, purposes and problems; and an exchange of opinions and beliefs. It involves planning and working in terms of common goals. It necessitates judging on the basis of democratic values. Cooperation results in greater security for the individual and an enriched social environment in which all have increased opportunity to develop their potentialities. Cooperation implies that personal freedom exists only in so far as it is in keeping with the basic value of a democratic society -- the extension of the welfare of all people.¹⁰

By living and working with other men, the individual realizes increased opportunities for abundant living. Thus, the extension of cooperation, common interests, and purposes among individuals is promoted.

Method of Intelligence.--Only by the use of rational thinking and behavior, the method of intelligence, can the individual achieve his optimal development. By use of intelligence, the individual can set up adequate goals, or guides, for his behavior. He can think independently and objectively, inquire freely, and adjust himself to the ever changing conditions of his society. From intelligent use of his experience, man can envision a richer type of human life and do all in his power to better himself and his democratic way of life.

Democracy as a Dynamic Way of Life.--Democracy is a living thing, thus a dynamic phenomenon. It is constantly changing, continuously being interpreted and re-interpreted to suit changing times, changing conditions, and a changing life. No one would, for a moment, suggest that democracy of today is the same as it was in the early days of our republic. Our living has become more complex, our

¹⁰Ibid., pp. 4-5.

country larger, our world smaller. New inventions have brought us closer together; industrialization has changed the "warp and woof" of our very existence. Democracy is in a continuous process of recreation and re-interpretation -- and in "this dynamic", the individual must participate.

THE INDIVIDUAL

Introduction.--In writing about the individual, we shall organize our discussion under the following headings: 1) man is the measure of all things; 2) man develops in a social milieu; 3) interaction; 4) human behavior is purposeful; 5) recapitulation; 6) how the individual learns.

Man is the Measure of All Things.--The writer is in complete accord with the dictum of Protagoras that "Man is the measure of all things". With man, everything is possible; without, nothing is. Man is the most important thing in our universe, the creator of our thoughts, our culture, our system of living. In his development, he created those forms of life that would help him realize his goals. Thus the genesis of human society is to be attributed to the development of the rational spirit in man. Man realized that to achieve the Good Life, a cooperative, societal way was necessary, so he surrendered certain rights to gain certain opportunities. He recognized in societal living a better way of satisfying life-needs.

Man Develops in a Social Milieu.--The individual looms large on the scene and is extremely important in life. But his development occurs in terms of a social milieu. Man cannot be separated from his

society. The human is born into a world of values and experiences.

No generation creates all of its own values. Human beings build on what has gone before. They do not need to accept the past in its entirety; neither can they completely ignore it. There is a core of value that is common to all human beings, and this core is growing all the time.¹¹

Human living occurs in a social milieu and is in a world of society.

From birth on, the individual is under the impress of culture at the hands of his fellows. . . . There is always a body of culture which gives content and direction to the manner in which an individual will develop as a person.¹²

Interaction.--The human organism grows in interaction with an active, dynamic environment. The world is constantly acting upon the human.

The first thing of importance to say about human life is that it is participated in by persons. The individual is the unit. He acts more or less consistently with himself, although often differently from other individuals, and among the individuals there is a great deal of interaction. They act together in groups; there are families, societies, parties, nations. They communicate with one another by language. They talk as man to man, and also as author to his readers or statesman to his radio audience. With language they incite each other to action; the mother incites her son to be good, the minister of propaganda exhorts his nation to be courageous. Taken in the large, there is a good deal of conflict between individuals and between groups, for the same people get incited in different directions simultaneously. Sometimes they actually get pushed around or made to go where they do not want to go, but mostly the forces of social interaction are expressed by words. Thus. . . . man is a unit in a complex field of social relations. . . .¹³

¹¹Justman, op. cit., p. 37.

¹²Kimball Young, Social Psychology, (New York: F. S. Croft and Co., Inc., 1944), p. 9.

¹³E. G. Boring et. al., Introduction to Psychology, (New York: John Wiley and Sons, Inc., 1939), pp. 1-2.

In short, living implies continuous activity -- continuous satisfaction of organismic needs, continuous acting and being acted upon, continuous changing and being changed.¹⁴

Human Behavior is Purposeful.---Nearly everything that man does, he does for a purpose. He is constantly striving to achieve certain goals -- even though he is not always conscious of the fact. The end of his living is to achieve certain satisfactions by making necessary adjustments of one sort or another. Man's behavior is, therefore, purposeful and goal seeking.

Recapitulation.---What has been suggested thus far may be summed up in the following manner:

. . . . The individual human life is the supreme end in nature. Each human being is, as a totality, different from every other; but as a human being, each commands equal regard. The Good Life cannot be conceived in terms of a mass or group pattern; it must be conceived in terms of an individual operating in his own circumstances toward his own ends.¹⁵

Yet the fact of society is extremely important in human life. Man is nurtured in society, his experience is social and his personality is a social product. Society serves the end of individual living; "it is individuals dynamically interacting with each other". Its character is formed as the individuals interact -- in their living, their purposes, their compromises with each other. A societal good is whatever assists in the realization of the legitimate purposes of the individual.

How the Individual Learns.---"Everything we know and are is

¹⁴Justman, op. cit., p. 48.

¹⁵Ibid., p. 110.

through man," said William James. Everything we learn, in other words, is through experience. Man comes into the world knowing nothing. Soon he learns certain things, through imitation, tones of voice, etc. -- everything through his own experience. These experiences he gathers by interaction, and they form the basis of his learning process.

When the individual's habits or experiences are challenged, when he has his equilibrium upset, when he has doubt and becomes confused, when his modes of behavior are inadequate, he is forced to seek new goals. He seeks to adjust. Out of his old experiences he must create new ones which will meet his problem. He tries to become integrated; that is, restore his equilibrium by adjustment. Another way of describing the nature of learning is to say:

All life-activity is primarily adjustive; the organism acts to obtain from the environment those consequences which are favorable to its living.
 Living is continuous, adjustive activity.
 Human life activity is. . . . purposeful.
 Human superiority lies. . . . in the capacity to behave purposefully so as to achieve needed ends. In that activity of the human organism lies the meaning of intelligence.¹⁶

Learning takes place when balance is upset, confusion caused, and the resultant effort to achieve equilibrium is started. Naturally new goals that will satisfy are set up, and in this attempt to obtain from the environment those consequences which are favorable to living, the nature of learning is made clear.

¹⁶Ibid., p. 48.

THE ROLE OF THE SCHOOL

An educational philosophy should be related to a consciously conceived "way of life", grounded in the heritage of beliefs, values, mores and institutions of the community. It is, at least in part, "the translation into the absolute and ideal form of a culture that has grown up by historical stages".¹⁷ It reflects contemporary experience, but is also a program for future development.

Genuine philosophy of life is not only a pattern of beliefs; it is associated with an organized community life, and implies modes of conduct, ideal types of personality, a system of institutions.¹⁸

The School in the Social Order.---Most educators hold that the direction of education is to be found in the culture. Dewey expresses this belief in the following manner:

Society exists through a process of transmission quite as much as biological life. This transmission occurs by means of communication of habits of doing, thinking, and feeling from the older to the younger. Without this communication of ideals, hopes, expectations, standards, opinions, from those members of society who are passing out of the group life to those who are coming into it, social life could not survive. If the members who compose society lived on continuously, they might educate the new born members, but it would be a task directed by personal interest rather than by social need. Now it is a work of necessity.¹⁹

In such a culture or society, the school can be no other than a

¹⁷Berkson, op. cit., p. 21, quotation from Werner Jaeger, Paideia: The Ideals of Greek Culture, Oxford University, 1939, p. 105.

¹⁸Ibid., p. 21.

¹⁹John Dewey, Democracy and Education, (New York: The Macmillan Company, 1916), p. 3.

miniature community perpetuating the culture, and at the same time taking its direction from the culture.

Others also suggest that the direction of education is to be found in the culture:

It is a truism that the school system must fit into the machinery of the social order. The school is a social institution; as a social institution it must do its part in making the society "work". The school system in America has developed from a minor cog in the simple machinery of the simple society of the early Republic to a major set of gears in the complicated machinery of the modern social system.²⁰

Generally speaking, the purpose of schools has always been to transmit, besides certain skills and information, a selected assortment of attitudes and beliefs, in order to make sure that the younger generation will grow up in accordance with an antecedent philosophy or way of life. . . . Systems of education are necessarily and inevitably bound up with some way of life.²¹

The culture perpetuates itself by educating its young people in the ways of the society. A child grows to maturity, not in a vacuum, but in a dynamic, interacting social atmosphere. He is conditioned by this atmosphere, and, in general, takes on the mores and attitudes of his society. Some form of education thus exists in the culture. In a complex social order like ours, schools are an important organ through which the adult members pass on their culture and educate the learners for participation in its activities. Schools derive their meaning and direction from the culture of which they are a part.

²⁰W. Lloyd Warner, Robert J. Havighurst, Martin B. Loeb, Who Shall Be Educated? (New York: Harper and Bros., 1944), p. 45.

²¹Bode, op. cit., p. 12.

The School and Democracy.--American culture is distinctive because of its heritage of democracy, and the extent of its belief and practice in democratic living. The belief that education and democracy must be clearly related seems to be held in common by most American educators.

The schools of the United States should give effect to the promises of democracy; they should also explore the values of democracy, teach its processes, and establish habits and attitudes of citizenship consistent therewith. Thus the schools perform a function essential to the very existence of our democracy.²²

The editors of Educational Freedom and Democracy provide another example of the belief that education and democracy must be related:

Educational freedom, like every other kind of freedom, is not an absolute but a relative thing. The nature and limits of educational freedom must be determined with reference to the aims and purposes which the schools are expected to serve. These aims and purposes are dependent on an underlying social philosophy. In a democracy the primary allegiance of the school must be to the ideal of democracy. Since the concept of democracy is itself in process of change, this allegiance becomes an obligation to promote re-interpretation rather than a passive reliance on tradition. Such reinterpretation naturally leads to revision of customary attitudes and modes of belief. Consequently the school which does its work effectively must expect to incur disapproval from certain quarters.²³

From these few quotations we can easily see that American educators accept the concept of democracy as a foundation principle and a social philosophy on which to base our educational philosophy. Thus

²²Educational Policies Commission, Learning the Ways of Democracy, (Washington, D. C.: National Education Association, 1940), p. 16.

²³H. B. Alberty and B. H. Bode, (Editors), Educational Freedom and Democracy, (New York: D. Appleton Century Co., 1938), p. v.

it is safe to assume that educators will agree that:

. . . . the chief purpose of education in the United States should be to preserve, promote, and refine the way of life in which we as a people believe.²⁴

or to word this belief a little differently:

. . . . the primary purpose of education is to lead young people to understand, to appreciate, and to live the kind of life for which we as a people have been striving throughout our history.²⁵

What the School Should Do.—²⁶

1. The school must make itself a democratic place in which children and teaching staff live together with due respect and consideration for all members of the group.

The school must try to create an environment in which all students may participate in the procedures of democratic living. There should be opportunities for wholesome growth in pleasant and healthful surroundings which are so important for optimal development. Teachers and pupils should share the responsibilities and activities and solve their common problems together.

2. The school must make provision for clarification of the meaning of democracy on the part of all students.

The school should help the student understand the democratic values involved in all activities in which he engages.

²⁴W. M. Aikin, The Story of the Eight Year Study, (New York: Harper and Bros., 1942), p. 133.

²⁵Ibid., p. 18.

²⁶The following eight points are taken from Problems of Living in the Air Age, a mimeographed resource unit prepared by a group of graduate students under the direction of Harold Alberty, Ohio State University, 1944.

3. The school must encourage and respect the expression of belief and opinions on the part of all its students.

Each student should have the freedom to express his opinions. There should be equal consideration given to the students' beliefs and opinions.

4. The school must help the students to clarify and perhaps reconstruct their beliefs and values.

Discussion of controversial issues that affect the students should be encouraged. The issues should be examined for the following: 1) what are they based on (superstition, lack of information, authority?); 2) to what consequences will they lead?

5. The school must provide experiences for group thinking on common problems in order to help the students understand that individual concerns and social concerns are interdependent.

Society is composed of institutions; any change in one affects a change in the others. School experiences should aid in the clarification of societal structure and institutions. Such experiences will present freedom for individual expression; but at the same time will call for an examination by each person of the effect of his individual behavior and activities on others. Expressed consideration of others and constant examination of one's acts in the light of further consequences to which they lead, will, in turn, imply change in the institutions in the society and finally in the culture itself.

6. The school must provide for development of the whole individual.

The school recognizes that intellectual, emotional and

physical aspect of personality are interrelated and cannot be separated. It should, therefore, provide experiences which put emphasis on individual and all-round development of the person rather than on intellectual training alone. In all learning situations, provision must be made for growth in each aspect -- physical, emotional and intellectual.

7. The school must base its curriculum upon the problems, needs and interests of youth.

Education is the continuous process of growth of individuals through self-activity in relation to others, and occurs in each person as the result of his total experiences. All school situations should, therefore, be expressed in terms of purposeful activities of all, and these should be stimulated and directed according to the pupil's real problems, interests, needs and capacities. Opportunities should be made available for all so that the student may plan, execute and judge each according to his own needs and interests, in relation to the needs of the group.

8. The school must help the student learn to use the method of intelligence as a guide to his behavior.

This statement implies that:

- a) the curriculum will be based on activities of concern to young people; for thinking takes place when people are faced with problems which they need to solve and are interested in solving.
- b) students will be encouraged to question their

own beliefs and assumptions -- to distinguish between fact and assumption.

- c) students will be taught to recognize problems which face them, to arrive at fruitful hypotheses for solving them, to gather and judge evidence in terms of its usefulness in solving problems, and to use it to arrive at conclusions that can be supported by facts.

In short, the school will provide many and varied opportunities for students to do reflective thinking.

CHAPTER III

CRITERIA FOR EVALUATING A SECONDARY SCHOOL PROGRAM

Thus far the writer has indicated the trend of thought in various theories, and developed his own philosophy of secondary education. Now from this philosophy some criteria for evaluating a secondary school program will be developed.

In the development of our philosophy two particular ideas stand out: the individual and society. The distinctive feature of the individual is that he is held to be precious and unique. The outstanding characteristic of society is the interaction between the person and his culture. Society and the individual are inseparable. Keeping before us these ideas we may proceed with our criteria.

1. The school should make education available to all youth.

Since our system of democracy is a social organization that promotes the optimal development of all, and since it is way of life that promises the greatest good to all the people under the direction of the people themselves, we are clearly responsible for seeing that all youth are educated. It is, therefore, a tenet of democracy that education should be made available to all youth.

2. The school should recognize the student as a respected intelligent person, becoming increasingly more capable of determining his own goals.

The individual is a unique and precious person, worthy of high regard. He is entitled to respect and is intelligent; therefore, he should be assisted in learning to determine his own goals. Thus, as the student goes to school, and matures, he will as a result of his schooling become capable

of determining his own goals and direction in life.

3. The school should provide means through which the student may achieve optimal development.

It is the responsibility of the school to see that the student is given every opportunity to achieve his optimal development. Thus, if he should be extremely good at mechanics, or typing, or machine-shop rather than at Latin or algebra, he should be provided with the means for developing his abilities to the utmost.

4. The school should recognize cooperative living as an ideal, and as a way of life. It is, therefore, under the obligation to practice cooperative living.

No individual can exist alone and apart from his fellow man; no one can achieve his optimal development in isolation. The school must, therefore, make it possible for the student to recognize the interdependence of individuals, and the necessity of cooperative living for the good of all. It can best do this by making itself a democratic school where all will participate in the school community and work together.

5. The school should help the student utilize the method of intelligence in all areas of living.

Only by the use of rational thinking and behavior, the method of intelligence, can the individual achieve his optimal development. For by use of intelligence, the individual can set up adequate goals, or guides, for his behavior. Thus, the school should present all sides of a problem to the student, help him examine the problem objectively and freely, and come to a rational decision. By such a procedure the school can

help the student utilize the method of intelligence in all areas of living.

6. The school should help the student understand the meaning of democracy as a way of life.

The school should help the student understand the meaning of democracy not only by practicing it but by teaching it also. It should explore the values of democracy, teach its processes and establish habits and attitudes of citizenship consistent therewith. It should hold up before the students the ideal, the development, and the goals, purposes and practices of democracy.

7. The school program should be based on the students' needs, problems, and interests.

One of the main purposes of the school is to help students take their place in our democracy as good citizens. It is obvious, therefore, that the school program should have meaning and interest for them. The only way to make the program meaningful is to meet the students' needs, problems, and interests. In this way, the students will learn faster because they will be able to see the relationship between themselves and the environment in which they live; they will not feel left out. Their life, their school, and their interests and needs will be one and the same.

CHAPTER IV

GENERAL EDUCATION IN A FREE SOCIETY: AN ANALYSIS

In this chapter we shall examine the program of secondary education advocated by the Harvard Committee.¹ The program will be presented objectively; that is, there will be no attempt to do more than state the position. It will be organized under three headings: background, philosophy, and curriculum.

BACKGROUND

The chief problem of the high school has followed from its own explosive growth. In 1870 there were some 80,000 students enrolled in the high schools of our country; in 1940, some 7,000,000. The high school of 1870 was almost exclusively a school for well-to-do students, three-fourths of whom went to college. Their course of study, while at high school, consisted of Latin, Greek, mathematics and the classics.

There has been a great change since then. Today, three-fourths of the students in the high schools look directly to work. The main task of the school therefore, is to prepare them not for college, but for life. The part that the high school must now play is that of dealing with students of varying backgrounds, aptitudes, abilities, and interests. Since democracy depends on the binding ties of common standards, the high school must reconcile the interests of the three-fourths who go out into life and those of the one-fourth who go on to college.

¹Report of the Harvard Committee, General Education in a Free Society, (Cambridge, Mass.: Harvard University, 1945).

Other factors have also made the job of the high school difficult. The differences between the education of rural and urban students, between the three-fourths who go to work and the one-fourth who go to college; the inadequately trained and underpaid teachers, the huge expansion of the curriculum, and political interference, -- all lead to a divisiveness. All these variations tend to divide man from man in their basic preparations for life.

PHILOSOPHY

Heritage and Change.--In light of this change the supreme need of American education is for a unifying purpose and idea. Not so long ago the purpose was to train the Christian citizen. This training was to be accomplished through the study of the Greek and Latin classics, rhetoric, and Christian ethics. Now, however, this certainty of goal and of means has disappeared. The question of unity has become insistent.

We are faced with a diversity of education which, if it has many virtues, nevertheless works against the good of society by helping to destroy the common ground of training and outlook on which any society depends.²

A common ground between some of the ideas underlying our educational practice is the sense of heritage. The appeal to heritage is to the authority and clarification of the past about what is important in the present. Without the pattern of the past, society would become discontinuous. Students may be introduced to their heritage (the past) through the great classic books of the Western tradition.

²Ibid., p. 43.

The sense of heritage is also an important part of education for modern democratic life. In shaping students to a received ideal, implications of democracy are drawn forth from the past and expounded. "The past and the present are parts of the same unrolling scene and, whether you enter early or late, you see for the most part the still-unfinished progress of the same issues."³

Here, then, in so far as our culture is adequately reflected in current ideas on education, one point about it is clear: it depends in part on an inherited view of man and society which it is the function, though not the only function, of education to pass on.⁴

We are part of an organic process, the Western evolution. Our way of life, our form of government, our standards of judgment all bear the marks of this evolution. To study the past or the present is to confront

the philosophic and religious fact of man in history and to recognize the huge continuing influence alike on past and present of the stream of Jewish and Greek thought in Christianity.⁵

All of this works together to the same end, which is belief in the idea of man and society that we inherit, adapt, and pass on.

This idea is most commonly described as the dignity of man. And to the belief in man's dignity must be added the recognition of his duty to his fellow man. This concept is that of the Western tradition. It has come down to us, and is a received idea of the good. Thus, our society rests on common beliefs, and a major task of education is to perpetuate them.

³Ibid., p. 45.

⁴Ibid., p. 45.

⁵Ibid., p. 45.

This conclusion raises a fundamental problem for education: how to reconcile this necessity for common belief with the equally obvious necessity for new and independent insight leading to change. We approach here a concept of education not included under the idea of heritage: the views associated with the names of James and Dewey and having to do with science, the scientific attitude, and pragmatism. A few points may be made about Mr. Dewey's thought.

It puts trust in the scientific method of thought, the method which demands that you reach conclusions from tested data only, but that, since the data may be enlarged or the conclusions themselves combined with still other conclusions, you must hold them only tentatively. It emphasizes that full truth is not known and that we must be forever led by facts to revise our approximations of it. As a feeling of commitment and of allegiance marks the sense of heritage, so a tone of tough-mindedness and curiosity and a readiness for change mark this pragmatic attitude.⁶

Here, then, is a concept of education which appears at first sight the antithesis of any view based on the importance of heritage.

Yet, in spite of its seeming conflict with views of education based on heritage, strong doubt exists whether the questioning, innovating, experimental attitude of pragmatism is in fact something alien to the Western heritage or whether it is not, in the broadest sense of the word, a part of it.⁷

There are many evidences of a consistent appeal throughout Western history to the test of reason and experience. We need merely look back upon antiquity to see how the Greeks relied on reason, observation, and the test of experience. So, though there may be some discontinuities between the classical and the modern components of our Western culture, there are also continuities.

⁶Ibid., p. 47.

⁷Ibid., p. 47.

The true task of education is therefore so to reconcile the sense of pattern and direction deriving from heritage with the sense of experiment and innovation deriving from science that they may exist fruitfully together, as in varying degrees they have never ceased to do throughout Western history.⁸

Education can be wholly devoted neither to tradition nor to experiment, neither to the belief that the ideal in itself is enough nor to the view that means are valuable apart from the ideal. It must uphold at the same time tradition and experiment, the ideal and the means, subserving, like our culture itself, change within commitment.⁹

General and Special Education.—Education is broadly divided into general and special education. The term, general education is used to indicate that part of a student's whole education which looks first of all to his life as a responsible human being and citizen. Special education, indicates that part which looks to the student's competence in some occupation. These two sides of life are not entirely separable, and it would be false to imagine education for the one as distinct from education for the other.

We are living in an age of specialization where it is necessary for the student to make a particular choice of a career. Whether he chooses to become a chemist, an engineer, a manual or technical worker, or a business man, the student will find that his specialty makes an increasing demand on his time and interest. Thus there will result a great diversity of special occupations; and a given specialist will find that he does not speak the language of other specialists. But in order to discharge his duties as a citizen adequately, a person

⁸Ibid., p. 50

⁹Ibid., p. 51.

must somehow be able to grasp the complexities of life as a whole. And he can do this only through a general or liberal education which looks to his life as a responsible human being and citizen. It may be concluded, then,

that the aim of education should be to prepare an individual to become an expert both in some particular vocation or art and in the general art of the free man and the citizen.¹⁰

General education should combine fixity of aim with diversity in application. It should be capable of taking on many different forms and, at the same time, of representing in all its forms the common knowledge and the common values on which a free society depends.

Areas of Knowledge.---Tradition points to a separation of learning into three areas: natural science, social studies, and the humanities. The study of the natural sciences looks to an understanding of our physical environment. The study of the social sciences is intended to produce an understanding of our social environment and of human institutions in general. The purpose of the humanities is to enable man to understand man in relation to himself; that is, in his inner aspirations and ideals.

In terms of method of knowledge, the natural sciences describe, analyze, and explain. The humanities appraise, judge, and criticize. The social studies combine the methods of the natural sciences and the humanities, and use both explanation and evaluation.

Traits of Mind.---Certain traits and characteristics of mind are fostered by education, but there are some that should be sought above

¹⁰Ibid., p. 54.

all others. These are: to think effectively, to communicate thought, to make relevant judgment, to discriminate among values. They are not separate in practice. "Each is an indispensable coexistent function of a sanely growing mind."¹¹

By effective thinking is meant logical thinking; the ability to draw sound conclusions from premises.

Logical thinking is the capacity to extract universal truths from particular cases and, in turn, to infer particulars from general laws. More strictly, it is the ability to discern a pattern of relationships -- on the one hand to analyze a problem into its component elements, and on the other to recombine these, often by the use of imaginative insight, so as to reach a solution.¹²

An example of logical thinking may be found in mathematics which, starting with a few selected postulates, makes exact deductions with certainty.

Effective thinking also includes certain broad mental skills. Thus an effective thinker can handle terms and concepts with skill. He is empirical. He is not satisfied merely with noting facts, but his mind ever soars to implications. Effective thinking, furthermore, includes the understanding of complex and fluid situations, in dealing with which logical methods are inadequate. In other words, thinking may use techniques beyond those of mathematical reasoning.

In coping with complex and fluid situations we need thinking which is relational and which searches for cross bearings between areas; this is thinking in a context. By its use it is possible to reach an understanding of historical and social materials and of human relations¹³

¹¹Ibid., p. 65.

¹²Ibid., p. 65.

¹³Ibid., p. 66.

Another element in effective thinking is the imagination; that is, whatever is distinctive in the thinking of the poet. The poet employs sensuous images. Imagination is the "thinking in terms of concrete ideals and symbols".¹⁴ It is the ability to see beyond the obvious and to envisage new alternatives.

The three phases of effective thinking, logical, relational, and imaginative, correspond roughly to the three divisions of learning, the natural sciences, the social studies, and the humanities.

Communication is the ability to express oneself so as to be understood by others. It is inseparable from effective thinking. It consists of the four related skills of speaking and listening, writing and reading. It is

. . . . that unrestricted exchange of ideas within the body politic by which a prosperous intellectual economy is secured. In its character as the sharing of meanings it is the instrument by which human beings are welded into a society, both the living with the living and the living with the dead.¹⁵

In a free and democratic society communication has a special importance. Issues are aired and talked about and solved. Failure of communication between the citizens, or between the government and the public, means a breakdown in the democratic process. Effective communication depends on clear thinking and cogent expression.

The making of relevant judgments involves the ability of the student to bring to bear the whole range of ideas upon the area of experience. It is the ability of applying and relating ideas to actual facts; the translation from theory to practice.

¹⁴Ibid., p. 67.

¹⁵Ibid., p. 68.

The aptitude of making relevant judgments cannot be developed by theoretical teaching; it must come from example and practice. The teacher can be of great help to the student. He can relate the theoretical to the student's life, and simulate in the classroom situations from life. Despite the fact that every school is to some degree separated from life, the teacher can make possible the applying of ideas to actual facts. In this way the student will develop the ability to make relevant judgments.

Discrimination among values involves choice.

The ability to discriminate in choosing covers not only awareness of different kinds of value but of their relations, including a sense of relative importance and of the mutual dependence of means and ends.¹⁶

Discrimination in values is developed by the study of all the three areas of learning. The humanities point to moral and aesthetic values. The social studies present to the student the human past and human institutions as facts and as attempted embodiments of the good life in its various phases. The natural sciences study facts in abstraction from values. "Values are rooted in facts; and human ideals are somehow a part of nature."¹⁷

The Good Man and the Citizen.--General education must consciously aim at these abilities: effective thinking, communication, the making of relevant judgments, and the discrimination of values. Every course, whether general or special, may be expected to contribute something to all these abilities which are of universal importance. Unless the

¹⁶Ibid., p. 71.

¹⁷Ibid., p. 73.

student can relate his learning to the realities of experience and practice, mastery of any one of the three large areas of learning will be of little use to him.

Human personality cannot be broken into distinct parts. Thus education must look to the whole man. "It has been wisely said that education aims at the good man, the good citizen, and the useful man."¹⁸ The fruit of education is intelligence in action; the aim, is mastery of life.

Just as it is wrong to split the human person into separate parts, so would it be wrong to split the individual from society. The idea of a free society involves a twofold value, the value of freedom and that of society. "Democracy is a community of free men",¹⁹ but along with that freedom goes the obligation to cooperate with our fellow men. Democracy must, therefore, represent an adjustment between freedom and social living.

"Rugged individualism is not sufficient to constitute a democracy; democracy also is fraternity and cooperation for the common good."²⁰ Democracy is the attempt to combine liberty with loyalty.

The good society consists of individuals who are independent in outlook and who think for themselves while they are also willing to subordinate their individual good to the common good. It cherishes, therefore, both toleration and conviction.

¹⁸Ibid., p. 74.

¹⁹Ibid., p. 76.

²⁰Ibid., pp. 76-77.

CURRICULUM

The supreme need of American education is for a unifying purpose and idea; unity among diversity. This unity can be achieved by bringing forth a responsible citizen aware of his duties and his fellow men -- the end product of the educational system.

The problem America faces today is how to meet the immense range of diversity of talent and need, and how to give a full and equal education to the great mass which now constitutes the high school population. As its solution the Harvard Committee proposes creating two areas in the school curriculum; one called general education; the other, special education. General education indicates that part of a student's whole education which looks to his life as a responsible human being and citizen, and would be taken by all. Special education indicates that part which looks to the student's competence in some occupation, and would give narrower more intensive training to those working for specific trades or professions. Students would take their specialized training courses and general education requirements simultaneously throughout their school programs.

General education would cover one-half the student's school life if he were going to college, two-thirds if he were not. It would be a continuing series of three well-integrated courses: 1) the humanities, which would cover selections from the world's great literature, music, painting and drawing, and would cover foreign languages where they illuminate English; 2) the social studies -- a study of history and the social sciences directed at responsible citizenship -- and whose focus would be Europe; and 3) science and

mathematics which would teach logical thinking.

The Humanities

1. The central humanistic study would be English. It would continue through four years of secondary school, and would provide direct access to the potentialities and norms of living as they are presented to the mental eye by the best authors. The policy for the study of literature would be long, continued, close contact with excellent work, the best of its kind, as a formative and ordering power upon minds still plastic, growing, and active in imitation.

Since the study of literature is throughout the study of language, instruction in language will be going on at all times. Not only the English teachers, but others as well will join in the teaching of language. Along with the study of language will go reading and the teaching of composition.

2. Foreign languages would be taught to illuminate English in respect to syntax and vocabulary, and also to give perspective to English.

3. The Arts, consisting of music, painting, drawing and modeling, would bring delight, train the emotions and develop understanding. They would appeal to the mind through the senses, enabling the young to understand their heritage in the most direct fashion before reason has matured.

Instruction in the arts would consist of three phases: 1) reception of the heritage from the past; 2) reaction of the individual mind upon this heritage with a view to enhancement of present experience; and 3) opening of the eyes of the mind outward to the

universal realm of value. In the arts, learning is bound up with doing, and the purpose of the instruction would be to help the student bring to bear his aesthetic taste upon his daily living.

The Social Studies

1. The focus of work in general history would be Europe, and its central goal would be to set forth the main tendencies in the development of modern civilization.
2. Along with the study of general history would go the further study of geography. This course would stress the importance of geographical factors in the growth of the modern world.
3. A course in American history could be given in the eleventh grade. It would be mostly factual in nature, and its aim would be to provide a basis for all later study or discussion of American life and society, and for participation in the work of citizenship. From the study of history, the student should gain training in historical skills: -- the ability to analyze maps and documents, to apply tests of credibility and of scholarly validity to current materials as well as to those of the past; and experience in gathering and weighing historical evidence.
4. A course dealing with the nature of contemporary society would constitute a fitting culmination for all the work in social studies. It would also be an invaluable introduction to the task of citizenship which lies ahead. It would deal with government, economics and sociology.

Science and Mathematics

To the Harvard Committee science is primarily a distinct type of intellectual enterprise, involving highly restricted aspects of reality and prepared as such to make particular types of contribution to general education.

1. In the high school there would be a rigorous and highly integrated introduction to science as a whole. It should begin to segregate for the student the differences in point of view and approach which are the basis of the division of the sciences into separate disciplines. It should include something of the history of scientific discoveries and some discussion of major scientific concept and hypotheses. This would be for the terminal student, and, at the same time, an introduction for those students who will go on.
2. The second course in science would be general biology, which would be intimately related to daily experience and educational needs. It would deal with personal and community hygiene, nutrition and sexual reproduction.
3. For students going to college who have no direct interest in sciences, there would be a systematic presentation of basic concepts and principles of the physical sciences.
4. For those who plan advanced work in college, there would be a course in chemistry or physics, or both.

Mathematics helps build some of the skills and comprehensions that make the effective individual.

1. For the less gifted pupils in the ninth grade, there would be a course in arithmetic and informal geometry which should include

guidance in the use of formulas, equations, graphs and right triangle geometry.

2. For students of good mathematical endowment, there would be algebra in the ninth grade, and demonstrative geometry in the tenth and higher grades. Instruction in this subject should give them practice in devising and appraising logical arguments, and in pursuing a limited argument to its conclusion. It should also bring them to appreciate the structure of an abstract logical system.

3. For students going on to college, but who are not interested in higher science, there would be an introductory survey of elementary trigonometry, statistics, precision of measurement, and the use of graphs.

4. For students going on to college, and interested in higher science, there would be advanced algebra, solid geometry and trigonometry with a general course in analytic geometry and an approach to the principles of calculus.

Beyond this the school will be concerned with health, both physical and mental. Mental health will be for social adjustment and for personal adjustment.

Individual guidance -- not as a formal course -- will be necessary, as will be experience in actual work -- not as any formal school requirement, but for the maturing of a young person.

Summary.---The American high school has changed greatly. From a school that in 1870 was almost exclusively for well-to-do, college bound students, it has today become a school in which most of its students look directly to work. Its enrollment has increased

phenomenally. Such great change can lead to a divisiveness that is unhealthy for democracy. It is necessary for the school, therefore, to bring about a unity and common standards among its many students.

In the light of this change the supreme need of American education is for a unifying purpose and idea. A common ground may be found in the heritage. The appeal to heritage is to the authority and clarification of the past about what is important in the present.

Unity can be achieved further by teaching students to think effectively, communicate thought, make relevant judgments, and to discriminate among values; and by bringing forth a responsible citizen aware of his duties and his fellow men.

To achieve this all-important unity, the Harvard Committee proposes creating two areas in the school curriculum; one called general education; the other, special education. General education indicates that part of a student's whole education which looks to his life as a responsible human being and citizen. It would be taken by all, and would be a continuing series of three well-integrated courses: the humanities, the social studies, and science and mathematics. Special education indicates that part which looks to the student's competence in some occupation, and would give narrower, more intensive training to those working for specific trades or professions. Students would take their specialized training courses and general education requirements simultaneously throughout their school programs.

CHAPTER V

EDUCATION FOR ALL AMERICAN YOUTH: AN ANALYSIS

In this chapter we shall examine the program of secondary education advocated by the Educational Policies Commission.¹ The program will be presented objectively; that is, there will be no attempt to do more than state the position. It will be organized under three headings: background, philosophy, and curriculum.

BACKGROUND

Farmville and American City, rural and urban areas respectively, are two selected communities in the State of Columbia, U.S.A. Farmville is rural America; it is the open country, the villages and towns of America under 2500 population where 43.5 per cent of our people live.

Farmvilles feed the people of the nation. Their crops are varied and large; but their greatest crop is children. The 43 per cent of the people who live in the open country of America raise more children than the 60 per cent who live in the cities.

A typical Farmville community is in every state. It has an area of 200 square miles. "The Village" itself, where people get together from the surrounding country to trade and shop and talk, has a population of 1,000 people and serves an area of about 6,000.

Farmville is not rich, nor is it poor. It is made up of hard working Americans who are interested in having good farms, good

¹Educational Policies Commission, Education for All American Youth, (Washington, D.C.: National Education Association, 1944). See also a digest and interpretation of the above entitled: Planning for American Youth, (Washington, D.C.: National Association of Secondary School Principals, 1944).

business, good churches, good government, and good schools.

American City is urban America. It may be any one of two hundred or more cities in the United States. One-third of the American people live in the nation's cities. These cities, though they differ from each other at some points, have common characteristics that are far more numerous than their differences. They are the center of manufacturing, trade, finance, transportation, and government. American City represents that third of the nation that is distinctly urban.

A typical American City has a population of some 150,000. It is surrounded by Farmvilles. Its industrial products and newspapers go out to the rural areas, while the products of the farms furnish food and raw materials for American City.

American City has 20,400 youth between the ages of twelve and nineteen. It has its "well-to-do", "middle" and "lower-income" sections. It has people from many races and all levels of ability and financial resources. American City is in every state.

Education for All American Youth presents brief and graphic descriptions of two good examples of secondary school programs -- Farmville and American City -- rural and urban America. These schools are not intended to be final or definite patterns for all communities. They are intended to be examples. Both programs are supposedly written five years after the cessation of hostilities (World War II).

PHILOSOPHY

There are two important facts to remember about all American youth.

First, there are about 11,000,000 of them between the sixteenth and twenty-first birthday, the group with whose education Education for All American Youth is primarily concerned.

Second, no two of the 11,000,000 are identical.

The task of providing education for such a varied group is indeed complex. But it can be met.

. . . . first, by identifying the major types of educationally significant differences found among American youth; second, by noticing the equally significant characteristics that all or nearly all youth have in common; third, by devising and inaugurating educational programs and organizations that provide for the common needs of all youth and the special needs of each individual.²

How Youth Differ.—For education there are eight significant differences:

1. Differences in intelligence and aptitude.
2. Differences in occupational interests and outlooks.
3. Differences in availability of educational facilities.
4. Differences in types of communities.
5. Differences in social and economic status.
6. Differences in parental attitudes and cultural backgrounds.
7. Differences in personal and avocational interests.
8. Differences in mental health, emotional stability, and physical well-being.

²Ibid., pp. 14-15.

What Youth Have in Common.--The common qualities of youth are fully as important to education as their differences. For example:

All American youth are citizens now; all (or nearly all) will be qualified voters in the future; all require education for civic responsibility and competence.

All American youth (or nearly all) are members of family groups now and will become members of other family groups in the future; all require an understanding of family relationships.

All American youth are now living in the American culture and all (or nearly all) will continue to do so in the future; all require an understanding of the main elements in that culture.

All American youth need to maintain their mental and physical health now and in the future; all require instruction to develop habits of healthful living, understanding of conditions, which foster health, and knowledge of ways of preventing disease, avoiding injuries, and using medical services.

All American youth will be expected to engage in useful work and will need to work to sustain themselves and others; all therefore require occupational guidance and training, and orientation to current economic conditions.

All American youth have the capacity to think rationally; all need to develop this capacity, and with it, an appreciation of the significance of truth as arrived at by the rational process.

All American youth must make decisions and take actions which involve choices of values; all therefore need insight into ethical values. Particularly do they need to grow in understanding the basic tenet of democracy -- that the individual human being is of surpassing worth.³

Birth and environment have made boys and girls different. Environment and education have made them rich or poor, law-abiding or delinquent, employed or idle.

³Ibid., pp. 16-17.

Their names are Dumbrowski, Oleson, Cabot, MacGregor, Veschinni, Adamatoulous, Okada, Chin, Descartes, Kerchevsky, Schmidt, Valdez, Smith, and Smythe.

They live in farmhouses, cabins, trailers, skyscrapers, tenements, mansions, prisons, and just plain houses. They must all have equal opportunity to live and learn.

These youth -- all of them -- are to be the heirs and trustees for all that is good or bad in our civilization. What humanity will achieve a generation hence depends on them and on their education now.

Each of them is a human being, more precious than material goods or systems of philosophy. Not one of them is to be carelessly wasted. All of them are to be given equal opportunities to live and learn.⁴

Imperative Educational Needs of Youth.---Besides having certain differences and certain qualities in common, youth have specific needs that they recognize. Society makes certain requirements of all youth. Together these form a pattern of common educational needs.

1. All youth need to develop salable skills and those understandings and attitudes that make the worker an intelligent and productive participant in economic life. To this end, most youth needs supervised work experience as well as education in the skills and knowledge of their occupations.
2. All youth need to develop and maintain good health and physical fitness.
3. All youth need to understand the rights and duties of the citizen of a democratic society, and to be diligent and competent in the performance of their obligations as members of the community and citizens of the state and nation.
4. All youth need to understand the significance of the family for the individual and society and the conditions conducive to successful family life.

⁴Ibid., p. 18.

5. All youth need to know how to purchase and use goods and services intelligently, understanding both the values received by the consumer and the economic consequences of their acts.
6. All youth need to understand the methods of science on human life, and the main scientific facts concerning the nature and the world of man.
7. All youth need opportunities to develop their capacities to appreciate beauty in literature, art, music, and nature.
8. All youth need to be able to use their leisure time well and to budget it wisely, balancing activities that yield satisfactions to the individual with those that are socially useful.
9. All youth need to develop respect for other persons, to grow in their insight into ethical values and principles, and to be able to live and work cooperatively with others.
10. All youth need to grow in their ability to think rationally, to express their thought clearly, and to read and listen with understanding.⁵

What the Schools Should Do.---Just as youth have certain imperative needs, the schools may be said to have certain responsibilities to youth.

Schools should be dedicated to the proposition that every youth in these United States -- regardless of sex, economic status, geographic location, or race -- should experience a broad and balanced education which will (1) equip him to enter an occupation suited to his abilities and offering reasonable opportunity for personal growth and social usefulness; (2) prepare him to assume the full responsibilities of American citizenship; (3) give him a fair chance to exercise his right to the pursuit of happiness; (4) stimulate intellectual curiosity, engender satisfaction in intellectual achievement, and cultivate the ability to think rationally; and (5) help him to develop an appreciation of the ethical values which should undergird all life in a democratic society. It is the duty of a democratic society to

⁵Ibid., pp. 225-226.

provide opportunities for such education through its schools. It is the obligation of every youth, as a citizen, to make full use of these opportunities. It is the responsibility of parents to give encouragement and support to both youth and schools.⁶

Meeting Common and Divergent Needs.—Now that certain areas have been determined, the pattern of the program of education in Education for All American Youth becomes clear. How youth differ, what youth have in common, imperative needs of youth, and the responsibility of the schools show us the pattern of the program. The program will be arranged to suit the needs of the students. In fact, the whole program is based on the needs of the student, and is the guiding principle. There will thus be studies to meet common needs and studies to meet divergent needs.

Grades VII, VIII, and IX might be called the period of the common secondary school. The educational needs of boys and girls from twelve to fifteen are, on the whole, sufficiently alike to justify a common curriculum for all pupils. In this common curriculum there is ample provision for differentiated treatment of pupils within classes to take account of diversities of interests, aptitudes, and abilities.⁷

During these early years of adolescence, the pupil continues to grow in knowledge and understanding of the world in which he lives. He grows in ability to think clearly and to express himself

⁶Ibid., p. 21.

⁷Both Farmville and American City are in complete agreement on this point, just as they are in complete agreement on other points. The philosophy of the two schools is the same. The curriculum, in the main, is also the same but differs as the needs of the rural and urban students differ.

intelligently in speech and writing; in his mastery of scientific facts and mathematical processes; and in his capacity to assume responsibilities, direct his own affairs, and to work and live cooperatively with other people. At the same time, he is introduced to a wide range of experiences in intellectual, occupational, and recreational fields, so that he may have a broad base for the choices of the interests which he will later follow more intensively. He is helped to understand the processes of physiological and emotional maturing, characteristic of those years, and to develop healthful habits of living. He also gains greater insight into his own abilities and potentialities.⁸

In the later years of adolescence -- from sixteen to twenty or thereabouts -- and from about the tenth grade on, some of the important interests of individual students diverge. The differences in interests and plans call for a variety of offerings in the curriculum, among which the students, under guidance, may choose.

Differences in occupational interests and plans are the most significant for education. Young people in their later teens have a natural and wholly commendable desire to prepare themselves to become self-supporting and perform useful work in the world. But occupations are many and diverse, and so also are the roads which lead to them. Whatever the roads may be, the schools, from the tenth grade onward, must give every student the opportunity to progress in occupational preparation.⁹

Marked differences also appear in intellectual and recreational interests. These differences are to be welcomed and encouraged.

⁸Since Education for All American Youth is a description of education of youth in their later teens, references to education before Grade X will be only incidental.

⁹Educational Policies Commission, op. cit., p. 231.

In these three fields -- occupations, intellectual pursuits, and recreational interests -- the curriculum of Grades X through XIV¹⁰ is differentiated to suit the needs of individuals. Each student, aided by his counselor and teachers, develops an educational program consistent with his purposes and capacities.

In other fields, however, educational needs continue to be predominantly common to all youth. Such is the case with needs of all youth for education in the responsibilities and privileges of citizenship, for education in health, family living, and in understanding and appreciation of beauty, a scientific point of view and the cultural heritage. In these areas, the curriculum of the upper grades is substantially the same for all students, and adjustments to individual needs and abilities are made within the classes.

The philosophy of Education for All American Youth is not expressed as a special or separate segment of the book. It is suggested and inferred throughout the curriculum, by the attitude toward the students and by various actions and activities. Basic to the whole philosophy is the attitude that the schools

. . . . are committed to the principles that all American youth should have access to equal educational opportunities and that each American youth should have access to educational services suited to his particular needs.¹¹

The program is based on the individual needs of the students.

¹⁰In the State of Columbia, education is compulsory for all students to the age of eighteen or through Grade XII, whichever comes first. There is also free education in Grades XIII and XIV for all. Thus one may continue his schooling through these grades for further specialization, or for any courses that he may wish to take.

¹¹Educational Policies Commission, op. cit., p. 308.

It stresses guidance, the practical and vocational, and is oriented to the present. It is flexible at all times, -- and is open to change in order to meet new demands. The philosophy does not consider school and life as separate entities, but considers education as all living -- whether it be schooling, earning a living, or recreation.

CURRICULUM

Education for All American Youth starts the educational process from the student's own frame of reference -- what he knows and what he has done. From that point it goes to the past for material which would give meaning to the student's course of study. This approach would give each student information and thinking habits which would enable him to meet the complexities of after-school life. He would be educated as a consumer, a voter, a family man, and would learn the beginnings of a trade or occupation. The aim is to produce a person well adjusted to modern society.

Great emphasis would be placed upon elective courses, functional in nature. Vocational and social courses would benefit the students greatly.

FARMVILLE

The Farmville curriculum is divided into areas of learning. These areas are:

Preparation for Occupations

Study and practice related to occupational preparation (including work in science, mathematics, social studies, English, or foreign language preparatory to advanced study in college or university, as well as education for agricultural, mechanical, commercial, and homemaking occupations)

Education for Civic Competence

Community studies and civic projects, extending into larger areas (including "The World at Work")

Historical study of "Man's Efforts to Achieve Freedom and Security"

Investigation of current political, economic, and social problems; study of their historical backgrounds; and civic projects

Personal Development

Family life, health, and mental hygiene (including the domestic, personal, and health aspects of consumer economics)

Recreation and leisure-time interests, including physical education

Understanding and appreciation of the cultural heritage:

"The Scientific View of the World and of Man"

Historical study of "Man's Efforts to Achieve Freedom and Security"

Literature and the arts

Elective studies or individual projects, or (in Grades X - XII) remedial instruction in English or mathematics, if needed.¹²

¹²Ibid., p. 153.

PREPARING YOUTH FOR OCCUPATIONS

The youth of Farmville fall into three distinct groups with respect to their occupational plans: First, those who expect to stay in Farmville or in similar communities. Second, those who expect to go to cities upon completion of Grade XII in Farmville. Third, those who expect to go to a college or university for professional or additional general education.

To all of these youth, Farmville offers an educational program according to their needs -- both common and divergent. The common needs are met through the following courses:

1. Basic courses for developing civic competence and responsible self-direction.

These courses deal with the principles and practices of living in a democratic society, including the community, state, and nation, and extending into the problems of international understanding.

2. Opportunities to develop personal abilities and special interests.

Here youth learn about problems of family living and of using their leisure time. They can develop their special interests in school.

3. Opportunity to develop physical fitness, emotional and physical health.
4. Adequate personal and occupational counseling and acquaintance with the occupations men follow to make a living.

Boys and girls become familiar with occupations followed in their community and other communities. They appraise

their own abilities in relation to the occupations. Counselors deal with occupational and personal problems and help youth determine the extent and nature of their continued education.

5. Opportunities to engage in work experience in the home, the community, or in local businesses or shops.

Students learn how to contribute to community welfare, how to develop industrious habits of work, cooperation, resourcefulness and willingness to assume responsibilities.

In addition to these common offerings, Farmville offers individual programs.

For youth who expect to remain in Farmville, the school offers:¹³

1. Vocational training for those leaving school at the end of the twelfth grade.
2. Vocational training through grades XIII and XIV for those desiring it.
3. Productive work experience in chosen occupations.

For youth who expect to go to cities to live and work, the school offers:¹⁴

1. Special study of the problems of city life, its occupational possibilities, and qualifications for city positions.
2. Special help in planning school programs, in selecting schools to attend in the city, and in continuing education part-time.

¹³Ibid., pp. 60-67 for a detailed discussion of these offerings.

¹⁴Ibid., pp. 67-70 for a detailed discussion of these offerings.

3. Opportunities to acquire introductory training and some work experience in jobs related to the occupations to be pursued in the city.

For youth who plan to attend colleges and universities, the school offers:¹⁵

1. Carefully planned programs in harmony with chosen professions or abilities to pursue additional programs of general education.
2. Study in small groups or on individualized projects.
3. Counseling on schools to attend; on personal problems of living away from home; and on professional qualifications, personal abilities, and school programs.
4. Special study of the place of chosen professions in rural community life, with special stress on the needs that Farmville has for some of its youth to return to serve the community. Arrangements for special assistance to professional people living in Farmville.

EDUCATION FOR CIVIC COMPETENCE¹⁶

Farmville considers the development of its youth, as citizens extremely important. Of all the common needs of youth, the most notable need is for education in the responsibilities and privileges of citizenship. Farmville believes that democracy depends upon educated citizens; that the individual does count; and that government

¹⁵Ibid., pp.71-75, for a detailed discussion of these offerings.

¹⁶Ibid., pp.75-100 for detailed discussion.

cannot long disregard public opinion. It has, therefore, developed a citizenship program based upon seven principles:

1. Living democratically in the school.

Citizenship education begins with the life of the school. Here, in a familiar and relatively simple society, pupils learn the meaning of democracy and the methods of democratic action through direct practice. Here, they also learn the meaning of respect for the individual; how to share in setting up the purposes, policies, and plans for the activities in which they engage; and the meaning of civic responsibility.

2. Extending civic activities into the community

The students' direct experience in civic affairs is broadened as rapidly as possible by extending their activities into the local community. They learn through firsthand contacts with the community.

3. Moving out to the larger scene

Understanding moves out to the state, national, and world situations by way of the experiences pupils have in school and community. As they move outward, pupils are led to see and understand the connections.

4. Developing competence in the study of public problems

Students master methods of studying and judging public issues. They become familiar with some of the important problems on which citizens are currently expected to pass judgment and to act. They make a thorough study of a few timely and significant public questions rather than a superficial treatment of many.

5. Developing competence in political action

Citizens must learn not only how to make sound judgments, but also how to register their convictions so that they will count. Students, therefore, study methods of political action at the local, state, and national levels. They also evaluate these methods in terms of their effectiveness and their consistency with democratic principles.

6. Building knowledge as a tool of civic competence

Pupils are equipped with knowledge and understanding of contemporary society and historical background, to enable them to deal with new issues as they arise and to think clearly regarding social goals for the future. They seek to develop understanding of trends, movements, and relationships. Through all, stress is laid upon acquiring an understanding and appreciation of democracy, of American ideals, and of the achievements of the American people in realizing their ideals.

7. Fostering loyalty to the principles and ideals of American democracy.

Youth are encouraged to set up goals for achievement by their generation which will surpass those of their fathers, and which will bring the community, the nation, and the world nearer to the attainment of democratic ideals.

PERSONAL DEVELOPMENT OF YOUTH¹⁷

Farmville is determined that its youth shall have opportunities for personal development. Such development, however, is a broad purpose which needs to be translated into specific aims. Personal development means growth in six aspects of living:

1. Health of body and mind
2. Family life
3. Recreational and leisure-time interests and activities
4. Understanding and appreciation of the cultural heritage
5. Intellectual achievement
6. Character, conceived as conduct in relation to other persons, motivated by ethical ideals and principles.

For Health of body and mind, Farmville provides for its students:

1. School health clinics for physical and dental examinations; preventive health measures such as vaccinations and inoculations; and complete programs of activities and recreation.
2. Complete programs of physical education adapted to their needs; and camp activities in a camp maintained by the school in Marble Mountains.
3. Opportunities to engage in programs for developing emotional stability.

¹⁷ Ibid., pp. 100-149 for detailed discussion.

4. Opportunities for study of personal and community health.
5. Opportunities to learn about community needs, public health programs, sanitation, and the like.

For growth in Family life, the school helps its young people by:

1. Studying family living.
2. Preparing them to participate in courtship, marriage, and other situations involving relationships with the opposite sex.
3. Giving them opportunity to practice and study consumer problems.
4. Giving them an opportunity to test, jointly with parents and teachers, the success of their actual work experience in the home.

Farmville encourages growth in Recreational and leisure-time interests and activities. Every pupil is urged to develop three types of leisure-time interests: 1) some sport or physical activity; 2) some large group activity like singing, folk-dancing, playing in an orchestra; and 3) some hobby that can be pursued alone or with the family. Farmville also makes available facilities for leisure.

For Understanding and appreciation of the cultural heritage, Farmville teachers have identified four areas in our civilization which they have called "the cultural birthright of youth".

Every American youth should understand the meaning of the democratic way of life.

Every American youth should understand the scientific method and point of view and the influence of science on human life and thought.

Every American youth should understand the structure and operation of the economic system.

Every American youth should constantly grow in his capacities to enjoy beauty and to understand and appreciate the best in literature and the arts.

Through various courses, projects, studies, and experiences, "the cultural birthright of youth" is made available to all.

Farmville fosters Intellectual achievement by providing for such opportunities as:

1. Most of the pupil's learning is directly related to his purposes.
2. Pupils have many experiences in self-direction.
3. Pupils learn about things in their relationship.
4. Much of what pupils learn must stand up to practical testing.
5. Teachers and pupils have agreed that certain knowledge and operations should be mastered by everyone.
6. Intellectual curiosity is encouraged.

For education in Character development, Farmville provides a definite program.

Every teacher is a teacher of character, and every activity of the school may be an occasion for moral growth. Teachers try to agree on what is good character, and look at situations from the point of view of boys and girls.

Youth learn acceptable conduct by making contacts with people in the community and by becoming responsive to the welfare of others.

Youth come in contact with ideas of right and wrong, standards of value, and with the religious views of their parents. They are helped to see the ethical principles involved in social issues and in human behavior. Through counseling and classroom instructions, pupils become conscious of ethical issues and of how to profit by experience.

AMERICAN CITY

The curriculum of American City includes four divisions of learning, designated as "Vocational Preparation", "Individual Interests", "Common Learnings", and "Health and Physical Education". In addition, there is a tenth grade course on science, closely related to the course on "Common Learnings". The first two divisions are referred to as the "area of differential studies" since students elect their programs in these fields from a variety of offerings. The last two divisions and the science course are called the "area of common studies" since here all students follow the same general programs.

For a student following the usual schedule, vocational preparation will occupy one-sixth of his school time in Grade X, one-third in Grades XI and XII, one-half in community institute (Grades XIII and XIV). On "Common Learnings", he will spend one-third of his time in each year of high school, one-sixth in community institute. Science will occupy one-sixth of his time in Grade X. One-sixth of his time will be given to health and physical education throughout the five years and the same to individual interests.

The content of each division of learning is as follows:¹⁸

Individual Interests

Elected by the student, under guidance, in fields of avocational, cultural, or intellectual interest.

Vocational Preparation

Includes education for industrial, commercial, homemaking, service, and other occupations leading to employment, apprenticeship, or homemaking at the end of Grade XII, XIII, or XIV; education for technical and semi-professional occupations in community institute; and the study of sciences, mathematics, social studies, literature, and foreign languages in preparation for advanced study in community institute, college, or university. May include a period of productive work under employment conditions, supervised by the school staff. Related to the study of economics and industrial and labor relations in "Common Learnings".

The work in "Vocational Preparation", may be either (1) study, practice, and work experience, intended to equip a youth to go directly to work from high school or community institute, or (2) the study of sciences, mathematics, foreign languages, and other subjects which are part of the equipment for advanced study in the community institute, a four-year college, or a university.

¹⁸Ibid., p. 244.

Common Learnings

A continuous course for all, planned to help students grow in competence as citizens of the community and the nation; in understanding of economic processes and of their roles as producers and consumers; in cooperative living in family, school, and community; in appreciation of literature and the arts; and in use of the English language. Guidance of individual students is a chief responsibility of "Common Learnings" teachers.

The tenth grade course on science would include methods, principles, and facts needed by all students.

Health and Physical Education

Includes instruction in personal health and hygiene; health examinations and follow-up; games, sports, and other activities to promote physical fitness. Related to study of community health in "Common Learnings".

INDIVIDUAL INTERESTS

The demands of society are so great that young people sometimes overlook the development of their own individual interests. American City, believing that each youth should develop his interests provides school-time and direction for the furthering of these interests.

The pupils are entirely free to select and develop their interests. All the offerings of the school are open to the boys and girls for this purpose. Choices are made without reference to any requirements for future education or occupational study. Here, interests

are developed for their own sake.

The essential characteristics of this program for the development of individual interests are not different from those at Farmville. The program is extremely broad. It includes reading; a wide variety of hobbies; the playing of musical instruments, alone or in groups; singing; painting; photography; other representative arts; and hand-craft activities. A student, if he so wishes, may study chemistry, literature, a year in general shop or in homemaking, quite apart from the needs in his prospective vocation. "In a word, time for individual interests means exactly time for individual interests whatever they may be."¹⁹

VOCATIONAL PREPARATION

Before setting up its program of vocational preparation in the American City schools, various committees made certain studies. They made studies of: how people are employed in American City; what the worker needs to know; and the purposes of vocational education. Then on the basis of these studies a program was established.

The youth of American City fall into three groups with respect to their vocational plans:

1. Those leaving full time school at the end of the senior year.

The general plans for all of these people are similar. There are, however, some exceptions.

¹⁹Ibid., p. 308

a. Those who go to work at regular employment.

(1) Engage in a period of productive work under supervised employment conditions, usually in grade XII, by sharing a full-time job or by a part-time one.

(2) Spend the last four to eight weeks of their vocational work in intensive practice of the skills of the particular job they expect to follow after leaving school.

b. Those who go into apprenticeship may take a work-experience program, if they so desire, but are not required to do so.

c. Those who go into homemaking carry out for a year a home project under the direction of the home economics teacher.

d. Those who enlist in the armed forces take pre-induction courses.

2. Those continuing their education in college, universities, or other institutions.

a. Each pupil has his adviser who plans his courses with him.

b. Each pupil observes workers in the profession or other occupation he plans to enter.

c. Each pupil may take courses which lead to advanced professional study. Work in such fields as science, mathematics, social studies, literature, and foreign languages, for these students, is vocational work.

Sufficient time is afforded pupils preparing for technical and scientific fields to secure all the work they will need in these field while in the secondary school.

- d. Each pupil is held accountable for thorough learning of basic principles, processes, and information. Superficial learning or "covering" of large bodies of subject matter is discouraged.
- e. Each pupil of superior ability is given special attention, by engaging in special projects and by working in groups with others of equal abilities.
- f. Each pupil is evaluated in terms of his own ability to succeed.

3. Those going to the Community Institute.

- a. The Community Institute offers part-time education to adults and to youth no longer attending school full time, learning new skills, brushing up on old ones.
- b. The Community Institute offers a much wider range of occupational fields than is offered in grades IX-XII; thirty are now offered, such as clothing merchandising, radio repairing, air conditioning installation.
- c. Those doing terminal vocational work in the Community Institute normally give one-half of their time to their occupational program.

- d. Training in such semi-professional occupations as the following is offered: architectural and mechanical draftsmen, assistants in nursery schools and play centers for young children, hospital and public-health assistants, attendants in doctors' and dentists' offices, laboratory technicians, radio and television broadcasters and technicians, transportation managers, recreational leaders.
- e. Youth interested in the specialized fields of commercial art, photography, lens grinding, watch repairing, journalism, and cabinet making go to one of the other state Community Institutes which serves the state in these fields as the American City Community Institute serves the state in air transportation and in the air conditioning and refrigeration industry.
- f. Attempts are made to limit the number of youth trained to the number needed in each occupation to meet the estimated replacement and expansion needs.

Most of the students in Community Institute terminal courses also include in their programs a supervised work experience under employment conditions. School credit is given for all productive work experience satisfactorily completed.

COMMON LEARNINGS

The course in "Common Learnings" is continuous in the American City schools from the beginning of Grade X to the end of Grade XIV. It is

. . . . designed to provide most of the learning experiences, which, it is believed, all young people should have in common in order to live happily and usefully during the years of youth and grow into the full responsibilities of adult life. It is not intended to provide education in vocational skills and knowledge; in mathematics, the sciences, foreign languages, or other subjects required for vocational purposes or for advanced study; or in the avocational and intellectual fields which students may elect because of personal interest.²⁰

Briefly stated, the distinctive purposes of the course are to help youth grow in these areas:

1. Civic responsibility and competence.
2. Understanding of the operation of the economic system and of the human relations involved therein
3. Family relationships
4. Intelligent action as consumers
5. Appreciation of beauty
6. Proficiency in the use of language

The general purposes of the course are planned in advance, but the teachers, along with the pupils, have latitude to plan details of the course and to determine the topics and problems to be studied.

In the tenth grade, pupils learn to feel at home in high school and to find out how to get around and what to do. They study the matter of using their time efficiently; take tests on speed of reading,

²⁰Ibid., p. 249.

understanding of what is read, basic abilities in mathematics, English, and study habits, and study ways to improve these. They study American City at work -- how people live -- by visits, reading, motion pictures, talks, discussions. They check upon their own qualifications for different occupations; fit these learnings together into an economic system and then try to see how the system works.

Pupils in the tenth grade also study family life, labor unions and management, sanitation and community health, 'consumer economics' or spending, and personal problems.

In the eleventh grade, the work of the course consists chiefly of education for civic competence. This study embraces civic leadership, community improvements, housing projects, welfare services, problems of group living, race relations, employment situations, and city planning. The connections between the problems of the city and the nation are examined.

The roots of these problems in our national history are studied. But the study of the history of American civilization is focused on the issues in the life of the American people today, of which the students are aware. In the light of the present, events and movements of the past become alive. Interdependence of society is stressed. The teachers try to make certain that all youth understand the development of our nation as a democracy.

In the twelfth grade course, youth study the problems of the nation in a world setting. Generally two or three domestic problems, and the same number of international problems are chosen for study. Such problems as the maintenance of our domestic economy on a high

level of production and employment -- (our number one problem) are studied, as is (our number one international problem) the problem of international organization for peaceful living. Students also examine international interdependence, American foreign policy and its background, and the problems and lives of other peoples which affect our foreign policy. Here, as with American history, the events and movements of the past are selected because of their relevance to the issues of the present. The literature and arts of our own and other nations are also studied.

The twelfth grade brings a resurgence of personal problems. The teachers return to them, and especially to those involving family living and the responsibilities of homemakers. In this grade comes the popular unit on "Friendship, Courtship, and Marriage".

In all these unified courses, study and work experience are combined; skills are taught; and guidance is carried on by the teachers of "Common Learnings" classes who act as counselors to the members of their classes.

Each unified class is in charge of one teacher who is assisted by other teachers as needed.

At the present time, science and health are not combined in the courses of "Common Learnings". American City teachers do not feel they can teach science and health effectively at this time. Eventually, they hope that basic understandings in these fields will become a part of the "Common Learnings" courses.

HEALTH AND PHYSICAL EDUCATION

The schools of American City seek to promote the health of youth and help them keep physically fit. The program is required of everybody, and sufficient time is provided so that the pupil can develop a knowledge of health practices, and an understanding of their relation to his own physical strength and health.

Social problems involved in public health; family health, nutrition, industrial safety, personal health, and the like are taught.

The physical education program includes the following: development in "one-man" activities like swimming and golf, and in dual sports like tennis; competitive sports between and within the schools, and special programs for the physically handicapped. The program also includes training pupils for recreational leaders, and instruction in the values of medical care.

The health education program stresses the following: periodic health examinations and follow-up; instruction about the body, rest and diet; maintenance of balance between work and play, emotional adjustments, and causes of emotional unbalance. The program also includes parental education regarding emotional problems at different age levels; preventive medicine such as inoculations and vaccinations, and the use of clinics.

Such is the picture of the programs of the secondary schools of Farmville and American City. The schools seek to provide for each youth a program of learning experiences -- a curriculum -- which in his judgment and in the judgment of the staff is most likely to meet his particular needs, abilities, and plans.

The staffs of each school do not look upon their programs as the peak of perfection. They feel that they are making progress, but they know that many problems remain to be solved. They are forward looking in their attitude, and are willing to make changes whenever such changes may be desirable.

Summary.--Farmville and American City are two selected communities in the State of Columbia, U. S. A. Farmville is rural America where 43.5 per cent of our people live. The Farmvilles feed the people of the nation. American City, on the other hand, is urban America where one-third of the nation's people live. The American Cities are the centers of manufacturing, trade, finance, transportation, and government.

There are two important facts to remember about all American youth. First, there are about 11,000,000 of them between the sixteenth and twenty-first birthday. Second, no two of the 11,000,000 are identical. The task of providing education for such a varied group is complex. But it can be met by:

- 1) identifying the major types of educationally significant differences found among American youth
- 2) noticing significant characteristics that all or nearly all youth have in common
- 3) by devising and inaugurating educational programs and organizations that provide for the common needs of all youth and the special needs of each individual.

Just as youth have certain needs, the schools may be said to have certain responsibilities to youth. Schools should be dedicated to

the proposition that every youth in these United States should experience a broad and balanced education which will:

- 1) equip him to enter an occupation suited to his abilities and offering reasonable opportunity for personal growth and social usefulness
- 2) prepare him to assume the full responsibilities of American citizenship
- 3) give him a fair chance to exercise his right to the pursuit of happiness
- 4) stimulate intellectual curiosity, engender satisfaction in intellectual achievement, and cultivate the ability to think rationally.
- 5) help him to develop an appreciation of the ethical values which should undergird all life in a democratic society.

In light of the four points made: how youth differ, what they have in common, the imperative needs of youth, and the responsibility of the schools -- the program will be arranged to suit the needs of the students.

Grades VII, VIII, and IX might be called the period of common secondary school. The educational needs of boys and girls from twelve to fifteen are, on the whole, sufficiently alike to justify a common curriculum for all pupils. In this common curriculum there is ample provision for differentiated treatment of pupils within classes to take account of diversities of interests, aptitudes, and abilities.

The curriculum of Grades X through XIV is differentiated to suit the needs of individuals in the three fields of occupations, intellectual pursuits, and recreational interests. Each student, aided by his

counselor and teachers, develops an educational program consistent with his purposes and capacities.

In other fields, however, educational needs continue to be predominantly common to all youth. Such is the case with needs of all youth for education in the responsibilities and privileges of citizenship, for education in health, family living, and in understanding and appreciation of beauty, a scientific point of view and the cultural heritage. In these areas, the curriculum of the upper grades is substantially the same for all students, and adjustments to individual needs and abilities are made within the classes.

The program is based on the individual needs of the students. It stresses guidance, the practical and vocational, and is oriented to the present. It is flexible at all times, -- and is open to change in order to meet new demands. School and life are not considered as separate entities; education is all living -- whether it be schooling, earning a living, or recreation.

Education for All American Youth starts the educational process from the student's own frame of reference -- what he knows and what he has done. From that point it goes to the past for material which would give meaning to the student's course of study. This approach would give each student information and thinking habits which would enable him to meet the complexities of after-school life. He would be educated as a consumer, a voter, a family man, and would learn the beginnings of a trade or occupation. The aim is to produce a person well adjusted to modern society.

Great emphasis would be placed upon elective courses, functional in nature.

To achieve its purpose, Farmville divides its curriculum into three areas: preparation for occupations, education for civic competence, and personal development. American City divides its curriculum into four divisions of learning, designated as: vocational preparation, individual interests, common learnings, and health and physical education.

Through such curricula, Farmville and American City help the student take his place in our complex society.

CHAPTER VI

AN APPLICATION OF THE CRITERIA TO THE HARVARD AND EDUCATIONAL POLICIES COMMISSION PROGRAMS

In Chapter III criteria for evaluating a secondary school program were developed. Now we shall apply these criteria to the two programs of our study, General Education in a Free Society, and Education for All American Youth. These programs will be referred to as the Harvard Committee and the Educational Policies Commission respectively.

1. The school should make education available to all youth.

HARVARD COMMITTEE

The Harvard program does not make education available to all youth. It does make a very worthy statement: -

The modern high school must find place for every kind of student whatever his hopes and talents The ideal is a system which shall be as fair to the slow as to the book-minded, but which, while meeting the separate needs of each, shall yet foster that fellow feeling between human being and human being which is the deepest root of democracy.¹

But despite this high ideal, the program does not make education available to all.

The very fact that the program is academically centered and dependent on the traditional and so-called intellectual studies immediately excludes many students. The writer is, therefore, forced to the conclusion that this program is not interested in making education available to all youth.

¹Report of the Harvard Committee, General Education in a Free Society, p. 9.

EDUCATIONAL POLICIES COMMISSION

It is almost like "bringing coals to Newcastle" to have to prove that this program is dedicated to education for all youth. In every fibre of its being, this program is dedicated and consecrated to education for all youth. There are no barriers of any kind to prevent youth from being educated. The schools make education possible for everyone. They tailor their courses for the student, not the student for the courses. They stress needs, and see that the needs are met. They give the students an equal share in the running of the schools and permit them to decide upon their own plan of study. They make provision for financial aid, free bus transportation, free medical service, free activities, classes for the physically handicapped, and generous guidance and counsel. In every way this program is set up for education for all youth. There can be no question. It makes education available for all.

2. The school should recognize the student as a respected intelligent person, becoming capable of determining his own goals.

HARVARD COMMITTEE

There is no evidence of any such attitude or assumption. In fact, the very opposite is true. Everything -- especially in the curriculum -- is laid out for the student. This lack is no criticism of Harvard, because Harvard's basic assumptions are different from the writer's. For example:

The primary concern of American education today is the infusion of the liberal and humane tradition into our entire educational system. Our purpose is to cultivate

in the largest possible number of our future citizens an appreciation of both the responsibilities and the benefits which come to them because they are American citizens and are free.²

Further proof that Harvard does not recognize the student as a respected intelligent person, becoming capable of determining his own goals is found in the almost irrational dependence on the teacher.

It is, of course, true that in the end only the spark of knowledge and devotion will kindle an answering flame in students. Hence everything finally depends on the teacher's quality of mind and spirit.³

In the presence of such devotion, and within such a belief, there is no room for recognition of the student as a respected, intelligent person.

The student has nothing to say about determining his own goals. From one statement, "For students who by their third year in secondary school have decided upon a college training"⁴, we might infer that there is some provision made for student choice. But the writer can discover no real evidence with which to support this inference. Since the secondary program is clearly and rigidly prescribed, he must therefore conclude that the student cannot determine his own goals.

EDUCATIONAL POLICIES COMMISSION

The student is accorded complete recognition as a respected, intelligent person capable of determining his own goals. The worth of the individual is a cornerstone of this program.

²Ibid., pp. XIV - XV.

³Ibid., p. 24.

⁴Ibid., p. 166.

Particularly do they [youth] need to grow in understanding the basic tenet of democracy -- that the individual human being is of surpassing worth.⁵

Another statement showing the worth of the student is:

Each of them [youth] is a human being, more precious than material goods or systems of philosophy. Not one of them is to be carelessly wasted. All of them are to be given equal opportunities to live and learn.⁶

Throughout this program reference is made to the students' deciding upon their own programs.

The repetition of the phrase, 'they help the student to do so and so', suggests that responsibility in these matters [determining own goals] rests finally with the student.

The student is truly a respected, intelligent person -- in every sense of the word. He is given every opportunity to determine his own goals. He has a leisurely conference with his counselor, and talks about his interests, hopes, plans, ambitions, and abilities (p.42). He is also asked to work out a tentative educational plan, carrying through to the twelfth grade. This plan he can discuss with his parents and counselor. The student's plans are regularly reviewed toward the end of the year, and are frequently revised (pp. 46 ff.)

3. The school should provide means through which the student may achieve optimal development.

HARVARD COMMITTEE

No provision is made for the optimal development of the student.

⁵Educational Policies Commission, Education for All American Youth, p. 17.

⁶Ibid., p. 18.

⁷Ibid., p. 74.

True, there are means for development based on an intellectual acquisition of subject matter, but on nothing else. The wishes of the student are not requested or asked for. His health, his interests, his needs are not considered. He is allowed no opportunity to express himself or do anything apart from his intellectual program. The general position of the Harvard program can be seen in a reference that is made to text material. "Doubtless in choosing texts nothing can replace, nothing has the authority of teaching experience,"⁸ and "the choice unfortunately cannot be left to the pupil. He does not know the alternatives to be considered."⁹

In the presence of such an attitude, an attitude that is in keeping with the whole philosophy of the school, no provision is made for the optimal development of the student. The student is permitted to develop only in the intellectual sphere, and in no other.

EDUCATIONAL POLICIES COMMISSION

Complete provision is made for optimal development in this program. The student's occupational training, health, interests, etc., are considered just as important as his intellectual pursuits. Students are encouraged to participate in all phases of the school and community life. There is no hierarchy of subjects, no separation of school life.

In the school, students are given every opportunity to achieve optimal development through participation. For example: "Students

⁸Report of the Harvard Committee, op. cit., p. 115.

⁹Ibid., p. 116.

. . . . learn how to share in setting up the purposes, policies, and plans for the activities in which they engage."¹⁰ Students and teachers plan together for the various activities in which they are engaged, and compose all important policy and action groups in the school.

A study of Education for All American Youth reveals that the school provides every means for the student to achieve optimal development.

4. The school should recognize cooperative living as an ideal, and as a way of life. It is, therefore, under the obligation to practice cooperative living.

HARVARD COMMITTEE

Although one would never surmise from studying the Harvard secondary program that there is any awareness of cooperative living, statements in other parts of the book lead one to the conclusion that Harvard is aware of the importance of this factor. The best illustration the writer could find is this:

Since no one can become an expert in all fields, everyone is compelled to trust the judgment of other people pretty thoroughly in most areas of activity. I must trust the advice of my doctor, my plumber, my lawyer, my radio repairman, and so on.¹¹

In one other instance, can one surmise that Harvard is aware of the importance of cooperative living; that is, in communication. The ability to communicate thought is recognized as an important aim

¹⁰ Educational Policies Commission, op. cit., p. 80

¹¹ Report of the Harvard Committee, op. cit., p. 54.

in general education. Besides thinking, Harvard recognizes speaking and writing and listening as important parts of communication. In its secondary program, particularly the section given to a discussion of English, the importance of the basic skills for communicating is implied.

Communication is that unrestricted exchange of ideas within the body politic by which a prosperous intellectual economy is secured. In its character as the sharing of meanings it is the instrument by which human beings are welded into a society In a free and democratic society the art of communication has a special importance.¹²

From this evidence, the writer infers that Harvard is aware of the importance of cooperative living -- at least in an academic sort of way. He cannot, however, infer from the Report that the school (in its secondary program) practices the cooperative way of life.

EDUCATIONAL POLICIES COMMISSION

This program is fully aware of the importance of cooperative living. It, therefore, contains in its schedule many opportunities for interaction and cooperation between student and student, student and teacher, student and school, student and community. An excellent example of the students' being made aware of the continuous interaction is the study of "The World at Work". "It acquaints pupils with their own dependence on the labor of farmers, workers in factories and transportation, clerks, managers, homemakers, physicians, engineers and many others."¹³

The student is also given the necessary and basic skills for carrying on cooperative living. He gets his readings, laboratory work, etc., "as needed on the project to provide background

¹²Ibid., p. 68.

¹³Educational Policies Commission, op. cit., p. 43.

information and to clarify principles and generalizations".¹⁴ He is also helped to a reasonable mastery of reading and listening, and of written and spoken expression. Workshops are made available so that he may secure help when needed. The program also provides certain basic knowledge, study, and practices related to occupations.

The school recognizes the importance of cooperative living, and prepares its students for interaction with their environment. It creates the setting for cooperation in all areas of living. It fosters cooperation in the student participation of running the school itself. It fosters cooperation in the community through projects and student participation; in its library and health-center, in part time employment in school and out, in classes for out-of-school youth, and in many other settings.

5. The school should help the student utilize the method of intelligence in all areas of living.

HARVARD COMMITTEE

Nothing is said about the rational life as such, but the program is permeated with the idea of the use of intelligence. Because of the very nature of the program, which is highly academic and traditional, one might assume that the utilization of the method of intelligence (in academic work) is required. The discussion of the sciences also leads one to this conclusion:

The sciences are the preeminent field for logical studies, for practice in strict definition and the

¹⁴Ibid., p. 62.

analysis of implication, for the dissection of misconceptions, for the remorseless exposure of false or irrelevant ideas encysted in parroted phrases, and for the discharge of the morbid matter. Nowhere else can the student be so firmly forced to consider how he understands, and how much, for nowhere else are such inescapable tests of understanding available.¹⁵

The fact that Harvard calls for a highly academic curriculum in the secondary school may be the basis for the assumption that the method of intelligence will be utilized. Thus, if we agree that the traditional academic curriculum calls for the use of intelligence in a certain way, we can say that the program does foster the rational attitude. The school, however, sets up the problems on which the student is to work. If it may be said, therefore, to use the method of intelligence in school, it does not in other areas of living. The writer can discover no evidence showing that this program helps the student utilize the method of intelligence in areas of living other than school.

EDUCATIONAL POLICIES COMMISSION

This program stresses the use of intelligence all through its plan. The intelligence though does not depend on an academic but on a practical factor. The use of the method of intelligence is emphasized through the process of living and adjusting in a community. The student's learnings are directly related to his purposes, his self-direction, his relationships, and to the practical aspects of living. By the use of intelligence, the student is able to choose his own goals and directions, to take part in the

¹⁵Report of the Harvard Committee, op. cit., p. 117.

community, to understand his society, and lead the good life.

By its practical approach, this school instills a rational attitude in the student. Through community participation, through democratic living in the school and out, through its courses and projects, and through its very methods, the school helps the student utilize the method of intelligence in all areas of living.

6. The school should help the student understand the meaning of democracy as a way of life.

HARVARD COMMITTEE

This program, in keeping with its philosophy, is in complete accord with the above criterion. In the discussion of the Social Sciences, we find:

All of them [students] should be given some sense of the nature and value of the inheritance which they did not achieve but which they must help maintain, as well as some understanding of that principle of continuity with the past which is possible only through the study of the past Schools will not fulfill their duty to society unless they help the students understand the nature of the problems and responsibilities of the society in which they live and which they should help govern.¹⁶

The program goes further and suggests that --

No one should graduate from secondary school who has not had a considerable amount of work in the history of modern civilization. We see no way of attaining that perspective, that sense of proportion, which is an essential component of good citizenship, without some understanding of the forces which have gone into the making of the age in which we live.¹⁷

¹⁶Ibid., p. 135.

¹⁷Ibid., pp. 138-139.

From the emphasis placed on the student's understanding his society (through the Social Studies), we can assume that the school will see that he understands the meaning of democracy as a way of life. But this understanding will be theoretical, because in the classroom situation there is provided little opportunity for practicing democracy.

EDUCATIONAL POLICIES COMMISSION

Practically everything done in this program gives the student an understanding of his society. Education in the responsibilities and privileges of citizenship is recognized as a common need of all youth. Citizenship education is started close to the home, and commences with group activities in the school. It extends to the community through a variety of school services. It "is extended beyond the community into the region, the nation, and the world, as boys and girls follow the ramifications of their occupations"18

The school does not separate preparation for an occupation and growth in civic understanding and responsibility. By and through its program the school gives the student an excellent understanding of his democratic way of life. Citizenship education permeates the school.

The school makes ample provision for understanding the meaning of democracy. The teachers, for example, say that they are

¹⁸ Educational Policies Commission, op. cit., p. 58.

responsible for helping all youth to develop understanding of:

1) our own nation; 2) relations of our nation to the rest of the world; 3) the main trends in the historical development of the present national and world situation; and 4) the possibilities of progress toward fuller realizations of democratic ideals. Definite courses and projects that have meaning for the student are offered by the school to help him understand the meaning of democracy as a way of life.

7. The school program should be based on the students' needs, problems and interests.

HARVARD COMMITTEE

In only one instance is it even possible to infer that the students' needs, problems, and interests are considered. In the ninth and tenth grades "biology takes precedence over courses in other sciences because the content of this course is more intimately related to his [youth's] daily experience and educational needs".¹⁹ But in the main it must be said that no provision is made for student needs, problems, and interests. The program mentions differences and diversity among students, but still goes ahead with its avowed purpose, to give a common element and understanding to all. Under such a rigid and prescribed plan, there is no place for courses that will appeal to the varying needs, interests, and problems of students.

The student is given little or no opportunity to decide what he wishes to study. The course of study is rigidly prescribed in three

¹⁹Report of the Harvard Committee, op. cit., p. 159.

divisions: Humanities, Social Studies, Science and Mathematics. Thus, without fear of contradiction it is possible to say that the Harvard program is not based on the students' needs, problems, and interests.

EDUCATIONAL POLICIES COMMISSION

Education for All American Youth provides very well for students' needs, problems, interests, abilities and desires. Many examples of this point are available but a few will more than present adequate proof. "In these three fields - occupations, intellectual pursuits, and recreational interests - the curriculum is differentiated to suit the needs of individuals."²⁰

Both the Farmville and American City Secondary Schools have sought to make their

curriculum and methods of instruction so flexible and adaptable that each youth may pursue the course which seems best suited to his abilities, his occupational plans, his personal interests, and the conditions of his present and future life as citizen, worker, and family member.²¹

The student is allowed to decide what he wishes to study. His desires and needs are always in the fore. "Each class chooses its problems on the basis of its judgment as to timeliness and public importance."²²

In all areas of the program, the students' needs, interests, and problems are respected. Students are allowed great freedom in

²⁰Educational Policies Commission, op. cit., p. 36.

²¹Ibid., p. 50.

²²Ibid., p. 85.

selecting their courses, and "the principle of suiting curriculum and methods to the educational needs of individuals is operative throughout the school".²³ The school program is indeed based on the needs, problems, and interests of the students.

²³Ibid., p. 53.

CHAPTER VII

CONCLUSION

Far be it from this writer to say that one program of education is good, another bad. But if agreement with criteria and with principles means anything, he must perforce say that the secondary program of education proposed by Education for All American Youth is far superior to that by the Harvard Committee. For in all instances the Educational Policies Commission program is in complete agreement with the criteria suggested by the writer. It stresses the worth and the dignity of the individual. It gives him a prior place in the scheme of things. It treats the individual as an intelligent being, capable of determining his own goals, and allows him full opportunity to express himself in words and in action. And above all, the Educational Policies Commission program does not merely pay lip-service to its ideals of democracy and the importance of the individual, but practices, in every conceivable way, exactly what it proposes. In the opinion of the writer, the program is true democracy in action, and the individual is given every opportunity for optimal development.

The Harvard Committee program, on the other hand, stresses the importance of achieving unity in the overwhelming face of diversity. It has a definite goal -- to train for citizenship and democracy. But from his study the writer is convinced that the type of democracy advocated by the Harvard Committee is purely academic; a democracy about which one speaks but does not live or act. Perhaps such a judgment is too harsh on Harvard, but in the light of the evidence presented one can reach no other conclusion. Little provision is made

for the importance of the individual in the Harvard scheme of things. The important element seems to be the heritage and the past -- and it is from this past that Harvard takes its cue. Thus the program sets up a rigidly prescribed course of study based in the main, on the past, and called general education. It would be a continuing series of three well-integrated courses in 1) the humanities, which would cover selections from the world's great literature, music, etc., and cover foreign languages for the illumination of English; 2) the social studies, a formal study of history and the social sciences directed at responsible citizenship, whose focus would be Europe and whose object would be to show how present day events flow through history from the ideas of the past; and 3) science and mathematics which would teach logical thinking.

The Harvard Committee does permit some specialization -- which the writer takes to mean that the student may select some of his own courses. But in the main, differences would be minimized and all students would receive a common background and experience which would do much to eliminate diversity.

The Harvard program we might say is for the most part oriented to the past and is interested in making available the revelation of the past for an understanding of democracy.

Education for All American Youth finds its orientation in the present. It starts the educational process from the student's own frame of reference then goes to the past for the material which would give meaning to his course of study. This would enable the student to think and act in terms of present day living; it would help him meet

the complexities of modern life and be well adjusted to his society.

The curriculum would center in a common learnings program, a collection of subjects all related to what the high school has done and is doing. Ample provision would be made for elective courses based on the student's needs, abilities and desires. Social studies and history would begin with the present and go back to the past. All courses, in fact, would take their orientation from the present and call on the past for clarification and help if necessary.

The Educational Policies Commission program would unite all students in a meaningful, democratic society which they would learn about through living democracy first, and studying it in light of their experiences.

The program of Education for All American Youth is to the writer a true democratic program. Since it is more in agreement with his basic principles and assumptions than the Harvard program, he can suggest that for him and to him it is the better of the two. It is democracy in action, democracy in thought, and democracy in content.

BIBLIOGRAPHY

- Aikin, Wilford M. The Story of the Eight Year Study. New York: Harper and Bros., 1942.
- Alberty, Harold. "A Plan For Developing a Philosophy of Education for the High School," Educational Research Bulletin, Vol. 22 (Nov. 10, 1943), pp. 199-210. (For brief summary see: The Education Digest, Vol. 9 (Jan., 1944), pp. 12-14.
- Alberty, Harold. "Reorganizing the Junior High School Curriculum," Bulletin of the National Association of Secondary School Principals, XXIX (April, 1945), pp. 17-28.
- Alberty, H. B., Bode, B. H. (editors). Educational Freedom and Democracy. New York: D. Appleton Century Co., 1938.
- Alberty, Harold, et.al. "Progressive Education: Its Philosophy and Challenge." Report of the Progressive Education Association's Committee on Philosophy. Progressive Education. XVIII (May, 1941), pp. 1-28.
- Bell, Howard. Youth Tell Their Story. Washington: American Council on Education, 1938.
- Berkson, I. B. Education Faces the Future. New York: Harper and Bros., 1943.
- Bode, Boyd H. Democracy As a Way of Life. New York: The Macmillan Co., 1937.
- Bode, Boyd H. How We Learn. Boston: D. C. Heath and Co., 1940.
- Bode, Boyd H. "Liberal Education for Today," Antioch Review, Vol. 4, Spring, 1944, pp. 112-121.
- Boring, E. G., et.al. Introduction to Psychology. New York: John Wiley and Sons, Inc., 1939.
- Corey, Stephen, et.al. General Education in the American High School. Chicago: Scott, Foresman and Co., 1942.
- Counts, George S. Education and the Promise of America. New York: The Macmillan Co., 1945.
- Dewey, John. Democracy and Education. New York: The Macmillan Co., 1916.
- Dewey, John. Experience and Education. New York: The Macmillan Co., 1938.

Education for All American Youth. Educational Policies Commission. Washington: National Education Association, 1944. See also a digest and interpretation of the above entitled: Planning for American Youth. Washington: National Association of Secondary School Principals, 1944.

General Education in a Free Society. Report of the Harvard Committee. Cambridge, Mass.: Harvard University Press, 1945.

Giles, H. H., McCutchen, S., Zechiel, A. Exploring the Curriculum. New York: Harper and Bros., 1942.

Hutchins, Robert M. The Higher Education in America. New Haven: Yale University Press, 1936.

Justman, Joseph. Theories of Secondary Education in the United States. New York: Bureau of Publications, Teachers College, Columbia University, 1942.

Learning the Ways of Democracy. Educational Policies Commission. Washington: National Education Association, 1940.

Problems of Living in the Air Age. A Resource Unit Prepared by a Group of Graduate Students under Direction of Harold Alberty. Mimeographed. Columbus: Ohio State University, 1944.

Thayer, V. T. American Education Under Fire. New York: Harper and Bros., 1944.

Thayer, V. T., Zachry, C., Kotinsky, R. Reorganizing Secondary Education. New York: D. Appleton Century Co., 1939.

Thirty Schools Tell Their Story. New York: Harper and Bros., 1943.

The Unique Function of Education in American Democracy. Educational Policies Commission, Washington: National Education Association, 1937.

The University School. Its Philosophy and Purposes. Faculty of Ohio State University. Mimeographed. Columbus: Ohio State University School, 1944.

Warner, W. Lloyd, Havighurst, Robert J., Loeb, Martin B. Who Shall Be Educated? New York: Harper and Bros., 1944.

Where Do You Stand? Twelve Issues for the Secondary Schools of Philadelphia. Philadelphia: Philadelphia Public Schools, 1945.

Where We Stand. An Interpretation of Issues by the Secondary Schools of Philadelphia. Philadelphia: Philadelphia Public Schools, 1946.

Young, Kimball. Social Psychology. New York: F. S. Crofts and Co., Inc., 1944.