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The social core of the curricula of schools of a democracy

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B O S T O N U N I V E R S I T Y

G R A D U A T E S C H O O L

Thesis

THE SOCIAL CORE OF THE CURRICULA OF SCHOOLS OF A DEMOCRACY

Submitted by

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In partial fulfilment of requirements
for the degree of Master of Arts



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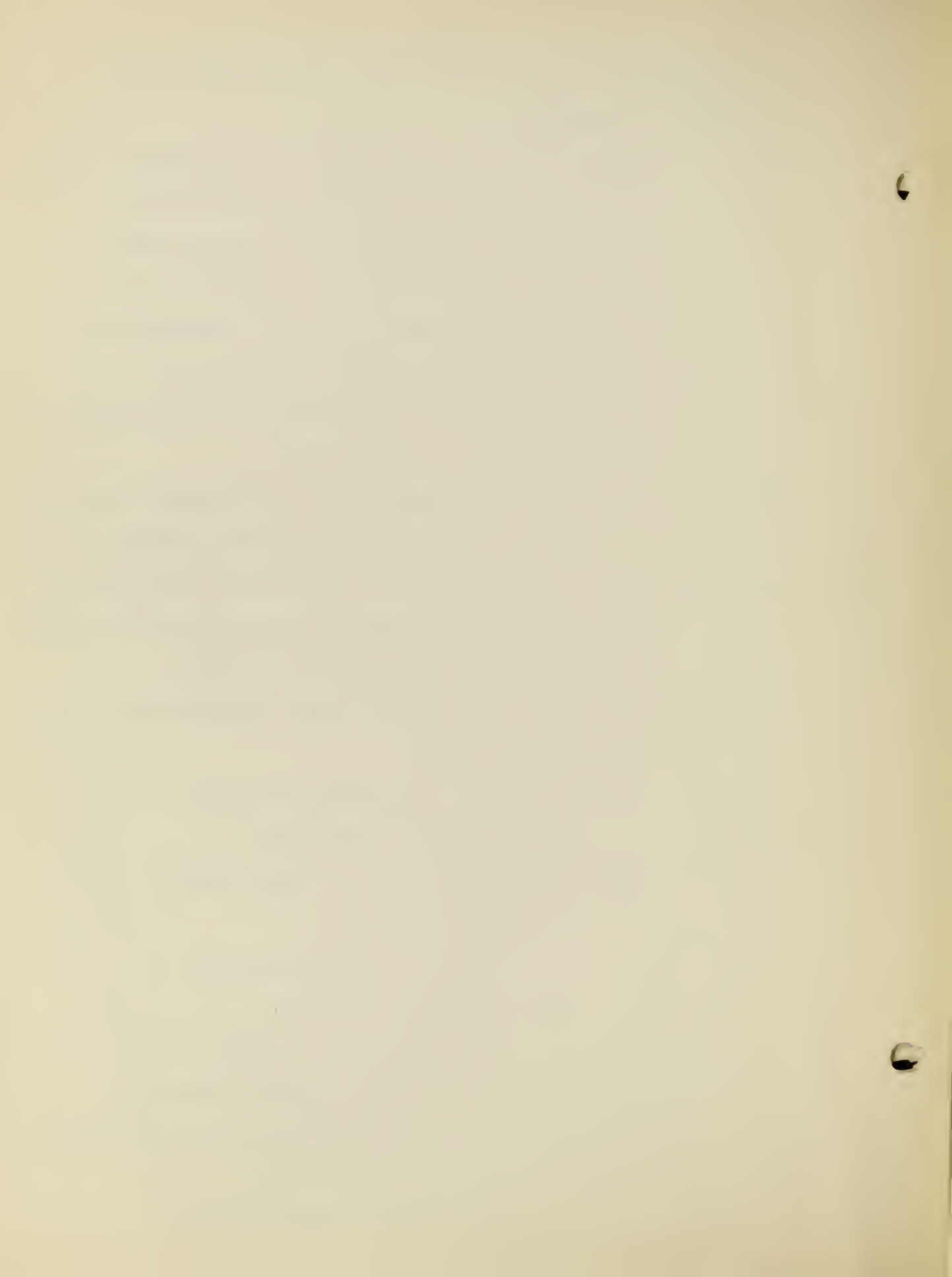
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VI. Summary.

I. Introduction.

1. Thesis: It is the purpose of this paper to show the fundamental importance of the social sciences in the schools of a democracy.

2. The sources of material used in the preparation of this paper have been:

(1) The typical curricula of the present public and Church Schools, which have been analyzed for the definite ends of this thesis.

(2) Access to the records of the National Council of Education, which is investigating the subject of "Education for Democracy", through the courtesy of the chairman of the sub-committee on Democratic Education, Dr. A. Duncan Yocum, professor of Educational Research in the University of Pennsylvania.

(3) Investigations of writers as indicated in the accompanying bibliography.

3. Fundamental Elements of Democracy.

Many people have a one-sided idea of the meaning of democracy. To some it means nothing more than a certain form of government, a theory of the State. To others it is synonymous with freedom and liberty. Each of these views, while aiming at partial truth, is far from satisfactory. True democracy is vitally interested in each individual citizen as an end in himself, not just as a means to the ends of the State. Further, the freedom and liberty for which democracy stands must not be interpreted to mean individual license.

Briefly, then, the fundamental elements of democracy are two-fold: (1) There must be opportunity for the highest possible development of a complete, harmonious life for each



and every individual, and (2) There must be among individual citizens, a spirit of co-operation that will recognize the necessity of subordinating individual interests to the general welfare, if individual welfare itself is to be conserved.

II. Problems and Nature of Education in a Democracy.

Education in a democracy is quite a different matter from education in an autocracy. It has taken the Great World War to arouse us to a keen appreciation of the significance of an educational system for a government and for the perpetuation of its policies. Educators and statesmen are to-day, as never before, considering the nature of education in a democracy and the best means of meeting the problems involved. Agreement is centering upon at least two important issues, that of making education universal and the teaching of common elements.

1. Education must be Universal.

America has pointed with pride to her free public school system, open to all classes. The recent war statistics, however, have revealed shocking and undreamed-of percentages of low mentality and absolute illiteracy among her citizens. She sees that definite steps must be taken as a nation to make her educational system actually, rather than theoretically universal. If the Towner Sterling Bill, designed to correct these defects, becomes a law it will mark one of the greatest, if not the very greatest, single advances educationally that we have ever made.

Let us now consider reasons for the importance of assuring universal education in a democracy.

a. It is the buttress of democracy. An autocracy maintains itself through despotic force and large standing



armies, but the truest stronghold of a democracy is a liberal education for all of its people.

A government by the people can not be just and wise unless all of the people are taught the true meaning of their rights and responsibilities as citizens of a democracy and are led to a wise use of their privileges and a cheerful assumption of attendant duties. Democracy, without a proper education and training of the people, is bound to fail. One need only point to Russia's sad experiment in democracy to prove the truth of this statement.

b. Education will solve problems of social maladjustment. No one but a blind optimist, in the face of the chasm of industrial, intellectual, and social inequalities existing between the upper and lower classes, will deny that society in our American Democracy is sadly "out of joint". We will proceed to consider the solution of several typical problems of social maladjustment in the light of a universal educational program.

(1) The effect of education upon hereditary poverty is most gratifying. Thousands of children are taken out of school at a very early age to help earn the family living, and with few exceptions, their children will have a similar experience.

R. L. Finney shows that education of the right kind is the most fundamental cure for such hereditary poverty because it will raise wages both directly and indirectly, - directly by imparting industrial efficiency, which is an education for production, and indirectly by raising standards of living, which is an education for consumption.

¹Finney, R. L. "The Sociological Principles Determining the Elementary Curriculum, "School and Society 7:338 - 349.

(2) Education is the only sure and safe means of social re-organization. Advocates of Communism, extreme Socialism, and Bolshevism are actively propagating their ideas of cures for the ills of society, but these schemes have had sufficient trial in this and other lands to show their futility as a means of securing for all the justice and equality which is the aim of a true democracy. Others would solve social problems on a biological basis, eugenically culling out the undesirable and unfit portions of society. Should we grant the desirability and effectiveness of this latter method of social betterment, it would take a millenium of "selection" to bring about changes that can be brought about in one generation by education.

(3) Education is the basis of occupational adjustment. The past few years have been marked by bitterness of spirit and misunderstandings between capital and labor, between employer and employee.

Judge Brandeis of the Supreme Court, during his testimony before the Commission on Industrial Relations as to the cause of social unrest, made a statement that shows how essential is industrial democracy for the solution of occupational problems. He said, "No mere liberality in the division of the proceeds of industry can meet the situation. There must be a division not only of profits, but a division of the responsibilities; and the men must have the opportunity of deciding in part what shall be their condition and how the business shall be run. They also, as a part of that responsibility, must learn that they must bear



the fatal results of mistakes, just as the employers do. Unless we establish an industrial democracy, unrest will not only continue, but in my opinion, will grow worse."¹

The only way in which labor and capital can be partners and co-operate in such a way as to recognize their mutual interdependence is through an education that gives them access to the same body of facts and that gives all of them the training necessary to interpret and judge those facts aright.²

c. High School training should be the minimum requirement. The problems of a modern democratic state are so intricate and manifold as to make it absolutely necessary to make universal High School education compulsory if any measure of adequate preparation for the duties of citizenship is to be given the youth of our land.

Just in proportion to the extension of the rights of suffrage and direct participation in government, which is coming through the initiative and referendum, is the task of education increased. New situations and new questions are continually arising - subjects about which the average citizen knows very little, and of which the great masses are absolutely ignorant. An understanding of the fundamental principles of sociology, economics, and political science is essential for intelligent citizenship, and this training can not be given with any degree of adequacy below the High School.

¹Weeks, Ruth M., "Socializing the Three R's" p. 24

²Bobbitt, Franklin, "The Curriculum", p. 86



2. Common Elements Must be Taught.

The basis of social solidarity is to be found in common interests. Wherever we find neighbors having little or nothing in common we find that they carry on little or no social life together. The same obtains in larger groups. Discord within communities or nations is due to diversities in interests. Since a democracy requires collective thinking and acting, it is essential that the people have common knowledge, common attitudes and common ideals.

a. Social disorder, then, may be traced to a disagreement concerning fundamental ideas and principles. The absence of like-mindedness in America is very obvious. C. A. Ellwood in his discussion of "The Social Problem" indicates the lack of evidence to show that Americans are united on great questions of government, industry, the family, education, and moral ideals. We have people who are openly opposed to organized government, to the ideals of morality and religion and are champions of such negative social ideas as materialism, individualism, and imperialism. At the outbreak of the recent war, the American Journal of Sociology undertook to get from a number of leading Americans their opinions on "What is Americanism?" The result astonishingly demonstrated the lack of likemindedness among the American people as to the ideals which should guide their future civilization.'

Those who are dealing with the problems of the Americanization of our great immigrant population realize just how

' Ellwood, C. A., "The Social Problem", p. 29



much immigration has complicated the task of securing likemindedness. Since language forms the basis of communication, our first task is to teach the American language to the immigrant. Only then will we be able to give him such a conception of American ideals as will make him a safe and positive factor in American life, rather than a detrimental one, as he was often found to be during the World War.

b. Education must not be used for exploitation. It is possible for the principle of teaching common elements to be turned from its rightful channel to the purposes of exploitation as in the Volksschule of Germany. It was because the masses of Germany had been trained for docility and servility, through the teaching of common elements, that they were so readily and blindly exploited by the autocratic ruling class.

In America there is doubtless less danger of state exploitation than industrial. There is real danger that industrial interests will seek to fasten a type of vocational training upon the lower classes for the purposes of exploiting them for capitalistic interests.

c. Deliberative co-operation vs crowd action.

In seeking to produce likemindedness we must avoid increasing crowd or mass action as such. Nothing is more detrimental to law and order than the unreflective mob spirit which seems to be so easily aroused, even among educated people. We hope to instill in individuals an interest in the rights of each other and a regard for their mutual welfare. The teaching of common elements may and should produce regard of individual



for individual, regard of the individual for his group, his group for him, and regard of one group for another group, because such instruction leads to mutual understanding and respect. "Education for society must consist in no small measure in replacing crowd action and susceptibility to crowd influences by deliberative groupings and by habitual readiness for reflective co-operation."

d. Rigid uniformity is neither essential nor desirable in a democracy. There is always the danger of extreme individualism or extreme collectivism. When the pendulum swings too far one way or the other there is apt to be a revolution or a sudden reaction to the opposite extreme. To-day civilized society is suffering from undue individualism that at times seems to threaten all governmental and social institutions. In our efforts to counteract this excessive tendency, we must guard against an education that would suppress individual initiative.

Education must not neglect the individual factor, for it is through individual effort and initiative that society is kept progressive and given its stimulus to growth. The trouble with the educational theories of "interest" and a "free elective system" has been that they have abused the individual factor itself, in that they have not given it effective means of control and the wise direction that would enable it to blaze higher trails for society. On the other hand, the social factor must not be neglected for it is the conservative element that preserves the

¹Coe, G. A., "A Social Theory of Religious Education" pp. 40-41.

stability of society. Further, it is this factor that attends to the important task of so leavening the masses that they will be able to rise to the higher standards set for society by the prophetic element.

Education, therefore, must not disregard either the individual or social factors. Instead it must evolve a program that will bring about a happy synthesis of these two factors. While effectively socializing the individual it should develop a high type of individual character and initiative, if we are to have social order and progress.

III. Agencies through which a Democracy Educates its People.

A democracy seeks to develop an intelligent constituency both through various general agencies and through formal educational systems.

1. General Agencies.

a. One of the most essential educational factors is that of government or law. At first thought this seems to be merely a negative factor but, on the contrary, it is decidedly positive as will be shown by the following quotation from Ruth M. Weeks. "Laws are the steps up which we climb toward what we have glimpsed but not yet surely reached. Men progress from bondage to freedom not by overthrowing but by becoming the law, by making the guiding principle a part of their own nature and not an outward formal restriction upon conduct. Any law is in its existence and enforcement an educative fact, but the initiative and referendum have put the citizen to school for life."

¹ Weeks, Ruth M., Socializing the Three R's", p. 21.



New subjects are constantly arising to demand the voter's consideration, hence other general agencies are needed as supplements to government and law.

b. Perhaps the most effective supplemental agency is literature. Hosts of men and women continue their education throughout life by means of books, magazines and newspapers made so easily and quickly available. No one need be ignorant of vital issues of the day, provided he has been able to secure at least the rudiments of education.

c. The valuable education offered by lectures and forums, as well as literature, is too well known to need comment. The important point to be noted in this connection is that the constitutional provisions for freedom of press and speech are so liberal that the reader or auditor must be capable of careful deliberation and discrimination. It is the duty of formal education to give him such powers in childhood and youth. Hence there is mutual interdependence and supplementation between general and formal education.

2. Formal Education.

One of the primal principles of a democracy is the separation of Church and State. This necessitates a dual system of education - secular and religious. To place religious instruction under state control would be a restriction upon religious freedom and to place secular instruction in the hands of the church would mean the breakdown of democratic principles and a gradual reversion to theocratic types of control. A democracy is forced to divide the task of education between church and state schools, if



she would preserve "a free church within a free state".¹

a. Education under State Auspices.

From the earliest history of our democracy provisions for public education under the control of city or state have been made, though with varying degrees both of sufficiency and efficiency. Education has been held to be a matter for local jurisdiction, hence there has been a rather wide variance in different sections of the country. Considering differences in conditions it is surprising that as fine and unified a public school system as we have has finally evolved in every state in the Union.

(1) A public school system from the kindergarten through the University is the ideal that is more or less fully realized throughout our country. Each year sees added improvements along some line. At present efforts are being made to eradicate two far-reaching defects, which the writer will consider at this point.

(a) There should be no breaks in the system. The gaps, especially between the Elementary school and the High School and between the High School and the College, are in need of being bridged.

Only a very small percentage of those who enter the Elementary school complete its work and enter High School, and a smaller percentage of those entering the latter complete its course and enter College. The Junior High School, comprising the seventh, eighth, and ninth grades is proving, even in the

¹ Athearn, W. S., "Religious Education and American Democracy", P. 9.

short time in which it has been in operation, very effective in bridging the gap between the Elementary school and the High School. In the Junior High School of Hastings, Nebraska, in which the present writer has been one of the instructors, the two classes graduated in the past two years, each comprising more than 125 students have passed into the Senior High School almost one hundred per cent strong. Similar plans are being made for welding other parts of our school system.

Dr. W. S. Athearn, in his book outlining a National System of Education (pp. 46-49), describes the welding process that will take place in unifying our educational system. The Kindergarten will be more closely linked to the Elementary school by uniting it with the first grade; the Junior High School, as has been indicated above, will span the gap between the Elementary and High Schools; the Junior College will fill the gaps between the High School and the College; and the Senior College will be closely related to the University, comprising research, technical, and professional schools.

(b) The public school system should be made accessible to all. Theoretically the defect of inaccessibility does not exist, but practically it is very much in evidence. Many children are not given a fair chance educationally because of economic conditions for which neither they nor their parents are responsible. It is the duty of the state to make the adjustments necessary to give every child a liberal education, not simply a "bread and butter" training, even though in many cases that may temporarily make necessary complete or partial family



support. The state can not afford to have ignorant citizens nor can she afford to have specially gifted youth, who should have a long period of training, compelled to sacrifice their talent and, at an early age, enter an industrial occupation that will yield quick financial returns.

In certain sections efficient schools are not accessible because the state or particular locality is unable to finance them. It is to the interest and well-being of the entire nation that such a difficulty should be immediately removed. This will necessitate a national system of Education with national support, such as would be provided by the Towner Sterling Bill. Only thus will it ever be possible for the poorer sections of the country to have adequate means for educating their people.

(c) Next let us note the great superiority, for the purposes of a democracy, of the public school system to private and parochial schools.

Private schools for the wealthier classes can not fail to produce an undesirable and undemocratic class consciousness. Such schools are comparable to the German Gymnasium for the aristocracy, and they are apt to create a similar feeling of dominance and superiority to the middle and lower classes educated in the public schools.

Parochial education, such as that of the Roman Catholic Church, not only can not be education for democracy, but also can not fail to educate against democracy. "It is the purpose of Catholic education.....to perpetuate and make universal an

autocratic government of religious and ethical thinking and of religious and moral conduct."¹ The initiative, originality and self-expression so prized by democracy have no place in an education for submission to church authority, such as is given by the Catholic schools.

(2) Extension work is becoming an increasingly important part of state education. Usually this work is organized and carried on by State universities or State Agricultural schools. It is effective in serving the needs of many people who are not able to leave home or business to secure an education.

The University of Wisconsin recently had enrolled in a single department of its Extension work, that of General Information and Welfare, more than 3000 people. These people were from 317 different occupations, from apprentice boy cobbler and housemaid to business man, lawyer and doctor.²

b. Education Under Church Auspices.

The Church is far behind the State in meeting its educational responsibilities, which are the giving of moral and religious training. In the past it has depended upon the small amount of teaching given on the Sabbath meeting its obligations to children and youth under its care and to the democracy which has intrusted it with so vital a part of the educational program.

¹ Coe, G. A., "A Social Theory of Religious Education", pp. 298-299.

² Meriam, J. L., "Child Life and the Curriculum", pp. 119-120.



Within recent years a few far-sighted and clear-thinking Religious educators have been at work on a program of religious instruction that shall include both Sabbath-day and week-day religious education.

(1) The Sabbath-day instruction will be carried on as before by individual church schools.

(2) The Week-day religious education will be under a community system of control and direction. This will permit of the desirable "common elements" being taught in religion as well as in secular subjects. The plan is to have the religious school system parallel the public school system and to be so correlated with secular education as to be able to give it the high ideals needed for forming right attitudes and for motivating conduct.

The plan can not be effectively carried out without the co-operation of the public school, granting the Church part of the child's time usually spent in the public school and giving credit toward graduation for the work done in religion just as it gives credit for music, home work, or other outside features of education. (For fuller details see Dr. Athearn's "Religious Education and American Democracy", Chapters I and II.)

IV. Analysis of Typical Theories of Curricula-building.

Before proposing standards for curricula-building for our American democracy, or any democracy, it will be well for us to consider the fundamental principle of curricula-building, the types of curricula at present struggling for supremacy in the United States, and the type that the present writer contends



should supplant the contending types.

1. Educational Aims Determine Curricula.

No matter how far back we search in the annals of the history of education we find that the purpose of instruction has been the same,- that of introducing control into experience for some definite end. Whether it be the primitive tribal instruction, adjusting the youth to his environment; the ancient Spartan system, training for the highest possible physical development; Monasticism's training for moral discipline; chivalry's training for social discipline; Rousseau's education of natural interests, or any of the more modern systems,- in all of them we find a felt need and the adoption of a system of education calculated to meet that need.

All through history the prophets or leaders of a nation have, with wondrous insight and vision, set pinnacles for attainment and educators have faithfully laid foundations and erected the sustaining scaffolding. Sometimes a nation's aim requires a dual system of education - one type of education for a certain class and another type for a different class - such as has obtained in Germany.

2. America Must Oppose a Dual System of Education.

The very meaning of democracy is out of sympathy with education for classes and most people would contend that America is free from any such autocratic regulations. Further consideration, however, reveals the fact that she has two well-defined tendencies, not far removed in their working out from Germany's Gymnasium and Volksschule,- namely, her systems of classical and vocational education.

a. Cultural or Classical Education.

The American High School has grown out of a fusion of the indigenous American Academy and the Latin School, borrowed from Europe. Hence there was such a combination of the elective system of the academy and the classical courses of the Latin school as to produce highly cultural classical curricula. Later the colleges began to gain control over the high school, compelling the stressing of courses in the classics and higher mathematics. Thus gradually the aim of the high school came to be that of meeting college requirements. Where the American Academy had been so selective as to meet practically all needs or desires of students, and hence had been called the "People's College", its successor came to be so restricted as to be an education only for the select few, - not more than five per cent - who would go to college.

b. Industrial or Vocational Education.

Within more recent years business has come to demand that the schools train for industrial efficiency. The high school in order to meet these dual demands, has been adjusting curricula so as to provide cultural training for those who expect to go to college and industrial or vocational training for those who will enter trades as soon as compulsory school laws will permit.

Business interests are not concerned about educating the masses to be efficient citizens of a democracy. Their interest is in the greatest possible production of goods, which is necessary and desirable, if this increased production is not made



an end in itself rather than a means to an end. Some countries, says L. L. Bernard, seem to be aiming at "a sort of domestic-animal type of civilization. They would train a worker in all the tricks of his trade....feed, clothe, and shelter him...but train him to be a thinking, living, discussing member of a democratic society - never." America must beware of drifting into such a danger as this. Democracy can not exist if the few are trained for leadership and the many are trained to be blind tools or cogs in the wheels of industry.

3. Cultural and Vocational training should be a part of each child's education.

We are not condemning either cultural or vocational training. Both are needed for well-rounded development and usefulness in life. The trouble comes when each, independent of the other, is made the training of a certain class.

Neither the individual nor society can exist without its people acquiring the ability to earn a living, but it is just as necessary that people learn how to live together. Life is richer in content, the earning of a livelihood is carried on more effectively and one's citizenship relations are more intelligent, more tolerant and co-operative if one possesses a broad background of knowledge of the world in which he lives. (Bernard, L. L. See discussion in American Sociological Society Vol XIV p. 185.)

¹ Bernard, L. L., American Sociological Society, Vol XIV, p. 185.

The necessity for the teaching of common elements in a democracy needs reiteration in this connection. This is the common culture which should precede and accompany any specialized education. "Democracy demands a culture which made common to all citizens through its many-sided inter-relationship with direct preparation for life, shall not be displaced at any stage of the educational process by specialization, whether in vocation or in culture itself."

4. Social Efficiency must be the aim of education for a democracy.

While recognizing the fact that many factors should enter into the educational program of a democracy, we insist upon its being controlled by one clear-cut aim. The present writer is of the firm conviction that the only comprehensive and satisfactory aim is that of social efficiency.

There are those who insist upon having more of an individualistic aim. Individualistic ideals, however, when they have dominated education, have been detrimental as has been indicated in another section of this discussion. In practice, individual aims in education have been detrimental to the individual as well as society. There has been overemphasis on personal responsibility. The effect of individual rivalry and competition, encouraged in school, upon the individual's later business and social life is just what we would expect it to be. There is the same struggling for precedence at any cost to self and society and a lack of co-operation for mutual welfare. The

¹Yocum, A. D., "Culture, Discipline and Democracy", p. 142.



only safe rivalry for the individual is that which leads him to compete with himself, to gradually raise his own record of attainment. Even this rivalry, in and of itself, is not the best thing for it is apt to lead a student to become self-centered.

Education must lead the individual to ever widening interest-groups, as those of his class, his school, the community and the nation. But we must go even farther than this. A true democracy will not be content with merely a national consciousness. It will seek to develop a world consciousness, knowing that the general welfare of the world is as important to the well-being of individual nations as is social welfare important to individual well-being.

Our conclusion is that a democracy's educational aim must be social efficiency. By this term we mean efficiency in all forms of institutional life, and a guarantee that all members of the democracy will have the opportunity to use their powers to their full extent within the limits of properly socialized motives.¹

V. Standards for Social Content of Curricula.

Having decided upon a social aim as the basis for curricula-building in a democracy, it is the writer's purpose to consider certain standards as guides in determining the social content of curricula. We will deal with the problem as related both to secular and religious education.

¹ King, Irving, "Education for Social Efficiency", P. 304.



1. Secular Schools.

The idea of social education is not a new one. It has had advocates for a number of years and scattered attempts have been made by educators to work out certain of their ideas both in theory and in practice. It will help to clarify our thinking on this problem if we consider some of these older ideas.

(a) Standards being used to some extent.

The present writer's research has revealed the fact that practically all of the so-called social educational programs in operation to-day are determined by one or more of four standards.

- (1) Indirect Social education.
- (2) Socialized recitation.
- (3) Voluntary self-directed groups.
- (4) Self-government organization.

We will examine each of these standards in the order mentioned.

(1) Perhaps the one that has been most generally employed is that of indirect social training. This does not necessarily require, nor has it usually caused any change in older curricula. It simply means that history, literature, mathematics, science and language shall be taught with emphasis upon their social bearings and applications, in so far as the subject is conducive to such treatment. Naturally history and literature have more easily lent themselves thus than have other subjects.

(2) The socialized recitation has been employed from an entirely different angle than that taken by indirect social education. It has not been concerned especially with subject matter. Its purpose has been to develop a feeling of responsibility and co-operation through the recitation. The teacher has kept himself in the background and encouraged the development of the lesson by the class itself. It is a sort of town-meeting arrangement and has been calculated to be a splendid preparation for civic duties of this type.

(3) Another type of social education is that of voluntary self-directed groups such as Colin A. Scott describes. Time is taken from the regular school schedule to permit groups of children to carry on activities of their own choosing and under their own direction, such as cooking, printing, constructing, or dramatizing.

Professor Scott's own words best convey the idea of what advocates of this form of social education hope to accomplish: "It is the introduction into our schools of voluntary self-directed purpose groups, rather than the functions of coercive government which may be expected to gratify the social instinct of the children, to develop their resourcefulness and initiative, and to fit them for the complicated life of present society. It is in this direction that the school may show itself naturally and easily as an embryonic social organism, manifesting its own laws of growth, rather than as prematurely molded after the model of a not too perfect adult community."¹

¹Scott, Colin A., "Social Education", pp. 76-77.

(4) The fourth type of social education is that of self-government organizations. In order that children and youth may become familiar with types of civil organization and control, some schools are similarly organized with the pupils acting as citizens and officials of a city or state. The training thus received is undoubtedly valuable in its way. The George Junior Republic is the best known example of a self-government organization.

The chief objection to this form of control is that it is apt to lay undue emphasis upon control as being external and coercive rather than internal. "To achieve this internal control through identity of interest and understanding is the business of education."¹

Each of these types of social education has certain commendable features but neither taken separately nor altogether are they sufficient to cover the needs. It will be noticed that they place no stress upon the use of subject matter that is directly social in content. The writer argues that the very condition of the solution of the problem of making education social lies in the social sciences being the core of the curricula.

(b) Standards should be determined by the sociologist and the educator. The building of social curricula is a big task. No educator, unless he also be a sociological student of first rank is competent to build such a curriculum unaided.

Schools can give efficient social service only when directed by science, "not by guess or whim or special self-

¹Dewey, John, "Democracy and Education" p. 48.



interest." There must be a scientific survey and analysis of human needs, to discover objectives of training demanded by conditions of society. Such surveys in a democracy will look impartially to all things that promote the total human welfare.¹

The sociologist's responsibility is that of interpreting social conditions, a task for which the average educator is not trained nor does he have the time for it. It is the educator's duty, as is indicated by Prof. J. L. Meriam, to take the findings of the sociologist and to adjust his school work to them.²

(c) General principles which seem most feasible for curricula-building.

From a careful study of the writings of leading sociologists and educators as well as personal experience with the use of various types of curricula, social and otherwise, the present writer submits the following general principles for the building of social curricula.

(1) Education should train both for the present life of the child and for his future adult life.

The common criticism of the school has been that it is isolated from life, and fails to give the student any real preparation for life, meaning, usually, a failure to prepare for his future life as a member of society. Few critics have thought of demanding that school work should be related to the pupil's present life and interests. Now, most educators, at least,

¹Bobbitt, Franklin, "The Curriculum", p. 70

²Meriam, J. L., "Child Life and the Curriculum", p. 87

believe that preparation for present daily life is of equal importance with preparation for future adult life. In fact many believe that "the curriculum should contribute primarily to enabling boys and girls to be efficient in what they are now doing, only secondarily to preparing them to be efficient later."

Certain it is that the habits and attitudes developed toward present life will be carried over into later life, and that life physically, culturally, socially and vocationally in the later years is largely dependent upon those phases of the child's life.

(a) One of the best ways in which the school can benefit the child's life is to give him wholesome occupations and interests for leisure hours. Ordinarily this is considered the business of the home but there are many "non-functioning homes" quoting Professor Meriam.

Since many parents are not capable of inventing ways and means of occupying their children when not at work, the school must assume this responsibility. In doing this, the school renders valuable service to the community, as well as the child, for it is the leisure hours with "nothing to do" that cause the development of lawless gangs and the performance of juvenile crimes.

(b) The value of having boys and girls participate in community life, as far as is possible, can not be over-emphasized. The National Educational Association Committee on the "Teaching of Community Civics" insists upon the student being given an

¹ Meriam, J. L., "Child Life and the Curriculum", p. 137.

opportunity to live his civics, both in the school and in the community, and upon his being encouraged to feel a sense of responsibility for the present as well as the future.'

Not infrequently students get the idea from their study of civics that it is nothing more than something to help them vote better when they attain that privilege,- if they haven't forgotten it before that time. It is vastly more important that students study civic problems, form opinions on the same and then help to form the general public opinion on these problems. In some cities students have done this by preparing charts, maps, diagrams and exhibits that have carried valuable and convincing information and lessons to public-spirited citizens. The value of the school as a civic force for the dissemination of information and the creation of public opinion was well proven during the recent war.

(c) Another phase of training that the school should give the child is that of self-control and co-operation.

These are taught only by means of social groups, as in the kindergarten or on the playground. In these social situations a child learns, as he would never learn through abstract instruction as an individual, that he must play fair, that other children have rights that he must respect, and that he gets along best when he works with other members of the group.

In the preceding points emphasis has been placed upon training the child for his present life, and it is self-evident that this early training, or its lack, will be clearly manifested in later adult life.

'Bobbitt, Franklin, "The Curriculum", p. 144.



(2) There are a number of reasons why we need not fear that the curricula will be over-crowded if we attempt to build the new social curricula.

(a) In the first place there will be an elimination of much useless matter from text books, leaving only that which has vital content. The newer text books show much such elimination. For example, the arithmetic texts omit the involved and intricate processes and problems that are valueless, and are seldom, if ever, used by any student. The older histories were largely histories of the country as centering around wars. The more important phases of the country's history received scant, if any, attention. Histories for use in social curricula must eliminate "all that tends to stimulate to bloody combat and unjust conquest."¹ This does not mean that all war material should be eliminated for some of it is valuable in teaching patriotism and the achievements of noble, heroic Americans, but the material hostile to good citizenship should be excluded.

(b) There must be an elimination, also, of the great amount of repetition common in the elementary grades. The seventh and eighth grade work of the past has been almost wholly a repetition of matter that had been, or might have been, easily covered by the lower grades. Instead of wasting this time it will be utilized by the new instruction proposed. This will be a great advantage in giving those who can not continue their school work beyond the High School as rich and valuable a training as possible.

¹Yocum, A. D., "Culture, Discipline, and Democracy", p. 182.



(c) The curricula of lower elementary grades has consisted largely of reading, writing and arithmetic. Too much time is wasted in acquiring these "tools". It has been proven that they may be acquired more easily and more effectively "in the service of intrinsically worthwhile subject matter, such as literature, history, nature study and geography."¹

(3) A principle that will have far-reaching significance is that curricula should make no essential difference between preparing for higher education and for life.

High Schools have been compelled to cling to the teaching of certain traditional subjects to meet college entrance requirements. This has been a great injustice to the vast majority who do not go to college and who have been kept from receiving that training for a larger life which the High School should give.

It has been maintained by those who insist upon requiring a certain number of credits in mathematics and language that those subjects are necessary from a disciplinary stand-point. Professor A. D. Yocum gives a lengthy and careful discussion of this point in his book, "Culture, Discipline and Democracy". He asserts (p. 298) that "when religion, morals, health, general industrial efficiency, social service, and citizenship are taught through as specific relationships and complex an organization as mathematics and the languages, they will not only be as disciplinary in the old narrow sense, but general application of their more useful habits will be assured, and life and charact-

¹Coursault, J. H., "The Principles of Education", p. 378.



er dominated by the ideals of education and of Christian civilization."

Many colleges, especially in the West, recognize the soundness of the argument against requiring so many credits in mathematics, languages, and even in the physical sciences, and are steadily becoming more liberal in this matter. The time will undoubtedly come when the College will grant to the High Schools the right to make its own course of study to meet its own particular conditions, recognizing for entrance any subject well taught. When this time comes the High School will be able to fulfill its mission as the "People's College" and give equal opportunity to all.

(4) The Social Core of the Curricula.

We come now to our proposition that there should be a social core extending through the entire educational system. We shall show briefly its place and content in elementary and higher education, giving in greater detail its place in secondary schools, where it is most essential that the social sciences shall be formally and universally taught.

There are two reasons for stressing social sciences in secondary schools. In the first place, the greater maturity of the student as compared with a boy or girl in the elementary school gives him more ability to get a firm grasp upon the principles of social sciences, and since the large majority of students do not go to College they should receive careful social training in the High School.

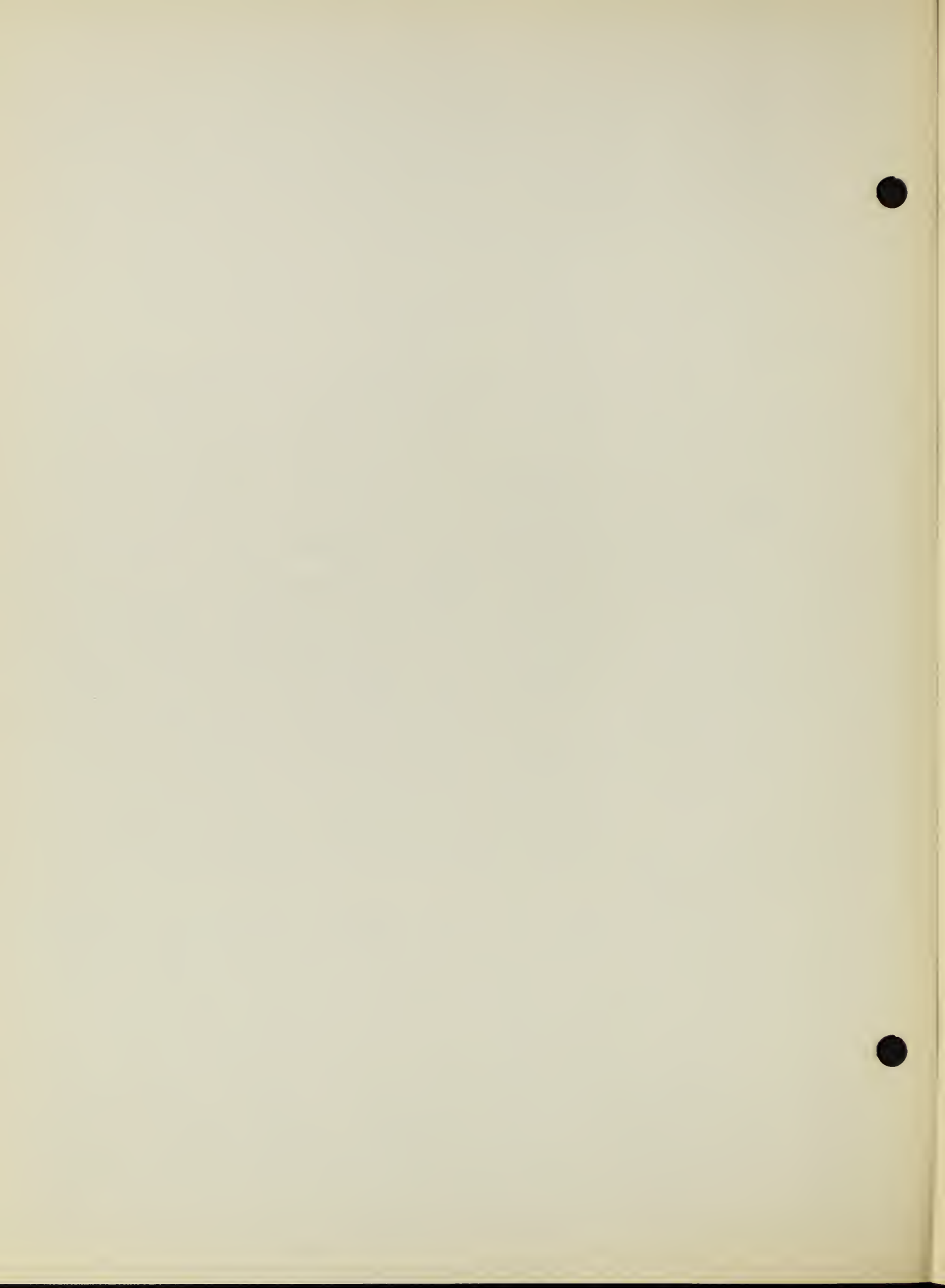


(a) The place of Social Education in Elementary Schools.

While formal social sciences can not readily be taught in the elementary grades, a most vital and important work for social education can be performed. In fact if a social foundation is not laid at this time, much of the later training will be of little avail. Habits, attitudes and ideals formed at this period go through life.

The elementary school is the place for the teaching of common elements. Absolutely no specialization should be permitted thus early in life. It is such specialization that causes the existence of detrimental class distinctions and gives rise to the misunderstandings and bitterness between industrial and capitalistic classes. Specialization is not safe until the individual has come to have an understanding of social facts and the appreciation of social value; and until he has been effectively co-ordinated with the group, through a careful training in the common elements being learned by every boy and girl. This ideal can not be reached so long as we have private and parochial schools giving training out of harmony with the demands of democracy.

Another phase of social training for which the elementary school should be held responsible is that of giving right ideas about personal rights and duties. From the child's very first day in kindergarten, if he has not learned it before, he should learn that his his own rights are limited by the rights of others and by the common well-being of the group in which he is placed. He should also be brought to perform certain duties



for which he is held responsible so that he may he learn there must be a "compensation for rights through service". Professor A. D. Yocum in a discussion of "The Kindergarten as a Factor in Democracy" given a careful analysis of factors entering into the qualifications of personal rights, emphasizing the development and assertion of individuality qualified by the rights of others as the most fundamental element in true democracy. He further states that "it is not only that each particular right has a corresponding duty, but that the assertion of rights in general, is itself a duty as well as a right both from the standpoint of unqualified individuality and from that of common rights which may not be exercised in common unless they are asserted by all."

The elementary school is the place for laying a foundation for a world consciousness. This will be done by a sympathetic study of the way boys and girls live in other lands and by cultivating a desire for wide reading. Racial and national antipathies are largely due to provincial interests and ignorance of other peoples and other lands. If the habit of reading widely becomes pleasurable to the child he will continue broadening his interests through higher education and later adult life.

(b) Social Sciences in the High School.

The increasing complexity of the civic and social problems confronting the citizens of our democracy demands that they make special study of the social sciences. It should be the function of the High School to develop sound scientific

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public opinion on these problems. This public opinion will then be a safe means of forming civic and social policies of a democracy.

The attention of sociologists and educators is being centered on the proposition of social education for High Schools. Various committees are collecting and organizing statistics with a view to clarifying certain details of the problems to be worked out. The manifest desire upon the part of these committees to co-operate proves the sincerity of their purpose and the urgent need of the step being taken. The "Tentative Report of the Committee of the American Sociological Society on the Teaching of Sociology in the Grade and High Schools of America" of which R. L. Finney is chairman, (See School Review, Vol. 28, pp. 255-262, April 1920) and the "Report of the Committee on Social Studies in the High School", of which C. H. Judd was chairman, (See School Review, Vol. 28, pp. 283-297, April 1920) have been carefully studied by the present writer for their bearing upon the present and prospective status of social sciences in the High School.

i. Present Status of Social Sciences in High Schools.

A study of the teaching of sociology in high schools was made in 1917 by Thereon Freese, A. M., a graduate student in economics and sociology at the University of Southern California. His summary of his findings is: "Not only are history, civics and economics being taught with emphasis upon their social aspect but many secondary schools have introduced courses in elementary sociology or social problems. Though most of these

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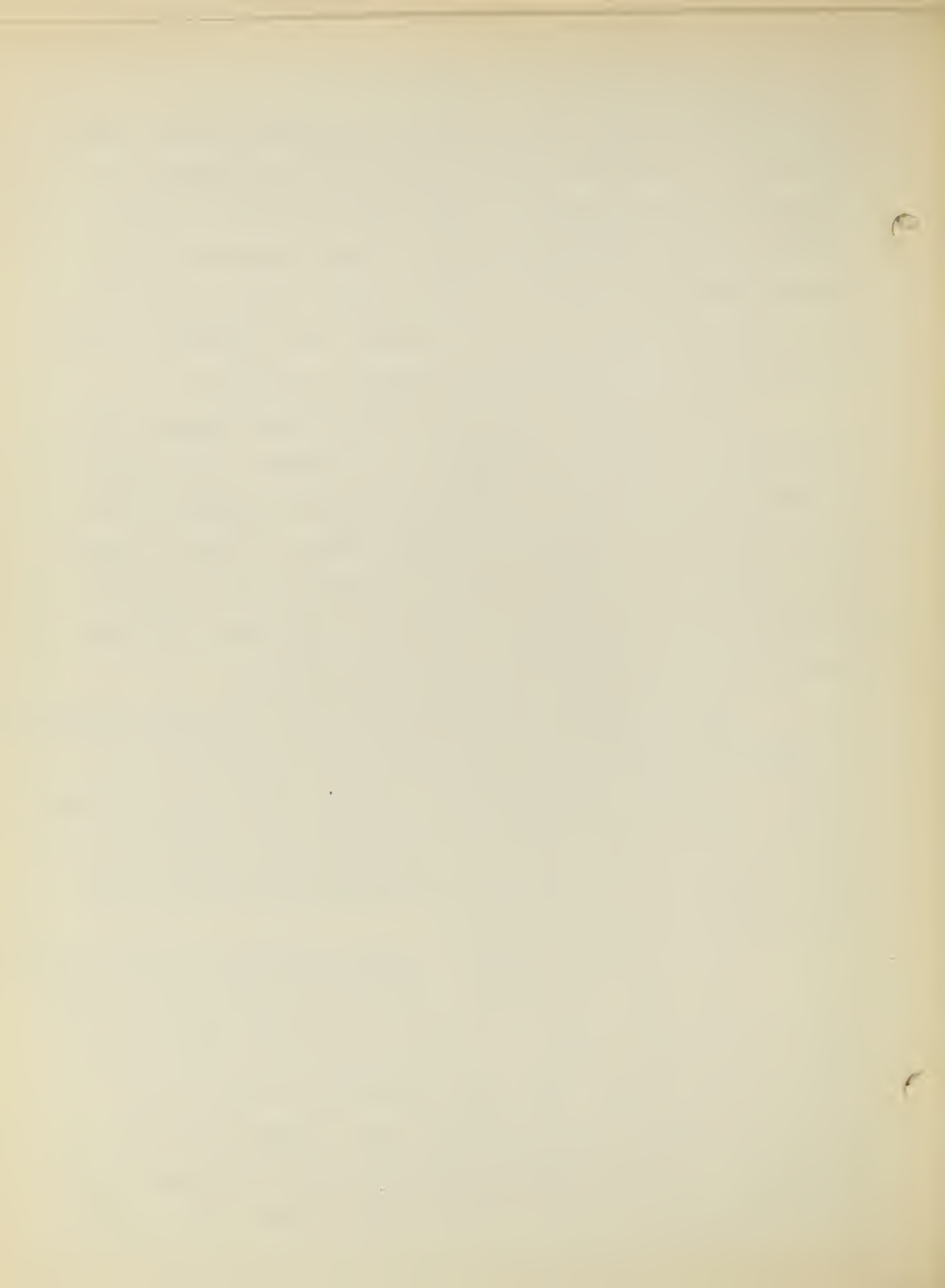
new courses are found in the central and western states, many educators in the eastern and southern states are heartily in sympathy with the movement. High School sociology is still largely in the experimental stage, but the favorable results already obtained convince the writer that, unless superficial, ill-advised teaching throws the movement into disrepute, within a few years social problems courses will be common."

Investigations under the United States Bureau of Education were carried on by Professor H. H. Moore. The results of questionnaires sent to 5,054 High Schools, selected at random showed 75% had courses in current events, all but 4% teach one or more of the social studies, 95% teach civics, though a majority have not yet adopted the newer type texts, 36% teach economics and about 9% offer courses in sociology.

State Superintendents of schools and University Professors of Secondary Education have been sounded for opinions on the matter of stressing the teaching of social sciences in the High School. Their responses are very gratifying and indicated not only interest but the desire to help promote civic and socializing aims of secondary education.

ii. Prospective Status of Social Sciences in High Schools.

(i) There are some who fear the training proposed will lead to developing radical socialists and to the undermining of organized government. The deeper opposition to social and political education in our schools comes, however, not from the friends of social freedom and progress but from those who profit from existing abuses in the social order. "Napoleon



abolished the Academy of Moral and Political Sciences, and his attitude is typical of the autocrats of every age and place, no matter under what names they exist. Democracy has no need to fear a social and political education which is scientific."'

(ii) In the near future social studies will be the major thread or core of courses and other subjects will decrease in importance unless they can center around the social core of the curricula. The report of the Committee, mentioned before, of which R. L. Finney is chairman includes the following schedule for Junior and Senior High Schools (there having been supposedly in the lower grades a full round of elementary, general and American history with emphasis on the economic and social sides):

Grade VII - Geography, with special emphasis on the social side.

Grade VIII- American History and Government, with some attention to European backgrounds and emphasis on the economic and social side.

Grade IX - Elementary social science, or "Community Civics"

Grade X - European or Modern World History.

Grade XI - American History.

Grade XII - Problems of democracy, social, economic and political.

The present writer is strongly convinced that the above is a rather conservative program and that a large place should be given social studies and civic topics drawn from present-day life in every year of the Junior and Senior High School.

' Ellwood, C. A., "The Social Problem", p. 229.



Professor Finney's committee urges the teaching of principles of social science to High School Seniors in so far as they are capable of understanding them. The approach should be through concrete facts and problems, so those of social groups most familiar to the pupils. "With respect to those phases of sociology and economics on which there is general agreement, the method should be as definite as in the physical sciences. The mere forensic exchange of ignorant opinion is to be deprecated in favor of the acquisition of copious and accurate knowledge. The aim should be to develop self-reliant thinking, but on a basis of knowledge of and respect for exact science in the social field."

(iii) The social value of the study of literature and history in the High School is being more and more appreciated.

Literature study in the past has lost much of its value in technical, dry analysis. This common procedure has taken from the study all enjoyment and the real spirit of the story or poem has frequently been lost. Literature properly approached incites feelings of worth and presents ideals as means of control. The wide range of literature recommended for elementary study should be continued through the High School. The social value of the study of literature should be noted. Much good literature deals with contemporary social phenomena and problems and should be chosen, primarily, for that very reason.

Historical instruction should help the pupil to appreciate the values of social life, to understand the sorts of

character that help on and that hold back, to see in imagination the forces which favor and hinder men's effective co-operation with one another. Motives must stand out - how and why men did certain things, achieved success or came to failure.

(iv) In the High School, as in the elementary schools there should be organizations for social participation in school life and for the socializing of habits and ideals. "Social and political education cannot stop with the giving of mere information...an education which is truly socialized will.....point out and seek to inculcate social values, standards and ideals, as soon as sufficient scientific knowledge of facts has been attained on which to base scientific social standards and ideals."²

(c) Social science must be a vital part of Higher Education.

Having considered social education as it is to be developed in elementary and secondary schools it remains for us to consider its place in Colleges and Universities.

i. While opportunity for specialization and vocational training must be given in these higher institutions, no student, whatever his field may be, should ever be entirely divorced from contact with the culture and problems of the larger life. Many college graduates have little of the broader social knowledge and still less discriminating judgment in social and political matters. "Common sense and common experience can no longer successfully adjust the individual to the world of human relationships, any more than it is true that in the modern world the farmer can

¹Dewey, John, "School and Society", p. 156.

²Ellwood, C. A., "The Social Problem", pp. 231-232

learn adequately through common sense and experience how he should farm."¹

We must look to the university as the vital agency in the initiation and establishment of a system of social education, because it trains the social and educational leaders who shape the nation's opinion and policy. Especially should social sciences form a large part of the training of all teachers. Only as teachers themselves have the social point of view can they be expected to give genuine social training.

ii. There is a great need of experimentation and research in universities and schools of education with a view to providing the material most useful not only in training citizens in general, but in training teachers, writers of text books and makers of courses of study.²

The Committee on Social Studies in the High School, to which previous reference has been made, found in analyses of a number of texts in civics them to be highly divergent in their tendencies. Users of these texts repeatedly made such complaints, having found no text satisfactory without very wide supplementation. Because of this situation, the Committee urged the necessity of co-operation in the organization of material for instruction in the social sciences on the part of American teachers and principles. It recommended that some scheme of trying out material and plans be adopted and then the passing

¹Ellwood, C. A., "The Social Problem", pp. 224-225.

²Yocum, A. D., "Culture, Discipline and Democracy", p. 256.

on of those that proved worth-while to a committee, which would act as a sort of receiving and distributing agency.

2. Religious Schools.

We now purpose to take up a consideration of the ally of the public schools in a democracy - the Church.

The state is dependent in a very real sense of the word upon the Church. Where there is separation between state and church, the state is unable to compel righteousness.

However, it seems only reasonable to hold that the Church in return for the religious liberty secured it by the state owes the state certain compensations. Louise Creighton argues that: "if the state is unrighteous it can only be because the church has failed in its duty as the conscience of the state...Its special function must be kept clear; its part is to be the witness to Christian truth, the conscience of the nation, the salt which keeps the nation from corruption."¹ Surely in a democracy the church owes to the state the emphasis of every democratic element in morality and religion.

a. Morality and Religion.

It is the writer's purpose to point out the dependence of morality upon religion and then to show their relation to social control.

(1) There are many who argue that the state can teach morality because it is independent of religion. We hold that this is not true; that, rather, religion is the necessary

¹See lecture on "Church and State" in "The Theory of the State" pp. 9-24.

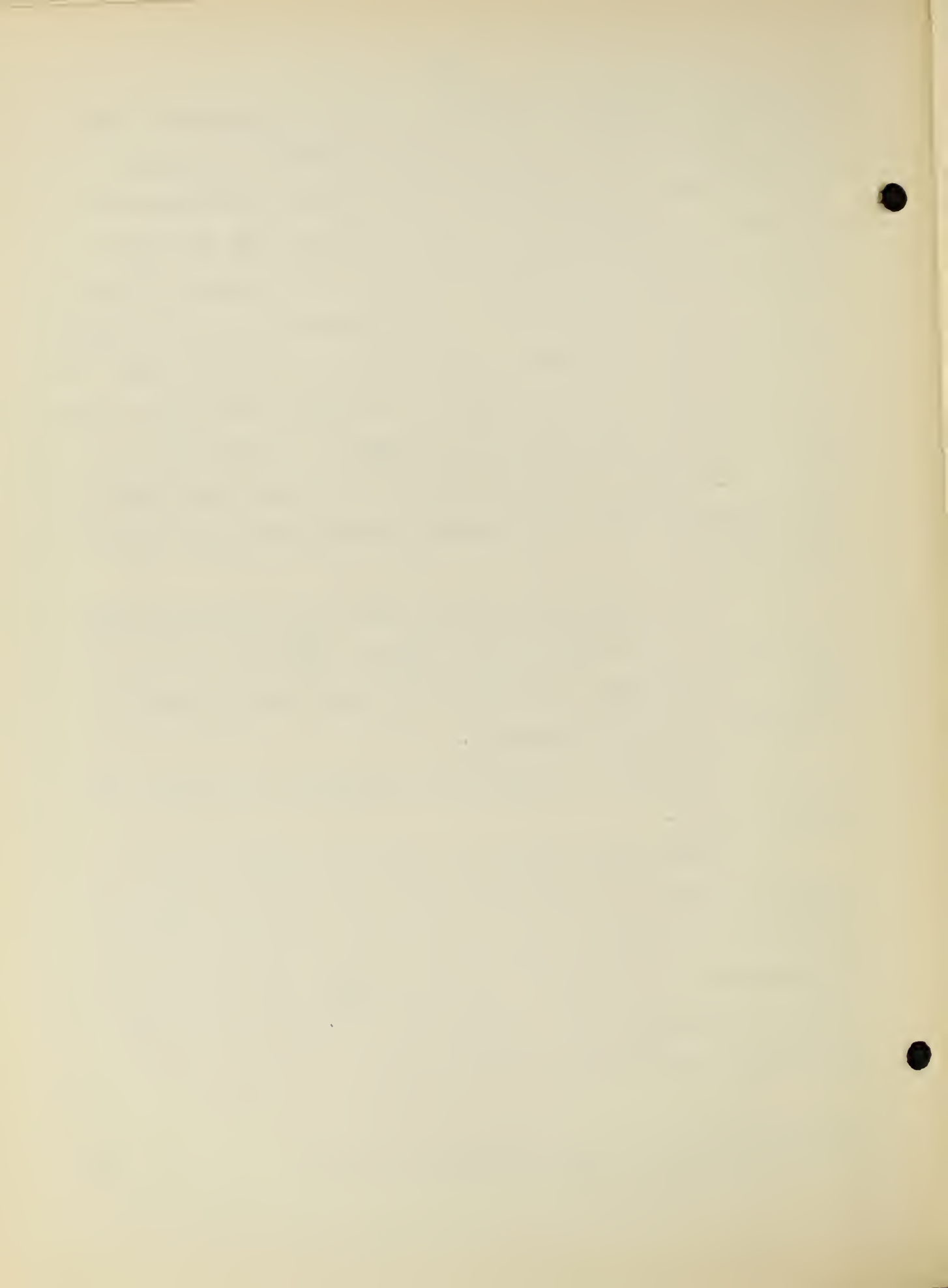
sanction and support of morality, for it is morality's tap-root. "The religious vision is but a further widening of the large-group civic vision. The religious sympathies are but further widening of the social sympathies. We are not to stop with a mere present-day planetary consciousness. We are to go on to that wider cosmic consciousness of man as a member of a universal order that is not limited in time or space. It is to see one's self as a member of a social group that is not only as wide as the municipal or natural or world-group of today, but which is also wide enough to include the members of the generations that have preceded us, and those that are to come after."

It is only through these wider social relations that the morality of a nation may be lifted. Religion, if it be true to its purpose, naturally "levels-up", lifting mankind to higher and higher standards.

(2) Morality, supported by Religion, as a means of Social Control.

As has been pointed out, religion secures social effects by giving supernatural sanction to ethical standards and ideals. Morality, too, secures social order by controlling character and conduct. The harmonization of relationships between individuals can be guaranteed only when individuals have proper moral ideals and practices.

'Bobbitt, Franklin, "The Curriculum", p. 166.



"Without loyalty, honesty, veracity and justice in a society there is no possibility of maintaining anything more than the shabbiest semblance of social order....a stable and harmonious social order can not exist in complex groups without high character in individuals. Individual moral character is, therefore in a certain sense the foundation of social order."¹ Religious Education of the past has had three striking defects, namely:

- (1) It has been individualistic.
- (2) It has not led naturally to religious life.
- (3) It has not developed a working church.

Such serious charges demand a fuller explanation and substantiation. They will be discussed in the order in which they have been named.

(1) The aims and methods of religious education, as of church life in general, have been predominantly individualistic. The salvation of the individual soul has been the ideal. Exhortations have been of the nature of "fleeing from the wrath to come" and letting other folks look out for themselves.

As substantial proof for this point the present writer offers the results of investigations made for the purposes of this paper.

The International Sunday School Lesson topics covering a period of forty-one years were studied for the purpose of discovering how many were social in their bearing and would lead

¹Ellwood, C. A., "Sociology in its Psychological Aspects", pp. 358-359.



the child or adult to consider the rights of others and his duties toward others. (A few missionary lessons, having reference entirely to foreign missions, were not included in the list.) A tabulation of the results of this investigation is as follows:

Lessons on "Love"	13
" " "Giving" and "Helping One Another" .	5
" " "Forgiveness" and Kindness"	11
" " "Abstinence for the sake of others" .	4
" " "Christian Fellowship and Brotherhood"	2
" " "Ten Commandments" as "Duties toward Men"	2
" " "The Two Great Commandments"	3
" " "Jesus and the Little Children"	5
" " "Service"	5
" " "The Christian Citizen"	<u>1</u>
Total	51

In forty-one years there were only 51 social lessons, an average of 1.24 social lesson per year; or of the total number of lessons in the 41 years only 2.4% were not distinctively individualistic in bearing.

Note especially, that in all those years, there was only one lesson emphasizing the responsibility of the Christian as a citizen.

(2) Religious instruction has been given as though it were something quite independent of religious life; as though belief had no connection with conduct.



A committee report to the General Assembly of the Presbyterian Church in the United States in 1913 contained this statement: "Surely the prime object of the Sunday School is to lead the scholars to Christ the Savior and then to train them in the Christian life with its privileges and duties." This divides the scheme into three parts, says Professor G. A. Coe, (1) Drill in the dogmas, (2) Leading to Christ, and (3) Training in Christian Living.¹ The same charge has been applicable to other churches in the past. A few Sunday Schools are now working on the theory that religious instruction and religious life may and should go hand in hand; and others are following as fast as they rid themselves of the old theological ideas on sin and conversion.

(3) It is the obvious duty of religious education to train a working church.

Too many churches take the attitude of having hired the pastor to do the work of the Church. Every member should be a working member, which he will be only as he is taught as a child to serve. Religious inspiration, given no outlet in service, soon dwindles away. "Faith" must be supplemented by "works".

A child gave the following comparison of two Sunday Schools: "In that one they teach you all about God; in this one they teach you how to help God."² This story reminds one of the

¹Coe, G. A., "A Social Theory of Religious Education", p. 310.

²Coe, G. A., "A Social Theory of Religious Education", p. 84

Chinaman's commentation on the Sunday School as being "all talky, talky, no walky, walky."

There is danger even in one's service and charity being individualistic, being merely an outlet for the individual. The church needs to learn the secret of social give-and-take, of doing with others, instead of for them.

c. Religious Education must furnish dynamics for the realization of social issues.

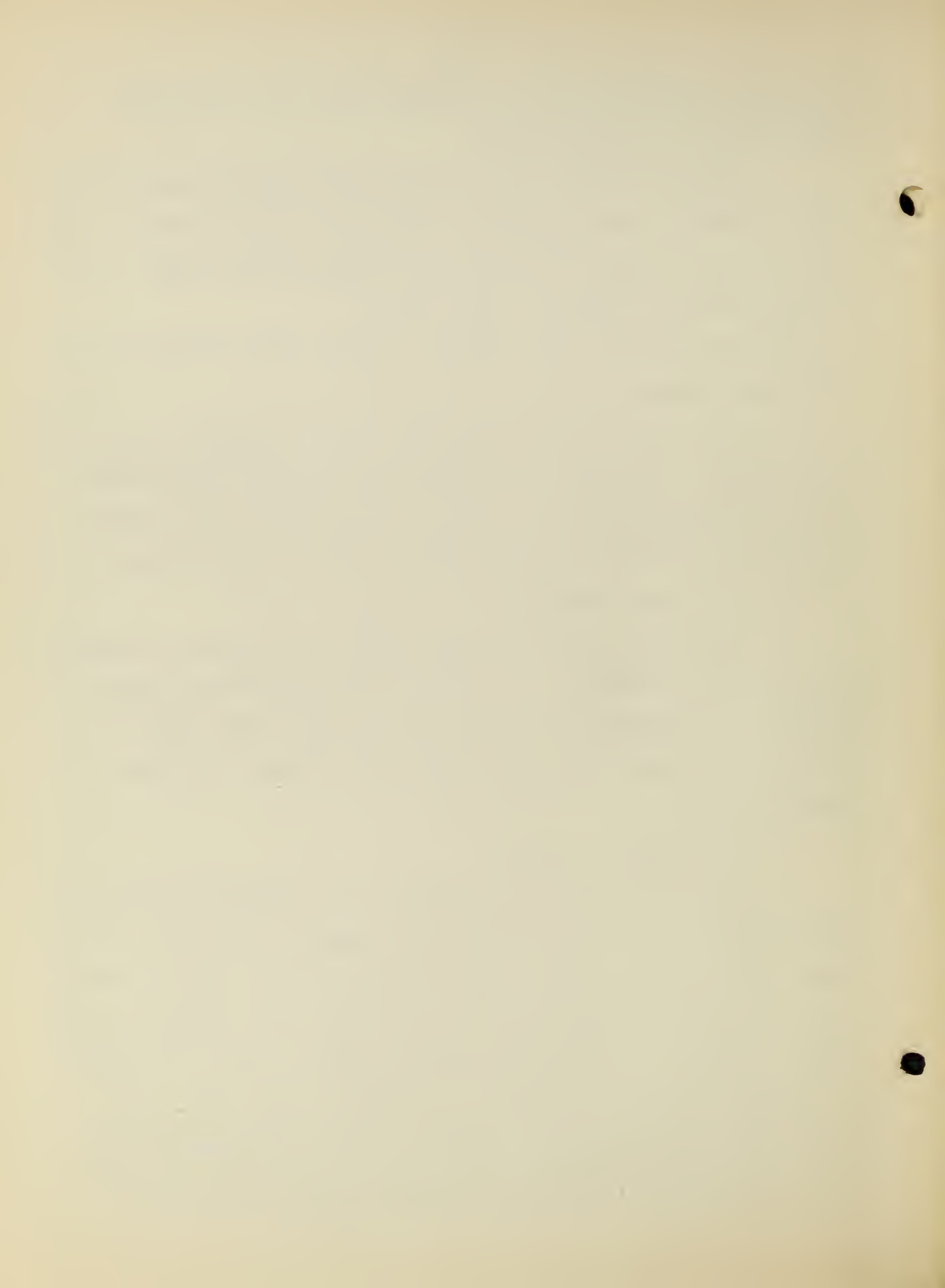
Only the Christian ethics of love and service can foster sympathy, understanding and good will between individuals, classes, nations and races. The social issues of the present concern social welfare, social justice, and a world society.

(1) Social welfare.

Christian instruction must turn the attention of pupils upon economic, political, and other social conditions that are opposed to the welfare of society, and it must lead pupils to sanction and support all that makes for a higher and better social welfare.

(2) Social Justice.

We can not expect the church, as a church to solve our social problems, but it must give the spirit in which men shall try to solve them. Trouble would arise were the church to advocate the cause of either labour or capital, but it should so implant the spirit of right and justice that men will be enabled to consider fairly and justly the claims of each side. The church will never be able to fully overcome deep-seated prejudices among adults. The time for the church to develop the



sense of justice and opposition toward injustice is in childhood.

(3) A World Society.

At present conditions are not at all favorable to a world society. Nations are increasing their armaments, there is suspicion and distrust on every side.

"It is a prejudice to assert that every State must be eternally struggling for mastery over its neighbors. The principle of 'live and let live' may yet permeate international affairs", stated W. R. Sorley, the well-known English philosopher, during the early years of the war. (See "The State and Morality", in "The Theory of the State", pp. 25-55) Must we not go even farther than this? We must assert that it is the business of a state not only to "let live" but to help to live; for selfish reasons if for no higher reasons. National autonomy is threatened so long as there is not established international equality and good-will.

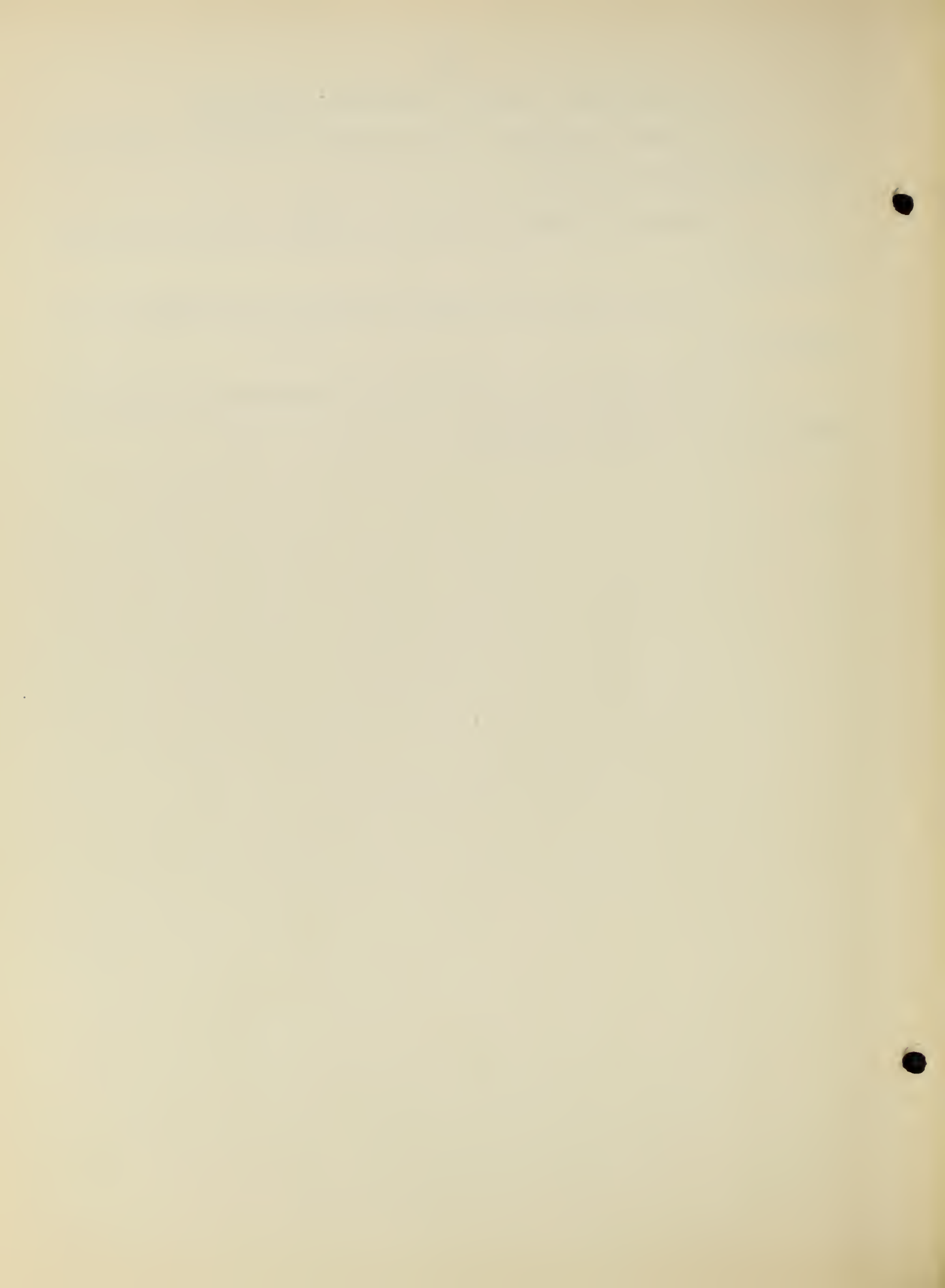
"The triumph of democracy is obviously bound up with the triumph of a democratic internationalism".¹ The church is the only institution that can furnish the dynamics needed to make a world society a reality. Its educational program will be a failure if it does not increase effective brotherhood in the world.

Summary.

We have shown that the perpetuation of a democracy is dependent upon the following propositions:

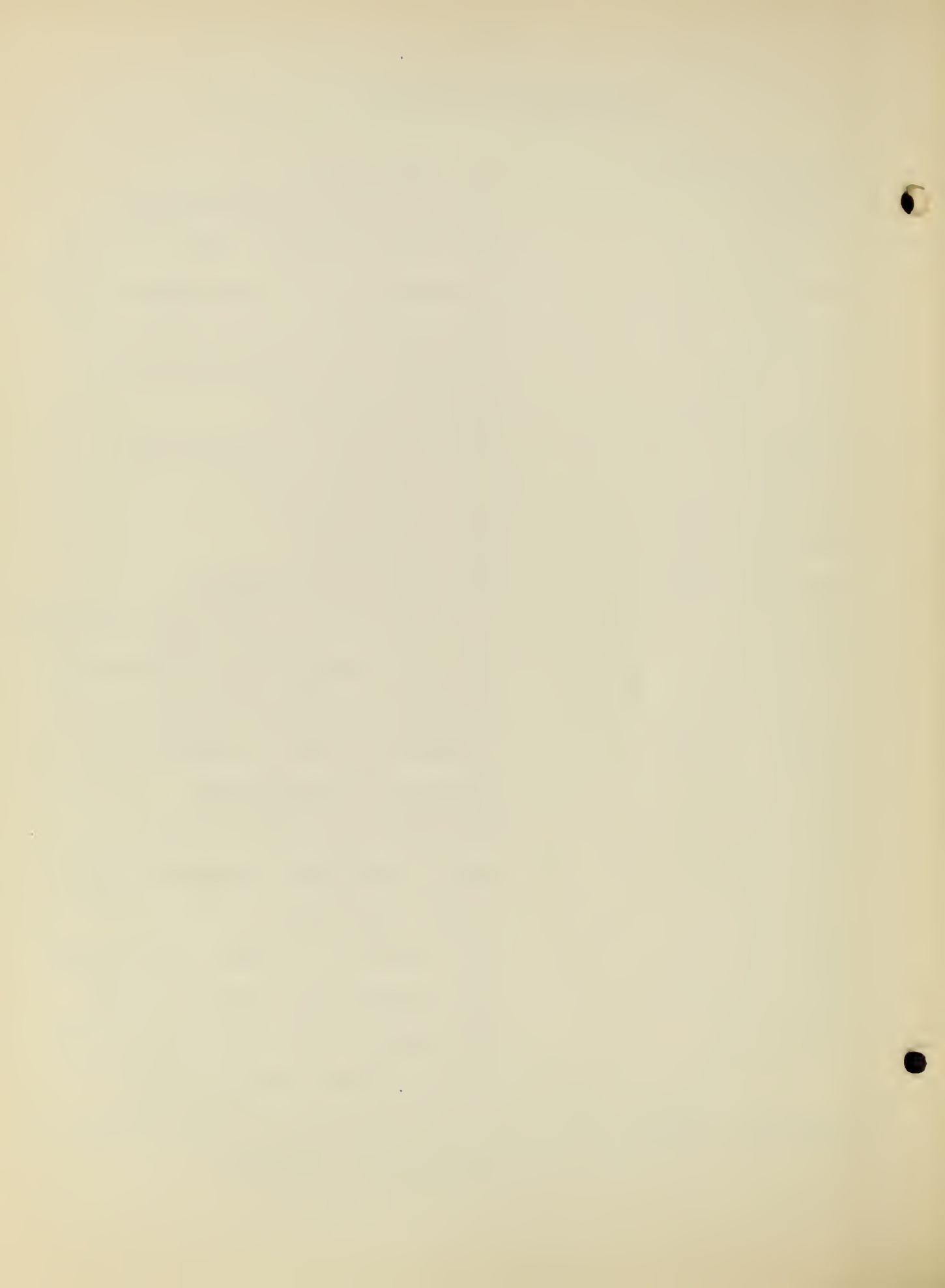
¹(Ellwood, C. A., "Religion and Democracy", American Sociological Society. Vol. XIV. p. 130.

1. A democracy requires universal education.
2. Common elements, giving common knowledge, attitudes and ideals must be taught.
3. Education must be carried on both by the state and the church.
4. Social efficiency must be the aim of education for a democracy.
5. The core of the curricula of schools of a democracy should be the social sciences.



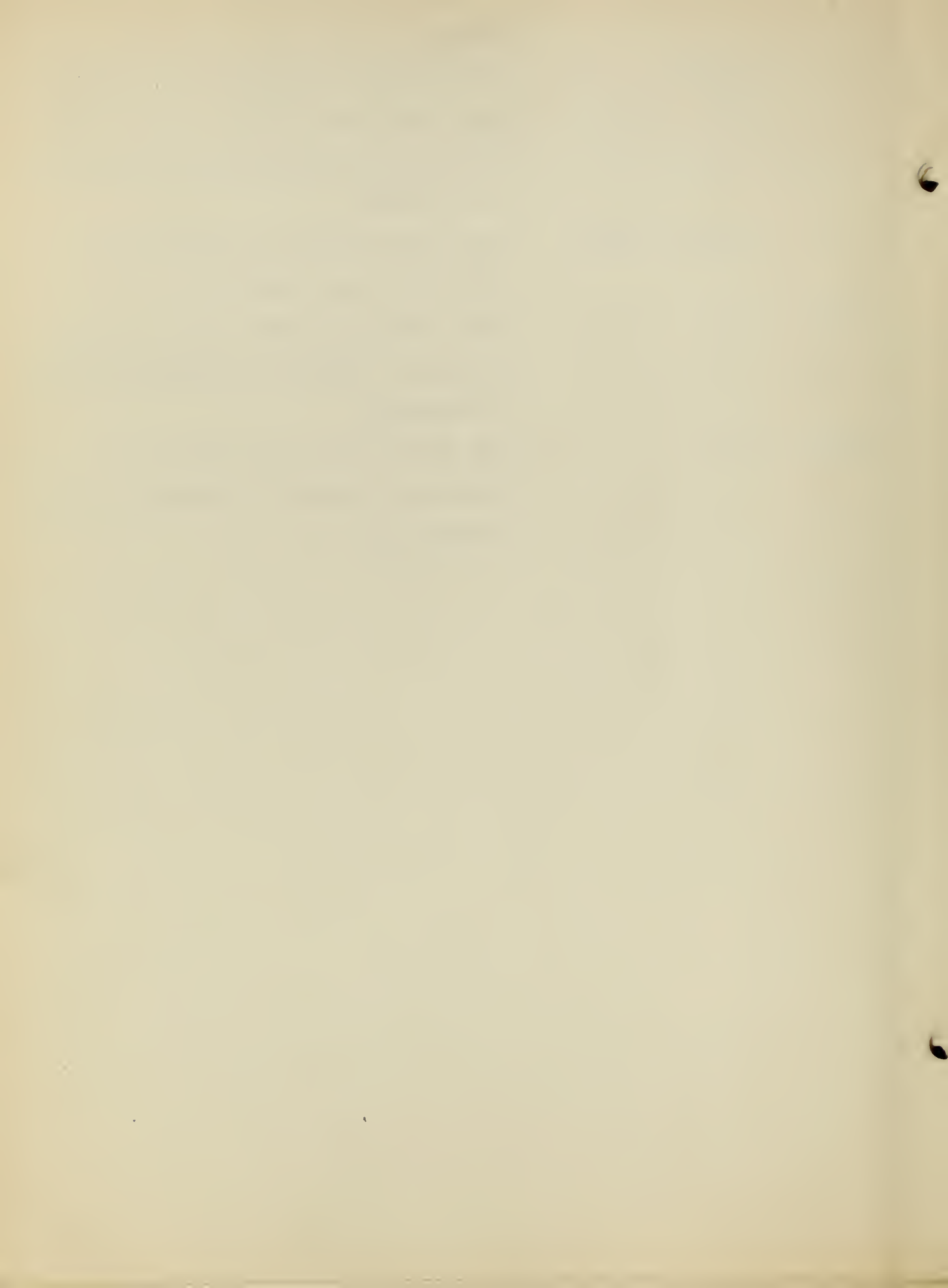
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