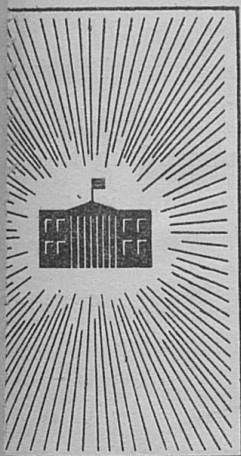


● Commonwealth of Kentucky ●

EDUCATIONAL BULLETIN

AMERICAN EDUCATION WEEK

NOVEMBER 5-11, 1939



EDUCATION
FOR THE
AMERICAN
WAY OF LIFE

Published by

^{Ky.} DEPARTMENT OF EDUCATION

H. W. PETERS

Superintendent of Public Instruction

ISSUED MONTHLY

Entered as second-class matter March 21, 1933, at the post office at
Frankfort, Kentucky, under the Act of August 24, 1912.

Vol. VII ● September, 1939 ● No. 7

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Foreword

The Kentucky State Department of Education joins with the National Education Association, the National Congress of Parents and Teachers, the United States Office of Education, The American Legion, and the Kentucky Education Association in commending the observance of American Education Week in our Commonwealth, November 5-11, 1939.

This bulletin was prepared by Freddie Riddle. It contains a collection of information and suggestions that will be helpful to those who prepare American Education Week Programs.

H. W. PETERS

Superintendent Public Instruction

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INTRODUCTION

COMMENDING THE OBSERVANCE OF AMERICAN EDUCATION WEEK

LET US OBSERVE AMERICAN EDUCATION WEEK IN KENTUCKY

Business firms sponsor radio programs, buy space in newspapers, prepare and circulate bulletins, and employ various other means in order to advertise their products. It is common knowledge that few people willingly invest their money in business or products about which they know little or nothing.

Each taxpayer is an investor in the public business of education. If he is to be a satisfied and willing investor in education, he must realize the worth of his investment.

At this time, when new and increased demands are being made by various groups, and while the necessity for educated American citizenry has never been more paramount, let us dedicate ourselves to a week of concentrated effort in the promotion of American Education Week in Kentucky, November 5-11, 1939.

FREDDIE RIDDLE

GREETINGS FROM THE SPONSORING ORGANIZATIONS OF AMERICAN EDUCATION WEEK

FROM THE NATIONAL EDUCATION ASSOCIATION

Education for the American Way of Life is the theme for the 1939 program of American Education Week. The American people are coming to realize that the future of democracy cannot be taken for granted. Our forefathers labored and sacrificed to establish the nation. We must be ready to do as much to protect and improve it. We must do so intelligently and vigorously in our day.

There is a mounting flood of printed material, speeches, and everyday conversation about our democracy and the problems which confront it. We need action as well as words. In the schools there is action. New generations are being prepared to take charge of our democracy. American Education Week is one of the best opportunities the teaching profession has to show the people how this is being done.—WILLARD E. GIVENS, *Executive Secretary*.

FROM THE NATIONAL CONGRESS OF PARENTS AND TEACHERS

For many years the National Congress of Parents and Teachers has cooperated in the observance of American Education Week. This year, however, is the first time it is an active sponsor of this special period set aside for educational interpretation. With its members joined together purposefully in the interests of children and youth, the P.T.A. has the opportunity to implement the purposes of education in American democracy upon which the program for the 1939 observance of American Education Week is built. The P.T.A.

Views *self-realization* as a matter of securing for every child his fullest physical, mental, and spiritual development; carries on parent education programs in local organizations which offer members the opportunity for observation and discussion of *human relationships*; encourages development of programs of occupational and recreational adjustment which use youthful energy in a way essential to the attainment of *economic efficiency*; and disseminates knowledge and promotes social awareness of *civic responsibility*.

Any observance is only significant if it is the expression of year-round containing effort. The P.T.A. fulfills its true function by con-

tinual awareness of the social problems and values inherent in democratic living. It is fitting, therefore, that it accept its measure of responsibility in the observance of American Education Week.—
MRS. J. K. PETTENGILL, *President*.

FROM THE UNITED STATES OFFICE OF EDUCATION

Surely all schools thruout the United States should be providing what most of us like to call "Education for the American Way of Life"—but are they?

How many of us who are parents, taxpayers, school board members, school officials, teachers and students have ever asked ourselves the simple questions: *Why* do we have schools? *What* are they doing for us? *What* do we want them to do for us?

If we, during this 1939 American Education Week, ask ourselves these simple but vital questions, we may be helping to solve many educational and social problems.

Education for the American Way of Life is rather high sounding, but in everyday terms it means helping us to live happily with ourselves and others. It means respect for individuals, and their capabilities. It develops a balanced but critical judgment. It means training for work, and how to manage. It means guidance in the use of leisure time and the creation of a desire for the better things of life. It practices as well as teaches the democratic way of doing things. It makes us more appreciative of our democracy.

Is *your* school educating for the American Way of Life?—
JOHN W. STUDEBAKER, *Commissioner of Education*.

FROM THE AMERICAN LEGION

The American Legion, firm in its belief in the practicability of democracy, is one of the groups which founded and continues to co-sponsor American Education Week.

Ours is a nation of free men, with God-given rights, and with a government erected to maintain and preserve them. Its support and perpetuity rests with the reasoning intelligence of its citizens. The degree of that intelligence depends directly upon the caliber of our schools.

Our nation has demonstrated that people can live together in peace if they will approach the problems of life thru the processes of reason. We believe that in our democracy will be found the example which will bring peace to the world.

Young America must be taught to appreciate the difficult road of human progress which led to the establishment of our free nation.

They must be prepared to defend that heritage in spirit and in reasoned intelligence. There is no other alternative save chaos. This the members of the American Legion learned thru painful lessons in War. They would save another generation from learning its lessons in the same cruel school.—STEPHEN F. CHADWICK, *National Commander*.

FROM THE KENTUCKY EDUCATION ASSOCIATION

I would like to urge the school people of Kentucky to take the opportunity of advancing the cause of education during AMERICAN EDUCATION WEEK, NOVEMBER 5-11, 1939. Much can be done in selling the K.E.A. program to the patrons that week. If our democracy continues to survive and prosper, education must lead the way. Our public school system has been one of the solid foundation stones of our American Civilization.

Let me urge that a mass meeting be held in every school house in Kentucky between November 5 and 11, for the promotion of Education in Kentucky. Our people must not be satisfied to remain near the bottom in comparison with other states, and, by the help of all, we can advance.—EVERETT WITT, *President*.

It is my hope that every school in the state will carefully observe the week of November 5-11, and that they will take advantage of much of the splendid material which is sent out from the National Education Association headquarters for their use. *There has never been a time when the inculcation of the spirit of American citizenship was more imperative than it is now. Likewise, there has been no period when there was need for greater emphasis on education and its public support.*

Not only every patron, but every taxpayer should be made familiar with the services and the problems of our public schools. *It takes a real statesman to see far enough ahead to realize that the education of the citizens of tomorrow is a far greater and more important function of the state and national government than is the promotion of any other enterprise.*—W. P. KING, *Executive Secretary*.

FROM THE KENTUCKY CONGRESS OF PARENTS AND TEACHERS

The Kentucky Congress of Parents and Teachers considers it a privilege to join in the celebration of American Education Week, November 5-11, 1939, and urges each member and local unit to participate in the program promulgated by the National Education Association.

Education Week serves to keep education in the spotlight of public attention and contributes an impetus to the ever-widening circle of its influence. It is a great stimulus to those who are engaged in the work, and furnishes an opportunity for the exchange of views between the educator and the public.

The ultimate success of our Democracy depends largely upon an enlightened citizenry, and American Education Week will accomplish that end by popularizing education.

Every man, woman, and child should make some contribution to American Education Week.—(MRS. C. A.) GRACE C. SCHROETTER, *President, Kentucky Congress of Parents and Teachers.*

FROM THE AMERICAN LEGION DEPARTMENT OF KENTUCKY

The American Legion, knowing that the future strength, the future progress, and the future honor of this nation depends upon the training of the children of today, has since its inception taken a keen interest in our schools and has developed a number of educational activities through which the principles of good citizenship and sound Americanism are taught.

The American Legion believes sincerely that our American schools provide the avenue for the all-important job of building citizenship and Americanism. It is through our students of today that we must build for tomorrow. In their hands we must tomorrow place the destiny of our republic.

The desire to improve educational opportunities led The American Legion with the National Educational Association to found American Education Week. That was back in 1921. Since that year, the United States Office of Education and the National Congress of Parents and Teachers have also become co-sponsors of the week with the result that the event has become a powerful instrument for acquainting the public with the needs of our schools. Accordingly, the Kentucky Department of The American Legion is again calling upon its two hundred Posts and its entire membership to lend their utmost help and cooperation to the Department of Education; to all school authorities; to all members of the teaching profession—in short, to all who are actively interested, engaged and devoting their lives to the cause of education, to the end that American Education Week will be properly observed throughout Kentucky again this year, thus realizing the purposes for which it was instituted.—M. G. SULLIVAN, *Department Commander, The American Legion of Kentucky.*

Chapter I

ORIGIN, GROWTH AND PURPOSE OF AMERICAN EDUCATION WEEK

There are many occasions on which human beings celebrate and rededicate themselves to great ideals. Thus we observe Christmas, July 4th, Armistice Day, and many other days. One of the later occasions for celebration on a nation-wide basis is *American Education Week*.

There were many factors that contributed to the beginning of *American Education Week*. Some of those factors are discussed briefly below.

For the beginning of *American Education Week* some credit can be given to the World War. That war brought to the front obvious advantages of an education. It was shown that a majority of officer's commissions were given to college graduates. A survey showed that one-fourth of those who responded to the draft were not able to read or write, and twenty-nine per cent could not be accepted for general military service because of physical defects.

The 1920 census showed that thirty-four per cent of our people were foreign-born, or the offspring of parents one or both of whom were foreign-born. Sixty-two per cent of those illiterate were native-born.

All these facts pointed to a need for an improved public school system. Many studies of the public school system were made, revealing poor buildings, short school terms, poorly trained teachers, poor school attendance, etc.

Along with these factors was another that contributed to the establishment of *American Education Week as a permanent institution*. This factor was the severe depression which threatened to "short change" the educational program of the nation. *American Education Week* provided an opportunity for friends of education to again tell the public of the advantages of education to individuals, society and the government.

With these as contributing factors, *American Education Week was first observed in 1921*. *The American Legion* and *The National Education Association* were the first sponsors of the movement. At Des Moines, Iowa, in 1921, the Director of the Americanism Commission of The American Legion, requested and received the cooperation

of the National Education Association in teaching and fostering true Americanism in all the schools of America.

In 1922 the Office of Education in Washington, D. C., became a third sponsor of the program.

This year, the National Congress of Parents and Teachers is a fourth national sponsor of American Education Week.

Chapter II

SUGGESTIONS AND MATERIALS FOR AMERICAN EDUCATION WEEK PROGRAMS

A. MATERIALS

The American Education Week program for 1939 is built largely around the spirit and materials of the report of the Educational Policies Commission on *The Purposes of Education in American Democracy*. The general theme and daily topics for discussion during American Education Week for 1939 are as follows:

GENERAL THEME

“EDUCATION FOR THE AMERICAN WAY OF LIFE”

DAILY TOPICS

Sunday, Nov. 5.....	The Place of Religion in Our Democracy
Monday, Nov. 6.....	Education for Self-Realization
Tuesday, Nov. 7.....	Education for Human Relationships
Wednesday, Nov. 8.....	Education for Economic Efficiency
Thursday, Nov. 9.....	Education for Civic Responsibility
Friday, Nov. 10.....	Cultivating the Love of Learning
Saturday, Nov. 11.....	Education for Freedom

Each of the topics is of fundamental importance. Any one of them might well be the subject for an entire week's observance. The National Education Association of the United States has prepared numerous helps for those who plan American Education Week programs. These materials include a bibliography of references, general suggestions for the planning and organizing of American Education Week programs, and packets of information for rural schools, elementary schools, junior high schools, and senior high schools. Each of these packets contains materials (articles, dramas, etc.) suitable for American Education Week programs in the type of school for which the packet is designed. Persons interested in securing these materials may do so from

THE NATIONAL EDUCATION ASSOCIATION
OF THE UNITED STATES
1201 Sixteenth Street, N. W.
Washington, D. C.

For the benefit of those who may not order them, the permission of reprinting some of the materials of the National Education Association was obtained from the Division of Publications of that association. These materials are presented in this bulletin. However, schools that plan an intensive American Education Week program should secure additional materials. Only typical examples of the National Education Association's materials appear in this bulletin.

B. SUGGESTIONS

1. Plan early to observe American Education Week.
2. Organize a general American Education Week program committee which may appoint other committees to do research, organize parents, publicize the programs, prepare exhibits, etc.
3. Secure the co-operation of the various social and civic clubs of the community or district.
4. Plan an American Education Week dinner, to which all persons are invited.
5. Enlist the participation of both local and out-of-community persons on the various programs.
6. Publish facts about your schools—history, costs, needs, etc.
7. Display exhibits of actual work done in your school.
8. Get the story to the people. Employ every means at your disposal to publicize the purposes of American Education Week. Induce each pupil to bring his parents to the program. Use newspapers, stickers, etc.
9. Enlist the services of the American Legion.
10. Consider assembling the best talent of several small schools in an area for combined programs in that area.
11. Do not neglect to inform Kentucky citizenry as to the educational needs of Kentucky as outlined in the legislative proposals of the Kentucky Education Association. These proposals, together with other vital information, are discussed in Chapter IV of this bulletin.

Chapter III

DAILY PROGRAMS

Overemphasis cannot be placed upon the necessity of using original and local materials for programs during American Education Week, November 5-11, 1939.

The materials presented in this Chapter are brief and typical of the type material that will be helpful in the preparation of American Education Week programs. These materials are reprinted from the packets received from the National Education Association.

The *General Theme* for the week is—

“EDUCATION FOR THE AMERICAN WAY OF LIFE

What Is the American Way of Life?

It is a free way,
allowing one to live according to his own conscience ;
It is a peaceful way,
settling differences by elections and courts ;
It is a friendly way,
judging success by happiness and growth ;
It is a cooperative way,
emphasizing service to the common good ;
It is a democratic way,
based on human brotherhood and the Golden Rule.

And What Is Education for the American Way?

It is universal,
opening its doors to all the people ;
It is individual,
helping each person to make the most of his talents ;
It is tolerant,
seeking truth thru free and open discussion ;
It is continuous,
knowing that learning is a lifelong necessity ;
It is prophetic,
looking always toward a better civilization.

SUCH ARE THE IDEALS OF AMERICAN LIFE AND
EDUCATION"

1. SUNDAY, NOVEMBER 5, 1939

TOPIC—THE PLACE OF RELIGION IN OUR DEMOCRACY

Each Committee preparing American Education Week programs should request the local ministers to have as their sermon topic on November 5th, "The Place of Religion in Our Democracy."

Ministers may have a copy of this bulletin by requesting the same from the State Department of Education.

2. MONDAY, NOVEMBER 6, 1939

TOPIC—EDUCATION FOR SELF-REALIZATION

(ELEMENTARY)

MARTHA E. THOMAS

Director, Division of Elementary Education, Department of Education,
Columbia, South Carolina

"If you don't stop asking questions ————," and the threat is left hanging in mid-air as the grownup returns to the interest from which he was distracted, while Johnny is left wondering why his question wasn't answered.

Why can't grown people realize that human beings are not born in full possession of all the knowledge necessary for living in this complicated world, but that they are born equipped with a mind which enables them to get this information? And it has to be gained thru association with people, by asking questions and having them answered, thru experiences which are interesting, and thru guidance which comes from older or more experienced persons.

Self-realization must be understood and emphasized very early in the life of a person. The tiniest baby is learning to be a "self" when he realizes that a yell will bring someone to answer his needs. He is becoming more of a self when he lets his curiosity get the better of him and pokes his fingers into all kinds of places, and crawls into all kinds of dangerous positions to "find out." Not now, but later, he can be "told" things, but that is not until he has become even more of a self by learning to talk and understand what is said to him.

Then presently it is time to go to school and learn what he needs to know right then about reading and writing and solving number problems in counting and calculating.

Time was when to be able to read, write, and do arithmetic was considered an education—but that time is no more. Today the person

who wishes to be educated must keep his eyes and his ears ever keenly on the alert for new things—and he must know and practice much more than is involved in the so-called “3 R’s” school program.

(PRIMARY)

YOU CAN'T TAKE IT WITH YOU

“Remember, you cannot get away from yourself. You are the one person with whom you must live, and what that one will be like as a companion, depends on what you make of him.” Thus counseled a wise man to a friend who in discontent and unhappiness was conjuring ways and means to what he felt would mean pleasure.

Today, when life frequently seems in such a turmoil, much of our leisure time is spent in attempting to escape from ourselves. We go to the movies, we race wildly over the country in so-called travel, we go to night clubs and other forms of amusement, all “to forget.” Often we do not truly enjoy the activity we are engaging in, but temporarily it releases us from the pressure of consciousness of ourselves and our problems. What a pity we play this role of fugitive, when eventually we must return to dwell with this very person we have been trying to forget!

The world is full of interesting things. Except for rare individuals, however, it is contact with intelligent, understanding persons that opens our hearts and minds to these things. To be exposed to an activity, to have the sensitive thread in our own make-up respond in interest, to have that interest fed until it becomes a vital part of us, to feel the thrill that comes from within because of either real appreciation or creative expression, this is the process of growth of a person interesting to ourselves and one with whom we like to dwell.

Little children need to be exposed to many kinds of experiences, but this exposure should be made by experts. One who thoroly enjoys museum exhibits should show them to children; one who finds in nature-lore the key to wonder and appreciation should lead children into the world of science; one who enters imaginatively into a story should guide children into literature; and so with all the many activities and interests that appeal to children. . . .

Let us acquaint children early with as many experiences as possible; let us invite interest but not force it; let us make these rich experiences a part of everyday living, and children will develop those qualities which will make them at all times good company for themselves and for others.—*Childhood Education*, May, 1939, thru the courtesy of the Childhood Education Association.

SELF-REALIZATION

It is appropriate to begin a survey of educational purposes with a program for the development of the individual learner. There exists at the moment great pressure of schools and other social agencies to "mold" the child in the interest of his *future* economic efficiency, his *future* adult citizenship, his *future* membership in the family. There is real danger that our preoccupation with "preparedness" in education may defeat itself by weakening our concern for the child as he is, as a growing individual human being, quite apart from remote social preparatory ends.

Here is no unsocial motive, for after all, as we have already seen, it is only thru individual growth that social progress can come. The ancient and artificial antithesis between the individual and society and the concept of a perpetual struggle between the two is not supported by this analysis. The realization of "self," as considered here, occurs thru interaction between that "self" and society. It cannot occur unless the individual effects a satisfactory relationship to the society in which he moves. If an individual is to become his own best self, he must constantly be in contact with the best that is in humanity. Thence, he will draw his highest aspirations, thence his greatest achievements.

The processes of growth, or of self-realization, therefore, are a primary concern of education, a concern which includes, but also reaches far beyond, the memorization of the useful and useless facts which usually makes up the bulk of the school curriculum. Only as each individual grows in power to write his own declaration of intellectual independence can we keep unfettered the spirit of that other Declaration written a century and a half ago.

The educated person in the years of his immaturity has been started upon a career of life-long learning. With an active and wide-faring curiosity, even an untutored man may become an educated person. Without it, the holder of the most decorative diploma from the highest school in the land remains essentially uneducated.

The curiosity of the educated person ranges widely over many topics and probes deeply into a few. Because of the enormous and growing stock of human knowledge, everyone must be content with a limited education in many fields. A little knowledge is a wholesome thing; only its misuse is dangerous.—From *The Purposes of Education in American Democracy* by the Educational Policies Commission.

3. TUESDAY, NOVEMBER 7, 1939

TOPIC—EDUCATION FOR HUMAN RELATIONSHIPS

(RURAL SCHOOL)

KATE V. WOFFORD

Director, Rural Education Department, State Teachers College,
Buffalo, New York

The rural school in America, from its very earliest beginnings, has been an instrument for the promotion of human relationships. The first schools, indeed, were the results of neighborly efforts; friends pooled their slender resources and the log school houses took form—monuments to the cooperative efforts of farmers. Frequently all of the children of the community were housed in one school room. Children from five years to voting age studied together and played together. The situation thus provided excellent experiences for learning cooperation first hand in a miniature democracy.

True, these were the good old days, but the rural school of the present is the heir of these assets from an earlier day. The rural school is still close to the people. It is a community school. The relationships of the members who compose the community are strong, personalized, and neighborly. This fact, in part, explains the persistence of the small school in spite of the actual and assumed advantages of the consolidated school. Loyalty to the local school and the *esprit de corps* of the rural community for a single institution are two of our most precious heritages.

These heritages do more than bless us, however. They give us a foundation of homogeneity on which to build a program for the education of children in human relationships. And what are the objectives for so shining a goal? The Educational Policies Commission lists eight. They are as follows: (1) respect for humanity; (2) friendships; (3) cooperation; (4) courtesy; (5) appreciation of the home; (6) conservation of the home; (7) homemaking, and (8) democracy in the home. The rural school lends itself particularly well to the development of four of these goals which are briefly discussed.

First, respect for humanity. This is another way of saying that the educated person always respects the personalities of others. The rural school is unusually well situated for child growth in this important phase of human development. Relatively, the rural school is still a small school, and respect for personality apparently develops best when children are not herded together in large numbers.

Second, cooperation. Perhaps no other type of school organization so normally provides opportunities for growth in cooperation as does the rural school. Responsibilities for the care of the furnace,

keeping of the school house sanitary and comfortable, concern for ventilation and the beautification of the school house and grounds devolve upon children. These activities should not be considered a hardship but an opportunity for growth in right directions.

Third, appreciation for the conservation of and skill in home-making. The child born into a rural home is blessed above all other children. On the whole, he is born into a larger family than the city child, and the group is likely to be a more closely knit one. Moreover, the group is homogeneous. All its members are interested in farming as a way of life as well as a way of making a living, and the child is an important member in both processes. At an early age he begins "to earn his own way." Thru shared experiences he develops an appreciation of the family as an institution, and skill in participation in its life.

Fourth, democracy in the home. Here, too, the rural child is fortunate. Not only does he live in a family situation which is democratic but he is likely to find a similar one at school. The rural school, with its little cross section of community life, represents an unusual opportunity for training in democratic technics. The modern teacher has been wise to use and develop this normal asset. Consequently, many schools will be found organized after the manner of miniature democracies. Children will be found participating in the life of the school thru student government associations and school clubs. Children are learning to be good citizens for the future by being good citizens in the present.

Inherently the rural school has in it the assets helpful for the development of a program for education in human relationships. These are found in the traditional loyalty of the rural community to its school, in the democratic composition of the student body, and in the organization of the school program which makes democratic living easy. Leaders in the rural field, both professional and lay, would do well during American Education Week to evaluate these assets and plan a program to use them further.

(This article was prepared by the author especially for this American Education Week folder. Use it in any way to strengthen your observance.)

BILL JONES' NEIGHBORS

I got all kinds of neighbors where I'm livin' by the crick—
Some Yankees and a Polack, and the Dutch are pretty thick,
And there's seventeen Norwegians that haul milk along the road,
And there's Irish, some; and others I ain't figgered where
they growed,

And some of them is different in their livin' ways to mine;
I reckon it's their raisin', and I never got a line
On the half a dozen lingoos heard around a threshin' bee,
For I was born a Yankee and that's good enough for me.

But somehow when my wife was sick and I was mightly blue,
Then Hilda, she's my neighbor's gal, come up and pulled us
thru;
And when I broke my laig last fall an' huskin' not begun,
The Polack brought the Dutchmen and they cribbed 'er number
one,
An' when my neighbor's horse got cut and laid up plowin' time,
An Irishman he lent Bill one, and never charged a dime;
An' take 'em all out yonder as fur as you can see,
The Dutch an' all together is just like you and me.

I'm proud that I'm a Yankee, and Pete's proud that he is Dutch,
But the lingo makes no difference and the creeds don't matter
much,
Fur we're goin' to pull together—Yank, Swede, Dutch, Mick,
an' Finn,
'Till we've sowed a crop of Brotherhood and brought the har-
vest in,
For that's the way we figger that our boys and girls'll get
Their chance as we've had ourn, and we'll help to fashion it,
An' there ain't no man can stop us, an' there ain't no one
can say,
That the neighbors out in _____ ain't pullin'
all one way.—Author unknown.

HE WOULDN'T COOPERATE

Said a wise old bee at the close of day,
This colony business doesn't pay.
I put my honey in that old hive
That others may eat and live and thrive,
And I do more work in a day, by gee,
Than some of the fellows do in three.
I toil and worry and save and hoard,
And all I get is my room and board.
It's me for a hive I can run myself,
And me for the sweets of my hard-earned pelf.

So the old bee flew to a meadow lone,
And started a business all his own.
He gave no thought to the buzzing clan,
But all intent on his selfish plan,
He lived the life of a hermit free—
“Ah, this is great,” said the wise old bee.

But the summer waned and the days grew drear,
And the lone bee wailed as he dropped a tear;
For the varmints gobbled his little store,
And his wax played out and his heart was sore.
So he winged his way to the old home band,
And took his meals at the Helping Hand.

Alone, our work is of little worth;
Together we are the lords of the earth;
So it's all for each and it's each for all—
United we stand, or divided we fall.—Author unknown.

(ELEMENTARY)

EDUCATION AND HUMAN RELATIONS

The Educational Policies Commission

It is not merely with the transmission of knowledge that education is deeply concerned. The functions of the schools are not fully described by a summary of programs, curricula, and methods. No written or spoken words do, or can, completely convey the meaning of education as the day-to-day living force that it is in fact and may be—in the transactions of the classroom, in the relations of teacher and pupil, in the associations of pupil and pupil, and in the experiences of the library and athletic field. Here are exchanges, bearings, and influences too subtle for logical expression and exact measurement. Yet we cannot doubt their existence, at least those of us who recall our own educational experiences and see teachers at work. Here, in the classroom, the auditorium, laboratory, and gymnasium, are in constant operation moral and cultural forces just as indispensable to civilization as knowledge or any material elements—indeed primordial in nature and the preconditions for the civilized uses of material things. We cannot set them forth in mathematical tables, nor in parallel columns; we can merely hint at their more evident characteristics.

In classrooms, day by day, thousands of teachers come into contact with children of all sorts and conditions, races and nationalities,

religious and ethical backgrounds. From homes of every kind—those broken by disputes of parents, wracked by the uncertainties and distresses of poverty and unemployment, no less than those tranquil in management and supplied by the means of material well-being. From homes poor in spirit, devoid of art, without books, without interest in things above the routine of living and the babble of gossip, thin in culture, perhaps tinged with crime, beset by distempers of mind, no less than from the homes that represent the best in American life. Here in the classrooms is manifest the gamut of American civilization.

The school is not set apart from society on an academic hill. Teachers are more constantly and intimately associated with, or at least brought into contact with, things great and small in American society, high and mean, than the members of any other profession, public or private. They must grapple with the distempers which society and individual conduct generate, while seeking to preserve and to disseminate the best that is in its culture. The schools deal with the enduring stresses of human life, as well as with its enduring values.

And this they do thru the living contacts of teachers and the taught, pupil and pupil. Discipline and freedom, authority and responsibility, helpfulness and challenge are made living in the spoken word, in attitude, gesture, and behavior. When the shortcomings of education are admitted, when the pettiness or incompetence of this or that teacher is conceded, we have only to imagine what American society would be if all public school buildings were razed and all public education abandoned. This is not to say that there was nothing good before public education was established, but that public education maintains and demonstrates human relations indispensable to the good life in itself and to the perdurance and functioning of a democratic society.

In the classroom and on the playground, from hour to hour, and year to year, are in fact exemplified the better virtues of the enlarged family. Order and play are balanced, mutual aid and mutual respect are promoted, displays of unleashed passion are discredited and discouraged, and the give and take of the good life are illustrated. Habits of reasoned obedience, illuminated by knowledge of consequences, are inculcated. The good and the beautiful, without which both the fine arts and the practical arts are poverty-stricken and lampless, are incorporated in conduct, and in visible signs—books and maps, pictures and flowers, or drawings and designs. Even in the poorest and most barren schoolroom in the poorest and most barren community, education in form and practice rises to some height above the lowest common denominators of the district; not high enough, by confession,

yet to some height. Here is a little focus of civilization, a symbol of its values, an embodiment of its aspirations in things, words, and deeds. Here is woven during the formative years of youth a texture of knowledge, habit, aspiration, and mutual respect which helps to sustain humanity.

Politics, economics, finance, administration, amusements, the practical arts, wars, and even social cyclones are phases of life; education is concerned with the whole of life and the best of it. Thousands of schools in the United States, no doubt, fall far below the ideal standards, but that fact is merely evidence of the need for heroic efforts in the direction of improvement.—From the report of the Educational Policies Commission on *The Unique Function of Education in American Democracy*.

(ELEMENTARY)

COURTESY QUESTIONNAIRE

This may be adapted or enlarged as an individual checkup for pupils in connection with the topic "Education for Human Relationships":

PART I

- Am I quiet in lines?.....
- Do I obey cheerfully?.....
- Do I try not to talk after the bell rings?.....
- Am I quiet when someone else is talking?.....
- Do I answer people politely?.....

PART II

- Do I write on the walls in court?.....
- Do I talk back to the teachers?.....
- Do I chew gum in school?.....
- Do I run thru the halls?.....
- Do I speak out or interrupt in the class?.....
- Do I push or shove in line?.....
- Do I fool in class?.....

PART III

1. Have I improved by this courtesy program? How?
2. Have I helped my school become better mannered?
3. What courtesies is my class careful about?
4. What courtesies is my class careless about?
5. I believe that we should keep trying to become *more* courteous. (Yes-No)
6. List some words meaning courtesy.

HABITS AND ATTITUDES HAVING TO DO WITH HAPPY GROUP LIVING

(Sixth grades in Belleville, N. J., tried to attain them during 1937-38. They have to do with good human relationships and may be useful in the development of codes or other activities.)

1. We return to our homeroom quietly.
2. We are quiet and orderly at dismissal.
3. We are quiet and orderly when left alone.
4. We try to refrain from talking unless we have something to say that is worth listening to.
5. We shut doors quietly.
6. We use "Please," "Thank you," "Excuse me," and "I beg your pardon" at the proper times.
7. We cover our mouths when coughing, sneezing, or yawning.
8. We are quiet and orderly in the halls.
9. We do not talk when others are talking.
10. We try to be fair in our judgment of others.
11. We stand for fair play always.
12. We agree that everyone should obey all school rules.
13. We wait until a classmate is thru reciting before we raise our hands.
14. We refrain from all talking when parents or other visitors are occupying the teacher's time.
15. We respect school property and other public property by not marking or marring it in any way.
16. We follow these rules in assembly. (a) Be as quiet as possible, (b) never talk or whisper when a musical number is being given or someone is speaking, (c) sit in your own seat and do not lean on the back of the seat in front of you, (d) do not laugh at the mistakes of others, (e) avoid prolonged or rude applause.
17. We try to use correct parliamentary procedure during club meetings.
18. We help pupils who have difficulty with their lessons.
19. We are respectful and obey the person in charge of a group whether it be our teacher, president, or a committee chairman.
20. We wait for the signal before changing classes.
21. We believe we should report any violations in honesty.
22. When supplies are limited, we share them with each other.
23. We try to use pleasant voices, being careful that they do not become too loud.
24. We keep our room neat and orderly.
25. We return borrowed articles.

(HIGH SCHOOL)

S. M. BROWNELL

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New Haven, Connecticut

Count the magazine advertisements which appeal to your desire for more friends, or for admiration and companionship of others. I did recently. More than one-third of the advertisers evidently believe we will spend money for their product if it will help us to secure happier human relationships. On the other hand look at the newspaper headlines. See how many report divorces, labor troubles, wars, or threatened wars. Here we can see that in homes and factories, and between countries, we are far from successful in our human relationships. Employment managers point out the same thing in a different way by their frequent statements that more people fail on jobs because they do not get on well with others than because they lack skill in doing their job.

There is nothing mysterious about human relationships, but there is no simple formula for making friends and keeping them, for getting along with other people. Some people seem to find it easier to be interested in folks than do others. Some people seem to control their tempers and unpleasant remarks more easily than others, but experience has shown beyond any doubt that anyone can, by trying, improve the way in which he gets along with his associates—in the family, in school, in the office, or socially.

Home is probably the best place for developing improved human relationships. School is next. In both places we must be with some people continuously and intimately. In both places we are more likely than in business or society generally to have the cooperation of one or more people who are interested in helping us to develop the basic habits and attitudes—be they evenness of disposition, thoughtfulness for the comfort of associates, kindness of speech, or good humor—for they are not developed in a short time, nor are they fixed as habits once and for all at some age in our life. This kind of education begins before we are old enough for school. It continues thruout our school life. We may be learners in this field as long as we live.

Getting along happily with others depends partly upon our understanding other people and their problems. It depends a lot, too, on doing things that need to be done without being told to do them, on courtesy, thoughtfulness, cheerfulness, and cooperation. All of these are developed thru practicing them at home and school as we work and play with others. In every home there are daily chances for everyone in the family to help prepare for or clean up after meals, to keep his part of the home tidy, or to make other members of the family comfort-

able instead of uncomfortable by the things he does or the way he does them. Schools, too, offer many chances to practice working and playing with others. Team games, committees, class activities, student government, and social affairs give chances for natural human relationships. They also let us see whether or not we are improving in ability to be good leaders, good sports, good followers, good workers.

Many human relations, tho, are with persons who never see each other. Much business is done these days by phone and by letter. Or there are the more remote but fully as important relations we have with the man who produces our food and clothing, with our government representatives whom we elect, and with foreign nations. Successful relations here depend more on knowledge and understanding of the other person and his problems than upon our tact, willingness to work, or good humor. Here the school offers much help. Thru study in geography, history, literature, civics, study of occupations, contemporary world problems, and the like you can gain this knowledge of these other humans, their lives and their problems.

The *chance* to secure education for better human relationships comes to everyone both at home and at school. The *education* comes, however, by personal effort. A good home and a good school will not provide a good education unless you use your efforts to make use of the chances they offer. At the same time let us not forget that it is possible for a person to secure effective education for better human relationships in spite of little or no help at home or at school. It is possible for an individual to begin and carry on effective education to improve his own human relationships at any time, whether he be young or old.

Scholar or illiterate man, millionaire or pauper, emperor or humble servant—he will be lonely or unhappy unless he enjoys being with others and they with him.

(This article was prepared by the author especially for this American Education Week folder. Us it in any way to strengthen your observance.)

4. WEDNESDAY, NOVEMBER 8, 1939

TOPIC—EDUCATION FOR ECONOMIC EFFICIENCY

(PRIMARY)

HELEN GUMLICK

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At first thought it seems incongruous to associate teaching for economic efficiency with kindergarten-primary children, children whose ages range from four years to nine years. Yet on second thought, it is apparent that in both the kindergarten and the

primary school, attitudes and appreciations, habits and skills that lay the foundation for economic efficiency, are encouraged and in many instances practiced.

To begin with, these young citizens learn what work is. After play with balls and blocks, these toys must be put away. That means work. It is real, arduous work to construct a play-grocery store in the schoolroom and to equip it with play commodities, each article priced after the manner of the nearest neighborhood store. And who will deny the hard work involved in learning enough of arithmetic to be the storekeeper, or enough of writing and spelling to send a letter to a sick schoolmate telling about the school store?

But just to work is not enough. Soon our young citizens learn that work must be well done to bring satisfaction. Comrades and teachers commend when the balls and blocks are quickly and neatly put away. Those who have learned to handle saws and hammers best are given greater responsibilities by their peers in the construction of the store. Those who have learned to model the best fruits and vegetables have their products chosen to stock the shelves of the store. And oh! how proud is the boy or girl whose letter is selected to be stamped and sent thru the mail to the sick friend.

These little people learn to appreciate the social value of their work. They learn to carry money for the weekly milk lunches and messages about attendance to the principal. From orange crates they make a chair or a bookcase that becomes a permanent part of their library corner. Their comrades choose to sit in these chairs of all the other chairs available. Those who read best help little friends who have been absent with reading that they missed while ill.

These children are helped to practice economic efficiency in the care and use of their school building and supplies. The building and grounds are community property for the enjoyment and use of all; therefore, one doesn't scratch or mar walls or sidewalks. One protects flowers, shrubs, and grass and uses trash receptacles. Wax crayons, paints, pencils, paper, and books cost much money and should be used carefully. Paper toweling, toilet paper, and soap are furnished for the comfort and convenience of all. Therefore, each must be thoughtful and careful so that all may benefit.

Student assistants help establish good habits in the care of wraps. They see that coats and hats are placed on hooks or in lockers, that galoshes and rubbers are labeled with the owner's names, are snapped together with a clothespin, and placed with the right wraps. It is emphasized with the children that caring for wraps is a way to save money.

A second grade wanted a goldfish and bowl. The boys and girls decided to invite their friends and relatives to see a puppet show showing building-helpers erecting a home in the immediate vicinity. They decided that tickets would sell for one penny each. They hoped to sell 100 tickets so as to make one dollar, but they succeeded in selling only seventy-five. These youngsters became real bargain hunters during the next few weeks, as they searched for a place where they could purchase the bowl, two fish, and package of fish food for the seventy-five cents. These possessions, standing for their treasured seventy-five pennies, meant much to them.

All children at this stage of development are fascinated by the workers in the neighborhood. They play postman, grocer, milkman, truck driver, bricklayer, doctor, nurse. The modern school capitalizes upon these dramatic interests of children to help them to get an understanding of the importance of the work of these helpers to all members of the community. Visits are made to the places of business of these workers. Sometimes the workers come to school, and they answer the children's questions. They show them their tools; they tell of the difficulties and importance of their work. Who shall say such experiences will not leave their imprint upon children and affect them in their economic problems?

Do these descriptions of the child-like activities of the modern primary school seem far removed from economic efficiency? Perhaps one of the greatest contributions of modern education is the realization of the importance of these small beginnings. Attitudes, appreciation, habits, skills, to be built into personality, must be practiced meaningfully by young people.

(This article was prepared by the author especially for this American Education Week folder. Use it in any way to strengthen your observance.)

WHY I WANT MY BOY TO BE A FARMER

(RURAL SCHOOL)

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I have a son now seven years old and I hope when he grows up that he will decide to be a farmer. We also have three daughters and we hope that when they grow up they will marry farmers. In order that they may learn a little of farm life during childhood and have the training in character that the care of farm animals affords, we moved out of the city three years ago to a small farm near the University of Maryland, for we want our children to have a thoro training in science

and sociology, as well as farm experience, before they undertake the serious work of life.

You may wonder why in these hard times for agriculture we should wish our children to become farmers or farmers' wives. May I tell you?

1. The farmer and his family have more and better food to eat than most city people have and in times of depression they are more certain of a livelihood—if they have not mortgaged the farm. About six million people went from the cities back to the farms during the years 1930–34 seeking shelter and sustenance, and two million of these were still on farms when the census was taken January 1, 1935.

2. The farmer has better health than the city man and lives longer—four to five years longer—according to a recent study made by the Metropolitan Life Insurance Company. If the farming people had equal medical facilities, the difference in duration of life would be still greater.

3. The farmer becomes a wealthier man than the majority of city men, judging from the per capita wealth of rural and urban states. This may not be true in the South. It is true in the North because of the millions of city people who have almost no property at all except an automobile and some secondhand furniture.

4. The farmer is more likely to enjoy his work than are most city people. Most city work is monotonous—tending a machine in a factory, operating a typewriter, standing behind a counter in a retail store hour after hour. The farm boy or girl may dream of a professional career in the city, or of being a successful businessman or woman, but it is certain that relatively few young people from the farms will realize this ambition. Most of the young men and women who go to the cities will continue to do the simple tasks of city life—if they find work at all.

5. The farmer is more likely to rear a family and promote the welfare of the nation and the race. The family is becoming smaller and weaker in the cities. Only two-thirds to three-fourths enough children are now being born in our large cities to maintain their population permanently without accessions from outside. The conditions of living and the philosophy of life in the cities tend toward the extinction of urban families. The rural philosophy of life, with its recognition of the family as the fundamental economic as well as social institution, tends toward survival. If there is one word that science teaches to be more important than any other it is the word "survive."

I cannot minimize the difficulties facing the farmers of the United States. The approach of a stationary and probably later declining

population suggests a long period of low prices for farm products. The message I hope you can give to the boys and girls with whom you talk on your return home is that the prospect for becoming rich thru farming is not bright, but the opportunity to serve their nation and civilization is, in my opinion, greater than it has ever been. I would that they could see the rural people as the conservers of the traditions, the literature, the art, and, it may prove, of the science that has accumulated during the centuries. I would that they could see above them, like a cloud of witnesses, the farmers and farm women of the past, their ancestors for a thousand years, heroes and heroines many of them. If modern civilization is to preserve its strength, the young people must, I believe, see the beauty of the river of life; they must realize that the individual is only a link in an endless chain which reaches back thru geologic ages. I would that they could see in front of them the opportunity to build not a transitory urban but a permanent rural civilization; a civilization not founded on selfishness as the motivating principle but on cooperation in which the economic objective is to produce sufficient for everyone while conserving the natural resources, and in which the social objective is service and preservation of the strength of the people.

(From Extension Service Circular 300, February, 1939, United States Department of Agriculture. Used by permission of the author.)

EDUCATION FOR ECONOMIC EFFICIENCY

(ELEMENTARY)

WILLIAM H. KILPATRICK

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New York

This is addressed to young people of the upper elementary and junior high school, tho the title may seem better suited to grown people.

Economics deals with things we must have for living. Every school child knows that he has to eat, to wear clothes, to live in a house furnished for use. Also each such child knows that men must work if there is to be food to eat or clothes to wear or the other things provided. If men did not work to supply these things, this child would suffer. He is dependent on the work of such men for what he thus uses.

To speak of being dependent on workers whom one does not even know may seem strange to some people who think first of money. Some boy may say, "My father buys what we use at home. I am dependent on him, not on these men you call workers. My father pays his way as he goes. I asked him. He says he owes nobody anything."

Any boy who says such things is mistaken on the main point. Suppose this boy plays baseball and his team has just won a victory.

Does he owe the other players anything for the victory? Everybody will say yes. Each player was dependent on the others and what they did to win the victory. No one could win the whole game by himself. It is the same in the economic world. Boys now contribute little or nothing to the rest of us, but each boy's father contributes his work to help carry on the life and work of the world, just as each player contributes his part to winning the victory. In the actual world some raise wheat, some make shoes, some run railroads, some run hospitals, some bear and rear children, some nurse the sick, and so with other things. Each contributes his work to others and gets from others what he needs. Each is dependent on the work of others.

As we think of these things and bring democracy into the picture, we say that each may *properly* use and enjoy his part of the goods and services contributed by others only as he at the same time does his part, his just part, in carrying on that work. He must contribute according to his ability. Anything else is not fair. We are then able to set down some things that follow from these considerations.

1. Each child should as he grows older think more clearly of work as each person's just contribution to the essential welfare of all.

It will help school children to understand and appreciate these things if they can find something socially useful to do either for the school or in the community. Hardly anything else is more satisfying to either young or old, and few if any things are so educative to all concerned.

2. It will help school children to study the occupations of their community. They can thus come better to understand and appreciate the services rendered by workers of all kinds. This better understanding will make the children's lives richer, and the better appreciation will make them better citizens. And the knowledge they get out of the occupations will help each child, when the time comes, to choose his occupation more wisely. Also, because our world now changes very rapidly, the more one knows about occupations and how they interact with each other, the easier will it be to make wise changes if some world change later takes away his job.

3. But people not only work so as to contribute services; they consume. If a family will plan carefully, its money will buy more and what is bought will last longer. The same thing of course is true for any one person who spends money, old or young. Young people in school can study budgeting to apportion buying wisely. They can study goods to learn to tell shoddy goods from really good goods. Some advertisers deceive.

And besides, school children can study what it is good to spend money for. Many families and many young people waste money and waste life by spending both on useless and perhaps harmful things.

4. Because we have all become economically dependent on each other to a degree not true in former days, the world has before it some difficult social problems. Many people now cannot find work. Many people are worried over the future. Life is more complex. As you young people get older these problems will stare you in the face. You will join the rest to solve these problems democratically, that is, by full free discussion and by fair voting. But the problems are hard to solve and our citizens must study intelligently. We have to start this study in school. You young people can begin even now to understand how and why things are changing.

(This article was prepared by the author especially for this American Education Week folder. Use it in any way to strengthen your observance.)

(HIGH SCHOOL)

TEACHING ECONOMICS TO CHILDREN

JOY ELMER MORGAN

Editor, Journal of the National Education Association

Our economic life has its roots in human need and in our sense of values. Up to a certain point real need is likely to determine our expenditures. Food, clothing, warmth, and shelter are imperative needs. Beyond the imperatives our sense of values is always in the background, working its way in taste and habit. What can be done in the education of children to make them careful consumers? To develop in them a sense of values? To establish in them an appreciation of money and its responsible use? To prepare them to make a worthy contribution to the common welfare? We believe much can be done by teachers and parents. Here are a few possibilities:

First, let the child understand that his right to enjoy the fruits of civilization is to be earned by doing his part to help maintain civilization. Teach him that labor—a share in the world's work—is something to seek and to enjoy, that thru it he establishes himself in the brotherhood of man.

Second, let the child share in the financial problems of the family. Let him have a part in forming judgments and making choices.

Third, encourage the child to be careful of his possessions and to take pride in them. As soon as he can, let him keep a record showing the cost of what he uses. This can be fostered in the school by having each child make a list of all his things, showing the cost of each and its probable length of life.

Fourth, develop in the child a strong curiosity to know the sources of everything he uses—the processes by which they are grown or made; how they are distributed; why they cost what they do; how they are measured; what the standards of quality are; how he may know that those standards are maintained.

Fifth, discuss advertising. Let children put themselves in the advertiser's place and consider the temptations to which he is liable. Have them bring samples of ads, both honest and dishonest. Teach them how to avoid being misled or overwhelmed by advertising.

Sixth, to develop a sense of values have children make lists of things in common use, classifying them under four heads—necessities, comforts, luxuries, harmful products. Even within each of these groups the child might arrange items in their order of importance. Emphasize in this connection that food for the mind is as important as food for the body.

Seventh, teach the cumulative effect of small expenditures constantly repeated—soft drinks, chewing gum, candy, picture shows, and the like. Let the children see how this seemingly small drain amounts to huge totals over a period of years—enough to send one to college or to buy a home.

Eighth, strike hard and constantly at gambling in all its forms. Character goes out the window when one develops an appetite to have something for nothing.

Ninth, show how the dollar is one's economic ballot which affects the management of economic affairs in much the same way as one's political ballot affects government affairs. Fool expenditures create fool industries; wise expenditures, desirable industries. The power of the consumer is supreme if exercised on a wide scale.

Tenth, note the power of the parasitic industries, particularly tobacco and liquor. Show their cost to the individual and the nation. Note that they form life-long habits, enslaving the users. Call attention to the huge sums which these industries spend for advertising so that they dominate the policies of great national periodicals. Have the children analyze their methods of dishonest advertising.

Finally, teach the child that humanity comes first; that nothing is worth doing which does not help people; that money, property, and government are but the instruments thru which people seek to enrich and enoble humanity.—From an editorial in the *Journal* of the National Education Association, February 1938.

(HIGH SCHOOL)

HOW EDUCATION INCREASES ECONOMIC EFFICIENCY

JOHN K. NORTON

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An efficient system of education makes many contributions to the general welfare. Schools and colleges look upon the production of citizens with ethical and spiritual integrity, broad human understanding, and sound civic intelligence as primary responsibilities. These are and should remain matters of major educational concern. Education, however, also contributes to the material well-being of the nation. What are some of the ways in which it increases economic efficiency?

First, it aids in creating a working population which is occupationally efficient. One may see this going on in any well-organized school system. Boys and girls will be seen learning the principles of machine construction and operation. Courses in typing, stenography, business practice, and other areas essential to trade and industry are completed by thousands. Art classes train youths qualified to enter various commercial callings in which illustration and design are of major importance. In rural areas, agricultural courses help to make the American farmer one of the world's most efficient producers. Colleges, thru research and training of agricultural, commercial, and industrial leaders, make an indispensable contribution to economic efficiency.

Effective production is essential for economic prosperity. Goods can neither be distributed nor consumed until they are produced. One of the reasons why per capita income in the United States is larger than in any other great nation is that education helps to train good producers.

Second, education contributes to material well-being by keeping the door of economic opportunity open. Youths possessing the wit and the will to work may acquire the training necessary to be an intelligent farmer, or for admission to a trade or industry, or one of the professions. They are not bound to the particular economic or social class from which their fathers came.

This situation is of large economic importance. It permits young men and women to prepare for occupations where the supply of skilled workers is insufficient, and where as a consequence wages tend to be higher. It also permits workers to shift from low paid work to where they can earn more. The more this goes on, the more prosperous we

all are, since total income tends to be largest when each workér can qualify for the line of work where he can earn most.

Third, one of the important objectives of schools and colleges today is to produce intelligent consumers. Courses in home economics prepare young women to buy intelligently. This is extremely important, since considerably more than half of all income is expended by women. Better balanced diets contribute to héalth and physical efficiency. Methods of testing commodities of various types are taught in high-school and college courses. By these and other methods a more intelligent generation of consumers is being produced.

Education for wise consumption is extremely important. It protects the consumer. The intelligent buyer gets more per dollar spent. Equally important, the production of shoddy and useless commodities is thus discouraged.

Fourth, education contributes to material well-being by increasing economic literacy. This is of major public concern. The machine and power production have ushered in a new economic period. Simple handicraft and agricultural methods are being displaced. Industry is increasingly organized on a national and even an international basis. The prosperity of the individual factory worker, farmer, or industrialist is tied to forces largely beyond individual control. Economic life increasingly involves large-scale enterprises in which efficiency depends upon effective cooperation of hundreds and even thousands. Governmental action in one form or another is being found necessary in private as well as in public enterprises. If governmental action is to be confined to proper limits and is to be constructive rather than destructive in its total effect, citizens with a high degree of economic intelligence are essential. The only alternative is to abandon democracy.

Courses in the social sciences and other subjects take account of these facts. Modern schools and colleges recognize the education of citizens who are literate economically as one of their major objectives.

The training of a population which is efficient occupationally, the maintenance of a free situation so that workers may readily move into occupations where they may make the largest incomes, the education of intelligent consumers, and the production of a citizenry which is economically literate are some of the outcomes of free education. They constitute a major contribution to economic efficiency.

(This article was prepared by the author especially for this American Education Week folder. Use it in any way to strengthen your observance.)

5. THURSDAY, NOVEMBER 9, 1939

TOPIC—EDUCATION FOR CIVIC RESPONSIBILITY

(ELEMENTARY)

EDUCATION THRU PARTICIPATION

CHARLES L. SPAIN

Deputy Superintendent, Public Schools, Detroit, Michigan

The principle of educating children thru participation in life situations is as old as civilization itself. One of the best examples of such education is to be found in the life of the American Indians, for among these primitive people children and youth received virtually their entire education thru participation. Under the tutelage of his elders the young Indian learned how to find his way about in the forest; how to build canoes and to navigate the waters; how to make bows and arrows; how to hunt and fish; and how to recognize the trails of his enemies and to defend himself against hostile tribes.

The Indian had his traditions and his folklore, too, and took pride in transmitting this heritage to the oncoming generations. At twilight, as they rested from the arduous tasks of the day, both young and old gathered about the crackling campfire, the little Indians listening with breathless interest while the elders retold the story of their race. Thus the young Indian, thru participation in tribal life, came into possession of his racial heritage and became adjusted to the life of his time.

In our early pioneer days the education of the young was not primarily the responsibility of the school. The simple life of the pioneer community in which the children lived was the chief factor in their education. The village church with its dominating religious influence, the home with its household industries, the farm with its daily round of arduous tasks, the forests, the rivers, and the wide open spaces with opportunities for work and exercise—these were the influences which developed the youth of that period. The school was secondary. All it contributed was a limited training in the three R's. . . .

The story of what has taken place in American life since those early days needs no retelling. A simple pioneer society gradually evolved into a very complex one. Science and invention brought in the machine age with all of its implications for good and evil. Education of youth thru actual participation in the affairs of the community became more and more difficult, and in consequence instruction became less real and vital. Textbooks multiplied as the curriculum expanded, and the term education came to be synonymous with book learning. Schools became increasingly isolated and academic, and in time the

need for participation in the realities of life was so far forgotten that the theory gained credence that it mattered little what one studied provided it was difficult and uninteresting.

While some people still expound this outworn theory of formal discipline, and its influence is still noted in the curriculums and teaching of some institutions, the educational program of forward-looking schools today is based upon a new social philosophy and a scientific approach to the solution of social problems. This progressive influence in contemporary education has been developing strength over a period of three decades. Froebel, who borrowed from both Rousseau and Pestalozzi, had a social viewpoint. He advanced the idea of social participation as a means of education. He also emphasized the need for self-activity and motor expression as effective means of learning. Later John Dewey . . . urged active participation rather than passive experience, and demanded that schools train children in cooperation and social service.

The best schools in America today are the exemplification of the theories of these great educational thinkers, as formulated in terms of a working educational philosophy. Amid the turmoil and confusion of this modern era we are returning to an educational principle which served us well in our pioneer days. Our problem is to discover the individual and to orient him into the society in which he must live. The school and the social order stand too far apart. No school in isolation, presenting a curriculum which is academic and unsocialized, can serve. . . . Our problem is to adjust to contemporary social life, but at the same time we must develop in him an attitude of inquiry, a feeling that the present is not the ultimate goal of progress, a spirit of adventure, a mind capable of readjustment to a changing civilization.—From *Socializing Experiences in the Elementary School*, Fourteenth Yearbook of the Department of Elementary School Principals of the National Education Association, p. 235-36, thru the courtesy of the Department.

(HIGH SCHOOL)

R. O. HUGHES

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Almost everybody is agreed that education is a good thing. Most people would agree, also, that one reason why education is worthwhile is that it may help us to be good citizens. When we talk about civic responsibility, we mean the duties that one has as a citizen toward his government and toward his fellow citizens.

We believe that our government should represent the wishes of the people and serve the people. We do not want our rulers to be dictators. We believe that under a democratic government the rights of every citizen are on a level with those of every other citizen—so long, of course, as each citizen plays his own part fully and fairly. We cherish such ideals as those of freedom of speech and of the press.

Of course these privileges are most valuable only when they are not abused and when the things we think or say or write come from an understanding mind. To give us this sound understanding is one of the services of our schools. Thru our study we learn about our own government, about other countries and their interests and activities, about the things people do in order to earn an honest living, and about the means that are proposed to make our lives happier and better. We learn how important it is, for example, that the resources with which our country has been blessed shall be used properly, and how we may employ discoveries and inventions to improve the welfare of men rather than to destroy their happiness.

Another benefit we should get from our work in school is the ability to pass judgment on proposals that are made for new laws, for the election of people to office, and for ways of carrying on business and industry. Sometimes selfish people try to get us to think, speak, and vote a certain way by telling us only part of the truth or even giving us an entirely false impression about something. We should learn how to recognize that kind of one-sided argument, and to see what there is to be said on all sides of a disputed question before we finally make up our minds. People sometimes honestly disagree with other perfectly well-meaning citizens. In a democracy one who enjoys this right to disagree should be willing to respect the opinions of others.

The good citizen tries to find out what is best for all rather than what will promote the interests of few. We often read and speak about social justice. If people are unhappy or suffer thru no fault of their own, the good citizen will try to bring about a better state of affairs, so that everybody may have a fair chance to make the most of his talents and to enjoy at least a decent way of living.

The good citizen of the United States is a loyal patriot. He wants his own country to be right and to do right. He knows, however, that many of the good things that we enjoy we owe much to those of other lands. It is foolish for us to imagine that we can live entirely by ourselves. If the rest of the world is at war, we cannot help feeling the effects of it. It is just as important for us as it is for other countries that peace and justice should prevail among all the nations of the world.

What are some of the things we may do in school that will help us right now to be good citizens and prepare us for the full practice of all our rights of citizenship later on? For one thing, we can talk about the things that are going on in the world and try to understand the reasons why people live and act as they do. We can establish in our school life and outside of school the habit of obeying the law. Perhaps there are some rules and laws that we do not like. We have the right to try to get them changed, but, as long as they are the laws, it is our duty to obey them.

School can also give us experience in accepting and exercising responsibility. In good schools we no longer think of teachers and principals as tyrants and pupils as simply their subjects. We want pupils to think of the school as their school whose success or failure will be the result of what they do and what they get out of it. In every school pupils can accept some responsibility in the daily activities of the school and have a great part in building the right kind of school spirit. In school, also, we may have experience in voting on questions that come up for decision from time to time. If, in our school days, we get the habit each year of making a choice at election time of the officials who are to serve our local community or state or nation, we may begin a habit which will be of great value in the years to come.

Each one of us must do his part to keep alive the spirit of democracy. If our education can develop in us such a sense of civic responsibility that we will determine to make our country still grander and better, it will be worth far more than we can reckon by any measures we can set up.

(This article was prepared by the author especially for this American Education Week folder. Use it in any way to strengthen your observance.)

6. FRIDAY, NOVEMBER 10, 1939

TOPIC—CULTIVATING THE LOVE OF LEARNING

(HIGH SCHOOL)

MARY B. McANDREW

Superintendent of Schools, Carbondale, Pennsylvania

Every boy and girl who hopes to lead a happy and successful life must cultivate a real love of learning.

Today America gives its boys and girls an opportunity for the best education of any nation on earth.

It is the best education because it is progressive. In the old days the object of education was to cram as many basic facts into the minds of the pupils as a set curriculum demanded. With the closing of each

school year, a certain portion of a pupil's education was supposed to be finished and, as the time was usually all too short, the teacher crammed in the facts as rapidly as possible and with very little regard for what happened to the pupil in the process.

In sharp contrast, the school of today is concerned with what happens to the pupil. While it is by no means indifferent to education as a product, it places an even stronger emphasis on education as a process. The pupil is no longer regarded as a miniature adult but as an entity in himself with his own individual capacities, background of experience, interests and aspirations.

Therefore, in the modern school, not the teacher but the pupil is the center of interest. Success or failure is measured, not so much by the skillful technic of the teaching as by the quality of the love of learning which is created.

The modern school does not believe that it is its business to complete the pupil's education at any point but rather to give him the tools of learning and the love of them and skills in their use that the process of learning will continue to work efficiently as long as he lives.

The most striking contrast, however, between the schools of yesterday and the modern American schools is the emphasis which is being given this year more than ever before to the teaching of the principles of democracy. The recognition of the pupil as an individual is the starting point of teaching this principle. But there is further stress being placed upon fostering the democratic ideal.

In a world in which dictatorships are destroying liberty, the American educational system devotes itself to the task of nurturing in the youth of this country not only the love of learning but also a new appreciation and understanding of the priceless jewel of freedom. Not by the authoritarian method of indoctrination are America's schools endeavoring to bulwark the democratic principle, but by emphasizing the vital right of the individual to learn, to discuss, to know.

During these critical days in Europe the youth of the dictator-ruled nations have been roaring approval of the commands of their leaders. Ready for adventure, the youth of the totalitarian States are anxious to follow where their dictators lead. For they have been taught in their schools—which the dictators use mainly to indoctrinate the young—that all good rests in the decisions of their leaders. "Who has youth has the future," Hitler has frequently said. In line with that belief, the schools of dictatorships have become citadels of party doctrine.

From kindergarten upward the attempt is being made in totalitarian states to indoctrinate the young generation completely and con-

firm youth as both political and military defenders of the current national faith.

Methods are no less similar. The glories of the past, the virtues of the present regime, and the hope of the party's future are constantly emphasized. Struggle and privation are made heroic. Militarism becomes a virtue.

Of course, it is impossible to find time to cultivate the love of learning in such educational systems.

They do, however, serve a useful purpose because they show American pupils the need of this love, for the more we learn the more we realize what a tragic end the youth of the totalitarian countries will ultimately face.

Let all pupils endeavor to appreciate the American schools and the love of learning. This principle is the hope of greater enlightenment. Upon it we depend for the diffusion of knowledge, freedom, welfare, and larger liberties. It is the most important factor in the preservation and progress of America.

(This article was prepared by the author especially for this American Education Week folder. Use it in any way to strengthen your observance.)

(ELEMENTARY)

W. CARSON RYAN

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Americans are known the world over as a practical people. Indeed, we are often regarded as a nation of people who have put so much energy into conquering a continent, inventing machines, developing industry, and speeding up the processes of everyday living, that we have little time for what the older nations call "culture" and "learning." Actually, however, we have had from our very beginning a love of learning that has never been surrendered even at our heights of prosperity in material things. In some respects we have been even more conservative than Europe in clinging to ancient forms of knowledge, so anxious were we to hold fast to what we considered to be good in the older learning.

Educated Pioneers.—Sometimes we think of our ancestors as rough and ready frontiersmen of little learning and culture, and it is true that some of them were of this type. But many of them were among the best educated men of their times. The early Catholic missionaries of the Spanish Southwest were men of culture who often left behind them records of literary as well as religious significance. The Atlantic seaboard was settled largely by Protestant leaders who were not only inspired by religious motives but were men of learning from England who almost at once transplanted the English college to

American soil and began the tradition of American university education. The signers of the Declaration of Independence were not ignorant and irresponsible agitators; they were from the most cultured class of their day, products of the American colonial colleges. No one can read the story of Benjamin Franklin or visit the homes of Washington at Mount Vernon and Jefferson at Monticello without realizing that these were men who prized learning above almost everything else. Even Abraham Lincoln, born comparatively poor and forced to struggle for his education, came of a line of forebears who understood and appreciated education and learning.

Modern Schools and the Love of Learning.—In modern schools much more than “learning” in the older sense is involved. We try to have a kind of education that meets the needs of children and youth in many areas and at all levels. We are concerned with health; with vocational efficiency; with the arts—music, painting, sculpture, poetry, the drama, the dance. But we are just as much interested as we ever were, not only in the skills and factual knowledge that form an essential part of education, but in the love of learning that leads to search for the truth in all things, for understanding of the world and of men. It was Thomas Huxley who said, at the opening of the Johns Hopkins University in 1876, that knowledge involved the same elements at all levels, from work with young children to that in the university, the only difference being one of age and maturity.

There is a mistaken notion in some quarters that, because modern schools like to have children happy and active, rather than solemn and passive, they are neglecting the kind of learning our forefathers believed in. There is no justification for this fear. Our modern school people know that the best learning is itself the result of activity; that children and youth who deal with real things in everyday life in a thoughtful, meaningful way are laying the foundation for an enduring knowledge and understanding; that familiarity with the wisdom of former generations is important, but that the science and scholarship of today are also of the highest importance to make an educated man. We know that young people who study their own community, their own lives, and the ways of nations in these latter days, are engaged in an active kind of learning that makes learning from books much more real and significant than it otherwise would be. Modern schools do not scorn “book learning”; they use books as a direct help to appreciating the real world of the past, present, and future. Children in an eighth-grade, for example, who take their own city for study soon find themselves using not only present-day books about the city as it is, but going deeply into its past history and all that this implies.

This kind of learning, it should be observed, is particularly important in a democracy, for it assumes that education must be independent, uncontrolled. Our American schools are planned to permit and encourage thinking on the part of each individual; to develop that love of learning that leads one to search out the truth, in all things, that allows men to be different, and yet to work together for the common good.

(This article was prepared by the author especially for this American Education Week folder. Use it in any way to strengthen your observance.)

7. SATURDAY—NOVEMBER 11, 1939

TOPIC—EDUCATION FOR FREEDOM

The old saying that "eternal vigilance is the price of liberty" has especial significance at the present time. The lesson of history is that the forces which hinder freedom change with every great change in human relations. Consequently freedom is an eternal goal which must be forever won anew.

The freedom for which our forefathers battled was primarily freedom from absentee political power. In consequence, there developed the tradition that the chief enemy of liberty is governmental power. We now realize that the real encroachments upon the rights of the individual are not primarily political, but economic.

During the earlier history of our country, the important freedom of the people was located in actuality in the nonpolitical sphere. With free land, a sparse population, and a continent to subdue, there was room for everyone—not merely physical room but room to carve out a career. The frontier constantly beckoned onwards. While the frontier was geographical, it was also economic and moral. It proclaimed in effect that America is opportunity. This freedom of opportunity more than political freedom created the real "American dream." Even after conditions changed, it left its enduring impress in the distinctively American idea of freedom of opportunity for all alike, unhampered by differences in status, birth and family antecedents, and finally, in name at least, of race and sex.

But the situation did change and changed radically. Free land practically disappeared. The people became urban instead of rural. Industry became more and more centralized, more and more under the control of concentrated finance. Success came to be measured by enlargement of income and increase of size and quantity. The concept of liberty as the equal right of every individual to conduct business and make money free from social restraint, so long as he broke no law

on the statute book, coincided with the notion that government is the chief source of oppression.

There is little genuine freedom possible without a reasonable degree of security of work and of income. Nor does the restriction of freedom end with the immediate victims of unemployment and insecurity. The rising tide of protest by business men against taxes imposed by public relief shows that they too feel that their range of productive activities is being limited. Few of them, however, go into the causes which produced the situation.

One further illustration of the way in which existing conditions limit individual freedom is found in the rapid growth of narrow nationalism. It would be a great mistake to suppose that restraint of freedom is confined to the countries of Europe which are governed by dictators. Because of acute nationalism every nation at present lives under the burden imposed by past wars and under the pall of threat of future wars. There is no single force so completely destructive of personal freedom as modern war. War is a kind of wholesale enslavement of entire populations.

There is one domain, however, in which fear of government action never became dominant in American life. That is the domain of education. The American faith in education has been grounded in the belief that without education the ideal of free and equal opportunity is an idle fantasy.

This fact imposes a great responsibility upon the schools. What have they done to bring the social economic goal of freedom nearer realization? What have they failed to do? What can and should they do to combat the threats which imperil freedom?

Such questions call attention to another phase of freedom—intellectual freedom. The Bill of Rights in the Constitution guarantees freedom of belief, of speech, of the press, of assembly, and of petition. Eternal vigilance is indeed the price of such liberties. The enemies of liberty of thought and expression, especially where such liberty might encroach upon privileges possessed, are organized and determined.

The ultimate stay and support of these liberties are in the schools. For it is they more than any other single agency who are concerned with the development of free inquiry, discussion, and expression.

Unless the spirit of free intelligence pervades the organization, studies, and methods of the schools themselves, it is idle to expect them to send out young men and women who will stand actively and aggressively for the cause of free intelligence in meeting social problems and attaining the goal of freedom.—From an article in the *Journal* of the National Education Association, January, 1938, based upon the report of the N.E.A. Committee on Social-Economic Goals.

Because of the European situation today, the following article is reprinted from one of the packets of information prepared by the National Education Association for American Education Week programs in 1938:

HOLDING FAST TO OUR IDEALS OF FREEDOM

J. B. EDMONSON

Dean, School of Education, University of Michigan, Ann Arbor, Michigan

One of my friends told me recently an incident involving his friend John who came to America a year ago and entered a Michigan high school. John had escaped from a European country in which a dictator rules and where freedom is greatly restricted. One day he said to some of his new-found friends in the school, "I like America because I can read what I like, can think as I like, and can express my own opinions. There is no dictator in America to tell me what I must read, what I must think, and what I must say. It is a grand and glorious feeling to be in a country where you can enjoy freedom." The other high-school boys were surprised at the deep feeling with which John spoke because they had never had John's experience and did not fully appreciate their inheritance of freedom. The sentiment expressed in Caro Roma's lines,

We never miss our joyousness
Till sorrow bids us wake,

describes a common frailty of human beings. Because of this frailty there is always danger that we may lose priceless possessions.

Freedom is an eternal goal that must be constantly struggled for and won anew. Changing times require us to seek freedom in new forms and to safeguard it against new enemies. Unless a people are continuously on guard it may be lost. It is not unlikely that today we might be deprived of much of our American heritage of freedom before many of us realize it.

Because of the possibility of a loss of freedom, courageous leaders in American life are placing strong emphasis on the importance of holding fast to our ideals of freedom. These leaders refer to religious freedom to worship according to one's own convictions; political freedom to share in the government thru the ballot as well as thru free speech and a free press; and economic freedom to use one's own initiative in the production and distribution of material goods.

Some citizens accept our freedom without any appreciation of the sacrifice and struggle made by others in an effort to establish our invaluable rights. A study of history reveals that countless thousands

of men and women have sacrificed their lives in struggles to establish the right to speak, to learn, to teach, to print, to worship according to the dictates of conscience, and to enjoy other fundamental freedoms deemed essential by a free people. The most crucial problem facing us today has to do with the preservation of our ideals of freedom. It is probable that democracy, with its emphasis on freedom, is on the retreat in the present world. There was a time when democracy was on the upswing. At that time the success of America as a democratic nation was attracting the attention of the whole world. Democracy is now under severe strain everywhere including America.

It is believed by some that there are insidious influences at work which could deprive us of a large measure of our boasted freedom, but it is not easy to prove that there is any concerted effort to destroy freedom. Today two kinds of opposition to these ideals of freedom are widespread. One kind opposes freedom for any individual so far as that freedom interferes with the liberty of other individuals. This opposition is obviously both justified and helpful. The second kind of opposition to freedom today is willing to sacrifice freedom for the sake of selfishness or efficiency. Such selfishness should be exposed and resisted by liberty loving citizens.

It is apparent, however, that the greatest danger to our ideals of freedom is to be found in our lack of appreciation of the real meaning of freedom. The story is told that during the early days of the Russian Revolution an old man was seen walking soberly down the middle of one of the business streets of Leningrad, thus causing great inconvenience to others. A policeman finally stopped him and reminded him that there was a walk for pedestrians and that the streets were for wagons and automobiles. But the old man refused to listen; he said: "I'm going to walk just where I please. We've got freedom now." Some people are like this old man. They interpret freedom as *license* to do as they please. They insist on doing those things that are equivalent to driving or walking down the middle of the road, even though the traffic is confused and everybody else is compelled to turn out in order to make room for them. They place their own selfish desires above the interests of others. Real freedom is not a question of doing as we like, but of doing as we ought with due regard for others.

It has been predicted in some quarters that America will find it difficult to maintain its present ideals of freedom. Today the statesmen of the world face an apparently serious dilemma. If they encourage the people really to rule, they face dissension, delay, and inefficiency. If they attempt the methods of the dictator, they curb freedom and individual initiative. The only way out is to educate the

people to rule wisely and efficiently. Consequently, the key institutions needed to preserve democracy are its educational institutions.

The schools can and should build a strong support for an intelligent conception of freedom. A teacher who stresses the great value of truth and gives training in the technics of finding and using truth is cultivating a substantial support for freedom. The teacher of history who emphasizes the struggle of mankind to acquire the right to "life, liberty, and the pursuit of happiness", is promoting determination to hold fast to our ideals of freedom. All teachers who practice the ideals of democracy in matters of school discipline are contributing to our ideals of freedom.

All lovers of our American ideals of freedom should be constantly alert to protect our freedom thru an adequate program of democratic education for all—the rich and poor, the bright and the slow, the native sons and the foreign-born. All must be trained to love freedom and to use freedom wisely. Only thus can we safeguard for our children the heritage which our forefathers fought to secure and labored to maintain. The schools should be ceaseless guardians and creators of that vigilance which alone can keep us a free people.

(This article was prepared by the author especially for the American Education Week folder. Use it in any way to strengthen your observance.)

Chapter IV

KENTUCKY'S EDUCATIONAL NEEDS

Splendid as are the materials of the National Education Association, reprinted in Chapter III of this bulletin, and the many other materials which that association has prepared for American Education Week programs, no school should confine its program materials to those furnished by the National Education Association. It seems that each school should devote some time during American Education Week to a study of the needs of that particular school and the state-wide educational system. No program committee should overlook the opportunity that American Education Week affords to inform our citizenry of the proposed 1940 Legislative Program of the Kentucky Education Association. This program is outlined in the May, 1939, issue of the Kentucky School Journal. Certainly no program committee should neglect to have discussed the need for:

1. More financial aid for education;
2. A sound teacher retirement system;
3. The continuance of a free textbook program.

A detailed report of the study of Kentucky's educational needs and the legislative proposals of the Kentucky Education Association will probably be available at the Bureau of School Service, University of Kentucky, by the time this bulletin is released. The April, 1939, bulletin of the State Department of Education, entitled "Financial Support, Financial Ability, and Inequalities Existing in Various School Systems in Kentucky," gives clearly the financial picture in regard to Kentucky's educational system.

These facts are of interest to those concerned about the education of Kentucky's childhood:

A. ONE-TEACHER ELEMENTARY SCHOOLS

1. Kentucky has 4,418 one-teacher elementary schools, which have enrolled in them 153,778 children.
2. 41.2 per cent of our one-teacher school buildings have been constructed for more than twenty years.
3. 97.7 per cent have no artificial light.
4. 17 per cent have no water supply at school.
5. 63 per cent have wells or springs as sources of water supply.
6. 10.2 per cent have no blackboards or have walls painted black for same.

7. 3.7 per cent have no toilets; 32.4 per cent have toilets with insanitary pits.
8. 36.6 per cent are located on good roads.
9. *The teacher cannot do her best work in a one-teacher school.*
10. The number of such schools has been reduced approximately 1,000 during the past four years.

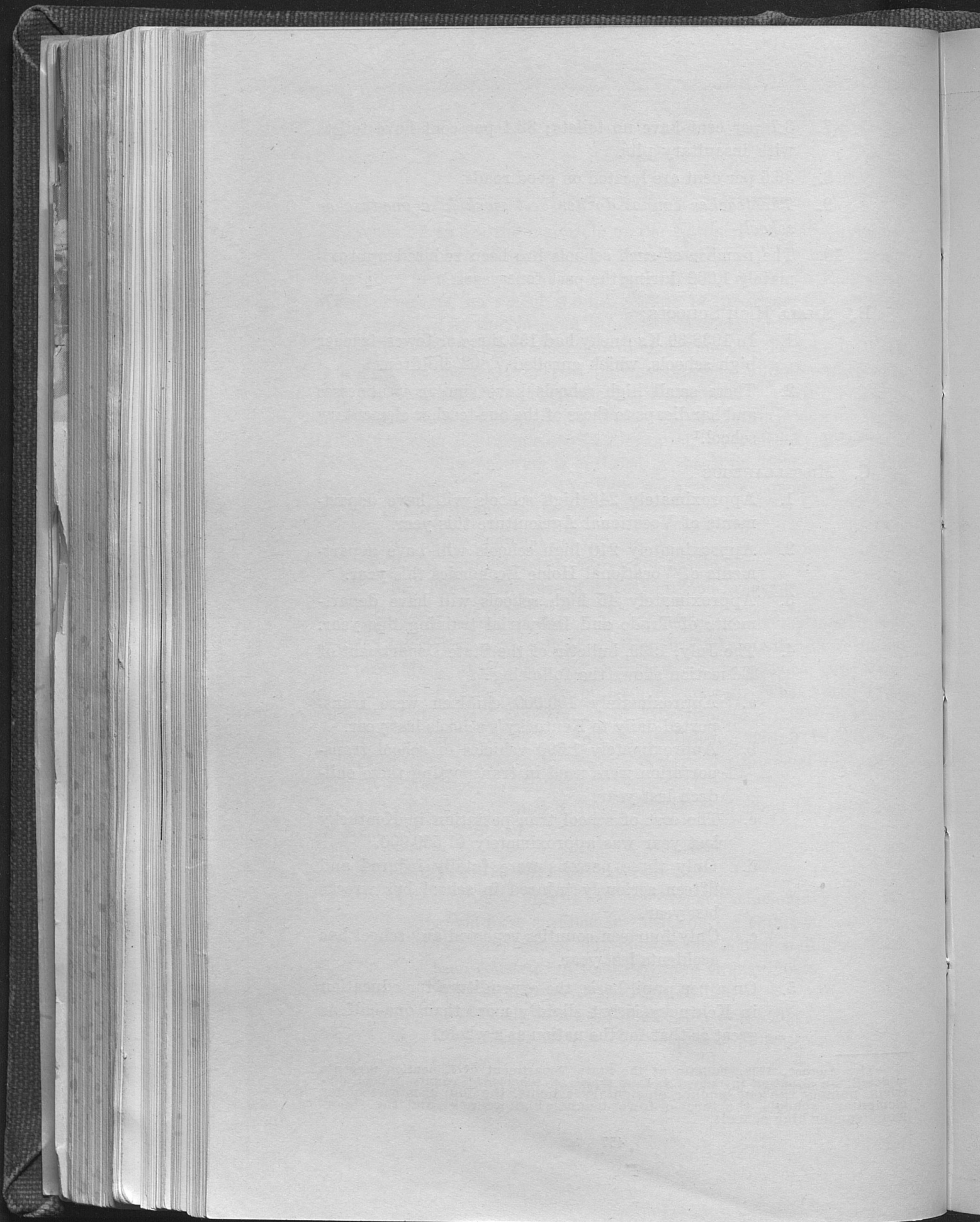
B. SMALL HIGH SCHOOLS

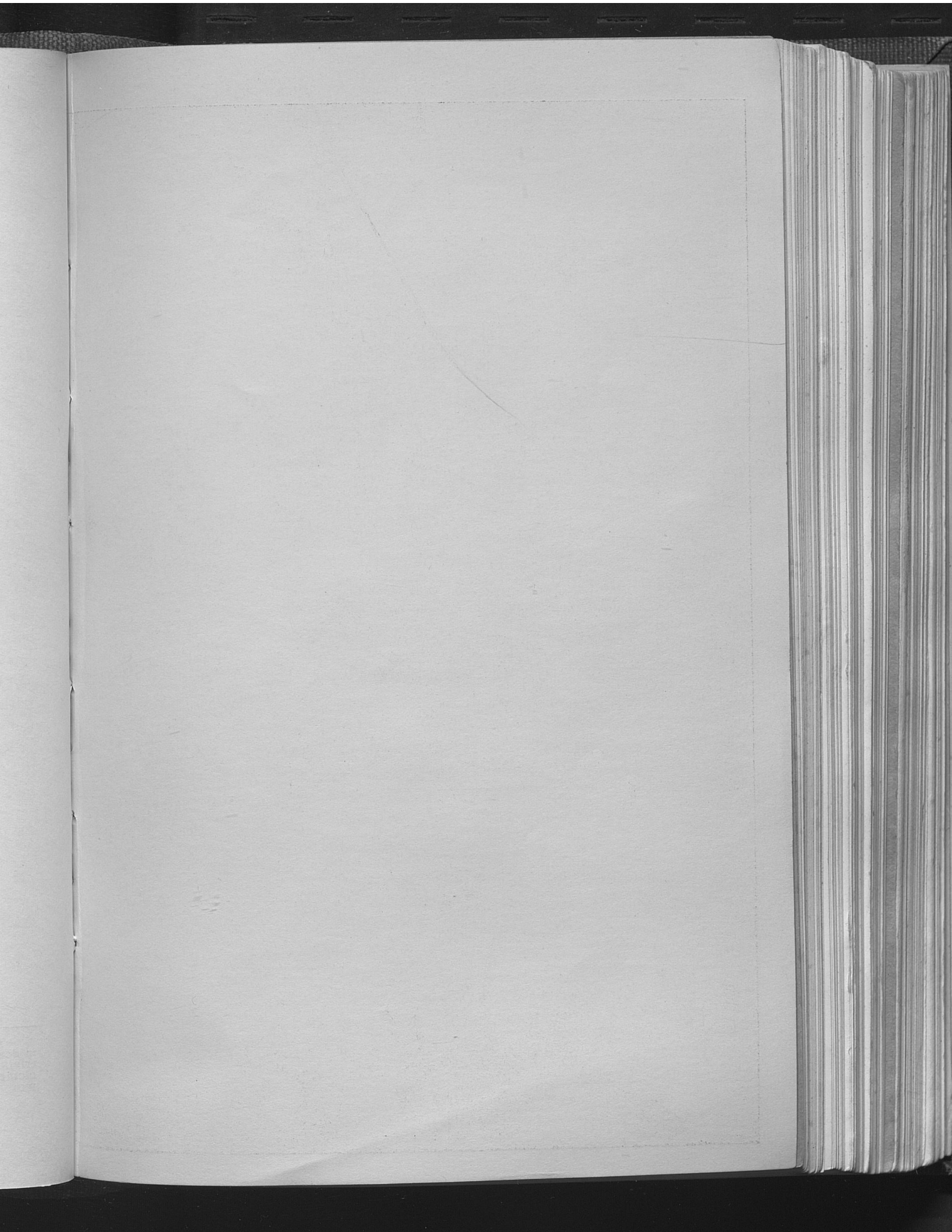
1. In 1938-39 Kentucky had 152 three-or-fewer-teacher high schools, which enrolled 7,802 children.
2. These small high schools have similar weaknesses and handicaps to those of the one-teacher elementary school.¹

C. MISCELLANEOUS


1. Approximately 246 high schools will have departments of Vocational Agriculture this year.
2. Approximately 240 high schools will have departments of Vocational Home Economics this year.
3. Approximately 45 high schools will have departments of Trade and Industrial training this year.
4. The July, 1939, bulletin of the State Department of Education shows the following:
 - a. Approximately 100,000 children were transported daily to Kentucky's schools last year.
 - b. Approximately 1,500 vehicles of school transportation were used in transporting these children last year.
 - c. The cost of school transportation in Kentucky last year was approximately \$1,500,000.
 - d. Only three persons were fatally injured and fifteen seriously injured in school bus wrecks last year.
 - e. Only fourteen counties reported any school bus accidents last year.
5. On a per pupil basis, the expenditure for education in Kentucky is but slightly more than one-half as great as that for the nation as a whole.

¹The August, 1939, bulletin of the State Department of Education presents in detail the situation in regard to four types of schools in county school districts, namely the one-teacher elementary schools, the four-or-more-teacher elementary schools, the three-or-fewer-teacher high schools, and the six-or-more-teacher high schools.





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