

A CRITICAL ANALYSIS OF THE COMMUNITY SCHOOL IDEA

APPROVED:

copy 2

J. C. Matthews

Major Professor

F. M. Darnall

Minor Professor

H. A. Odum

Director of the Department of Education

L. W. Sharp

Dean of the Graduate Division

A CRITICAL ANALYSIS OF THE COMMUNITY SCHOOL IDEA

THESIS

Presented to the Graduate Council of the North
Texas State Teachers College in Partial
Fulfillment of the Requirements

For the Degree of

MASTER OF SCIENCE

By

Elvira Francena McKissick, B. S.

110087

Morgan, Texas

August, 1943

110087

TABLE OF CONTENTS

	Page
Chapter	
I. INTRODUCTION	1
II. EDUCATIONAL BASES FOR COMMUNITY SCHOOLS	5
III. EXAMPLES OF THE WORK OF COMMUNITY SCHOOLS	34
<i>Total of Schools</i> { Rural Schools Town and City Schools	
IV. CONCLUSIONS.	101
BIBLIOGRAPHY	109

CHAPTER I

INTRODUCTION

Statement of Problem

The schools of today are facing new challenges. To meet these new challenges the schools will have to offer a wider scope of service. The "Community School" idea has been gaining in recognition the past few years and is one that merits careful consideration. The problem of this study is to make an analysis of the claims of the community school. In doing this the following questions will be considered:

1. What are the claims for a community school?
2. What is it like?
3. What is it trying to do?

Evidences of what it is doing will be given by citing specific cases and pointing out specific contributions of each school.

Purpose of This Study

The depression brought about a marked change in our social system. This rapid, bewildering change has brought serious social problems. We live today in a strange new

world, a world of technological progress, expanded population, rapid communication, urbanization, industrialization, ethnic heterogeneity, and extreme personal mobility. Millions of families live below a level of decency; crime sweeps the nation in increasing cycles; labor and capital battle for supremacy; racial hatreds and differences arise. In America people are torn between the "Isms", which are seeking public recognition and acceptance. Pacifism, militarism, nationalism, internationalism, individualism, and democracy vie with one another. Problems of control, personal maladjustment, defeatism, and insecurity are of major importance in daily life. In the rural sections the old type of community has tended toward disintegration. In backwood sections life has become stagnant.

All of this change, both urban and rural, has had a marked influence upon education. Education is somewhat at the crossroads. To meet and solve these bewildering social changes the schools will have to shift from the old set traditional program and accept the newer flexible program. The newer conception that the school can not stand apart from life and that education is life, will have to dominate the new program. Since this is becoming the prevalent idea more responsibility falls upon the school. It follows, therefore, that the community school would be the logical social agency in helping solve the many

problems. The school has always been the center of interest in the community. The cooperative enterprise gives the young real opportunity at real social living.

It is the purpose of this investigation to make a careful study of different community schools, and to determine to what extent they are promoting the education of the child and meeting the needs of the community in which he lives.

Source of Data

An extensive study of leading education books, journals, magazines, bulletins, and reports was made for the information used. In making this library study the author tried to delve into the underlying philosophy of the trends of the community school. Those cases in which community schools have made greatest contributions were given particular attention.

After determining the general nature of the community school and the needs for it, the writer decided that the next step was to determine what areas should be considered. The following were agreed upon:

1. The desirable type of community school education for children, youth, and adults.
2. The description of a specific community and its needs.
3. The curriculum intended to meet the needs of the

community described.

4. The administration of the community school.
5. The relation of the school to well established local community groups.
6. Long-time educational and community planning.

Organization of Data

This study is presented in four chapters. The first chapter gives a statement of the problem, the purpose of the study, the source of the data, and the organization of the study for presentation.

The second chapter seeks to define the community school, and to give pertinent opinions of leading educators concerning the newer trends in education today. Reasons for the need of the community school will be given and the way in which we should seek to preserve our present democratic way of life will be analyzed.

In chapter three citations of specific schools and their actual work will be given. These cases depict a cross section of American life. Each community is unique and presents different needs and social problems.

Chapter four will be a summary of the outstanding contribution to education that the community school has made; and its help in meeting and solving the many social problems that are facing communities today discussed.

CHAPTER II

EDUCATIONAL BASES FOR COMMUNITY SCHOOLS

Today more and more emphasis is being placed upon a closer relationship between public schools and the areas they serve. William H. Kilpatrick stresses the significance of the community approach in education.¹

A large number of educators are advocating that the public schools can and should take an active part in the process of social reconstruction which is under way in the United States. But before the schools can do their part properly, the belief in the old traditional type of education will have to be replaced by the belief in a more realistic approach to education today. Present day educators strive to break down the traditional belief by stressing the fact that life and learning are intimately interrelated. They also stress the fact that study and learning have in them more of the active and inter-active quality that characterize life - and life in society - than most schools and school people have been willing to recognize. They base

¹ Samuel Everett, The Community School, p. 1.

the present day educational program upon the fact that education is life.

Community learning begins in early infancy in the family. This early family learning constitutes the beginning stages of the all-important, ever-widening community learning. It also gives to the child its distinctly human character its very selfhood. Man is inherently social. His very selfhood, his mind, his conscience, his sense of personal responsibility, his very individuality are achieved only in the social situation. To achieve these the culture, or social inheritance, is of supreme importance. It is this social inheritance which gives to life its human quality, its chief richness, those elements in experience which we most value and most enjoy. Man becomes human and lives the human life only as he shares throughout it all in social contribution.

It is through the group culture that the young are molded. This cultural molding of the young to the group pattern is a matter of learning. In our country each section has a different culture from the other sections. These different cultures bring about social problems. This unbalance brings about a social and political danger. This in turn puts an undue strain upon the individual. To combat this strain a better balance to our culture will have to be restored. To do this we must seek a more

adequate social education for our people, both young and old.

This education will have to be alive and vital. It will have to deal with actual unsolved problems. We can not learn to solve real live problems by spending our time on dead problems of the past. Our young people working cooperatively with adults, must engage in such social affairs and activities as they, at their different age levels, feel are vital to them.

The oldy type of "book learning" fits neither the needs of democracy in a growing world, nor the demands of the learning process as this has been shown in more recent thinking. Only the intelligent pursuit of purpose in an actual situation can give the kind of intelligent responsibility needed for democratic citizenship. Purposeful activity, facing actual situations, and acting on thinking form the needed unit for our educative process.

In purposeful activity the child feels the purpose himself, or the children feel the group purpose. The stronger and clearer the purpose, the better is the enterprise carried forward to a successful issue, and the better will be resulting learning. The presence of a purpose means that there is a drive to action present and active, and that the drive is conscious of its end and goal. Purposeful activity is efficient and it is the most promising way of learning.

These various considerations lead to the conclusion that the cooperative community enterprise furnishes the only complete unit of educational procedure. It alone embodies in the living instances all the varied aspects of human life. The community enterprise has further advantages. It presents a real and actual situation to deal with, with all the advantages, therein, over any merely imagined or reported situation. Thinking is stimulated and tested. Reality about actual facts calls for valid thinking. The schools have a great obligation to build stronger and more effective social attitudes, habits, and outlooks to improve our social order by participating in actual community problems.

Before a more detailed account of present educational trends is given, it will be well to understand just what is meant by the term community. It has been stated that the child is a part of the social structure and is influenced throughout his life by the community in which he lives.

According to Cook:

The community is simply a particular type of spatial group plus its culture, an activity circle which embraces the inhabitants of an area and functions in a specific manner. A community is a population aggregate, inhabiting a contiguous territory, integrated through common experiences, possessing a number of basic service institutions, conscious of its local unity, and able to act in a corporate capacity. ²

²

Loyd A. Cook, Community Backgrounds of Education, p. 27.

William Yeager gives a more detailed picture of the community.³ If the school is made to function and to serve the community as it should, all aspects of the community will have to be taken into consideration. Communities are formed when varying interests of families and individuals merge. There is a certain activity area embracing functions of protection, culture, basic service institutions, consciousness of local unity, and participation in religious, educational, business, political, social and other common activities. Withal is a certain characterizing homogeneity and what might be designated as community spirit.

The historic part of any community is always interesting. There are experiences that concern many and prove essential in knowing the community. Family relationships, their rejoicings and sorrows, church affiliations, feuds, and sentimental attachments are some of the aspects of community expressions. These may touch the public school at many points. There are patterns of shops, and stores, leisure activities, relief and welfare agencies, political affiliations, social and fraternal alignments, and vivid personalities which always enter into the picture of community life.

³
William Yeager, Home-School-Community Relations, pp. 119-121.

Community life is best evidenced through its form of expression. It may express itself religiously. Family clans may dominate or war on each other, their causes lying deep in the past. Political adherence to one party or creed may be the controlling mode of community expression. There will always be found dominating individuals, controlling organizations, or business cooperations that seek to control the community.

Communities may be urban or rural. They may consist of rural areas or small towns or large urban areas rather closely knitted together or spread out over a wide area. There may be communities within communities with racial unity or racial and social heterogeneity. Communities are organized around many motifs, as religion, race, an industrial establishment, or residential area.

Communities are settled or mobile, natural or remote in geographical setting, rich and poor, of varying race, languages, cultures, traditions and mores. Interests are usually common. There is a certain degree at least of totality, that is, social groups functioning more or less harmoniously in some total experience of community life.

One of the significant educational trends growing out of the depression period is the increasing emphasis placed upon the community school. Arthur Moehlman gives the following definition of a community school:

Community school may be considered as a descriptive term applying to that type of institutional organization which recognizes the partnership conception in American public education and the continuity of the educational process on the adult as well as the child level and which is well integrated with the community it serves. It may exist in large, as well as small, urban centers, although the most rapid development is taking place in the smaller more flexible and intimate communities and in those places in which sound structural reorganization is changing the obsolete district system into a grouping of natural educational, economic and social interests based upon the related urban and rural land use. This movement is only in its infancy but offers in many ways the most significant possibilities for general improvement in the general educational plan. 4

The desirable future school district should be based upon the function to be performed. Educational, social, and economic considerations must predominate with arbitrary or academic concepts of size, numbers, and financial ability as contributing but distinctly secondary factors. The development of the local school district to meet the child and adult educational needs and to serve as an impartial, non-partisan, non-sectarian, classless agency for the development of adult social and political competency is of much greater importance than mere statistical standards of mechanical efficiency. From the functional standpoint, administrative and organizational practice must adjust to the more important social needs.

Educators are recognizing the fact that there is only one subject matter for education and that is life in all its

4

Arthur B. Moehlman, "The Community School," The Nation's Schools, XXV (January, 1940), 15-16.

5
 manifestations. John Dewey is the most important single force in fostering this idea, and in promoting the newer movements in education. He stresses learning as a social process. In his Pedagogic Creed he gives the basic principles underlying education for the child in a real life situation:

My Pedagogic Creed

Article I - What Education Is

I believe that all education proceeds by the participation of the individual in the social consciousness of the race.... the only true education comes through the stimulation of the child's powers by the demands of the social situations in which he finds himself. Through these demands he is stimulated to act as a member of a unity, to emerge from his original narrowness of action and feeling, and to conceive of himself from the standpoint of the welfare of the group to which he belongs. Through the responses which others make to his own activities he comes to know what these mean in social terms.

Article II - What the School Is

I believe that the school is primarily a social institution, Education being a social process, the school is simply that form of community life in which all those agencies concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends.

education, therefore, is a process of living and not a preparation for future living.

the school must represent present life - life as real and vital to the child as that which he carries

5
 "The Purposes of Education in American Democracy,"
Education Policies Commission, p. 39.

on in the home, in the neighborhood, or on the playground.

that education which does not occur through forms of life, forms that are worth living for their own sake, is always a substitute for genuine reality, and tends to cramp and to deaden.

much of present education fails because it neglects this fundamental principle of the school as a form of community life. It conceives the school as a place where certain information is to be given, where certain lessons are to be learned, or where certain habits are to be formed. The value of these is conceived as lying largely in the remote future; the child must do these things for the sake of something else he is to do; they are mere preparations. As a result they do not become a part of the life experience of the child and so are not truly educative.

the child should be stimulated and controlled in his work through the life of the community.

Article III - The Subject Matter of Education

I believe that the social life of the child is the basis of concentration, or correlation, in all his training or growth. The social life gives the unconscious unity and the background of all his efforts and of all his attainments.

Article V - The School and Social Progress

I believe that education is the fundamental method of social progress and reform.

all reforms which rest simply upon the enactment of law, or the threatening of certain penalties, or upon changes in mechanical or outward arrangements, are transitory and futile.

education is a regulation of the process of coming to share in the social consciousness; and that the adjustment of individual activity on the basis of this social consciousness is the only sure method of social reconstruction.

this conception has due regard for both the individualistic and socialistic ideals. It is duly individual because it recognizes the formation of a certain character as the only genuine basis of right living. It is socialistic because it recognizes that this right character is not to be formed by merely individual precept, example, or exhortation, but rather by the influence of a certain form of institutional or community life upon the individual, and that the social organism through the school, as its organ, may determine ethical results.

It is the business of everyone interested in education to insist upon the school as the primary and most effective instrument of social progress and reform in order that society may be awakened to realize what the school stands for, and aroused to the necessity of endowing the educator with sufficient equipment properly to perform his task. 6

Since 1902 thousands of educators have accepted the viewpoint of Dewey as fundamental in education. Kilpatrick expresses his opinion concerning the education of the complete child thus:

(1) Respect for personality as such; (2) the moral obligation to take account of all consequences of one's acts; (3) each human is inherently social in origin and character; (4) rapid change makes strategic demands on thought and education; (5) personal integration depends in good measure on the character of the surrounding life; (6) the individual can in creative intelligence rise above his culture; (7) we must always have regard for the whole child in modern biological terms, the organism acts as a whole, and the tone unit is the organism and its environment; (8) the school can not stand apart from life. Education is life. 7

6

John Dewey, Education Today, pp. 3-17.

7

W. H. Kilpatrick, "The Social Philosophy of Progressive Education," Progressive Education (May, 1935), p. 20.

Rugg and Shumaker also stress real life situations as basic requirements of the new education. They give experience as the keynote of the new education. The materials of education are as broad and interrelated as life itself. This experience has a two-fold significance. The aims of the new education encompass it all; on the one hand maximum growth in creative self-expression, on the other, tolerant understanding of self and society. Tolerant understanding and critical questioning are important. There is a widespread indifference to matters of public concern. Inability of the majority to deal intelligently with their collective affairs is seen on every hand. There is also difficulty in obtaining a reasoned popular judgment on an industrial or political issue. The school is the only agency at all equipped to prepare twenty-three million young people to meet the difficulties of our complicated industrial civilization. Hence the new school faces the urgent need of producing in its population attitudes of tolerant understanding and critical judgment.

Within recent years social changes affecting the community have been brought about rapidly. Complexity has replaced simplicity in human relations. Independence has

⁸
Harold Rugg and Ann Shumaker, The Child-Centered School, pp. 5-8.

been shattered as an ideal by the brutal reality of interdependence. These new problems are here to stay. The complexity of the problems demand a common cooperative endeavor on the part of all concerned, in the interest of a better democratic way of living for all children. Obviously then, the education of the child is a cooperative endeavor. More desirable learning situations that will lead toward a better social order are to be sought.

America is a land of immense diversity. It is a land of mountain and prairie hamlets, ranches, billowing wheat fields, mid-west corn farms, tobacco patches, cotton plantations, beet fields, sugar groves, and cane brakes. There are teeming metropolitan areas, smoke-dimmed factory centers, oil towns, coastal cities, fishing towns, mining towns, and thousands of middle-size pleasant home towns. There are 16,366 incorporated places in the United States ranging from a mere handful to New York's seven millions.⁹ Their average population is under 5,000 and half of all the places have fewer than 700 inhabitants. Each of these places presents its own unique problem.

Each community has its young people. In these young people lies the hope of the future. What shall be done for

⁹ M. M. Chambers, The Community and Its Young People, p. 1.

them? Paul Hanna states his opinion that it is up to education and social leadership to direct the youth.

Children and youth, millions of them the world over, restless with tremendous energies! Communities, thousands of them from Pole to Pole, embracing the conditions and the materials from which we may create a far more ideal environment for better living! On the one hand, the great energy of youth requiring only a dynamic purpose to make that force the most constructive factor in social progress. On the other hand, cultures rich in potentialities, needing a great constructive force in order to realize the abundant human life which they are capable of providing. To coordinate these two mighty resources -- to harness the energy of youth to the task of progressively improving conditions of community life - that is the supreme challenge to educational and social statesmanship. 10

Most any community picked at random will disclose conditions that are not ideal. In a typical rural community will be found undesirable health practices and a sad lack of correct diet and food habits. The antiquated agricultural practices in crop planning, seed selection, planting, cultivating, and harvesting still prevail. Soil conservation is unheard of in some places. Scientific knowledge of raising stock, poultry, and hogs is given no consideration. In very few communities do you find cooperative buying and marketing to supplant the income. There is need for recreation and amusement in the community. In

many places the homes are unattractive, small, and have no modern conveniences. These homes could be improved by attention to the color, harmony, balance, and form of the rooms, buildings, and grounds. The planting and cultivation of plants, trees, and flowers would add to their attractiveness if interest were aroused. Every countryside is rich in local history that would add to the culture of the community if it were gathered and preserved. Each of these communities is rich in potentialities, each has untapped human resources and raw materials which need organization for the pleasure and profit of the individual members of the community.

The urban areas likewise present problems. Town and city people live without full benefit of sun and air and spacial freedom. Smoke is a menace obscuring the sun and filling the air with unpleasant dust particles in the industrial centers. Fresh air and sunlight are premiums in the more congested slum districts and crowded apartment houses. In the economic struggle for space, buildings are crowded close together and are extended high in the air. This same economic space crowds out the less well-organized human needs for parks, playgrounds, open places where one can play and enjoy the natural environment. These handicaps to physical health seriously affect the mental

health of urban dwellers. Esthetically our cities are ugly rather than charming, irritating to the nerves rather than restful. There is marked evidence that the urban pattern is producing character traits of such anti-social ruthless nature that social institutions may not be able to withstand the resultant onslaught unless a radical change is effected soon.

C. L. Miller bears this belief and expresses his opinion in an article, "The City Elementary School."

The process of urbanization has been so rapid during the last generation and especially in the last decade that we have only begun to realize its significance as related to the change in the human being. A new type of human being is being created by the urban environment. He is not a new biological species but a new kind of personality, product not of the family, the play group, and the neighborhood, but of the urban way of life and of the Great Society.

The city dweller has a tremendous problem to overcome living as he does in an environment of continuous and chaotic stimulation, rigid mechanization, cold impersonality, selfish commercialism, and confused and complex organizations. The city school must recognize these differences between rural life and urban life and adjust itself accordingly. 11

The modern city elementary school today and tomorrow cannot of itself ignore these outstanding city characteristics. The school must have the help of the community and

11

C. L. Miller, "The City Elementary School and Community Relations," National Elementary Principal, XXII (April, 1943), 181.

its resources. It must plan the program accordingly.

The halls of the school should extend to the doorstep of the home and the institutions of a community and back again to the school. Its activities should assist the child at home and the home should assist the child at school.

There is a definite trend to show that the school staff is becoming more aware that the school is a social institution and that its main purpose is education for the community both now and tomorrow.¹²

This trend also recognizes that the superior type of citizenship does not happen but that it is the product of four teaching influences, the home, school, community, and church.

The broader aspect of the school's function in a democracy has finally and actually been recognized. It is now to be the central disseminator of human helpfulness to all the citizens of the community. The school program of the future will be extended to include informational and counselling services and it may also properly include the distribution of relief to the community. There are a number of trends in this direction. The school day is being

¹²

Ibid., p. 134.

lengthened, more and more nursery schools are being established, older children and adults are being trained for child care and home makers service. Visiting teachers and school guidance clinics are contacting the home, children are being fed in the school with the assistance of the community welfare organizations, dental clinics move from school to school, and summer round-ups check up the pre-school children. The school should also be the center of information relating to problems of unemployment, health, safety, housing, recreation, and even family relationships.

Hence if we wish to reduce the depressing effects of city life upon the city dweller, the school can no longer be an isolated institution of learning; it must be the socializing and integrating force of the community and so become the center of service on the home front, both in war and in peace.

The rural and small schools face vital problems today more than ever in improving the life of the community, in which they serve. "Southern schools must come to grips with the realities of community living in the rural south" says
¹³
 John E. Brewton.

Three fourths of the children of the South are rural children, 1,831,000 tenants, more of them poor whites than

¹³ John E. Brewton, "Community Leadership in the South," Nation's Schools, XXV (March, 1940), 37.

Negroes, and they eke out a bare existence. A crumbling cotton economy and a precarious tobacco economy are reducing the people to a state of economic insufficiency.

Yet the South has a superabundance of natural resources, a fertile land, and a provident climate. It is possible to build a great southern civilization based on an agriculture developed far beyond that of other sections.

"Let the southern rural school become a center of happy community life, serving the homes, building health, fostering wholesome recreation, recognizing civic needs, encouraging scientific agriculture - and there will come into the rural life a new vitality," ¹⁴ Brewton declares.

As community life in America takes on a new significance it is in turn demanding an educational program that is adapted to its needs and best interests. Hart has well stated the significance of the community in the total education of the child:

The true educational agency is the community within which and by means of which the individual comes to whatever maturity he reaches. By and large, the qualities of that community will be reflected in its members. Various, of course, as they have various capacities for responding to its impacts, and as they touch various facets of its existence. The real problem of education, then, becomes that of making a community that shall be expressive of humanity, present and to come....

The problem of education is the problem of community

making, in the most fundamental sense of the term. The problem of the school is merely a chapter in that more inclusive problem. School is important. But an unrelated school - a school that is unacquainted with, or indifferent to, the world within which it is attempting to operate, the world from which its "pupils" come each morning and to which they must go back each evening - is an impertinence. The vitalities of life are in institutions. 15

The school, therefore, must perform a special function in promoting the common welfare of the community. This interdependence of the school and community in the educational process is being stressed by recent writers on rural education.

Langfitt, Cyr, and Newsom say:

The responsibility of the school in the future should be conceived in terms of the larger needs of the community of which it is a part; (1) the school should understand the community - its strength, its weaknesses, and its needs; (2) the school should take the leadership in promoting the welfare of the community through other agencies as well as through its own program; (3) this leadership implies that the school should cooperate with agencies in studying and appraising the community; (4) the school should also cooperate with other agencies in coordinating communities and life; (5) the school through its staff, pupils, program, and facilities should enrich other community activities immediately and directly. 16)

William Carr further stresses the importances of linking the schools with life. 17 The American educational system

15

J. K. Hart, A Social Interpretation of Education, pp.427-28.

16

R.E. Langfitt, T.W.Cyr, N.W.Newsom, The Small High School at Work, p. 34.

17

Quoted by Florence C. Bingham, Community Life in a Democracy, pp. 34-39.

is unique because of the close relation between the local school and the local community it serves.

The basic policies of education are laid down in each democratic community. That is why every American school can be different from every other American school. That is why there is such great opportunity for experimentation and progress.

The school must learn to use the community as a great living, laboratory and textbook of civic and personal life. The community and its problems must be studied at first hand. One can not learn all about life by reading books.

Not only must the school learn to use the community effectively as a means of education; it must also render service to the community. The young people of America want to do something that is useful and dignified by way of service to society. Some pioneer schools have already found many ways in which young people may do worth while things to make life better in the community in which they live.

The school uses the community but the community must use the school. Modern schools have shops, libraries, gymnasiums, swimming pools, playgrounds, auditoriums, little theaters, science laboratories, and a host of other facilities that ought to be at the service of the community.

The public schools belong to the people of the community. They have built and paid for them. They manage them

through their elected representatives under state laws. Public school education recognizes no race, color, creed, or economic or social condition of the homes from which the children come. There is no institution in any community so truly "of the people, by the people, and for the people" as its public schools!

It is logical then to assume that the educational and social uplift of any community should be broadly for all of its citizens. Whenever the means of education can be applied, benefits will accrue.

As early as 1903 Charles W. Eliot, speaking before the National Education Association, declared:

Public education ought to be the most productive of all industries; and its plant should be more fully utilized than any other....The schoolhouse should be the most active social center of the neighborhood....Full utilization of the school plant is the only true economy; the present inadequate use of the schoolhouse is wasteful precisely in proportion to the costliness of the grounds and buildings, and reform in this respect means a larger and better yield, physically, mentally, and morally from the public schools, and therefore a significant addition to the health and wealth of the nation and to the public happiness. 18)

Engelhardt further stresses the importance of a school plant that is made to function for the community. 19

The changing needs of the people are stimulating a re-consideration of what constitutes the proper school plant for

18 Charles W. Eliot, "Fuller Utilization of the Public School Plant," National Education Association Proceedings (1903), p. 247.

19 N.L. Engelhardt, Planning the Community School, p. 60.

our democracy. There are population changes that affect education. Family size is being reduced, elementary enrollments are decreasing, and for the time being, secondary enrollments are increasing. The latter is largely due to the lack of employment opportunity and the extension of age groups falling back on public education for economic solutions to their problems. The productive economic life span of individuals is being reduced. The readjustment from job to job is requiring new educational programs. The mere process of successful living in our democracy is increasingly placing responsibility upon educational forces for aid and enlightenment. Democracy's need for substituting intelligent local planning and responsibility for centralized state and national dictation suggests local provisions and opportunities for education far beyond what many schools have offered in the past. (Education for family life, understanding of children, home-building, economic adjustment, personal freedom and tolerance, improvement of community government, elimination of graft and crime, and the stimulation of wholesome cultural aims can only be secured for the masses when the public school facilities are planned and used for such worth while objectives.

A new stimulation of community consciousness and the creation of new community solidarity would produce

considerable enhancement of democratic living throughout the nation. The nation will be as strong as its communities. Communities will be improved only as their citizens become better versed in the principles of community living and have opportunity for study and practice in all realms of the arts, sciences, and group activities affecting community life. Some of the organized programs of community rehabilitation and adult education being carried on in various parts of the country are experiments in enriched community living.)

The community school plant of the future need not be a monumental affair. It should be planned functionally, its units may be widely distributed, its acreage should be large, and its grounds should have the best of natural advantages that the community offers. (The school building can not stand apart from the community with a traditional curriculum and a traditional use. As far as possible the school through its facilities should be permitted to contribute to the improvement of living for adults as well as children. In the new planning every adjustment should be made to meet this combination of needs. The child belongs to the parents in a democracy. The child's school should attract the parents and be planned for the needs of the parents and community.)

Democracy has come to mean more than a form of government. According to Dewey it is primarily a mode of associated living, of conjoint communicated experience.²⁰

(Studabaker believes that democracy is a way of living.²¹ He points out that education for democracy is basically concerned with the social and economic issues confronting us today due to the machine empire. Organized education must be the instrumentality by which modern people may learn to make machines serve for the general welfare. Unemployment, surpluses, foreign trade, social security, housing, money and credit, wages and hours, conservation of natural resources, taxation and purchasing power -- these are the fundamental matters requiring the constant attention of schools. When people understand these basic problems they will be able to select competent leaders and to solve outstanding issues wisely.)

Democracy has become a social theory. Since it is, it demands a definite kind of community education. Young people cannot learn democracy except as they live democratically. Education must seek the kind of educational program that includes the embodiment of the democratic way of life which is respect for personality and shared decisions.

20

John Dewey, Democracy and Education, p. 101.

21

J. W. Studabaker, "Education Moves Democracy Forward," School Life, XXV (1938), 35-37.

(George Gates says, "In America democracy is education and education is democracy."²²)

(Education and democracy are two convergent ideals.) In America the underlying philosophy of our education grows out of the values in our democratic faith. Philosophy reflected upon social ideals and education is the effort to actualize them into human behavior. (To understand the nature and source of our underlying philosophy of education it is necessary to examine and understand the fundamental values in our democracy. The tenets of our democratic faith are:

1. Faith in the worth and dignity of the individual.
2. Faith in the common solution of our common problems.
3. Faith in intelligence, rather than force in solving problems.
4. Faith in ordered, man-purposed and man-directed change.²³

The schools today must do more than pass on the cultural heritage of the past. They must act as one of the agencies vital to the dynamic reconstruction of a social order that men want because they know that man-purposed and man-directed change is possible, even necessary.

22

George G. Gates, "A Philosophy of Education and Our Democratic Faith," Educational Administration and Supervision, XXVIII (March, 1942), 179-188.

23

Ibid., p. 180.

It is for this reason that education must make changes not only in its own program, but also in the whole of society. Instead of waiting for society to demand a change in the educational program, the educational program through the school and other agencies must bring about desired change. Only by such action can education actualize the democratic value of man-purpose and man-directed change.

The tenets given previously are deep-rooted in the purposes and life processes of men. Since these values are deep-rooted in the purposes and life processes of men, it follows that the philosophy underlying education is deep-rooted in the life of the people.

The democratic way of life is the inclusive purpose of American education. The general aim of education at the present time is the fullest possible development of the individual within the framework of our present industrialized democratic society.

Democracy has become a great social ideal established on definite principles. These principles and ideals must be preserved in order to assure the happiness and security of the American people. To preserve this democracy and to create a suitable environment for the growth of democratic principles, education was instituted. The public school is

America's contribution to the cause, continuance, and preservation of democracy.²⁴

There are certain rights and privileges which children can and should enjoy if the principles of democracy are to thrive. These are expressed in the "Purpose of Education in American Democracy."²⁵

To achieve the minimum essentials of democracy, namely: (1) the general welfare, (2) civil liberty, (3) the consent of the governed, (4) the appeal to reason, and (5) the pursuit of happiness, four groups of objectives are identified:

1. the objective of self-realization
2. the objective of human relationship
3. the objective of economic efficiency
4. the objective of civic responsibility

Education has a definite responsibility in the achievement of all of them through the interworking of the great social process.

A more complete list of the main objectives of democratic education is given in "The Hallmarks of Democratic Education":

1. Democratic education has as its central purpose the welfare of all the people.
2. Democratic education serves each individual with justice, seeking to provide equal educational opportunity for all, regardless of intelligence, race, religion,

24

William Yeager, Home-School-Community Relations, p.21.

25

"The Purpose of Education in American Democracy," Educational Policies Commission, National Education Association, (1938) p. 47.

social status, economic condition, or vocational plans.

3. Democratic education respects the basic civil liberties in practice and clarifies their meaning through study.

4. Democratic education is concerned for the maintenance of those economic, political and social conditions which are necessary for the enjoyment of liberty.

5. Democratic education guarantees to all the members of its community the right to share in determining the purposes and policies of education.

6. Democratic education uses democratic methods in classroom, administration and student activities.

7. Democratic education makes efficient use of personnel, teaching respect for competence in positions of responsibility.

8. Democratic education teaches that every privilege entails a corresponding duty, every authority a responsibility, every responsibility an accounting to the group which granted the privilege or authority.

9. Democratic education demonstrates that far-reaching changes of both policies and procedures, can be carried out in orderly and peaceful fashion, when the decisions to make the changes have been reached by democratic means.

10. Democratic education liberates and uses the intelligence of all.

11. Democratic education equips citizens with the materials of knowledge needed for democratic efficiency.

12. Democratic education promotes loyalty to democracy by stressing positive understanding and appreciation and by summoning youth to service in a great cause.

Education is part and parcel of the very fact of living.

Young people cannot learn democracy except as they live

democratically. Programs that include the highest feasible embodiment of the democratic way of life will have to be planned by the school.

The community interest is the interest of democracy itself. The community concept must foster the betterment of all men, not the self-centered individual and groups. It must provide and build experiences designed to create individuals whose values and understandings lead them to cherish a way of life that shows an active desire for the progressive extension of common concerns among all men.

CHAPTER III

EXAMPLES OF THE WORK OF COMMUNITY SCHOOLS

Rural Schools

An attempt has been made to present a cross-section of American life and to show what the community schools are attempting to do in each community. These examples do not cover all the experiments that are being carried on in the United States. But they do offer a pattern. What they are doing, others may also do. They indicate that educators and laymen are becoming more aware of the broad scope and far-reaching social influences that can be accomplished through the community - minded and community-centered school.

(The Woodruff School.--The story, The Brown Mouse, written by Herbert Quick, gives an interesting account of a community school in the Woodruff District in Iowa.¹)

Jim Irwin, a poor farmhand, found himself elected the teacher of a school that he did not want. He was, in turn, not wanted by the board. Each member had given him a vote because they wanted him to get one vote and because they

¹

Herbert Quick, The Brown Mouse, p. 10.

hoped to break the dead lock that had resulted in previous meetings. He had a hostile board against him from the start, and faced opposition from the community. He took the school on the condition that he was to teach it as he wished.

In the speech to the board Jim told just what he thought of the school. It had not improved any since he was a boy. He had not done a bit of work that was useful. It was all dry facts copied from the city schools. It was not work of the sort farmers' boys and girls should do. He wanted a new kind of rural school in which the work of the school should be correlated with the life of the home and the farm, a school which would be in the highest degree cultural by being consciously useful and obviously practical.

Jim Irwin was called a brown mouse because he did not run true to form. He dared to be individual. He was a poor farmhand but a dreamer. He had educated himself by studying late at night and in between work.

When he had accepted the position as teacher of the district at a salary of \$360.00 for nine months, he set to work at odd times so that he would not take time from his farm work. At night, on holidays, and in bad weather Jim visited the families of the neighborhood. In an informal way he was making a survey. He learned of their needs and interests, their way of life. Through these visits the boys became his ardent followers.

He had notebooks full of facts about people and their farms, the number of acres, kind of farming, livestock, grain, mortgages, debts, and family atmosphere. He learned which boys and girls were problems. He made a record of their advancement in their studies, what they liked to read, and their favorite recreation and amusements.

Jim had to fight for his truly-rural rural school. He insisted that it should correlate with rural life by getting education out of the things the farmers and farmers' wives were interested in as a part of their lives --dairying; soil management; corn-growing; farm manual training for boys; sewing, cooking and housekeeping for the girls; and caring for babies. He insisted that the old methods had educated the farm children for the cities. The country was losing its population.

The general appearance and atmosphere of the schoolroom was different. There was a free and easy air among the children. They were busy and happy. There was noise, but it was a busy noise. Boys who had been problems before were interested in their work and busy. The outlines and exercises of the lessons on the boards were not taken from textbooks. The lessons were on problems relating to different phases of farm life. Market reports of all sorts of farm products were pinned on the wall. Farm papers were piled about. There were stacks of agricultural bulletins. In one corner was a

typewriter, a sewing machine, a telephone, a model of a piggery, a printing set, and a Babcock milk tester. Instead of the usual collection of textbooks there were hectograph copies of exercises relating to agriculture. The attendance was larger than it had been.

Jim maintained that the students that left his school for high school and the university would be able to hold their places because they would be trained to think in terms of action. Thoughts must always be linked with things. He believed that culture is the ability to think in terms of life.

When he was put on trial by the board to have his certificate taken away, he admitted that he had ignored the textbooks and the formal course of study. He also admitted that he had introduced domestic economy and manual training to some extent by sending the boys to the workshops and the girls to the kitchens and sewing rooms of the farmers who allowed those privileges. The boys had made a survey of the cows and they had made milk tests. They had worked on treatments for smut in seed grains, and treatment for sweet potatoes. In fact, all of their work had centered around farm products. He listed the things he needed. He hoped to get a blacksmith shop where the boys could learn metal working by repairing the farm machinery and shoeing the farm horses. He hoped to install a cooperative laundry in connection with the creamery; a building with an auditorium where the people would meet

often for moving picture shows and lectures was a part of his plan. He expected to teach much of foreign countries, jungles, animals, and nature by the screen. He hoped to see an apartment in which the women of the community would leave their babies when they went to town so that the girls could learn the care of infants. He hoped to make good and contented farmers of the boys and girls who were able to get the most out of the soil to sell what they produced to the best advantage, and to keep up the fertility of the soil.

He was willing to stand or fall on an examination of the children in the textbooks and course of study that he was accused of neglecting. The children passed the tests showing that they were learning the required things as well as additional worth while things. It was the meanings, and real value of the things they were interested in that gave purpose to the three R's.

As a result of an exhibit put on at the Farmers' Institute the school won recognition for fostering practical work in the schoolroom. Jim was asked to tell what he was doing and explain his school to the State Agricultural College. Educators and others were becoming interested in the school. Jim was offered another position by people who were interested in community improvement through the school. But the community, now ashamed and seeing its mistake,

offered to help Jim carry out his plans. The district was enlarged. Plans were made for a period of ten years.

(At last Jim realized his dream. A pretty little bungalow overlooking the pleasant school plant nestled in the midst of a fertile acre of farm land. The attractive and useful school building contained a kitchen, nursery, kindergarten, banquet hall, theater, moving picture hall, classrooms, manual training rooms, laboratory, and counting room. Across the yard was the creamery, with its businesslike unloading platform, a cooperative laundry, and a blacksmith shop with wheelwright tools. Farther down the road were the barn, poultry house, pens, hutches, and yards of the little farm.

Through Jim's insight and vision an ideal community school was established in which the community was justly proud.

(The Porter School.--Mrs. Harvey may be looked upon as a pioneer in fostering the community school. In the book, New Schools for Old, Evelyn Dewey gives an account of Mrs. Harvey's work in the Porter Community. Of her, Evelyn Dewey says:

She has built up a community able to deal with its own problems and to work together for a constructive realization of the ideals of our country. She has done this by a method that can not fail to be helpful to every teacher and social worker. It is a method which takes what is at hand as foundation and builds ideals and character qualities that make for success in any environment. The specific reaction upon agricultural problems is the most spectacular result of the work. The

school set in a farming region has already produced from a typical stagnated district a group of people enthusiastic over farming as a profession and equipped to turn their enthusiasm into prosperous, permanent farm homes. Perhaps the most significant single thing about the work is that it has been accomplished with no greater resources than are available in any isolated district. 2)

With the growing realization that agricultural communities in this country are in grave danger of being left far behind in the march of social and economic progress a number of movements have sprung up to spur the farmer. City dwellers, realizing that a country can be only as strong as its agriculture, have sought to help with the cry, "Back to the Land," hereby hoping to serve the double purpose of increasing the body of farmers and decreasing the excess population of the cities. Any agitation which focusses attention on rural problems must contribute something; but the migration of untrained townspeople to the country and a new life with unfamiliar conditions cannot help constructively to change country life. More important, however, are the movements that originate in the country, because they attack directly the difficulties that face the farming people.

This movement seeks to improve conditions of living in the country and to raise standards of efficiency to the point where problems can be settled by a body of intelligent,

2

Evelyn Dewey, New School for Old, p. vii.

prosperous, and progressive farmers. Lack of knowledge of scientific methods of agriculture and consequent poverty, are but one phase of country conditions that make for stagnation. Social conditions are the chief cause of the farmers' discontent, and as they improve, farm practices, health and the rural school will cease to be special problems.

The schools, the churches, and the granges are the most potent factors for influence. Of these the school is by far the most important, since it is the one influence in the community that touches all homes alike, and since it has the task and the opportunity to mould the lives and the opinions of the group which will soon be the community leaders.

(If the school is to be used as the center for the improvement of country life, it must be a different kind of school from that found in the majority of rural districts. The school is the point of departure for improved conditions because children are the most teachable element in a community, because they represent perhaps the strongest common interest in any group of people, and because in the school house every community has a center which belongs to all alike and in which all may meet on equal footing.)

In 1915 it was estimated that there were about 200,000 one-room schools in the United States; 50,000 of these were in the corn belt and 10,000 were in the state of Missouri

alone.³ Many were doing the best they could with the conditions which they found around them. Mrs. Harvey, hoped to show how the best could be reached in one district and how it was a practical possibility for all rural schools.

(The Porter School was in the northern part of Missouri, in a district that joined the city of Kirksville. The school house was an oblong one-room building, with an acre of school yard situated in the exact center of the nine square miles of the district. The site was very unattractive. There was not a tree in the yard or in the neighborhood. The building was in a dilapidated condition. Due to this run-down condition most of the families sent the children to Kirksville to school.

Mrs. Harvey accepted the position in the school in 1912. Her salary was fifty dollars a month. She signed a contract for three years. She gave up a position in the Normal School in Kirksville because she had faith in a new rural school and realized that the school could be built only by working in the real situation. She found a tumbled down cottage and moved into the community. She converted it into a livable cottage that served as a community demonstration of the ways to make housework easier and more pleasant.

Throughout all of the activities Mrs. Harvey emphasized

³
Ibid., p. 24.

the power and value of cooperation. The first step in reorganization of the Porter School was the repair of the schoolhouse, changing it from a dirty, insanitary, unattractive one-room shed into a two-room building admirably suited to the needs of the children, and quite adequate as a gathering place for the whole community.

Shortly after Mrs. Harvey accepted the position in the Porter District the school board called a mass meeting at the school house. Mrs. Harvey explained that an attractive and sanitary building was necessary, and that country children had a right to a well-rounded education just as city children do. As a first step she wanted to make the school room a convenient and attractive place. She pointed out the danger to the children's health in the heating system, the dirty well, the unlocked outbuildings, and the unshaded windows, the falling plaster and leaking roof.

A basement was made to take the place of a cellar. This was converted into a classroom as well as a place for the furnace and coal bin. It had a coal oil stove, a kitchen table, a cupboard of dishes, which were contributed by the women's club. A long board table was built, folding chairs were donated by a local furniture store. A pressure tank connecting with the newly cleaned well, a patent drinking fountain, and a kitchen sink were installed.

The plaster was mended, and the walls papered with a pleasing neutral shade of oatmeal paper. Inconspicuous registers were put in. The woodwork was cleaned and repainted, and the desks scrubbed and revarnished. An organ and phonograph were obtained. The schoolroom became attractive and homelike.

Every improvement that was put into the Porter School house had, therefore, a double function. It was designed to make the building a fit place for the teacher to teach in and the children to work in, but it was also designed as a demonstration for the whole community of the way the ordinary things of life can be arranged conveniently and attractively.

Most farmhouses did not have basements in that part of Missouri, so there was an added reason for putting a basement in the school house. The basement makes a house warmer and gives storage space. The heating system which was used in the school house could be used in any house. The sink also showed the women how very much easier their work would be if they had running water and a waste pipe. The sink, the tank, and the simple waste pipe that required no cess pool were purposely chosen, because they were within the means of the homes of the district.

So Mrs. Harvey textbooks and reading and writing are the

means for getting an education, but not the education itself.⁴ She believed that education should give an understanding of the world in which the pupil lives and a grasp of the principles on which life is organized sufficient to enable an individual to control and shape his career. Therefore she took for her school the community in which she was teaching; not mere textbooks. These came in when needed to illustrate and explain the lessons of the community. Her lessons were always aimed at the fundamental understanding of these things the pupils saw about them, and at their uses and possibilities. She taught her pupils to be healthy; to be honest; to be able to support themselves adequately; to live pleasantly; and to be good citizens. These were her real lessons. Reading, writing and arithmetic were taught because they were necessary for learning one or all of the real lessons.

There was an easy, natural manner of the children and a freedom from self-consciousness. Cooperation was preached and practiced in the classroom. Throughout the school Mrs. Harvey grouped the children according to their proficiency in each subject. The older children were in a class alone, if necessary. The work taught the children how to study and how to use their own initiative and ingenuity in their work, so they did not need constant supervision. Since they were always at work on something that interested them and of which they could see the value, it was not necessary to

⁴

Ibid., p. 136.

assign a lesson and then have them recite it in order to make sure that they were keeping at work. The pupils were not graduated, but went as long as they could find something else to learn and something else of interest.

Throughout the school Mrs. Harvey grouped the children according to their proficiency. The daily program was flexible. There was a schedule used as an outline for the curriculum, but it was not a hard or fast thing. The daily program was set aside to give the children the benefit of any interesting events that occurred.

Mrs. Harvey followed her theory: "suit the procedure to the occasion."⁵ Since the school was made a vital part of the children's lives, the situation varied according to changing conditions, instead of duplicating itself endlessly because it followed a handful of textbooks. The mastery of tools of learning, reading, writing and arithmetic, as well as the power to study were acquired more quickly because the drill was given in the material that had meaning for the children.⁶ The school was unusually orderly and systematic and the continuous thread of the animating principle was obvious to the most casual visitor. The boys and girls who left Porter School to go to high schools, without a single exception, made a high record.⁷

⁵
Ibid., p. 250.

⁶
Ibid., p. 250.

⁷
Ibid., p. 255.

(Mrs. Harvey believed that by using the world for a textbook the children were insured of being fitted to live in that world efficiently. She also believed that a good working point of view toward life is obtained by a practical knowledge of the industrial and economic life about the child. If the child understands the underlying principles he will be able to control his material environment, not be at its mercy, when he becomes an adult. Every child should have a chance to learn how to think for himself; how to understand national and social aims, how to appreciate beauty and wholesome pleasure, how to be healthy, self-reliant, courageous, and how to find out things for himself. The curriculum made up and starting from the child's environment is sure to be both vocational and cultural.)

The garden served as a laboratory for teaching the fundamental principles of agriculture. Flower gardens gave lessons in home beautification. The poultry club begun in 1915, from one brown hen and a setting of eggs, spread throughout the community and showed the necessity of good breeding of chickens in order to get the best results. Pests were studied and methods of treating them were demonstrated. Planting, transplanting, and spraying were also demonstrated. The children learned to test corn by the Rag Doll method. They became acquainted with the agencies the government maintains to help rural people. A pig

club was formed which gave the boys first hand knowledge of care and raising pigs.

Through Mrs. Harvey's help the young people gradually became able to plan and carry out wholesome recreation and amusements. They were able to plan parties and entertainments that held the interest of the young people in the community. When the band was organized many problems were taken care of. The young people enjoyed going to band practice instead of to town. The music helped other entertainments and dances.

Mrs. Harvey kept in mind always that in order to make the community a prosperous and happy one agriculture must be improved. She took four of the older boys to Columbia, Missouri for "Farmers' Week." This was the first definite move in the organization of the district for better agriculture. Later rural experts visited the school and held general meetings for the farmers.

A Farm Women's Club was organized and later the Farmers' Club was formed. Both clubs worked to create a spirit of cooperative friendliness and worked together for a better school and community. In 1913 the state agriculture college sent one of its branch courses to Porter school. This was well attended by the farmers. The following year the college sent out a group of women instructors in home economics to Porter district. For a week they lectured and gave

practical demonstrations to the farm women of the neighborhood on food preservation, canning, household economy, labor-saving devices, farm cooking, and the care of infants. The older boys and girls were excused from regular school work to attend the courses. The knowledge gained was put into practice in the homes.

Thus, Mrs. Harvey, by making a real world of the classroom, met the needs of the pupils and the community at large.

(The Lincoln Consolidated Laboratory School.--The consolidated rural school, located at Ypsilanti, Michigan, is described as one of the most promising rural-education situations in the country. The program described by the director, H. A. Tape, features the development of a community school plant and educational activities which combine child education with adult education.⁸)

This school was under the control of the department of rural education of the Michigan State Normal College. The staff believed that education in a democracy should be for all of the people; and to be most effective it should be by all of the people. For this to be possible the schools must be taken to the people. This concept of education will require different types of schools and different types of school organizations. The consolidated school was formed to serve as

large a number of people as possible. There were thirteen one-room rural school districts covering an area of sixty-three square miles, and a population of about 3,000 people, 600 families and 800 school children.⁹

A survey made by the class in rural sociology gained information needed in carrying out the program and determining what kind of program was necessary. The survey revealed much information that was helpful in understanding the people. Their history was interesting and could be used to enrich the curriculum. The people's interest in politics and citizenship was low. They took little interest in public meetings or forums and sociability and recreation had been dropped. It was left up to the individual to provide his own means of entertainment. The health of the community was also an individual matter. There were no regulations pertaining to contagious diseases. Little had been done to encourage community beautification as this important matter was left up to individual pride.

The schools were consolidated and a bond issue for \$190,000.00 was carried by a small majority to erect a school building for the district. The school campus contained twenty acres located in the central part of the district.

⁹
Ibid., p. 341.

The building was designed as a flexible unit, each room was arranged for a specific function. The primary and grade rooms were built for the use and comfort of the children. There was a combination auditorium and gymnasium with a seating capacity of about 1,200. There was a permanent auditorium which was suitable for band, chorus, dramatics, school assemblies, and community meetings where a small crowd could be taken care of. A social-recreational service unit consisting of a cafeteria, dining room, kitchen, a recreational room, wash room, and lavatories was used by the school and for community social meetings. The two shops, and the garage, which holds the seventeen school motor buses, were built as a part of the main building so that they could be used for day or night meetings for stock shows, fairs, or household and farm meetings and exhibitions. There were rooms for elementary sciences, art, music, homemaking, agriculture, commerce, science, library, and study or work rooms for academic studies.

A self-survey of the community was made. This was thought best because, if a community is to be improved, it must become concerned with self-improvement. The things taken into consideration were local history, citizenship, recreation, health, home, industry and church. The results of the survey were summarized by the people of the district and advisory leaders interpreted the needs in

terms of philosophy, educational programs, equipment, and plant.)

The rooms were not labeled by grades and there were no rigid grade divisions. The pupils could be changed from one group to another when the teacher and principal saw that they were ready to do so. The elementary work was rich in experiences that began with the home and continued in the school and community. The environmental experiences in the field of living things, natural sciences, physical and social sciences which affect the environment were given special consideration.

Techniques and skills in reading, numbers, handwriting, spelling, music, art and other subject matter areas were developed. These were done by the social and naturalistic environmental experiences of the child. Each elementary pupil was encouraged to progress on his own physical, mental, social, and emotional level. The child was encouraged to participate in his social group, so that he could continue to participate and be a more efficient citizen in junior-senior high school groups and in turn become a more effective citizen of the adult community group.

The department of social studies in high school gave special attention to the community and its organizations--economic, social, political, religious, and educational. Home ownership, rural-urban corporate and individual

business enterprises were stressed. County, state, township, and national governments were observed in action wherever possible. Open forum discussions were used to approach problems of government in relation to the immediate effect upon the community as well as the contribution which the community could make to the government. Background courses were offered in world civilization. Economic geography was offered for students who were interested in world commerce.

The physical sciences were modified to function more adequately for the home, the farm, and industry. The English courses were more functional, and current reading was encouraged.

(Work was offered in different phases of agriculture, general farm shop, home-making, commerce, and the usual academic subjects. The agriculture work was carried out through actual observation and participation in actual farm projects. The farm was used as a laboratory for the observation and participation in farm operations by the whole school. The major fields of study were:

1. Horticulture
 - a. Vegetable-growing
 - b. Fruit-growing
 - c. Home landscape gardening
2. Field crop production and management
3. Pasture-management

4. Livestock production and management
5. Poultry production and management.¹⁰

The community citizenship league was the organization through which the children and adults cooperated to formulate and carry out policies and programs according to community interests and needs.) The Elementary Citizenship League was a unit in the elementary grades. It worked on the things that were needed in the home rooms. It worked out the problems that would help the elementary school. The Junior-Senior Citizenship League was the organization through which the students of the upper six grades of the school helped to run the high school and also cooperate with the elementary and adult leagues. Through cooperation with the other leagues the students participated in many worth while school and community activities.

Through the adult league the people of the district did many things to develop the school as a community school. The projects upon which they worked aided the school and had a good influence upon the people who participated in them. These projects were determined by the need for them.

When the school building had been completed the people saw the need of beautifying the school ground. Through this project they became interested in planting orchards and shrubbery, and landscaping their own homes. As a result, the school ordered shrubbery and fruit trees in wholesale

quantities for the community for several years. The tree-planting day brought the community closer together.

The people assisted in building the bleachers which were needed for many out-of-door activities. There were out-of-door union church services, spring or summer festivals, and baseball games, which required bleachers.

Lyceum courses were offered for the first four or five years. Later the people became more interested in activities in which they could participate. Special chorus groups gave operettas and other musical programs. Those who were interested in dramatics produced and participated in plays.

The farm men and women were particularly interested in short courses. Special lectures, courses, demonstrations and open forums were held for the men and women. Stock shows, fairs, and farm and home mechanical improvement exhibitions were held.

Games for recreation for both winter and summer were planned for all of the people. Volley ball, soft ball, basket ball, badminton, table tennis, and shuffle board were games adult members and out-of-school youths liked. Baseball, soft ball and tennis were games which were in demand in the summer.

In the summer several churches of the community united for open-air meetings. The Catholic, Methodist, Evangelical, Friends, and the African M. E. Churches

worked together. The meetings fostered a fine community spirit which united the people who were working for a common purpose.

(The community night school was a great asset to the community. It served two purposes. Parents and patrons were given an opportunity to study and gain information on the things that they were interested in. The meetings also offered opportunity to show the educational program of the school.)

Each night there was a general assembly which was opened by a word of greeting followed by singing and concluded by a talk on a topic of common interest. The cooperative spirit spread in the well-organized assembly. The instructors for the classes were from the community, nearby communities, or teachers in the school or the college. They received no pay for their services. The classes were two periods of forty minutes each. A survey was made to determine the type of work desired by the majority, then the subjects were decided upon. The following topics used for assembly programs show the things that the people were interested in: The Old Age Pension, Community Singing, The New Emphasis in Education, Social Security, Learning to Think, Character Education, and Russia.

(The most important courses were current farm

management problems, lessons in home problems, methods of teaching religion, chair-caning, science and mechanics in the home, art, modern problems at home and abroad, and parent-pupil purposes.)

The night school was arranged to meet the needs of the community. Its aim was to develop good will through social contacts as well as giving instruction to the members of the community, on timely topics and problems.

(The Parent-Teacher Association assisted the school in many ways. It sponsored the community festival. This festival represented the community school in action and exhibited the different accomplishments of the school and community. There were exhibits of vegetables, grains, flowers, canned fruit, art, pets, hobbies, poultry, livestock, and commercial arts.

There were programs of plays, music, band concerts all using home talent. There were livestock parades, ball games, and motion pictures. The programs were inspiring. Each exhibit was an educational adventure in itself. The festival was a success because everyone in the community had a part.)

The Louisiana Negro Normal.--George I. Sanchez, supervisor of projects in Negro education in the South, stresses ¹¹

11

Samuel Everett, op. cit., p. 164.

the urgent need for a community type of education in the South and for teacher training in the development of such a program.

Recent studies reveal an astonishing situation in the South. The region is a land of poverty and wealth, of deficiency and abundance, of exploitation and waste. There is a superabundance of natural resources, human and material. The region, in contrast, exhibits evidences of deficiency and waste, backwardness, and mismanagement, of stagnation and deterioration. The South ranks lowest in the Union in wealth, education, cultural achievement, health, and law and order.¹²

The collapse of cotton tenancy has reduced life to still lower levels. The homes reflect the economic standard of the environment. Health in the South presents a distressing picture. It exceeds the national average in infant mortality and in death rates from pellagra, typhoid, tuberculosis, influenza, and childbirth. The cotton tenants' standards of living approach the level of bare animal existence.¹³ Meat, meal, and molasses are the basis of the tenant's meager and ill-balanced diet. There is chronic malnutrition that results in a heavy drain upon the farmer's health, vitality and creative effort. Pellagra, bad teeth, anemia, rickets, and tuberculosis abound.

¹²
Ibid., p. 167.

¹³
Ibid., p. 169.

The cash crop farming, tenancy, and share-cropping have left the South in a deplorable condition. Many of the southerners are reduced to a role of sub-peasants, if not
 14
 peons.

This author stresses the fact that there should be greater coordination of all the agencies in working out the educational program. The unrelated divisions and departments need to get a view of the whole process. He suggests that normal schools should take part in the reorganization of education in the South. The chief function of the normal school is to fit teachers to assist in the growth and development of the community. The teachers' education must be adapted to the purpose which it is to serve. The curriculum should be designed to give prospective teachers knowledges in, and an appreciation of, rural life by providing courses and active experiences in health, home-making home crafts, farming, and farm crafts. The teachers should be given opportunity to participate in real life situations. The physical facilities should be in keeping with a real rural setting.

The Negro population in the South has suffered the most. To aid the Negro and help him better his living conditions the Louisiana Negro Normal has set up a program of education.

The school is located at the village of Grambling, about sixty-two miles east of Shreveport. It is in a rural area in an agricultural district. Most of the schools surrounding the area are one-room rural schools.

The school reflects the rural setting. It has neat, frame buildings, a modest but well selected library, a school farm which includes ground for cotton, orchards, woods, pastures, cattle, vegetable gardens, and poultry. The students come from the surrounding rural area.

Six high schools serve as field centers under the teacher-education plan of the rural normal school. They are well distributed geographically. They offer actual life situations for the future teacher. The teacher placed there is under the guidance and supervision of the State Normal School. Teacher education at these centers is closely coordinated with the work of the rural normal school.

Not only has the normal school undertaken to play an active part in the service education of rural teachers, but it has adopted a unique plan for the coordination of the teacher-education activities with those of public service agencies. Through the cooperation of the state department of public health, home economics, of agricultural extension, and of trades and industrial education, a representative from each of these agencies has been made available to the normal school.¹⁵

These form the "Field Service Unit."

The education courses revolve around the practice schools and the apprenticeship period. The courses taught are specifically related to existing conditions in rural areas. The field-service unit plays an important part in the course on rural life problems and in those courses which involve the preparation of materials of instruction. Students are taken on field excursions to observe rural schools, community sanitation, homemaking, farming and farm-shop practices. Projects for the improvement of conditions are undertaken. The students participate in farming and gardening activities on the campus; practically all farm work and building activities are carried on by students. Instruction in homemaking, in rural recreation, in beautification, and numerous other activities are put into actual practice on the campus.¹⁶

The Louisiana plan is, essentially, one by which a normal school has taken the state for its campus, the prospective teachers for its pupils, and the state's rural population for its community, and the public agents of community service for its faculty.¹⁷ The Negro Normal recognizes the fact that its primary function is that of assisting teachers

¹⁶
Ibid., p. 204.

¹⁷
Ibid., p. 213.

to render service to rural people. Through better education of the teacher it is hoped that the rural school education will be improved. The teacher as a sympathetic agent can greatly foster the development in the community school which is vitally needed in the South.

The Roger Clark Ballard Memorial School.--The Roger Clark Ballard Memorial School is located in Jefferson County, in Kentucky. ¹⁸ The school is near Louisville, but it is a typical rural school. It was built on small wooded hills that are set back from the Ohio River. Woods, creeks, and meadows were close by. Large estates, large farms, small farms, and tenant farms surrounded the school. A Toonerville trolley ran along the river. The school district was a long section too spread out for a school bus. The children had to manage their own transportation to school. The school represented a cross section of rural life. The children were from homes in a scattered district. About two thirds were from small farms and cottages, and tenant farms, and about one third was from nearby estates and large farms.

In 1909 Mr. and Mrs. Ballard gave land to the Jefferson County board to build a school. The board sold the sites of two one-room schools and gave the proceeds to the building of

the school. Neighbors contributed an equal amount. The school offered opportunity for real work in a typical rural area. Miss Clapp, with a new staff, was able to put into practice methods of progressive education and experiment in working out the program for a community school. The program was tentatively planned so that it might be changed to meet the needs of the community as they arose.

(The health needs of the community were the most urgent. The first enterprise was the arrangement for hot lunches for the children. The home visits for this project enabled the teachers to become better acquainted with the parents and to see the needs in the home. Many of the obstacles were problems of living conditions. The homes of the poorest type had no conveniences or ways of carrying out the simplest health requirements. The teachers had to overcome the ignorance and indifference and teach the rudiments of civilization.

With the help of several parents the school was able to buy army cots and blankets for the first and second grade. It was found that many of the children slept with two, three, or four other children in a double bed or on a pallet. These children were given a rest period in which they could sleep on a bed to themselves.

Recess periods and afternoon supervised play periods were established for both boys and girls. At first the children were lethargic and showed no initiative. The wealthy

children had not exercised properly; the farm children were accustomed to performing tasks that exercised certain muscles. Gradually they took active part in basket ball, baseball, football, and playground games.

The need for physical examinations was urgent. Through the help of the Tuberculosis Association a plan was worked out whereby a thorough physical check-up could be given. Two well trained pediatricians were engaged. Mothers helped with the work. They also assisted in carrying the children into town to dental and eye clinics and to the hospital for tonsillectomies. Out of the 140 children examined, 109 were found to have some kind of bad posture, seventy-three were suffering from malnutrition, forty-two had bad tonsils and thirty were tuberculosis suspects.

The parents planned to meet the nutrition needs through the lunch project. Some of the mothers gave the school extra milk. Mid-morning cocoa and crackers were served to all undernourished children, and to the tuberculosis suspect cases. The cookery classes stressed nutrition, and teachers advised mothers at home about their food problems. The school bought the staple groceries for some of the families of the undernourished children. This led to the establishment of a "Woman's Exchange" to which families sent dressed chickens, eggs, bread, milk, cream, pumpkins, mince meat, sausages, cottage cheese, pies, cakes, jams and preserves.

(The School County Fair held in May offered opportunity for the whole community to participate in the activities. Foultry, sheep, pigs, dogs, and pets were exhibited. Vegetables from the school garden were also shown. There were other booths of cooking, needlework, and flowers. Antiques and treasures of the people added interest. The Fair included a horse show, competitive track events, and baseball. The proceeds went to the work of the school.

A 4-H Club was formed. The girls made their own clothing and undertook to re-decorate their own rooms and homes. The older boys had a regular class in "Home Repairs" in which they learned to repair things around the school and home by actually doing the needed jobs.

The school became the recreational center for the community. The games and sports started as health measures, became a source of entertainment and enjoyment for the whole neighborhood. The movies, school plays, fairs, assemblies, and community suppers were enjoyed by the whole community.)

The programs which were tentatively planned were based mainly on different phases of Kentucky life, and history. The staff sought at every point to engage in the study of the environment and to make use of the surrounding community. The community became the textbook from which all studies were made.

In summing up the work of this school Miss Clapp says:

A school in a rural district has a unique opportunity to function socially. In the country there is a community, a neighborhood, linked by common interest and by intimate informal friendly intercourse. A rural school shares those interests and enters into them. As the neutral and often the largest place of the village or the countryside, the rural school is used for neighborhood gatherings of all kinds, for local clubs, sometimes for church services, for entertainments, lectures, concerts. The school's own assemblies and suppers and meetings provide a community interest in a way unknown in cities. To the school in a rural community, families turn for help in time of sickness and trouble, as well as for help in daily difficulties. They feel sure that the teacher will understand, they are sure that she will care and that she will help them. On the other hand, they will lend the school any help they have. The school can count on assistance from the families for whatever it is doing.

A community forgoes its separateness. It is influential because it belongs to its people. They share its ideas and ideals and its work. It takes from them as it gives to them. There are no bounds, as far as I can see, to what it could accomplish in social reconstruction if it had enough wisdom and insight and devotion and energy. It demands all these, for changes in living and learning are not produced by imparting information about different conditions or by gathering statistical data about what exists, but by creating by people, with people, for people. 19

The Arthurdale School.---Arthurdale is a tiny village in Preston County in West Virginia near Morgantown. It had its beginning when the American Friends Service Committee assisted by the social agencies of the people of West Virginia began to help relieve the distress and suffering of a large number of families in the coal fields of North West

¹⁹
Ibid., pp. 66-67.

Virginia. In 1933 Mrs. Roosevelt visited the abandoned mine camps and saw the deplorable conditions there. In September the Federal Government purchased from Mr. Arthur land for a homestead project. Arthurdale was begun.²⁰

When the Federal Government began the undertaking of building communities with and for the people, Miss Clapp saw the possibility of the school's part in the enterprise. This offered opportunity to see how the school could serve as a social instrument in developing community life and the restoration of the people.

The people who sought homes in Arthurdale were miners from Scott's Run, an abandoned mine. Life there had sunk to the lowest ebb. The people were, in the most part, without hope. The shacks and living conditions were pictures of deplorable squalor. Malnutrition had its marked effect both on the young and adults. Above all was the task of throwing off the indifference and lethargy to which the adults had sunk. The miners who came out to live on the Arthurdale homestead had been out of employment for a period varying from three to seven years.²¹

The community school was planned by the West Virginia Advisory Committee. It was planned to meet the needs of the

²⁰

Elsie Clapp, op. cit., pp. 66-80.

²¹

Ibid., p. 82.

adults as well as the children. In executing the plans everyone in the community helped. Of this Miss Clapp says:

(A community school is everyone's school. They make it, for their children, with your help. Together you make it; it isn't ready-made, whether you build it or refashion it. 22)

Since this was a government project the building of the school was a slow process. By everyone helping, the Arthur Mansion was converted into a make-shift school house that served the first year. The high school used the buildings in the Town Center. The nursery school was also housed in the Town Center. Later, the plant became a village itself.

The school site was a long sunny meadow. The building plan was a unit building plan that could be added to year by year. The Recreation Building was placed near the road where it was easily accessible to all. The building consisted of a combination auditorium and gymnasium with a full sized basket ball floor, showers and dressing rooms, and a stage for plays and concerts. The high school, which used the Recreation Building the most was placed next to it.

The School Center Building was between the high school and the elementary school building. The school cafeteria and kitchen, the home economics rooms and the community canning kitchen, the doctor's office, the school bank, the bookstore, and the business and typing rooms were in this building.

Beyond the elementary school building farther from the public road was the primary building. The nursery was placed at the end of the meadow in a secluded spot.

The buildings were functionally planned. The arrangements and size of each room were determined by the educational needs of the children at each age level.

The Town Center was really the center of activities. It had the craftsmen's workshops, forge, weaving rooms, and co-operative general store and postoffice surrounding the square. It was just across the road from the Recreational Hall where many of the activities of the community took place.²³

(The school program endorsed the principles of progressive education. The curriculum was adapted to the special needs of the community. The community became the laboratory through which the children got their experiences, the grade projects and other agricultural activities, the social activities and civic projects, the care of the home, all were shared by the school children under the leadership of the teachers. The real learning experiences came chiefly through the vocational life of the community. Industrial arts, specimen of living animal life, museums, libraries,

applied art, home economics, music, elementary science, and citizenship were the core of all school activities. Life like problems furnished material, rather than the traditional school subjects.²⁴)

The most pressing problem at first was that of health. It was the dominant concern of the school. Malnutrition, neglect, disease, accidents, and care at childbirth were needs that could not be ignored. The people accepted sickness and death as inevitable. The service of a good doctor and nurse were needed to build up an interest and desire for good health. The preparation of school lunches to combat the most serious problem of malnutrition among the children led into many different activities. The gardens, the cooking classes, study of food and nutrition, baby clinics, and the school nursery were the beginning of adult education in its natural functioning.

(The nursery school was the very spring and heart of the community. It was the center of all the child care in the community, with its baby clinic, health work and parent education. The parents came to the nursery school for help and advice. They could see for themselves the result of proper food and regular routines of eating, sleeping, and toileting.) Indirectly the school led to the solving of other

²⁴ Ibid., pp. 72-74.

problems. The men were taught how to raise certain foods, while the women learned how to cook them and can them in the home economics classes.

The improvement in the little children physically, mentally, emotionally, and socially through their life and care in the nursery school was so marked that it was hard to recognize the children who had come to the school in September. At the end of two years they were well on the way to permanent well being.²⁵

Miss Clapp stresses the fact that (community education envisages the whole community and is concerned equally with the development of the individuals of all ages, from babies to old people, with their social relationships as friends and neighbors in work and play, in clubs, in social gatherings, and in the give-and-take of daily existence.²⁶) The adult education of Arthurdale was the most pressing need.

(A summary of the many activities is given below:

1. Shared living and working - "Neighboring."
 - a. Shared work in homestead activities, such as athletic dinners, benefit suppers and entertainments;

25

Ibid., p. 172.

26

Ibid., p. 333.

holiday celebrations at Hallowe'en, Thanksgiving and Christmas -- by men and women homesteaders and teachers.

b. Joint membership in the men's and women's clubs by homesteaders and teachers.

c. Shared work on committees: The Fire Committee, Athletic Committee, the Executive Committee, the Weaving Committee, the Hospitality and Refreshment Committees of the Women's Club; the Medical Committee, the Store Committee, the School Committee of both clubs.

2. Health Program

a. Visits, treatment, and bedside nursing of doctor and nurse; prenatal, delivery, and postnatal care of mothers and babies.

b. Baby clinics under the supervision of doctor and nurse. Conferences with mothers. Run by women members of the Medical Committee.

c. Observation and conferences at the nursery school by mothers and fathers on care of children, food preparation, eating habits, toilet and sleeping routines, handling of emotional upsets, provision for play indoors and outdoors.

d. Home visits and conferences with parents by nursery school teachers.

e. Home conferences with the teacher of home economics on supper, luncheon, and breakfast menus and foods, and on problems of housekeeping.

f. Follow-up with mothers recommended at baby clinics by the doctor. Advising with mothers on preparation of food for babies.

g. Cooking classes for mothers and older girls. Study of food values and preparation of meals; budgets, buying. Tests of various brands of canned goods carried by the Arthurdale Cooperative Store. Suppers given to husbands and invited guests at end of cooking class courses. Studying methods and techniques of canning. Canning school garden vegetables.

h. Superintendence by home economics teacher of five voluntary groups of mothers cooking lunch daily for children at school.

i. Talks by doctor at Women's Club and treatment of "summer complaint," the keeping of food in hot weather without an ice box, constipation, colds, inoculations; and at the Men's Club on matters of community sanitation and inoculations.

j. Superintendence by doctor of stock of drugs purchased and carried by Arthurdale Cooperative General Store.

k. Shared work on early problems in the organization and running of the first Farm Cooperative by members of the high school staff and homestead officials of the cooperative.

l. Shared work on the school gardens during the summer of 1935 by homesteaders and men teachers.

m. Farm study groups for men and boys with the project agriculturalist, Mr. Pharr.

n. Classes for women on gardens and the raising of chickens.

o. Raising of cabbage and tomato plants in the high school greenhouse by older boys.

p. Training under WPA auspices of the older girls in courses in: practical nursing, in Physiology, in bedside nursing, in invalid and infant diets, in preparation of foods, in child care, in cleaning, washing, ironing, sewing, cooking, and serving meals.

3. Recreation

Music

a. Singing groups: male quartet; male chorus; women's chorus, mixed chorus.

b. Orchestra practice, older boys and men.
Playing for square dances.

c. Making fiddles and mandolins. Older boys and girls.

d. Lessons in playing instruments. Older boys and girls.

4. Drama

a. Adult drama group: men and women.

b. High school drama group: high school pupils.

5. Athletics

a. Basket ball and baseBall teams. Older boys, high school boys, also men of Arthurdale and from the neighborhood.

b. Mashball, volley ball, older boys, men and high school boys.

c. Outdoor games: horseshoe pitching, tennis, men, boys, women and girls.

6. "Good Times"

a. Square dances every week.

b. Holiday festivities.

c. Informal birthday parties, picnics, house dances.

7. Other Classes in Instruction

a. Trade instruction of men and older boys on the construction job in: carpentry, electrical and mason work, painting and plumbing, work on septic tanks, and the like.

b. Work in school shop on woodwork and electrical studies. Instruction in cabinet work and furniture-making.

c. Weaving of rag rugs and curtains.

d. Help in accounting, reading blueprints, details of carpentry work.

e. Block-printing class.

f. Pottery classes.

g. Quilting, a native art encouraged by the school.

h. Lectures and illustrated talks.

8. At the High School.

- a. Work on the community newspaper .
- b. Use of school and community library.
- c. Shared work and interests in the science.

laboratory in: collecting plants, animals, insects.

experiments with incubator

milk and water testing ²⁷)

Arthurdale is in every respect a community school. The interests and learning of the people centered in the community school and the project. The school was made with the people. It met the urgent needs of the people and gave them a new lease on life, and a wholesome happy atmosphere in which to live.

The Holtville High School.---This school is one of the best examples of a community school in action at present. Holtville is a rural village nine miles from the nearest postoffice, Deatsville, Alabama. It is set in an average farm community. The school is a part of the consolidated rural school area. ²⁸

Holtville High School set out to fit its students for their future life in Holtville and to improve the life of

²⁷
Ibid., pp. 337-341.

²⁸
"Holtville High School", Life, X (January 13, 1941)
p. 68.

the community now. Mr. James Chrietzberg, the principal, says: "This school has one objective, namely, to improve the living conditions -- economic, social, and recreational-- in this rural community."²⁹ The program of the school is built around this purpose. Consequently, there is scarcely a class which does not carry its students into some form of community activity, while in many courses the community is the laboratory or field of operation for students' work.

Specialists from Alabama Polytechnic Institute estimated that farm families could add an average of \$300.00 per year to their income by the proper growing and canning of fruits and vegetables. A large proportion of the fruits and vegetables consumed there were canned goods, shipped into the county. A loan of \$7500.00 was secured by the school from the Farm Security Administration. A good canning outfit was procured without charge from the State Relief Administration.

Through the National Youth Administration work project a cannery was built. The boys, high school students, built other needed buildings. When the cannery was properly housed, it was operated by home economics teachers and students. Fruits and vegetables were canned during the summer and fall. Meat was canned in the winter. A small charge is made to the

²⁹
Ibid., p. 69.

people of the community. The boys can the vegetables from their gardens and exchange some of this food for meals in the school cafeteria.

It was found that one fourth of the meat produced in Elmore County was lost through spoiling. A meat refrigeration plant and a cold storage room for meat, fruits and vegetables was constructed. A slaughtering plant was also installed. One year the students butchered and cured 50,000 pounds of local meat. Lacking a teacher to take charge, the principal arranged for special training for a group of students and turned the plant over to them. A small charge was made to the farmers to cover the cost of operation and payments on the loan. A large chicken hatchery unit was purchased and installed, likewise managed by students, on a cost-of-operation basis.

The loan made possible the purchase of a tractor and a power-spraying outfit. For a small fee, students will spray peach orchards and do contour plowing for neighboring farmers.

Students work closely with the teachers of vocational agriculture in all their services to farmers. They are available to assist farmers in terracing, in planting cover crops, in planting and pruning fruit trees, and in killing peach tree bores. In the school's woodshop

students are likely to be found making milk stools, repairing farm implements, or building playground equipment for the elementary school.

Home economics students likewise go out into the community for practical experience. Each year one class redecorates the home of one of its members, sometimes aided by boys from agricultural classes who look after the planting of shrubbery, flowers, and a kitchen garden. The girls in sewing classes refashion old woolen garments into warm clothing for children in the primary grades whose parents are unable to afford new clothing. Girls in art and craft classes fashion draperies for schoolrooms and for their homes. The girls conduct a nursery school for small children each spring.

A student staff edits and publishes a weekly newspaper, the only paper in the community, which carries local as well as school news.

The students manage a cooperative store. Many of the products sold are prepared in the chemistry class. They are tooth paste, shaving cream, shoe polish, corn remover, nail polish remover, shampoo lotion, and simple cosmetics and drugs.

The barber shop caters to both students and outsiders. A hair cut costs ten cents. The beauty parlor also serves the girls and the women of the community. Sets cost ten cents.

The electrical group goes out and wires any buildings that need it in the community. Also student plumbers take care of all school piping and work in the community also.

Health groups keep records of conditions of grammar school children. They administer first aid for burns, cuts, and fainting spells.

The school is the chief center for community recreation. The school purchased a projection machine, and rents films. Five showings a week are given, one in each of the four neighborhood centers. Students operate the projector and manage the finances. Admission is five and ten cents.

The school maintains a game loan library, from which school children check out games at the end of the day, taking them home for the enjoyment of their families. A bowling alley was built in the gymnasium and the alley is open to the public in the evenings. Students built an archery range and a barbecue pit for community as well as school use. They are now developing a four-acre arboretum, which will be a community park.)

The teaching staff of the school is not large enough to give personal supervision to the many and varied activities. Senior students have shown repeatedly that they are competent to give the needed supervision, when they are entrusted with the responsibility.

The group action is the best kind of object lesson in

the working of democracy. The school itself breeds self-reliance. There are no rigid class schedules. When a boy enters school, he writes down what he wants to learn. He is assigned to classes accordingly. If he wants to learn to do something special he writes his teacher and explains that he will not be in class for a while because he wants to learn how to butcher or to string electric wires. At regular intervals, he writes a personal report on his work and progress to his parents and his teacher adds any appropriate comments.

All of the class work on any of the activities are carried out informally. The pupils meet with the teacher and talk over their plans for the day. This is done informally. The boys and girls are then free to work as they wish on the things they are interested in. The teacher acts as an advisor and counselor. Only one out of four Holtville graduates goes to college, but so good is their scholastic training that not one college entrant in recent years has failed.

At Holtville the aim is to give the students a start in living. The principal says, "We do not turn out high school graduates; we turn out educated citizens." ³⁰ Living congenially and happily among others is an art that requires practice. Holtville gives students years of practice under guidance of older people as well as an understanding of

³⁰
Ibid., p. 70.

beauty and spiritual fulfillment of being a free person.

Town and City Schools

The Moultrie High School.--The High School of Moultrie, Georgia, serves the youth from both town and farm. The population of Moultrie is about 10,000, 7,000 white and 3,000 Negro. The high school for white students is attended by boys and girls from the entire county. There are 830 students in high school. About one half is from Moultrie and one half from the surrounding farms. About seventy per cent of the farm families are tenants. The school is attempting to meet the needs of both groups with equal ³¹adequacy.

A faculty committee makes an annual business survey of Moultrie, and the courses for town children are planned with the findings of this survey in mind. The school pays close attention in helping the farm boys to learn how to wrest a living from the soil in the face of all the obstacles which farmers face today.

When a boy enters the vocational agriculture class the instructor talks over the home situation with the boy and his father, and attempts to plan a program of farm projects

suited to the home situation. The fathers commonly agree to furnish land, fertilizer, and a small amount of working capital for projects in raising hogs, beef calves, poultry, cotton, corn, oats, vegetables, and tobacco. Each boy then plans and carries on his own project under the supervision of the instructor and with a careful accounting of expense and income. The boys have to face the same economic conditions as their families.

Although the boys have individual courses, they work together at times. They work on fertilizing crops and feeding animals. They study government, agricultural programs and the problems of taxation, farm tenancy and economic and political questions.

Projects in which students, teachers, and parents work together help to teach cooperation and to foster a better community spirit. The school operates a community cannery. The project is operated on a non-profit basis. The people who use the plant pay a small fee for fuel, lights, and replacement of equipment. Boys in the vocational agriculture class can their own vegetables. The school receives half of their products and uses them in the school cafeteria.

The home economics teachers and agriculture teachers meet with adults in elementary school centers throughout the county. Home visits are made and the outstanding problems are discussed and solved. The meetings are devoted both to

technical matters of farming and to economic and political affairs affecting the farmers' welfare. One class made a survey of all the departments of county and city governments; one class studied county and city jails, and the county home for the poor. Others attended meetings of the city council, and visited courts and public utilities plants. After a study of the Negro schools there was a closer cooperation between the white and Negro high school.

The science classes carried out many useful activities in the community. They launched an attack on mosquitoes which resulted in a marked decrease of malaria. In 1939-1940 the class undertook to rid the community of a pest of rats.

The Benjamin Franklin School.--There are forty million foreign-born in the United States today. They are a part of the American nation. What they think and feel and do will leave its mark upon the nation itself. Our democracy depends, to a large extent, upon the conceptions engendered in the minds of those who constitute such a large group of our national life.

Everett says:

The newer immigrant and his American children are here to stay; they are an ineradicable part of the nation at present and will become an even more integral part of the America of the future. They wish to come into national fellowship on a basis of equality, with the hand of welcome extended to them. In this way only will they be able to give of their best to the land of their adoption.

America which began as an experiment in democratic institutions, can continue and grow as a democracy only if it will concern itself particularly with these forty million people of foreign stock in this country who, by virtue of their very number, constitute a large portion of the mass of American citizenship. 32

The program of the Benjamin Franklin High School in New York City is described by Leonard Covello, an Italian-born American citizen whose knowledge of the problems and needs of the foreign-born and their children has been gained through personal observation and experience. Mr. Covello's earlier years were spent in East Harlem, the community in which the school is located. He has described the school as it is today. ³³

The Benjamin Franklin High School for boys is made up of students from East Harlem and Yorkville, two communities composed of many racial and national groups. There are Russians, Germans, Puerto Ricans, and other Spanish-speaking peoples, Negroes, Spaniards, and Italians. The Italian group is largely in the majority. The population is dense, 201,000 persons live in 160 city blocks, exclusive of those given over to markets and warehouses. The income level is relatively low. The diversity of racial heritage and tradition makes for racial misunderstanding and antagonisms.

³² Samuel Everett, op. cit., p. 125.

³³ Ibid., p. 125.

Insanitary dwellings, congestion in housing, lack of play space, low income, and a high percentage of families on relief are social factors which determine conditions of life.

An understanding with genuinely sympathetic interest is very important in an immigrant community where various ethnic and nationality groups are striving for integration with the national life of a new country. These groups not only fail to understand American life, but they do not understand one another. They are divided by different traits, convictions, and skills. They have no real facilities for drawing nearer to one another because of these differences and a different heritage. They live in the midst of tension and difficulties because of distrust and fear of one another. They are constantly struggling against intangible factors that retard their progress. Uprooted from their past, their new life is bewildering. Language difficulties hamper progress. The customs and traditions that bind them to their old culture differ from American culture. This sets the foreign-born apart and isolates them from the main current of American life. The dual heritage of the child born of foreign-born parents creates many conflicting problems. The older groups, failing to make adjustments, cling to their mother country, customs, and ideas. The young are torn between the old and the new. The preservation of a

national pride in their racial inheritance is important because it develops a sense of pride essential to wholesome living. This should be the basis upon which to build an enduring pride in the newer American heritage and to create a national consciousness in which the best things from the older countries will be merged with a loyalty to American institutions and ideals. Our national unity demands such a merger. The school is the logical agency to aid in achieving it.

To the foreign-born people, wholesome community living is almost an essential requirement in the development of a contented citizenship. The community-minded and community-centered school can become an effective agency of progress in counteracting these adverse influences and in restoring communal living on a saner basis.

The Benjamin Franklin High School is making every effort to relate its activities to those of community life. It is seeking to understand the causes that create abnormal individuals and sociably unfortunate situations and it is making an effort to aid those who are not achieving social and psychological balance. Much of its work revolves around the need of directing and guiding rebellious and delinquent youth into an attitude that will enable it to achieve a normal outlook, a sense of social solidarity, and an ambition that will motivate it to strive for constructive,

wholesome citizenship. It seeks to create a wholesome community life in the East Harlem area which is based on a neighborly attitude and a mutually cooperative spirit. To do this requires many different activities. The social bonds must be created between the people of many races and creeds. The traditions of Europe and the tradition of America must be merged in the creation of the kind of citizenship and leadership of which the community and the nation will be proud.

(A Community Advisory Council was created to help bring about cooperation between the school and various social agencies. It is through this council that the neighborhood activities are carried on. Through committees the regular school program is linked to the larger community program. The school must conform to the curriculum of the city of New York. Its scope is limited under such circumstances. The school does place emphasis on music, arts, and crafts. Whenever it is possible the program is related to activities in the community itself.

The school fostered a campaign to interest non-citizens in securing their naturalization papers. The senior class visited all the schools stressing the importance of citizenship papers. The school offered instruction in helping

³⁴
Ibid., p. 141.

the people with naturalization. Over a thousand parents were helped.

The school stresses the importance of self-expression as essential to the happiness of human beings and to their development along the lines that will insure stability and usefulness. Wide latitude is permitted in carrying on these activities. The students painted murals on the walls of the school building. These depict outstanding events in American life and history. They are colorful, interesting, and show talent of the students. The boys also decorated the basement of the school building for a community party. This was an achievement to turn an unattractive barn-like structure into a thing of beauty. This work gave the foreign-born an outlet for expression in art for which he is particularly gifted.

The Community Advisory Council works through various committees: Parents' Association, Adult Education, Juvenile Aid, Youth Guidance, Old Friendship, Big Brother, Racial, Housing, Community, Health, Citizenship, and the Speakers. The school has also sponsored a program of the Service Bureau for Education in Human Relations, the purpose of which was the study of racial problems and reactions, and the planning of programs to curtail intolerance and to encourage understanding among the members of the community.

The Housing Committee includes representatives from the student body, the faculty, community leaders, city housing officials, and parents. The immediate purposes are to secure a low-rent housing project for the area and a new school building to replace the present old and inadequate structure. A long time purpose of the committee included the establishment of more effective zoning to prevent the further inroads of industry into the tenement district and the East River water front, and to improve housing conditions of the whole area. The housing project was assured and a new school building was guaranteed by the New York City Board of Education.

The Adult Education Committee takes health as the dominating theme. This includes knowledge and prevention of social disease, and methods of improving health conditions generally. The committee works to establish proper recreational centers. It also works closely with the health center which is near the school.

The Youth Guidance Committee assists boys in school to choose the subjects best suited to their needs. It aids in finding part-time employment for school boys as well as jobs for boys who have dropped out of school or graduated. It helps them to adjust their problems and to meet all legal requirements in getting a job.

The Old Friendship Committee keeps in touch with the "drop-outs" - boys who left school before graduation. It seeks to keep them close to the school influence. It arranges meetings for the boys, and presents amusing and interesting programs arranged by the boys themselves. The boys who are employed are on the alert to help other club members to secure jobs. The club acts as an adviser to those who seek help about their problems.

The Racial Committee's main objective is the creation of harmony among various racial groups. There is much friction in so wide a range of racial groups. Programs were initiated to counteract intolerance and unkindness and to build in the student a consciousness, and a realization of what tolerance, consideration, and understanding mean both in individual growth and group progress. The boys have cooperated in the work in a fine way.

The Citizenship Committee deals with problems connected with citizenship. It seeks to foster intelligent leadership among the students. It helps the foreign-born with naturalization and becoming Americanized.

The Social Welfare Committee is one of the most important groups working for a better school and a better community. The trained members visit the homes of those in need of assistance. It seeks to provide aid for students who are not financially able to continue in school. All of the

agencies of the school contribute funds to help those in need.

The Adult Education Committee works to provide an opportunity for those who wish to study and better themselves. English, foreign languages, business courses, art, music and crafts are taught. The program is flexible and adjusts itself to community needs. The English classes are very important in helping the foreigner to understand the school and to adjust himself in America.

The Parents' Committee works with the Association of Parents, Teachers and Friends of the school. It provides a medium through which school and community may find a common meeting ground. It offers social contacts for the people in crowded areas to know one another in a neighborly way. Things of interest for the whole community may be planned through it.

The Association of Parents, Teachers and Friends has developed a Friends and Neighbors' Club where neighborhood activities are carried on. A foreign-born citizen donated two stores to the club to use. Others donated other things to make the building an attractive community meeting place. The landlord also donated a large square courtyard which is used as a garden. Children had part in beautifying the court. The Children's Hour was established. At that time members of the Association have agreed to come and tell old Dutch tales, Knickerbocker tales, legends of the American Indians, Italian, German, Russian folk-tales, anecdotes of American history, and

other children's stories.

Conversation clubs were established. These assisted the work in the English classes for adults. The non-English-speaking people are given an opportunity to improve their knowledge of the English language through conversational practice.

The Speakers' Committee attempts to explain the philosophy, the program, and the objectives of the school to the people. Members of the committee appear before civic organizations and interested groups to discuss the community, its needs, and the work of the school in relation to the community. It employs speakers who are able to speak in the various foreign languages. Many of the people are better helped to understand the American Way and the school through their own language.

Thus, through democratic group action, great social objectives are being attained by adults and youth working together for community betterment. The school feels that it is contributing in helping the foreign-born to adjust himself, to overcome intolerance, to preserve cultural heritages, and to overcome a sense of inferiority. It is dedicated to the creation of a common understanding and loyalty to the American ideal and to a restoration of communal living in which neighborliness and mutual helpfulness contribute to progress, happiness, and wholesome living in East Harlem.

The Wadleigh High School.--The Wadleigh High School is a school for girls. It is located on the edge of the East Harlem district in New York. It is an old school with a highly revered academic tradition. It is situated in an old and neglected white tenement district. The streets are dirty and the windows are broken by marauding bands of youngsters. There was no friendly relation between the school and the neighborhood.³⁵

Under the leadership of the principal the pupils, teachers, and parents worked together to improve the housing conditions. The outstanding need in this community was interest in the improvement of the houses, and making the streets more attractive.

The girls formed the Block Beautiful Club. They made a survey of homes, halls, dumbwaiters, air shafts, and sanitary conditions. The streets before the houses were examined. A record was made of the number of rubbish cans used, the number of helpers who took care of the homes, and the dates when the apartments had last been painted. The reports were compiled and sent to the city Department of Sanitation, Buildings, and Health.

The pupils and teachers wrote letters to property owners of the block, to the Department of Sanitation and Buildings,

to the precinct Police Headquarters asking that they send representatives to meet with people from the school and parents to discuss the conditions surrounding the school.

Thus through the initiative of students, a long process of community improvement was set in motion, beginning with the collection of data and the airing of grievances both by landlord and tenant, and leading on to constructive attacks on problems.

The activities began when the girls faced problems which were of immediate concern to themselves and their families. In each case, the students were free to do something about the problems, and their discussions led to action. But as they attacked their immediate and relatively simple problems, they found that these led to more difficult and complex questions. Partnerships were formed with older people, teachers, parents, and other citizens. The adults and youth together forged ahead into regions that students could not have entered alone. The housing conditions were improved, the school building reconstructed. Contacts and cooperation with a number of governmental agencies were made. It was only through the combined effort of the whole community that these improvements could be made. The school acted as the agency through which all the activities took place. It was instrumental in creating beauty and fostering good will.

The Glencoe School.--Paul J. Wisner is directing a program which is an experiment in community education being carried on in Glencoe, Illinois.³⁷ Glencoe is located on the western shore of Lake Michigan twenty miles north of the Chicago Loop. The town is essentially a home-centered community. It has a population of 6,300 and about 900 pupils in school. The school provides facilities for pupils from the kindergarten through the eighth grade. The people in Glencoe represent an economically privileged cross section of American life. The quiet suburban village offers release and rest for the professional and business men. It is also a favorable place to maintain a relatively ideal family life. It is essentially a home centered and a child centered community. Both socially and economically, Glencoe is an extremely homogeneous social group. The cultural pattern is high.³⁸

The predominating need of this community is a re-orientation of the community toward the acceptance of larger and more inclusive community purposes that will gradually eliminate cliques and interest groups. There is a need for a sympathetic understanding of how the "other half" lives. The community has tended to grow smug.

The Parent-Teacher Association has played a large part in interpreting the school to the community. It also sponsors an

³⁷
Ibid,, p. 161.

³⁸
Everett, op. cit., p. 51.

adult-educational program. Adults take part in the following activities: town hall discussions, book reviews, gymnasium activities, typewriting, French, arts and crafts, and choral music. By participating in these activities the adults have been able to form a broader concept of education. The room mothers aided in interpreting the educational program.

The school set up a tentative curriculum program within which social direction and desirable flexibility could be achieved. It based the curriculum upon the fact that education is conceived as living rather than a preparation for living. It set up criteria to determine what is involved in natural living activities. The following were given:

Areas of Living

A. Consuming Phases of Life

1. Nurturing activities

Care of immature and less fortunate, including the sick, criminal and incompetent

2. Maintenance activities

Providing food, shelter, and clothing

3. Recreational activities

Play activities of all sorts, including creative activities, arts, crafts, music, drama

B. Productive Phases of Life

1. Reproduction

Home-building activities, mating, raising children

2. Production

Hunting, fishing, mining, agriculture, manufacture

3. Inspirational activities

Social, religious activities, civic service, and self-education

C. Facilitating Phases of Life

1. Communication activities

Press, radio, moving pictures, telegraph

2. Transportation activities

Animals, boats, railways, airplanes

3. Exchange activities

Buying, selling, distributing

4. Government activities

Social direction and control, municipal, state, national, international

5. Socially integrating activities

Community educational center, forum discussion groups, Parent-Teacher Associations, Rotary Club, and the like.³⁹

Through the Community Planning Council the Community Educational Center is directed. The council is made up of

representatives from all of the agencies of the community of Glencoe. They are: the Board of Education, the Village Board, the Library Board, the Park Board, the Parent-Teacher Association, the Woman's Library Club, the Chamber of Commerce, the Rotary Club, the American Legion, the D.A.R., and one representative each from labor and professional interest groups.

The functions of the Community Planning Council are:

1. To serve as representative agency whose responsibility shall be long-time planning in the interest of the continuous improvement of community life.

2. To integrate the individual and social needs of all persons within the community by the formulation of broad social policies.

3. To make specific recommendations to elective boards and related social and civic recommendations to elective boards and related social and civic agencies that will suggest the means whereby community purposes can be achieved with the greatest degree of coordination.

4. To emphasize education continuously as the dynamic social activity upon the success of which the improvement of community life will ultimately depend.

Through this broad overview Glencoe hopes to lead the

community in activities whereby individual and group activities may be integrated with reference to broader and more inclusive social purposes.

CHAPTER IV

CONCLUSIONS

The directors and leading educators of the programs described are all agreed that a community school is everyone's school. It is made with the people and for them. Teachers lead as fellow-workers sharing the common problems and interests of the community of which they are a part. The school meets the urgent needs of the people with everyone's help. It holds that everything that affects the welfare of the children and their families is its concern. The community school is a place used freely and informally for all the needs of living and learning. There is no set line between the school and life outside. The school is the place where living and learning converge.

An analysis of the examples given in this study indicates that an acceptance of the community approach to education involves the acceptance of fundamental positions in both educational and social theory. There are some differences as to ways and means of accomplishing common objectives. The educators do agree on the outstanding social issues that are fundamental to the establishment of the community school.

The concept that all life is educative is generally accepted. Today teachers and administrators are making use of all the educational resources, vocational, recreational, health, and religious, which are found in local areas. Children and adults are being encouraged to study their local community with a view to their improvement. The philosophical concept that all life is educative is being implemented in practical educational programs. Administrators not only accept this concept but are helping to organize their communities in such a way that social agencies are exerting their educational function in cooperation with the schools.

Educators and leaders take the position that one learns best through participation in actual life activities rather than studying about life from textbooks. The activity begins with a problem. The major function of the teacher becomes that of guiding the pupil in the solution of his problem in such a way as to expand his knowledge and to test it through practice.

The educational programs presented contain many instances of the active participation of children and adults in the world about them. All of the activities had a marked beneficial influence for the betterment of the community.

The educators accept the concept that adults and children have fundamental common purposes in both work and play.

In our early days in the agricultural economy of our country children and adults worked together. But with the complex specialization of labor and compulsory education this close relation has been lost. Children have led sheltered lives which **have** deprived them of responsibilities. Children, youth and adults must again learn to work and play together. This can be done when the problems of the community are met by the participation of all concerned.

There is a growing conviction that public school systems should be primarily concerned with the improvement of community living and the improvement of the social order. The schools of the past have been concerned with the passing on of the cultural heritage. Children are concerned with problems involved in their growing up and in the life around them--this life has social problems that must be met. The cases cited accept the concept that public school systems should be primarily concerned with the improvement of community living and of the larger social order.

A basic re-organization of the curriculum in public education is required. The curriculum should receive its social orientation from major problems and areas of community living. The present curriculum has been based upon requirements for college entrance. The major aim has been that of passing on the cultural heritage and the training of scholars. Most of the community school curriculums are in

the process of transition from an academic subject matter type of orientation to a more functional community type of program. In some cases the curriculum is too academic. One major educational concern is the development of types of curriculums which arise from the newer functional concept of public education. All the educators agree on the community school concept and that the curriculum should grow out of the special needs of the community. The program is vitalized to meet the needs of the particular communities which present different needs and problems.

The educators and leaders of community schools endorse the idea that public education should be founded upon democratic processes and ideals. Belief in true democracy has long been accepted, but it has not been practiced in public education. In the community school it has been shown that where the opinions and work of children are respected by teachers and adults their achievements are always important and significant. The democratic process, in which the children and adults cooperatively determine purposes, administrative procedures, methods, and content is inherent in the educational process itself. It is through the actual participation of democratic education that the children will be able to understand democratic principles and be of help in preserving the democratic way of life.

Today educators are concerned with society as a whole. They believe that programs in education and in community living come best through the development of common concerns among individuals. American society of the past has recognized a highly individualistic type of personal and group effort. The rise of individuals and vested interest groups have brought about serious problems in the social order. They have failed to bring about the most good for society. Today there is a definite emphasis in both school and society upon cooperatively seeking out common purposes, and working together to achieve the ends which are the mutual concern of all.

The educators recognize the responsibility of the public school for the education of both children and adults. The rapid social changes taking place in communities demand that the adults be educated, too. Modern conditions require the development of the broader type of education found in the community school. The school must work closely with the parents in the development of the child physically, morally, esthetically, and intellectually. If the parents do not understand what is being done, the work of the school will be futile. Health, housing, unemployment, and conditions of the community affect the adults of the community, and in turn affect the child. There is a concern for the welfare of the

whole community. The school is no longer the sole agency of education. Education is the sum total of all the forces in the community -- the classroom, the pupils, health and welfare agencies, the agricultural trades, industries, home-making departments, public libraries, museums and recreational and religious organizations. The life activities of the community must furnish the basis for an educational program in which all persons, adults as well as children, participate.

There is need for the teacher training institution to train youth and teachers to carry on a community type of public education. The preparation of teachers to engage in community education will require fundamental revision of teacher education. Their education needs to be put on a practical basis, if they are to be able to direct and assist intelligently in the many activities involved in a community school.

The community approach to education requires fundamental revision of current academic thinking and practices. Present day thinking on educational philosophy and the learning process must be revised. The basic problems now facing the American public and local community groups will become the major problems to be dealt with in the community school. The teaching of skills and knowledges necessary to successful living is to be done in the relation to the study

and active participation in the solving of personal and community problems. The approach to community education becomes functional through the discovery of individual and community problems and through attempts to deal with such problems more effectively. Through this approach the schools accept, and attempt to further, democratic purposes and the improvement of the social order.

From this review of current school practices it is seen that the various activities carried on in the rural areas seek to improve the living conditions of the community. The activities center around the health, economic, social, and recreational needs of the community.

In meeting the economic needs the rural schools have centered their activities upon the study of farm life and how it may be improved. Among the areas studied are gardening -- teaching the fundamental principles of agriculture; soil management, terracing; study of pests; power-spraying; planting and pruning fruit trees and shrubbery; corn-growing; seed testing; pig clubs; poultry clubs; dairying, canneries, meat refrigeration plants; and cooperative markets. In the home economics department girls take part in the planning, cooking, and serving of meals; the canning of fruits and vegetables; redecoration of homes; care of infants; making clothes; and home care and beautification.

The health needs are met by the adults and youth working together to improve living conditions in the community. Some of the activities are the establishment of hot lunch programs, nursery schools, baby clinics, physical examinations, improvement of living conditions in the homes, and health habits.

Many different types of recreational activities are carried on. Moving pictures, singing, acting, dancing, basketball, baseball, volley ball, horseshoe pitching, tennis, holiday festivals, and parties are among the most representative types of recreation in rural areas.

The activities in the city are more limited than in the rural district. Most of the activities center around the improvement of the living conditions in the congested areas. Better housing conditions, enforcement of the sanitary laws, cleaner streets, and recreational spaces are the core needs the activities center around.

Activities are carried on that help the foreign-born to adjust himself to the American Way of life. This is done through clubs of various kinds that promote a more tolerant understanding and a better community spirit.

BIBLIOGRAPHY

Books

- Bingham, Florence C., Community Life in a Democracy, Chicago, National Congress of Parents and Teachers, 1942.
- Chambers, M. M., The Community and Its Young People, Washington, D. C., American Council on Education, 1940.
- Clapp, Elsie Ripley, Community Schools in Action, New York, The Viking Press, 1939.
- Cook, Loyd Allen, Community Backgrounds in Education, New York, McGraw-Hill Book Company, Inc., 1938.
- Dewey, Evelyn, New Schools for Old, New York, E. P. Dutton and Co., 1919.
- Dewey, John, Democracy and Education, New York, The Macmillan Company, 1916.
- Dewey, John, Education Today, New York, C. P. Putman's Sons, 1940.
- Educational Policies Commission, Learning the Ways of Democracy, Washington, D. C., National Education Association, 1940.
- Educational Policies Commission, The Purposes of Education in America, Washington, D. C., National Education Association, 1938.
- Engelhardt, N. L., Planning the Community School, New York, American Book Company, 1940.
- Everett, Samuel, The Community School, New York, D. Appleton-Century Company, 1938.
- Hanna, Paul R., Youth Serves the Community, New York, D. Appleton-Century Company, 1936.

Hart, Joseph K., A Social Interpretation of Education, New York, Henry Holt and Company, 1929.

Journal of Proceedings and Addresses, National Education Association, Washington, D. C., 1903.

Langfitt, R. E., Cyr, T. W., and Newson, N.W., The Small High School at Work, New York, American Book Co., 1936.

Quick, Herbert, The Brown Mouse, Indianapolis, The Bobbs-Merrill Co., 1915.

Rugg, Harold, Shoemaker, Ann, The Child-Centered School, Chicago, World Book Co., 1928.

Yeager, William A., Home-School-Community Relations, University of Pittsburg, University Book Store, 1939.

Articles

Brewton, John E., "Community Leadership in the South," Nation's Schools, XXV (March, 1940), 37.

Gates, George G., "A Philosophy of Education and Our Democratic Faith," Educational Administration and Supervision, XVIII (March, 1942), 179-188.

Kilpatrick, W. H., "The Social Philosophy of Progressive Education," Progressive Education (May, 1935), 20.

Miller, C. L., "The City Elementary School and Community Relations," National Elementary Principal, XXII (April, 1943), 181.

Moehlman, Arthur B., "The Community School," Nation's Schools, XXV (January, 1940), 15-16.

"Holtville High School," Life, X (January 13, 1941), 68-71.