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A COMPARISON OF THE MAIN EDUCATIONAL VIEWS
OF ROSS L. FINNEY AND DAVID SNEEDDEN.

by

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A Thesis

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OUTLINE

A Comparison of the Main Educational
Views of Ross L. Finney and David Snedden.

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I INTRODUCTION

1. Statement of the Problem.

In recent years, perhaps no problem has been so much to the forefront of educational thought as that of curriculum reconstruction. Practically every city school system in the nation has been engaged in the reconstruction of its curriculum. Bulletin Number 42 of the United States Bureau of Education showed that the work of the educational research bureaus had been confined almost entirely to the problem of curriculum reconstruction. In 1925 the National Society for the Promotion of Education devoted its entire year book to the consideration of this subject. The flood of books and magazine articles that are constantly coming from the press likewise attest the increasing interest of our educators in this subject.

A review of representative books and articles on this subject reveal a variety of concepts as to the nature of the curriculum. Some conceive of the curriculum as the subject matter taught; others think of it as method. The latter group contend that the curriculum consists of methods of achieving objectives, and that all content of the curriculum is methodic. The Twenty-sixth Year Book of the National Society for the Promotion of Education says, "The curriculum is interpreted to include all the activities of the School System".¹

In regard to the sciences which provide the fundamental principles for curriculum construction there is more unanimity of opinion. Practically all are agreed that the

1. Vol. II, p.237

curriculum must be built upon the twin foundations of psychology and sociology. Many have difficulty, however, in maintaining a balanced emphasis. So far, psychology has claimed the major interest of the curriculum builders, not, as one sociologist has said, because of its superiority, but because it was the first arrival in the field. Today there is a very noticeable shift in emphasis. Educational Sociologists are concerned to discover whether or not the subject matter that is being so carefully tested and measured is after all worth testing and measuring. The emphasis is passing from mental tests and measurements to that of the subject matter itself.

It is true that the terms psychological and sociological frequently overlap. Psychology is primarily concerned with the immediate outcome of instruction, while sociology is concerned to discover whether or not what is being learned carries over into the larger life outside of the school. Psychological principles, however, are involved in both processes.

Among the contemporary educational sociologists who have rendered valuable contributions to educational theory by emphasizing the social basis of the curriculum are C. Ross, L. S. Finney of the University of Minnesota, and David Snedden of Columbia University. The purpose of this paper is to make a comparative study of the main educational views of these two noted sociologists. Such a study should result in a deepened sense of appreciation of the contribution which the sociologist is able to make toward the solution of our educational problems.

2. The Importance of the Problem.

The vast amount of literature that has been produced on this subject in recent years bears testimony not only to the interest that has been manifested in the subject but also to its importance. The social evils of present day society challenge the educators to renewed study of this problem. Study and research work in this field is highly necessary if education is to perform its telic function of guiding Society into better things.

One Sociologist expresses the importance of our problem thus; "If we are to continue to progress, then we must discover that the next step is the humanizing and the socializing of Education - for in the building of our human world the fundamental adjustments to be made are those of individuals and groups to one another, even more than adjustments of individuals to physical nature-- the education of the future must be socialized education if we wish even stability in our civilization, to say nothing of progress."1

One educational philosopher expresses the need in concrete terms as follows: "Even a casual survey of present social, industrial and political conditions in America today reveals a catalogue of ills to challenge the efforts of the most intelligent, courageous, and consecrated worker in this vineyard, such as: the divorce evil; one marriage in every nine or less being annulled; the reckless waste of our natural resources; the ugliness of our cities; the total illiteracy of six per cent of our population;

1. Ellwood - Man's Social Destiny in the Light of Science, p. 165.

our practical materialism and worldliness; our ill health; our annual death rate of one and one-half million, a third of these being preventable; our seventy thousand annual alcoholic deaths; our twenty-three thousand annual deaths in child-birth; our two and a half million cases at any one time of venereal disease, our three million annual cases of illnesses, etc." 1

Another educational philosopher expresses the importance of our problems in more general terms thus: "We are no longer satisfied with the kind of education that seeks to create for itself an ideal world of art and literature and philosophy out of all relation to the affairs of struggling sweating humanity. Nor are we satisfied with that kind of education that aims at nothing beyond technical expertness and personal advancement. We want to know how the training is going to be used. We want to know how education contributes to a broadening of insight and of sympathy and of the spirit of service." 2

3. The Mode of Procedure.

The plan of this paper will be to present first the main educational views of Finney and second those of Snedden. This presentation will be followed by a comparison and critical evaluation of their views. In recording their views I have depended entirely upon the material given in their various books that have been listed in the bibliography as primary sources. In making the critical evaluation, I have received help from the books listed as secondary

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1. H. H. Horne - Christ in Man-making. - p. 73.
 2. B. H. Bode - Modern Educational Theories. - p. 277.

sources. With only two exceptions¹, however, the books listed under the secondary source material contain no direct references to the works of the writers whose viewpoints are under consideration in this paper.

In the case of Finney my main reliance has been upon his Sociological Philosophy of Education, which is his most recent publication and also contains the most complete expression of his educational principles. The viewpoints expressed in this book have been supplemented by references to his earlier works.

In recording the views of Snedden my main reliance has been upon his Educational Sociology and his Sociological Determination of Objectives in Education. His other works, however, have been reviewed and frequent references will be made to them.

II FINNEY'S MAIN VIEWS

1. Personal.

Ross L. Finney was born in Postville, Iowa, August 8, 1875. He received his education from the leading universities of the country. The following degrees have been granted to him: Ph. B., Upper Iowa University, 1896; S.T.B., Boston University, 1902; A.M., 1907, and Ph. D., 1911. In addition to his work in these institutions he has been a student at the following universities; Northwestern University, Chicago University, and Teachers College (Columbia University).

He was ordained to the ministry in 1902 and held a pastorate in Minnesota from that time until 1909. At the close of this period he changed his sphere of service and since that

1. Bode, Modern Educational Theories -pp. 124-138.
Payne, Principles of Educational Sociology, p. 32.

time has devoted his efforts to the field of education. He has held professorships in the following institutions; professor of Philosophy and Economics, Illinois Wesleyan University, 1909-1914; professor of education in the State Normal School, Valley City, North Dakota, 1914-1919; assistant professor of Educational Sociology, University of Minnesota, since 1919.

In addition to his services as teacher, he has written the following books: The American Public School, 1921; Elementary Sociology, 1923; General Social Science for the Junior High School Grades, 1926; and, A Sociological Philosophy of Education, 1927. The last mentioned is by far his most significant contribution. In this volume he presents his views on educational aims, content and methods. His discussions reveal him as an educator who combines the admirable qualities both of the philosopher and ^{the} scientist. It is a combination greatly needed in the educational world today. As Bagley has said of him, "Both the philosopher with a sociological bent and the sociologist with a philosophical flair should be in a position to give us real help".

2. The Determination of the Objectives of the Curriculum.

In determining educational objectives Finney draws upon the resources of both science and philosophy. He believes that sociology is able to render a valuable contribution in furnishing data, but insists that the large and inclusive concepts must first be determined by deductive reasoning. He believes that real educational progress, so far as ultimate objectives are con-

cerned, is "strictly a product of the creative imagination".

3. The Objectives of the Curriculum.

a. Finney states that "the institutions of Society are the objectives of Education".¹ He believes that all education that is worthy of the name must have as its objective the preparing of young people to participate in these institutions. In order to emphasize the telic functions of education, he adds that the objectives should not be merely the institutions as they are but as they "ought to be".

b. While granting the self-realization of all persons as a valid objective of education, he believes this can only be realized through a balanced participation in the institutions of Society. He sees the dangers of excessive individualism and says we avoid its dangers not by abandoning the idea of self-realization but "in organizing collectively the means of achieving it".

c. In discussing the relationship of the individual to Society, Finney strongly emphasizes the common elements in the mental life of the individual and that of the mass. He believes that present day educators in striving to cultivate independent thinking have largely overlooked the interdependence of thought. Personality is realized only through appropriating the mental capital of the race. In order to designate that process by which the individual mind accepts uncritically the thoughts, ideas and customs of the race, he introduces a new pedagogical term, "passive mentation".

1. *Sociological Philosophy of Education* - p. 93.

If the import of this term were fully grasped by educators it would be, he believes, sufficient to revolutionize our educational theory.

d. Finney would have universal vocational training as an objective in education. His views on the subject may be summarized as follows: first, training should be offered for all vocations; second, a close articulation must be maintained between the schools and the industries themselves; third, vocational training must supplement but not supplant education for citizenship and general culture.

4. His Concept of the Nature of the Mind of the Educand.

To understand the nature of man's mind many present day educators believe we should study the instinctive tendencies, particularly as exhibited in the actions of children and primitive men. Finney, on the contrary, thinks that man's achievements and man's aspirations tell us more of what man's real and true nature is. To understand man's true nature, he believes, we should "turn from the roots of instinct to the foliage of culture", and from "nerves, muscles, and glands to processes, structures, and the accumulated heritage of the race". In other words the "biological man is to be discovered in the cultured man".¹

5. The Means of Education.

a. Racial Inheritance.- Throughout his writings Finney is constantly bringing to the attention of his readers the nature and the importance in educational theory of our vast social heritage. Our

1. Sociological Philosophy of Education. p. 82.

social inheritance he divides into two classes, namely, the intellectual resources of society and the objective structures or the institutions of society. The former classification he subdivides as follows: (1) Means of Communication; (2) Techniques of Industry; (3) Techniques of Amusement; (4) The Sciences; (5) The Fine Arts; (6) Popular Beliefs; (7) Prevailing Ideals; (8) The "Folkways"; (9) The "Mores". The latter classification^{is} subdivided as follows; (1) The Family; (2) The Local Community; (3) The State; (4) The Industries; (5) The Church; (6) The School; (7) The Press; (8) Standards of Living; (9) Customary Recreations; (10) Health-giving Activities; (11) Miscellaneous. He emphasizes the cognitive basis of our social inheritance and the great importance of its transmission by means of formal teaching.

b. The Contents of the Curriculum.- The materials that make up the content of the curriculum must be chosen from the intellectual resources actually used in the new social process. The school program must epitomize the present civilization and therefore cannot be composed of irrelevant events of the past. Since the institutions of society are the objectives of education, he concludes that it should be the task of curriculum builders to provide our young people such contemporaneous knowledge as will enable them to understand and to operate these institutions on the highest plane.

The following views as to the plan of the various subjects in the curriculum are taken from his Sociological Philosophy of Education.

(1) The social sciences or the New Humanities, including geography, biology, psychology, anthropology, sociology, economics, politics, ethics, metaphysics and history are the subjects which will best provide the needed cognitive basis. He, therefore, assigns to them the central place in the curriculum.

A much more adequate discussion of the place of physical training in our educational system is to be found in one of Finney's earlier books, *The Administration of Village and Consolidated Schools*. These views will be presented later in the discussion of the subject of organization. For the present, I feel that it is better to confine our attention to the viewpoints given in his discussion of the curriculum in his *Sociological Philosophy of Education*. Such a study should give us not only an understanding of his scheme for the curriculum as a whole but also an appreciation of the relative values he would give to the various subjects in the curriculum. As regards physical training, his views may be summarized as follows:

We get back a definite philosophy as to the place of sports, games and amusements in the curriculum. Since our complex civilization is tending more and more to remove man from a state of nature there is an increasing need of such a philosophy. A part of such a philosophy should be to teach games and sports with the end in view of habituating their use in adult life. It might also give to tennis and chess as important a place in the curriculum as mathematics.

His views on vocational training have been previously discussed.

The time allotted to the teaching of formal English, as he sees it, is entirely out of proportion to its social significance and tends to promote the "rise out of your class" philosophy of society.

Languages both ancient and modern should be elective. The importance of a knowledge and appreciation of the histories and cultures of other races should be realized, but much of this might be accomplished by studying these subjects through the medium of our own language. Elective courses should be offered in Russian, Italian and modern Greek as well as in Spanish, French and German. Elective courses in Japanese and Chinese should also be considered by curriculum makers.

(2)(a) Finney discusses at length the function of history in the educative process, and assigns to it a place of no mean importance. The worth and value of any civilization is in proportion to its consciousness of the vital connection between it and past generations. He, therefore, believes that the function of history is to conserve and vitalize this continuity with the past by making it "conscious, overt and functional". He develops this thesis under four heads; first, the sense of perspective - History should be taught so as to lead the youth to recognize the "fact of change, seek to discover its trend, and to make an intelligent adjustment

with an element of social guidance in it".¹ Second, the study of the origin, development and functioning of the institutions of society should give appreciation of the social heritage. Third, a comparative study of racial experience is necessary in order to establish a criteria of value. Fourth, history is considered as religion. If life is to be satisfying there must be one controlling purpose unifying the whole. He believes that it is a normal experience to seek the meaning of one's experience outside of one's self, and furthermore to desire to see one's own purposes a contributory part in the larger social purposes in "what might be regarded as the cosmic purposes". Through the study of history one is given a concept of the great social, biological and cosmic evolution and is thus enabled to realize something of the great pageant of the ages, - to be able to see the larger purpose at work in the universe, to understand the great social enterprises of the day and thus to become conscious of one's relationship to the larger whole. This, he believes, is "essentially a religious experience".

(b) The second subject in the group of the New Humanities to which special consideration is given is that of Ethics. The difficulties that confront the teacher of morals today are discussed and suggestions are offered for the teaching of this subject. He stresses the scientific approach and the importance of having "competent teachers to trace fearlessly, frankly and soundly the social consequences of the various types of behavior". Moral teaching in the past has been based too largely upon dogma and tradition and too little upon the use of scientific facts logically presented.

1. Sociological Philosophy of Education - p. 257.

He realizes, however, that enlightenment is not the only aspect of moral education and therefore discusses the problems of motivation. He suggests the following as means to this end: Social approval, imitation or loyalty to a personality, loyalty to a great cause.

Finney shows that there is an instinctive impulse to function not only with the group but also for the group. "The deepest need of our souls is to find ourselves benefactors of Man-kind." The reason that Christianity made so great an appeal to the world was partly because it gave to the "self-sick spirits of men a great purpose for which they might live, suffer and even die". He believes that what our generation needs above everything else is "some Great Cause" to which it can give itself without reserve. Such a cause he feels to be realized in "Humanitarian Idealism" and characterizes it as the "greatest cause of all times".

(c) Among the means of motivating the new Humanities, Finney mentions the fine arts. He would assign to the fine arts as large and as dignified a place in the curriculum as that occupied by the sciences. The result of the great struggle of our age between the wealth ideal and the humanitarian ideal will depend in a large measure on how art performs her service. He does not attempt a definition of the fine arts, but does undertake to democratize them by extending the term so as to include not only literature, painting, statuary, architecture, music and the drama, but also such common-place interests as landscape gardening, domestic art, modern forms of picture making, aesthetic dancing and choice speech.

He mentions four functions of the fine arts. First, their power to create human happiness. One of the ways in which art can bring happiness is by offering exercises for the creative instincts. The second function of the fine arts is that of motivating morality. In the future, he believes, we may expect as much service from art in this field as we have received from religion in the past. The third function of the use of the fine arts is to help produce social harmony. The fourth function is their utilization to embody great national ideals.

(d) Among the specific vocations to which Finney gives consideration are Agriculture and Home-making.

d¹ He believes the greatest need is for the location of agricultural high schools within easy reach of the farm boys. In these schools the practical and liberal must be combined. He finds his ideal in the Folk High Schools of Denmark established by Grundtvig.

In these schools the students heard lectures on philosophers, poets and musicians and on all the great topics of the day. The schools correlated these subjects with the vital problems of Danish life and in the end "returned the students to the plow happy and contented".

d² Finney devotes an entire chapter in his Sociological Philosophy of Education to the discussion of "Telic Education Relative to the Family". He thinks educational theory needs a new philosophy of family life. Such a philosophy will emphasize the demand of the new regime for cultural, spiritual, and moral nurture on the part of the family. It will include a new set of objectives that will aim to enrich the common life in general, and the family life in

particular. These objectives will call for a reorganization of the subjects of the curriculum and probably result in special courses or even special schools for the training of future home-makers. He believes that home-making should be lifted to a professional or quasi-professional level. From such a change he would expect two results. First, it would enable the family to perform more successfully its important functions. Second, it would go far toward making home-making a more satisfying means of self-realization.

c. Methods of Teaching. - Finney's belief in the importance of transmitting the social inheritance not only determines his concept of the curriculum but also his choice of methods. In studying his view of methods we also realize that his concept of the nature of mind plays a large part.

(1) A strong conviction that the essential thing in the educative process is the transmitting of the social inheritance is, according to his view, the best safeguard against educational fads and foibles. He feels that the project method is likely to degenerate into a fad; and furthermore that too exclusive a use of this method will result in neglect of logically organized subject-matter through which means alone the racial inheritance may be transmitted.

(2) The user of the project method is prone to be satisfied with mere activity, regardless of the fact that the activity or the knowledge gained through the activity may not be socially worth while. The important thing, as he sees it, is not the activity but the quantity and the quality of the cognitive capital that has been learned through the activity.

(3) The project method shows the attempt of present day educators to discard the artificiality and formality of the school and make it as nearly like a miniature society as possible. On the contrary, Finney believes that informal instruction is only possible among primitive people and that the very nature of our complex civilization makes formal instruction with logically organized subject matter a necessity.

(4) That there should be some conflict between the youthful mind and the social process is inevitable. The teacher should seek to remove this conflict. The use of extraneous motivation in the elementary grades is one way. Finney would also appeal to certain instincts as a means of motivation. He refers particularly to the creative instinct, social approval and imitation. He believes in the use of rigorous discipline when the occasion requires it. At times it is right to motivate with a whip - a school system based upon interest alone does not prepare for the life of the world.

(5) Finney believes we should give the dull child an opportunity to participate with bright ones and to imitate them. Learning by imitation is far more important than learning by problem solving. The methods of instruction that emphasize independent thinking and individual initiative fail utterly to take note of the importance of the common elements in the minds of members of Society and that they compose nine-tenths of the contents of the mind. They also fail to recognize that these common elements that make up the desired homogeneity are learned by the process of passive mentation.

(6) Finney believes that in nine situations out of ten, society wants similarity of behavior rather than dissimilarity of behavior in problematic situations. He calls our attention to the fact that independent thinking is impossible without an adequate cognitive basis. We can not shirk the responsibility of giving to our children that knowledge which racial experience has demonstrated to be good by giving them instead a problem-solving attitude. Their activity is not the only way of developing creative intelligence. It is, he believes, not so much a matter of developing as of stimulating and discovering. Creative intelligence should be exercised in the field of the arts rather than that of the social sciences.

(7) In regard to indoctrination, Finney says, "We should organize our offerings with the definite objective of formulating the beliefs of our young people in all the aspects of their living".¹ He believes that if the schools do not indoctrinate, the uncles and grandmothers, newspapers and soap-box orators will.

d. Educational Organization. - Some of his outstanding views on organization are the following:

The hope of the new regime lies in education. Our present educational program is most inadequate to meet the demands of our complex and changing social order. The elementary schools can perform the social function of teaching what must be common to all, but are quite unequal to the task of acquainting the youth of today with the mature and extensive culture of the new super-civilization. Again, an essential feature^{of} the preparation for life

1. Sociological Philosophy of Education - p. 170.

in our complex civilization is an understanding of such difficult social problems as taxation, immigration, monopoly, capital and labor controversy etc. It should be evident, however, that young people of elementary school age are too immature to deal with such problems. The high school must therefore come to the aid of the elementary school. "High school graduation should be the minimum for American citizenship".¹ "Compulsory education should be advanced to the later teens".

There should be no separation between cultural and vocational education. The schooling of each child should prepare him to share in the cultural inheritance of the race to the full measure of his innate capacities. Democracy means that each and every person is to share in the benefits of knowledge and culture. "If Jean Valjean is worth knowing, the farmer's hired hand has as much claim upon his acquaintance as has the minister or the lawyer. If knowledge of science releases from superstition and disease, whom shall we deprive of the knowledge? If training for wholesome family life, and for participation in religious, political, aesthetic and other social activities is desirable for the "better classes", it is as desirable also for the "masses".

The schooling of each child should include vocational training of a practical sort. Today our many and varied industries are demanding skilled labor. Unless the school furnishes this training, society will be burdened by unskilled laborers and industry

1. Causes and Cures for Social Unrest - p. 237.

handicapped by a lack of skilled workmanship. Universal industrial education can not come too rapidly, not only because of the industrial necessity but also because ^{of its} democratic significance. In a democracy, everyone has a right to training for the type of work he chooses to earn his living by; neither should poverty be allowed to force anyone into such work without previous preparation.

Furthermore, training to participate in the world's work has a unique educational value and for this reason also the school should realize its responsibility to give to each child such training. Curriculum workers should bear in mind, however, that the industries are for the child, and not the child for the industries.

The educational program in a democracy should not only include universal vocational education "to parallel all vocational processes" but should likewise include the furnishing of scholarships and fellowships in order to make higher education available to capable persons irrespective of their economic status.

The Junior High School or the six three-three plan of organization is a vast improvement over the old plan of organization. Its advantages are as follows: It economizes time by completing the fundamentals earlier, instead of uselessly expanding them into the seventh and eighth grades. It provides a more flexible organization, particularly by the use of the elective plan. Its chief value, however, lies in the fact that by the introduction of more

interest/^{ing} subject matter it aims to adapt school life to the particular needs of early adolescence.

Our school system should be extended not only in the direction of higher education but should also be extended toward the home. "The kindergarten should be expanded until, at least/ⁱⁿ cooperation with other institutions, it takes into its lap the babies of the poor so tenderly as to prevent the 300,000 unnecessary deaths each year."

The growth of the physical sciences has tended to emphasize the fact that man is a psycho-physical organism and has made it evident that a normal physical life is necessary to mental achievement. The future development and usefulness of young citizens will depend, therefore, upon the school's assuming responsibility for the health of the body as well as for the training of the mind. This changed attitude toward the importance of the physical nature of the child will result in the following changes in our plan of

(see next page)

organization; (1) There will be increased motor expression and self-activity in the school room. (2) Additional attention will be given to physical education. "Now play is the child's birthright. There is no more justice in robbing the ^{child of the} joy of play than there is in withholding political rights or a living wage from an adult. --- The school program that omits daily physical exercise is a criminal absurdity.*¹

Perhaps the most important value of play is in teaching children to mingle with their own kind. The uncooperative adult will often be found to be the one who has missed the joy of playing with others in childhood.

The play ground should be equipped with apparatus that will meet the needs of the various ages and sex groups. For the little people there should be see-saws, swings, low slides, etc. For the fourth to seventh grades should be provided large slides, teeters, ladders, swings and giant strides. For the adolescent boys provision should be made for competitive games such as: base ball, basket-ball, foot-ball, volley ball. Some of the less violent games of ball should be provided for the adolescent girls. Use should also be made of rhythmical work.

The traditional two short recess periods should be thrown to the scrap heap and provision made for a play period that will amount to something.

Winter sports are most difficult to provide. They are also the most important for it is just the time of year when outdoor sports are most needed by adults. In some sections it is possible to make skating rinks on the school ground. It goes

1. The Administration of Village and Consolidated Schools - pp.138
139.

without saying that every school should have a gymnasium. Where this is impossible a cheap shed, open on the south side, will be found to be better than nothing.

The School Board should consider a play-ground supervisor as important as a teacher of mathematics. In cases where a play-ground supervisor is not provided the principal and teachers should assume this responsibility. A teacher never knows a boy until he sees him at play. For this reason, if for no other, the teachers should appear frequently on the play-ground.

(3) The children of the poor will have to be fed and clothed, in part at least, in order to keep them in school.

(4) The health work should include clinics, both medical and dental. The health work of the schools should be linked with the home by the work of the visiting nurse. She should in a sympathetic and tactful way instruct the mother in regard to treatments that should be given to the child. She should also endeavor to educate the mother in the dietary, sleeping and ventilation habits of her housekeeping. #

It is quite evident that there are very real difficulties in the way of financing such a plan of educational organization as advocated by Finney. His solution of this problem will be given in the next section when his views on relation of the State to education are discussed.

(e) The Relationship of the State to Education.

The relationship of the State to education is twofold, that of control and that of support.

The Administration of Village and Consolidated Schools - p. 141.

The influence of the Federal Government in educational affairs ought to be radically extended. The Bureau of Education should become a regular Department, and the Commissioner of Education should be given a portfolio in the President's Cabinet.

State control should likewise be extended. This would make possible the services of professional experts for local schools. The state superintendent should not be elected by popular vote, but should be chosen by the state board of education purely on the basis of professional merit. The quality of schooling should not be left to the decision of ignorant patrons. On the contrary administration of schools on the part of the state should be so organized as to give opportunity for experts to devise and carry out a positive policy.

The problem of the standardization of schools is the most important problem in the state administration of education. The curriculum should be outlined by the state board of education, but it should certainly be flexible enough to allow for adaptation to local needs. State examinations should be condemned because they result in cramming for examination and thus stifle the more spiritual form of teaching.

The unit of local organization for the administration of schools should be the County. At the head of the County school system should be a county board of education corresponding to the board of education in our larger cities. The county board of education should choose the county superintendent. And this board should be permitted to go anywhere in the markets of the country to find the right man.

Equal educational opportunities must be made available to all regardless of financial standing or the section of the country in which they reside. Such an educational program will involve a fundamental reconstruction of our tax system. If, however, "education is to reform the public, the public must first reform its tax system". The inadequacy of our present system is its inability to equalize educational opportunities between the urban and rural communities and also between the different states.

One of the greatest needs of the present is the establishment of agricultural high schools within easy reach of the farm boy. The farmers, however, are already over burdened by taxes required to support the present school system, - and heavy taxes are depreciating land values. The following figures will show the great inequalities existing between different communities in the same state. In one state the average annual expenditure per high school pupil varies from \$282.42 to \$20.24. It should be clear then that if educational opportunities are to be equalized between urban and rural communities, local support of schools in farming communities must be generously supported by the state.

As between states the average annual expenditure per child ranged from \$13.13 to \$96.44. Such inequalities in educational advantages greatly mitigates against social homogeneity. The only remedy for such inequalities lies in Federal taxation. "The wealth of the entire nation will have to be put at the disposal of the nation for the support of equal educational advantages for all people throughout the nation".¹

1. Sociological Philosophy of Education - p. 517.

While our educational inequalities are due to fiscal inequalities, the latter are due to the present industrial regime which has been brought about by the passing from the handicraft to the machinefactory industry, with the resultant amassing of large fortunes in great industrial centers. These large industries do business throughout the country, but their incomes are assembled only at the financial centers. The rural communities contribute to the profits of these corporations and they are entitled to share in the benefits derived from the taxes levied on these industries. A system of Federal taxation should be used to "lop off the tops of tall fortunes" and the proceeds used to give educational advantages to the poor and ignorant.

In the preceeding pages I have given the main educational views of Finney and have faithfully endeavored to present them from his own sociological viewpoint. We shall now turn our attention to the views of Snedden, another prominent contemporary educationalist, who likewise projects his educational views against a distinct sociological background. As we proceed, it will become increasingly evident that while both have written with a decided sociological bent, there are nevertheless certain fundamental differences in their points of view.

III THE MAIN VIEWS OF SNEDDEN

1. Personal.

David Snedden is professor of education in Teachers College, Columbia University. In the field of Educational Sociology he has been a pioneer. His extensive work in this field has doubtless gone far toward enabling educational sociology to take its

place along with educational psychology as one of the basic sciences of education.

He was born in Havelah, California, in 1866. He was graduated from Leland Stanford Junior University in 1897, with the degree of A.B. A few years later he received his M. A., and Ph. D., degrees from Columbia University.

His diversified experience as an educator has enabled him to study educational problems from many standpoints. He is the author of many and important books on education. They reflect his wide experience as teacher, principal and administrator. They show his interest in all phases of educational sociology and his particular zeal for vocational training. His books are as follows: School Report and School Efficiency, (Snedden and Allen), 1907;

Educational Administration in the United States, (Dutton and Snedden), 1908; Problems of Vocational Education, 1911; Problems of Educational Readjustment, 1914; Sociological Determinations of Objectives in Education, 1921; Educational Sociology, 1922; and "What's Wrong with American Education, 1927.

In addition to being the author of the above mentioned books, he has been a contributor to many educational magazines.

He has also been a popular lecturer on educational subjects.

2. The Determination of the Objectives of the Curriculum.

So strong is Snedden's belief in the scientific determination of objectives in education that he devotes an entire book (Sociological Determination of Objectives in Education) to the

development of this thesis. Some of the significant statements of the book on this subject may be condensed as follows: "It is to sociology and to studies prosecuted by scientific method that we may look for criteria of scientific aims in all education".¹ Objectives determined by a priori reasoning are indefinite and fail to solve for us the problem of relative values. We need a thousand definite objectives, the realization of which will have demonstrable worth to society. In defining the objectives both the well being of the individual and ^{of} society must be taken into consideration. The native powers, interest and probable future opportunities of the learner must be considered; also the "by-education" resulting from non-school agencies.

3. The Objectives of the Curriculum.

Snedden gives us many classifications of educational objectives. His major classification is expressed in terms of the social mind that obviously must be met in and through the individual. They are as follows:

- a. Physical education
- b. Vocational education
- c. Social education
- d. Cultural education

Snedden regards the concepts of growth, development, nurture, learning, training and instruction all as embodying certain aspects of educational objectives. His position is that education is both life and preparation for life. A minor classification of objectives frequently referred to by him is that based upon the

1. Sociological Determination of Objectives in Education - p.18.

time of their optimum functioning. These he calls (1) alpha objectives and (2) beta objectives. The alpha objectives are projective subjects and include subjects that provide knowledge that is not expected to function until later in life. They include such subjects as handwriting, the multiplication table, spelling of the most used three thousand words, the essential facts of American history, the essentials of trigonometry, chemistry, etc.. These subjects are all taught with the end in view of meeting practical performance.

The beta subjects are those that are taught with the purpose of promoting present growth and development. They include nature study, art appreciation, literature, practical arts, informal history, etc.. These subjects are taught mainly for the purpose of producing appreciation. Since the objectives of the alpha and beta subjects are fundamentally different, Snedden believes that the methods used in teaching them should be different. He classifies the alpha or projective subjects as "hard work subjects" and the beta subjects as "high grade play subjects".

a. Since vocational training occupies such a large place in Snedden's educational theory, his view will be further elaborated on this point.

The fact that only 5% of 60,000,000 adult workers in the United States were trained in vocational schools, 6% being trained under apprenticeship and 90% being victims of pick up vocational education should give to vocational training a major place among the

list of educational objectives. Some vocations can be taught amidst academic environment - but other cannot. Vocational training cannot be secured through slight modification of existing courses. There must be specific vocational objectives. There are some methods by which vocational schools can contribute to extended culture and democratization of the students. Groups ethics and desirable relationships can be taught. "But let no one make the gross error of assuming that the major responsibilities of citizenship are, or can be taught in connection with vocational training."¹

b. Snedden holds individualization to be a process of prime importance. He feels that the urban conditions under which our young people live today mitigate against the development of individuality, and that there is excessive "socialization" of a certain limited kind. The danger, as he sees it, is that their gregariousness will tend to make them too like-minded. He says the danger with the modern flapper is that "she herds every day with others just like herself and especially as respects morals and ideas".² He is convinced that our city environment fails to develop such desired characteristics as "ability to stand alone, to work alone, or to find oneself good company". "Only a will produced at the risk of giving a powerful self-will, can join effectively in cooperative willing".

4. The Nature of the Mind of the Educand.

Any adequate educational theory must take into consideration the instinctive nature of man. Some social instincts, "such

1. Sociological Determination of Objectives in Education - p. 301.

2. Educational Sociology - p. 184.

as socialibility, friendship, sympathy, pity, generosity, co-operation, love, maternal affection, and the like, are readily manifested". Others are more obscure, "such as loyalty, patriotism, philanthropy and domination, which undoubtedly have their roots in original nature". It should be remembered, however, that the "various social instincts furnish merely the raw materials and initial impulses whereon education must build." "Not only should the social instincts be taken into consideration but also the individualistic instincts. Such individualistic instincts as jealousy, envy, rivalry, and pugnacity require drastic transformation if not indeed repression, in order that the possessors may be prepared for the requirements of civilized life."

5. The Means of Education.

a. Racial Inheritance.-- Snedden states that man differs from all the other animals in his ability to conserve the products of the experiences of past generations and thus to evolve a vast social heritage. Notwithstanding the fact that he possesses fewer instincts than the animals, his social inheritance of inventions, tools, highways, cleared lands, language, organized knowledge arts, customs, laws and ideas gives him a unique mastery of animals, plants, and natural forces. We should seek to avoid an over-use of the social inheritance by which man tends to over-cultivate himself, over-burden his mind and body and thus deteriorate physically.

b. Subjects of the Curriculum. - The English language and English literature are assigned the place of prime importance in the Curriculum. So important is that subject and so varying its

application to the needs of society that it is found necessary to classify its objectives under several heads, namely, (1) Spoken English, (2) Written English, (3) Apprehended English. In regard to correlating the teaching of English with such subjects as science, history, practical arts, etc., there is some doubt, because the mastery of English calls for concentrated drill, and focusing of attention.

The prime purpose of teaching English literature in our schools should be to establish permanent interests in reading. The recreational, social and spiritual values of good literature are emphasized. We should guard against too exclusive a use of the literature of the past and endeavor to make a larger use of contemporary authors who are able to interpret present day life.

Next to the study of English literature, Snedden places the social sciences. These are divided into two groups, the indirect and the direct. Under the former he classifies reading (literature), history, geography, and school government. Under the latter he includes civic government, community civics, economics, sociology, social problems, social projects and dramatic projects. In another classification, Snedden says, "The major varieties of social education are moral education, civic education and religious education".¹ It will be noted that this list includes some important subjects omitted in the first classification. He believes that our "present system of studying political anatomies, and the dissecting of governmental machineries must give way to more modern pedagogical methods.

1. Educational Sociology - p. 398.

He suggests the use of problems, projects, cases and readings. These will be considered under the subject of method.

Snedden has given much thought to the place of physical education on the school program. He welcomes the change of emphasis from physiology to hygiene and from the latter to the still more recent nomenclature of "physical training" and "health education". Among the specific objectives of physical education, he mentions the following: (a) The school should endeavor to make good the shortages of the extra school education of the home, play place and farm, as respects normal nurture, shelter, physical play, avoidance of dangers, prevention of infection, etc.; (b) First hand control of conditions affecting health under which school work is done - including writing, posture, periods of concentration and relaxation, etc.; (c) Health inspection of school children; (d) Initiation by school for continued use outside of school of approved forms of physical or other recreation, including games for young children; games for girls from eleven to fifteen; games for boys eleven to fifteen; social recreations for people who have worked heavily with larger muscles.

Snedden realizes that the wastage through vocational misfitting is great and often times tragic, and that the need in our schools for vocational guidance is most acute. His views on the economic and social aspects of vocational guidance are as follows: Vocational guidance may be divided into two classes - information and diagnosis. Under the former he places such topics as: Varieties of work now available in the world, native and acquired qualities most suited to performances of each type, idealization of right work,

attitudes, etc. Under the latter he enumerates such topics as: Expert examination of an individual with a view to definite recommendations, possibly prescriptions as to kinds he is now fitted for, kind of work he could not well prepare for, etc.

Snedden's views on the place of the natural sciences in our curriculum may be summarized as follows: There is a definite place for these subjects but there exists also the need for a totally new set of objectives. The natural sciences may be divided into three groups, namely, general science, physical sciences and biological sciences. The first should be taught in junior high school as a developmental subject toward general culture. A textbook similar to Children's Book of Knowledge, but better adapted to junior high school students will probably be used. Much research in the field of the physical sciences is needed in order to determine a better set of objectives. The biological sciences are important because they furnish a basis for the study of the social sciences.

In his discussion of the graphic and plastic arts, Snedden explains that that term is used to refer exclusively to "those products embodying skill and taste conspicuously according to aesthetic principle of form, color and shade". His views on the place of this subject in the curriculum may be expressed as follows: In all grades up to sixteen years elective courses should be offered in such subjects as free hand drawing, decorative textile making, instrumental drawing, simple pottery, modeling, ornamental metallic work, leather work, picture copying, etc. In the upper grades elective short unit courses are to be offered in such subjects

as study of pictures, good taste in clothing, art factors in neighborhood architecture, art factors in home furnishing, etc.

Snedden believes that if the proper attention is given to "utilizers arithmetic" in the first six grades, that no mathematic courses need thereafter be prescribed for all pupils alike. There should, however, be a variety of mathematical courses offered as electives.

(2) (a) His views on the place of history in the curriculum may be summarized as follows: Minimum essentials of history should be taught in all grades primarily for cultural purposes but also as a foundation for civic education. At present too much emphasis is placed upon the memorization of dates, salient events, etc. It is more important to teach children how to find such facts when needed.

In grades seven to twelve, substantial amounts of history should be taught as "cultural education". Such material should include herotales, biographies, stories of interesting events, historical fiction, poetry and moving pictures. Let it not be expected, however, that such sources will make any tangible contribution to civic efficiency.

Some history should be taught in these grades that will contribute directly toward civic education. In such courses problems should be used that are based upon vital current situations. Such problems may send the learner back for "relevant historical origins, settings and perspectives". If the pupil cannot grasp the significance of present problems, certainly he will find older ones far more difficult. There should be no attempt to make this material

comprehensive or to any great extent chronological.[#]

Some "stiff" courses may be offered in high schools as cultural studies for persons of unusual abilities. The study of history should, however, "be directed largely toward pragmatic ends, - ^{not} in the narrowly utilitarian, but rather in the higher social sense".¹

One of the most fundamental problems which confronts us is whether in the interest of sound social education, we shall not be compelled in a large measure "to substitute social sciences, exclusive of history, for history now taught. When the learner begins with contemporary happenings and proceeds from these to the more remote, insight, interest and appreciation will be substituted for mere "verbal learning".

(b) In regard to moral education Snedden says, "Let us frankly admit here we are, if we consider the matter scientifically at all, still on a dark continent. There is no dearth in this continent of the blind alleys of superstition, dogma and easy generalizations. The literature of moral education as it is usually called, is overwhelmingly charged with half baked mysticism and metaphysical speculation".²

In his educational sociology written two years later, he says that the larger part of the education of young people must be effected through other agencies than the school, and if the "school is to function at all in this matter it is clearly in a residual capacity".³

Educational Sociology - p. 549.

1. Sociological Determination of Objectives in Education - p. 234.

2. Sociological Determination of Objectives in Education - p. 30.

3. Educational Sociology - p. 399.

(c) To understand the place of art in the curriculum, it is highly necessary to first estimate the place and power of art in the social life of the day. The following illustrations will show that the social functions of art have decreased, while those of science have increased.

Formerly art was an indispensable aid in war. Men marched to battle to the sound of trumpet and patriotic song. today art plays a diminishing part in war. We depend more upon trained intelligence and scientific methods.

With its strong appeal to the emotions, art once played a large part in worship. Today, however, the professionalism of music and the intellectualizing of sermons make art play a diminishing part in worship.

Art was once used to make prolonged and difficult work more easily endured. The sower's song, the harvest field melodies, the "husking bee" are illustrations of the use of art to make "labor hating man a social citizen". Today men seldom sing as they work. Other means, such as, appeals to the understanding, organization of labor under the wage system etc., are being used to develop social virtues.

Formerly, the suitable mating of men and women also involved every known form of art appeal - love song, music, decoration, poetry, drama etc. Today in their mating, reason, understanding, and even science play an increasing part.

It is evident from the above illustrations that in the past the social functions of art were quite different from those of today. "Art can no longer lead it must follow". Art no longer performs the major social functions of defence, worship,

work and mating. There are, however, certain minor functions which can be performed by art. These may be called respectively, "the recreative, the advertising, and the refining functions of art in social life". "Art for diversion, relief, as a sedative, yes, but as a means of inspiration, as a force that counts in the final tale, hardly." ¹

(d) Snedden is highly interested in all forms of vocational training, including the numerous sub-divisions of the commercial and the industrial vocations, also the agricultural and the home-making vocations. To the two latter, especial attention is given.

d¹ The rapid "urbanization" of our population is due to the product of the "mechanical age" in agricultural work. It is also due, in part, to the "abundance of our raw material other than the soil. It is possible that we may become so industrial as to wish to pattern after industrial England and to draw our food supplies from foreign lands. Such a day, however, lies far in the future. At the present time the agricultural vocation offers bright prospects, at least for youths of superior ability and vocational training. "Land, markets, science and machinery await them." However, effective farming in the future will depend primarily upon more and better education.

It is highly necessary that we distinguish between those types of agricultural training that contribute toward liberal education and those types that contribute toward vocational education. A good textbook course in agriculture supplemented by laboratory work should be considered as much a subject of liberal

1. Sociological Determination of Objectives in Education - p. 169.

education as a course in physics or physical geography.

Again, our curriculum builders need to remember that there is not just "an agricultural vocation" but many agricultural vocations, and should determine their objectives accordingly. Some of the specific agricultural vocations may be enumerated as follows: (1) Professional Agricultural vocations - teaching, county agents etc; (2) Specialized managerial vocations on large plantations; (3) "Owning and working farmer" vocation; (4) Tenant farmer vocations; (5) Expert or specialized agricultural employee; (6) General employee (farm-hand, harvester, unskilled labor).

d² He believes the determination of objectives for the home-making vocation is one for job analysis. Home-making, is essentially a composite vocation. The home project method has not been sufficiently tried out - but it doubtless will be found to be a very fruitful method. In addition to courses based on the project method, he characteristically suggests "appreciational" courses in home-making.

c. Methods of Teaching. - (1) Permeating Snedden's education theory are to be found continual references to the principle that would make a strict division between "hard work" subjects and "high grade play" subjects. Under the former category he places those subjects that must be learned through constraint or in some circumstances taken as "forcible feeding". Under the latter he places those subjects that can be learned without constraint and in a free and "natural" manner.

In teaching the social sciences to children under twelve he especially advocates the "natural" method or that of "high grade play". These subjects should be taught in such a way as to satisfy the child's natural instincts of curiosity, desire for knowledge, play, etc. Furthermore, they should be taught with the definite aim of producing habits, ideals, appreciations and understandings that will contribute toward their preparation for good citizenship. There will be little profit in "forcible feeding" at this age. A moderate amount of logically organized subject matter can be expected as a by-product, but fixed and organized subject matter should not be definitely sought.

From twelve to eighteen the values of the use of attractive material and the appeal of the natural instincts should not be neglected, but at this stage, the time has also arrived when logically organized subject matter can be used to advantage.

(2) Snedden divides the work of the high schools into two classes: First, to give knowledge and skill by teaching the subjects; second, to insure by personalities, machinery of discipline, etc., that the school becomes a little democratic society, harmonious, orderly, etc. He questions whether or not the first type of work is worth doing in the serious method now exacted. He realizes that the transmission of the social inheritance is important, but emphasizes that our spirit toward it should be both that of appreciation and discrimination. We are to look to the past only to perceive its possible service to the present and future.

(3) "We must encourage our youth to look about them and forward into a world of vital realities for objectives, and to look within them for incentives for action".¹

We should use every method possible to seek out the inventive spirits in our youth and to stimulate them to original effort.

The liberal education of the future will involve sharp and strong discipline of body, mind and moral character, but the youth himself will be fully informed in regard to the purposes of these disciplines.

(4) From Snedden's classifications of the work of the high schools in (2), we can readily see that he approves of the use of the project method. He particularly favors its use in the lower grades. He realizes its limitations and does not advocate its exclusive use. He believes it to be particularly adapted to the teaching of civics, and the home-making and agricultural courses.

(a) Training for the complicated social life of this age must not only provide for knowledge but for achievement, for social control, for social work within the reasonable capacities of the learner. Boy Scouts and self-governing groups suggest possibilities in this direction.

(b) Owing to his skepticism in regard to transfer of training, he believes that the most effective use of the project method is that of the home project, when the tasks are performed in the natural social environment.

1. Sociological Determination of Objectives in Education - p. 105.

Due to the failure of transfer of training, he believes that in the teaching of such subjects as morals and health the school is largely a "residual agency", and, if effective results are to be produced, there must be a closer cooperation between the school and other social agencies.

d. Organization of Education. - One of the outstanding principles of organization in Snedden's educational program is that of the strict separation of culture and vocation. He bases this principle on the belief that it is the purpose of liberal education to prepare for "consumption", while on the other hand it is the purpose of vocational education to prepare for "production". Admission to Cultural or Vocational Schools, according to Snedden, should be decided on the basis of the individual's intelligence quotient or his economic standing. He laments the fact that at present vocational training is largely limited to those of high I.Q.s or of certain financial status. "But to the sons and daughters of the poor and most conspicuously to the meagerly endowed of these, upon whom economic necessity for at least self-support began to bear heavily at fifteen or sixteen years of age, no corresponding opportunity for purposive vocational education have been available".¹

In addition to the present existing vocational schools, he would like to see established vocational schools paralleling our highly subdivided industrial callings. Such schools should be established not adjacent to secondary schools but should be located in certain suitable centers. ‡

1. Sociological Determination of Objectives in Education - p. 293.

‡ Cf. What's Wrong with American Education - p. 276.

There should be no communication between the students of vocational schools and those of other high schools, except in evenings, holidays or other leisure time.

The curriculum of vocational schools should be so organized as to provide for a complete assimilation of technical knowledge and practical training.

The greatest needs of America at present is the establishing of Secondary Agricultural Schools within easy reach of the farmers' sons from fifteen to twenty years of age. By far the best type of school is that which utilizes the home project method. Such a method means that half of the pupils' working time should be spent in the performance of comprehensive, money-making, home projects, under the teacher's guidance. Such a plan would combine both theory and practice. Also it would appeal to the real economic motive of gain through production.

Continuation Schools should be so organized as to provide varied "short unit courses adapted to the particular needs of the individual learner. #

Snedden is an ardent advocate of the Junior High School Movement. He believes its peculiar advantages are as follows; (1) opportunities to provide rich and varied offerings adapted to several type cases of learners; (2) freedom from traditional controls; (3) obligation to receive all persons over twelve years of age and to provide classes suited to all grades of intelligence.

What's Wrong with American Education - p. 197.

e. The Relationship of the State to Education. - He discusses at length the advantages and disadvantages of State Administration of Public Schools. Among the advantages of centralized administration he mentions the following: (a) It develops uniformity over large areas, by reducing official bodies and thereby promoting economy. (b)

It gives to local communities the collective wisdom of the large area. (c) State aid is given to weaker communities. (d) It substitutes carefully planned policies for the immature schemes often devised by local communities. (e) It makes possible the introduction of the expert. Among the types of expert service needed, he mentions the following: (1) The architect of plan and supervise school buildings; (2) The "physician and educator" to direct health education; (3) The business manager to direct financial affairs of the school system; (4) Those who will select textbooks; (5) Those who will superintend the education of defectives and delinquents; (6) Those who will supervise the adjustment of children to practical life through employment bureaus.

Among the evils of centralized administration of education he mentions the following: (a) Lack of adaptability; uniform schemes fail in flexibility and tend to become mechanical; (b) Difficulty of keeping alive local interest; (c) Administrative centralization tends to entail the evils of bureaucracy, particularly when the office of the expert is of more or less permanent tenure.[#]

He believes that satisfactory adjustment between the local and centralized administration can be made by a division of powers between the experts appointed by the State legislature and

[#] Problems of Educational Readjustment - p. 243.

the lay officials. He calls our attention to the fact that "the fear of bureaucracy is an almost instinctive aversion of the American people and operates to resist central and official control".

IV A COMPARISON OF THE VIEWS OF FINNEY AND SNEDDEN

1. The Determination of the Objectives of the Curriculum.

In determining the objectives of education, Finney draws upon the resources of both science and philosophy. Snedden, on the contrary, says, "From Sociology must come answers to the question, 'What shall be the aims of education'".¹ I agree with Finney's position. Science can tell us what is, philosophy must tell us what ought to be.

2. The Objectives of the Curriculum.

Finney claims that the institutions of Society are the objectives of education. Snedden expresses the aims of education in four categories, namely, (a) physical education; (b) vocational education; (c) social education; (d) cultural education. Of the two, I would choose Snedden's, for it places the emphasis upon the development of the individual, through which means alone the social needs can be met. Neither of the two definitions of aims, however, are adequate. Finney's definition would include the adjustment of the individual to only a part of reality. Snedden's definition might be interpreted to include the whole of reality. This would depend

1. Snedden - Administration of Public Education in the U.S.-p. 104.

entirely on one's concept of "cultural" education. I regard the following as a more adequate expression. "The objective of education is the adjusting of man to reality, natural, social and transcendent, thereby realizing all his powers."

a. Finney would like to see vocational education made universal. He also advocates a blending of vocational and cultural subjects in the curriculum. Snedden, on the other hand, does not believe that the specific objectives of vocational training can be realized through the curriculum of general education. He therefore advocates a strict separation of cultural and vocational courses. Training for most of the vocations, he believes, should be taken in institutions that are separate and distinct from those providing for general education. The student's entrance into the various courses should be decided either on a basis of his financial standing or his intelligence quotients, or both.

Finney's plan is more in line with my ideal. I believe we should work toward an integration of culture and vocation and that we should strive as far as possible to realize the cultural values to be found in the practice of each vocation. I realize, however, that there are some vocations where the cultural values are very limited. All vocations should therefore be supplemented by more strictly cultural courses.

I agree with Snedden that there should be a differentiation of courses. "Equality of opportunity does not necessarily mean sameness of opportunity."¹ Cultural subjects should, however,

1. H. H. Horne - The Philosophy of Education - p. 30.

be included in all courses. These different courses should be offered in the same institutions. The program of institutions should be so organized as to allow for the free intermingling of the students of the different courses during their recreational periods. My policy would be universal culture and vocational training, and also differentiated courses that would provide for individual needs and aptitudes.

3. The Nature of the Educand.

These two authors' concepts of the nature of mind color very largely their educational program. Finney's theory is based on the concept of man's mind as derived from the study of the cultural man, while Snedden's theory is based largely upon the concept of mind that is derived from a study of instinctive tendencies of man. I feel if we are to have a balanced educational program we need a concept of mind that is derived from the study of both the instinctive and the cultural man.

4. The Means of Education.

We next proceed to compare the views of our authors in regard to the means of education.

a. Racial Inheritance. - Both Finney and Snedden realize that the transmission of the social inheritance is a necessary educational process; and the understanding of contemporary life and the solution of present day social problems is dependent upon this process. Finney, however, makes this process the essential feature in his educational program, and says it is primarily for this reason that our educational institutions exist.

I believe that Finney is making an emphasis that is greatly needed in our educational system today. This transmission of the intellectual capital of the race is of prime importance. Those who believe as Finney does should, however, guard against making it an end-in-itself rather than a means to an end.

b. Subjects of the Curriculum. - The two lists of subjects given below represent those which our authors feel should be included in the curriculum. They are arranged according to their estimates of their value. The most important are placed first:

<u>Finney</u>	<u>Snedden</u>
1. Social sciences	1. English language
2. Fine arts (including Eng.Lit.)	2. English literature
3. Sciences	3. Social sciences
4. Sports, games and amusements.	4. Vocational guidance
5. Vocational subjects	5. Physical education
6. Languages	6. Physical sciences
	7. Graphic and plastic arts
	8. Ancient and modern languages

A comparison of the above lists reveals some striking similarities as well as differences.

In the first place, we find that the Social Sciences come well up in the list. Finney assigns to them the most important place in the curriculum, while Snedden would give the place of superior importance to the English language and English literature.

At the foot of Finney's list we notice languages - and this term includes not only ancient and modern languages, but also the mother tongue. Snedden's list agrees with Finney's as respects the foreign languages.

I agree with Snedden in giving to the English language the place of first importance. This is our primary means of communication. Without proficiency in its use socialization is impossible.

I agree with both of them in the place which they give to the foreign languages. I believe the other subjects have greater social value. Foreign languages should not, however, be excluded from our curriculum. An appreciation of the history and culture of foreign nations is necessary for the complete socialization of the individual. A knowledge of foreign languages is an aid in this respect. Much can also be secured through the study of these subjects in English.

I agree with them both in giving to the social sciences a place of central importance in the curriculum. This places the emphasis where it should be, on our human relationships. In the hands of skillful teachers they should be one means of socializing and spiritualizing the individual.

I agree with them both in emphasizing the teaching of the physical sciences as a basis for the social sciences.

A subject conspicuous for its absence in Snedden's list is the Fine Arts. We note that Finney gives it second place, and that he makes the term include English literature. This would

give English literature the same position as in Snedden's list. For the fine arts Snedden substitutes the more practical subject of Graphic and Plastic Arts.

Snedden believes that art will be superseded by science. Can we not rather hope that in the future we shall have both art and science? No one wants to return to the days of ancient Greece when art was used as a means of escape from reality and made a play. We deplore its decadence in our national life today. But is it not because we have sundered knowledge and imagination? In other words, we have enthroned science and placed art upon the foot stool. We have stressed science and that only of the material side of life. Shall we by placing an undue emphasis upon science continue to evolve a vast materialistic civilization with no spiritual understanding to guide it? To allow science to supersede art would help to bring this about.

Most emphatically I would not agree with Snedden in relegating the function of art to the minor social functions. Art is more than a merely decorative, recreational, and commercial instrument. It is on the contrary an interpreter of life, an inspirer of our spirits. It has been and I believe it can continue to be a means of reaching Reality.

A noticeable lack in Finney's list of curriculum subjects is that of vocational guidance. Snedden, as we might expect, ranks this subject as one among the most important in the curriculum. He believes that in a complex civilization like ours where young people are confronted with such a variety of vocations, that definite

vocational guidance is necessary in order to prevent loss of time, discouragement and even failure. Finney, on the contrary, while recognizing that there is need of vocational guidance, does not regard it of sufficient importance to list it among the subjects. Finney believes the schools should prepare the youth of the day to participate in all the institutions of society, not merely in industry or one profession. To assume that the schooling of a young person should vary from that of others just because he happens to have a natural aptitude for one profession, is, he believes, a very wrong policy, and one that will utterly fail to prepare him for social efficiency.

I believe there exists a definite need for vocational guidance, and that science has much to contribute in this field. The other subjects of the curriculum should also be made to contribute toward vocational guidance. The social sciences should be especially fruitful along this line, particularly in making the needs of society clear. The emphasis, however, should always be upon "living a life" rather than on "making a living".

The subject of ethics is not named in the list of curriculum subjects, but both authors include it among the social sciences. Finney has faith to believe that morals can be taught in our schools and offers very valuable suggestions for the teaching of this subject. Snedden is frankly skeptical about the effectiveness of moral teaching in our schools.

There are some very noticeable lacks in both of their programs of moral instruction. Thomas' recent book, "The Child in America", gives a survey of the programs of moral instruction that

are now being used in the various city schools in the United States. These reports show that many of our city school systems do believe that morals can be taught in our schools and that many are bravely attacking this great problem. These records show preceptual teaching to be the least effective method of teaching morals, and that the individual work done by the visiting teacher to be the most effective method.¹ Neither of our authors mention the work of the visiting teacher. Neither do they mention the importance of the teacher's cooperation with the school physicians and the help that the latter might give in the diagnosing of certain cases, particularly those with glandular disorders, which so frequently affect character.

Neither mentions the possibility of the school cooperating with the church in this important work of developing moral character. Such cooperation, I believe, is an indispensable part of moral training. The following quotation from a recent address of President Butler of Columbia shows how such a program might be worked out. "If the Church is to do its duty in shaping new generations of well improved, well trained and well disciplined youth, it must assume a very definite and well ordered relationship to the educational process. One half day session each week should be set apart for religious instruction, each pupil to receive that form of religious teaching which his parents desire and prefer, or if they should so choose, no religion at all. The important point is that the pupil should be brought to understand that he is entitled to share in the religious inheritance of the race, and this is not something for

1. Cf. Thomas' - Child in America -pp. 293-294.

Friday, or Saturday or Sunday alone but it is for use every day and for his whole life. The fault is not with the school, it is with the family and the churches themselves.*¹

(1) In our authors' discussions of the agricultural and home-making vocations, we find their views to be very similar. They are both making a much needed emphasis.

d¹ Both see the demand for establishing agricultural high schools within easy reach of the farm boy.

Both are convinced that home-making should be raised to the dignity of a profession, but neither has a very detailed program to offer. What would training for such a profession include? Eugenics? How to choose a life mate? Household management? Child training? Child psychology? Dietics? Home nursing? Where should these subjects be taught? Junior high school? Senior high school? College? By whom should these subjects be taught? Are there any subjects listed that could be better taught by other agencies? Are there any subjects listed that should be required for young men as well as for young women?

Much has been said and written about the importance of training for worthy home membership. Has not the time arrived for the production of definitely graded courses in this subject? It should be said to Finney's credit, that his General Social Science contains six chapters on the family. These demonstrate how he believes this subject might be taught to pupils of junior high school age. The supplementary reading at the end of each chapter is helpful and suggestive.

1. An address at the 65th Convocation of the University of the State of New York, Albany, N.Y., October 17, 1929.

Recent statistics show that the majority of our accidents occur in the home. It is rather startling to think of the home as being the most dangerous place. Perhaps a course in the prevention of accidents in the home would be as important as home-nursing. At any rate, it seems that training for the profession of home-making is a point where much research work needs to be done by our social scientists and much synthesizing by our educational philosophers.

c. Methods of Teaching. - Finney's view of educational methods presents some striking contrasts with those of Snedden's. These differences are due largely to their differences of opinion in regard to the nature of the mind of the educand.

Finney sees the danger of the project method and advocates the formal presentation of logically organized subject matter so as to provide for the needs of the cultivated adult. Snedden advocates the use of the project method which he believes to be the "natural" method that is able to make the psychological approach by appealing to the instincts of the child.

Finney emphasizes the importance of a rigorous stern discipline. Snedden emphasizes more the appeal of interest.

Finney stresses the value of learning by imitation, passive mentation, and the responsibility of the school to train all to think and act alike. Snedden emphasizes the importance of learning by problem solving and the responsibility of the school to train all in independent thinking and individual initiative.

Which is right? Both are partly right. We need to heed the warnings given by both in order to avoid the dangers on both sides and to strike a happy medium.

The psychological methods advocated by Snedden are applicable to the elementary grades, while the logical methods advocated by Finney should be used more largely in the high schools and colleges. However, both methods should be used in varying degrees for all ages. Informal instruction need not necessarily be illogical or disorganized, and logical instruction need not necessarily be unpsychological.

d. Organization of Education. - The outstanding difference in the principles of organization of these two educationalists concerns cultural and vocational subjects. Finney believes we should work for an integration of culture and vocation; Snedden would like to see each person have some of both. But he believes they are taught by fundamentally different processes and should therefore be taught in different schools.

Finney does not believe in differentiated courses except for certain kinds of technical or industrial training. He believes our schools should emphasize the necessity of educating pupils into similarity rather than for different functions in society.

"The social psychology of such education calls for a group life in which dull and bright participate together, and study the same subject matter, but in which the dull would be able to learn the subject in schematic, impressionistic way, while the bright would be expected to understand it." ¹

1. Finney - Sociological Philosophy of Education - p. 404.

Snedden on the contrary emphasizes the importance of differentiated courses. He says, "Possibly an ideal scheme of education would be to adapt its recommended or prescribed offerings to each person, according to his individual needs". Since such a method would be impracticable, he substitutes the "case group method" which adapts the subjects to the needs of a particular group.

I feel that Finney over-emphasizes the importance of social likemindedness. Similarity in a few minimum essentials would be sufficient. It is an injustice both to the dull and bright to group them together. The dull are made to feel their inferiority and the bright lose interest. Finney's demand for social homogeneity might be met by grouping the dull and bright in one or two classes where their differences would not be so marked, such as classes in manual training, or perhaps in games.

I feel strongly that Finney sacrifices the welfare of the individual child to his ideal of social homogeneity. His policy of grouping dull and bright in the same class would result only in slow and painful efforts for the former. When a pupil has learned as much as he is mentally capable of learning, is it humane to force him to sit in the school room and attempt to learn that which is far beyond his capacity? Is it any wonder that such pupils become the problem pupils? Is there not grave danger that compulsory education without the highly differentiated courses adapted to the needs of the individual pupil may cause ill adjusted pupils to resort to truancy? Doubtless our failure to adapt courses to the needs of individuals has had much to do with the sending of many pupils from the schools to the reformatories. There is great need for widely

differentiated courses of study as well as for educational and vocational guidance bureaus. These bureaus should not only advise pupils - but should also have the authority to say when the pupil has received the greatest benefit which the school can give. ‡

e. The Relationship of the State to Education. - Finney speaks very plainly his views in regard to the relationship of the Federal Government to our educational system. He would like to see the National Government assume more administrative powers as well as provide a system of taxation that would equalize educational opportunities. "It can not be too often repeated that Washington impotent means Wall Street sovereign, and with Wall Street sovereign our schools are in jeopardy, since the only source of their adequate support is the unresponsive corporations, and the only competent fiscal agency in the case is the Federal Government." ¹ Instead of our surplus going into foreign loans at a rate of a billion and three quarters annually, Finney would like to see the Federal Government direct it into channels for the education of the poor and needy in our midst. Just what political changes Finney's educational program would involve is not clear.

Snedden is much more cautious than Finney in expressing his views in regard to the relationship of the Federal Government to our educational system. He sees the dangers connected with the centralization of authority and realizes the aversion of the American people to bureaucracy. He does, however, in his later publications

‡ Cf. Blanchard - The Child and Society - p. 117.

1. Finney - Sociological Philosophy of Education - p. 530.

express his profound approval of the Smith-Hughes Act of Congress (1917), which provided Federal aid for certain kinds of vocational training. He believes that both the control and support of vocational education are a public function^s. He constantly emphasizes the inadequacy of our present technical training. Just what he believes should be the specific function of the Federal Government in further developing facilities for vocational training is not clear.

Finney and Snedden criticize democracy from different standpoints. The former says the "real interest and safe future of democracy" require that the great corporations be taxed and the proceeds used for vocational training. The latter says it is most undemocratic to say, "Let the big industries train their workers". He is looking at this problem, however, not from partisan standpoint but from the standpoint of the youth of America who is entitled to reasonable opportunities to prepare for life as it is today, - to prepare for life vocationally as well as "life physically, life culturally and life socially". Does not democracy need both the emphases of Snedden and Finney? If the State provides vocational training which furnishes skilled workers for industry, should not industry in turn be taxed to support such a system of education?

V. A CRITICAL EVALUATION WITH CONCLUSIONS

Finney has rendered a valuable service to the educational world in presenting it with a fairly complete sociological Philosophy of education. We need such a combination. The social problems of the curriculum will never be solved by sociology alone but by sociology plus philosophy. In addition to philosophy I would also add, religion.

In the second place, Finney has made a valuable contribution to educational theory by his reactionary viewpoints as regards present day methods that have been overly emphasized. Finney's viewpoints swing the pendulum to the other side and will help many educators secure a better balance.

In the third place, we are indebted to him for emphasizing the need of universal culture and universal vocations in a democracy.

In the fourth place, Finney renders a much needed service by emphasizing the importance of transmitting the social heritage. Closely correlated with this point is his insistence upon the importance of education meeting the cultural needs of man as well as his instinctive needs. Those who believe that the educative process should consist chiefly in the use of the "natural" method and thus provide for the "free expression of the instinctive tendencies" should read Finney.

Among his limitations, I would mention, first, his failure to give due recognition to certain psychological principles of learning that must be observed in order to insure that the information transmitted will function in society.

Again, one of the essential weaknesses in his Sociological Philosophy of Education is his failure to include an adequate program of physical training. He recognizes the importance of play and physical training but admits that we yet lack a definite philosophy in regard to these subjects. Finney's earlier books recorded some valuable suggestions in regard to the importance of play and physical training in our educational program. It is to be greatly regretted that he did not continue to develop these views and make them to fit into the curriculum that he outlined in his more recent Sociological Philosophy of Education. It is true that he does make a place for these subjects in his curriculum. In my judgment, however, their importance is entirely over-shadowed by the emphasis he places upon formal instruction.

Such a program of formal instruction and "forced feeding" as Finney advocates, should surely be balanced by a well developed program of play and physical training. The transmission of the social inheritance is a most important process, but in the stress and strain of our modern civilization, educators should be on their guard lest the over-emphasis of formal instruction result in detriment both to mind and body.

There are also certain inconsistencies in his concept of democracy. Although he advocates universal culture, he advises against imparting upper class language conventions to people of the lower classes. He also opposes the "rise out of your class" type of democracy. The emphasis should not be placed upon personal ambition but upon service to society. It often happens, however, that the individual can only render his greatest service by rising out

of his class.

It is often times difficult to know just which side of a philosophical argument Finney is challenging. For example, in his discussions of the social psychology of moral education, he says, "Our age offers to its youth if they have but eyes to see it, the Greatest Cause of all times. It is that of humanitarian idealism, etc."¹ Moreover, it furnishes a program of life purposes by which the devotee may articulate his life purposes into the telic unity of the cosmos, and feel himself fellow laborer with the "Immanent Creative Intelligence". Throughout his writings he advocates a "social" philosophy and a "social" religion with a program of humanitarian idealism. Will such a program provide an experience that will make man feel that he is a fellow laborer with the "Immanent Creative Intelligence"? It will contribute toward this end, but something more is needed.

Snedden's greatest contribution to educational theory is, in general, his pioneer work in calling the attention of American educators to the practical application of sociology to education, and in particular, his scientific studies in problems of vocational training. Educators have been only too slow in realizing the need for vocational schools that would provide specific training for the hundreds of new vocations created by our new industrial regime. Snedden deserves great credit for the courageous and persistent way in which he has called attention to this great lack in our educational system.

His range of interests is vast. There is scarcely a phase of educational sociology that escapes his attention. His emphasis is, as a rule, on the practical side.

1. Finney - Sociological Philosophy of Education - p. 313.

His range of interests and his deep concern for the problem of vocational training prevent his making any outstanding contributions along the lines of his numerous minor interests. These latter are over shadowed by the importance he attaches to vocational training.

Moral degradation and poverty are viewed by Snedden as concomitants of low economic efficiency; he sees the vast social wastage resulting from lack of knowledge and skill. I sympathize with these views. For the past ten years I have lived in a land where eighty percent of the people live a life of poverty and sordid existence and low spiritual vitality. This experience has taught me that economic well being is a part of that new and better social order for which we long.

In spite of the above facts, I see the danger of stressing the vocational training to the neglect of a well rounded social education; Snedden boasts that our nation now has the means of developing things of the mind and things of the spirit. It is true that our enormous material resources may be used as a means of spiritual development. They may also constitute our greatest peril.

Our present education has not saved society from some of its worst evils. It has given us captains of industry, scientists and engineers, but what society needs today is men of political and social vision, men who can solve the difficult problems of our intricate human relationships. Vocational education is an important phase of social education, but it should not be made identical with it.

The two principal lacks in Snedden's educational policy as I see it are: First, while stressing the great importance of an elaborate system of vocational schools, he fails to give any solution for the financing of such a system. He sees the educational inequalities existing between different classes, the rich and the poor, those of high and those low I.Q.'s., but he fails to recognize the inequalities in educational opportunities existing between the states. Second, while appreciating his pioneer work in insisting upon technical training necessary to prepare the youth for life in this industrial age, I feel that by such a policy he fails to give due consideration to the other demands which our industrial^{age} is likewise making upon our educational programs, namely, adequate training in "human relationships". Our present serious disturbances in industry are due not to lack of technical skill but to lack of sympathetic understanding between employer and employee. Should not our vocational schools give more time to the discussion of such problems?

Again, in many industries scientific inventions and modern improvements have created less demand for skilled human labor. Under modern conditions more work is done in less time, consequently working hours are shorter and there is more time for leisure. The monotonous, mechanical character of much of the work, together with the increased amount of leisure time makes it incumbent upon our educational system to provide such cultural subjects in the curricula of vocational schools or pre-vocational schools as will insure a wise use of leisure time.

My principal objections to Snedden's view are; first, his strict separation of culture and vocation; second, his methods of vocational training necessarily exclude concomitant cultural

learnings; third, his lack of democracy in advocating vocational training for specific classes.

Having completed a study of the work of these two noted sociologists, one is impressed with their faith in education and their zeal for its cause. The very real and definite contribution which they have made will go far to making the work of the class room function in the larger life outside of the school, and thus contribute toward a new and better social order. The writer concludes, not with criticism, but with appreciation.

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