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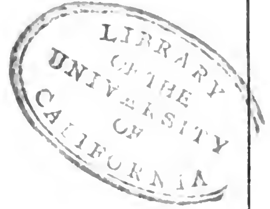
EDUCATION FOR CITIZENSHIP



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WAR DEPARTMENT,
WASHINGTON, *January 21, 1921.*

The following study of Education for Citizenship has been prepared for the War Department by Profs. J. G. de Roulhac Hamilton and E. W. Knight, of the University of North Carolina. Herein are presented their conclusions based on close observation for several months, concerning the principles and practices of Army education, as now conducted under authority of section 27 of the National Defense Act of June 3, 1916, as amended June 4, 1920. It is issued to the service for the information of all concerned.

[062.1, A. G. O.]

BY ORDER OF THE SECRETARY OF WAR:

PEYTON C. MARCH,
Major General, Chief of Staff.

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P. C. HARRIS,
The Adjutant General.

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INTRODUCTION.

During the war the Army was compelled to give general education and technical training to more than a million and a quarter of the drafted men before a fighting force of four million could be properly organized. Because of the pressure of the emergency, results had to be secured quickly. Therefore, direct, practical, and intensive methods of instruction were employed and a simple and successful technique of teaching was evolved as experience accumulated.

Many thousands of the leading civilian educators contributed to this work both in the United States and in France. By their cooperation with the military authorities there was built up in the Army a combined military and civilian system of training which proved so effective in developing soldiers that the Army has retained it and is adapting it to peace-time conditions.

There is nothing new in the educational principles on which this training system is based. They are the principles which have been enunciated by all the prophets of education from Socrates to the present time. The technique of teaching is also merely that which has always been used in effective instruction, though it differs in several important ways from the current practices of schools.

Since education is to-day facing a serious emergency, it is of great importance that civilian educators help in conserving the educational methods which were developed in the military establishment during the war. These methods then proved effective in releasing national strength. They are equally effective now, because they are true to the fundamental instincts of America when liberated from the bonds of tradition and habit. This monograph suggests a practical program to achieve this end in the field of education for citizenship.

EDUCATION FOR CITIZENSHIP.

I. ANALYSIS OF THE GENERAL PROBLEM.

For years we have confidently relied upon our traditions, our wealth, our strength, as bulwarks of defense against national perils, and have cherished so healthy an optimism concerning the stability and growth of our civic ideals and practices that we have paid scant attention to specific means of education for effective patriotism of either native Americans or the foreign born. Of late, however, there has been a growing conviction that, however superior we may be, no country is rich enough or strong enough to rely upon untrained citizenship. Patriotism is good citizenship. The fundamental idea upon which it is based is that of service. Service to be effective necessarily requires training; and the child or the man can be trained in sound conceptions of citizenship, in capacities for effective service, as well as in other things. It is equally true, though not so well recognized, that an education which does not also develop a disposition or desire to serve the community is fundamentally defective. Hence, if democracy is to fulfill the destiny that has been claimed for it, it is imperative that every citizen have proper education for citizenship.

Among American citizens there is a too common ignorance of fundamental facts and principles upon which to base wholesome conduct and sound economic, social, political, and intellectual attitudes. Nor is ignorance alone found. Indifference, indolence in civic matters, and a disposition to evade civic duties are responsible for much of the prevalent ignorance and civic delinquency. Moreover, such weaknesses as these make it difficult for many who are not ignorant to function effectively.

A third obvious defect of American citizenship is lack of critical capacity. The average citizen, lacking information, and too often indifferent, bases his judgments in respect to public problems on the judgments of others who are often no better qualified than himself. There is need to develop the habit of individual analysis and individual judgment based on sound knowledge and correct information.

Finally, a very general American charactistic is the lack of social or civic consciousness. The average American citizen is highly individualistic. Social consciousness, however, is aroused in time of stress or public danger, when there is a temporary awakening which usually lasts only so long as the duration of the crisis. In

war he is ready without question to die for his country; in peace he is inclined not to recognize the obligation, or even the need, to live for it.

Few will deny the existence of these failures of citizenship. In face of them, training for citizenship must be in part remedial. It should furnish information, awaken interest, develop a critical spirit, create social consciousness, and give to every citizen the necessary equipment of qualities, of abilities, and of informational knowledge to enable him to function creatively in his economic, social, political, and intellectual environment.

But this is not all. It is not enough to cure the existent ills. Training must also be increasingly constructive if, in the future, it is to serve as a preventive of the common evils of American citizenship. It must do this by cultivating:

First. Civic capacities necessary to enable the individual to work creatively in society and to contribute productively to the economic, social, political, and intellectual life of his community.

Second. Civic intelligence, which includes the information and knowledge which must be acquired in the process of developing his civic capacities in order to make them effective in conduct.

Third. Civic attitudes and habits of mind and heart, which express themselves in a disposition to serve the community and the nation for the best interests of all.

In short, training for citizenship should aim to make independent, creative, interested, informed, and responsible citizens who have developed the disposition to act justly and the ability to see clearly and think straight. Such citizens, as individuals, will have definite conceptions of themselves as a part of sovereignty, not only as voters and in the formation of effective public opinion, but also as units of that creative power which is the nation's strength. But the appeal of such training must be full of promise to the citizen. It must show vision, aspiration, and humanity in its spirit. And above all, it must be practical and efficient in its method and purpose.

The problem of achieving such training is positive, not negative. It is one of attaining fundamental health, rather than of curing superficial disease; of developing the state as a producer, rather than as a policeman. It is not so much one of discovering how to do a certain set of things, as it is one of finding out how to infuse the way of doing all things with a certain ideal. In the past the traditional conception of training for citizenship connected it almost exclusively with training for political duties. So-called "civic education" has seemed to be either an indefinite thing with little that was practical about it, even when its aims were comprehended, or else a definite thing of narrow application which was so remote from the affairs and interests of ordinary life as to be of little general appeal. The

chief emphasis has been laid upon rights rather than upon duties and responsibilities. Little emphasis has been laid upon the rest of the wide domain of economic, social, and intellectual relationships, all of them of fundamental importance in determining the disposition, character, career, and value of the citizen.

In general we have held to the doctrine enunciated by Washington: "The education of our youth is the science of government; in a Republic what species of knowledge can be equally important?" This may have been true in his day and even later, but to-day training for citizenship really means training for the human relationships of life. The citizenship of the polling booth is only one, though a very important part, of citizenship. In the last analysis a free government lives with the daily life of its people. There is thus a citizenship of the home, a citizenship of the school, a citizenship of business, a citizenship of the community.

Nowhere, apparently, until the recent past was there to be seen any evidence of any widespread conception of training for citizenship in this sense. To-day there is a growing recognition that the good citizens must be trained not only for his purely political relationships—duties, responsibilities, and rights—but must also be trained for his other relationships as well, and in no less definite fashion. The old type of civics, or citizenship course, no more accomplished the purpose of training than did numerous other branches of the curriculum, very often not as much. Training for citizenship, where it was actually accomplished in our schools and colleges, was a by-product of education.

A study of such training reveals the absence of any specifications of the requirements of citizenship. In the professions, in the crafts, in practically every vocation of civilized mankind, there have been set up specifications of the achievements required before members are recognized as masters of their several vocations—in many cases before they can perform any of the tasks connected with them. A large part of the organized educational system of the world has been definitely designed to train for the achievement of the ends thus specified. No such specifications have been established for citizenship which in a democratic community is the vocation of all.

The time has come to do for citizenship what has been done already for the professions and the crafts. This does not mean the setting up of formal requirements to which conformity is legally required, but it does mean a critical analysis and defining of the things involved in good citizenship which may serve as a basis upon which to build up an effective system of training for the performance of its duties and the fulfilling of its various obligations as well as the enjoyment of its rights.

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Although there are no formulated specifications of the requirements of good citizenship, nevertheless in the minds of men there is a certain consensus of opinion as to what in attitude and conduct constitutes good citizenship. Certain individuals in every community are accepted as good citizens; certain actions are well-nigh universally held to be evidences of good citizenship in those who do them; a good citizen is almost always certain of gaining recognition by his associates for what he is. Standards of good citizenship, then, are scarcely needed to assist in the recognition and classification of citizens; we already possess a set of instinctive standards, not, however, explicitly defined, by which we measure our associates in the community. It is not classification, however, that is needed. The major problem is how to train, not how to recognize good citizenship.

It is, of course, obvious that the problem involves certain very different considerations from those involved in the case of the crafts, in the training for which capacity to do is the factor of chief importance. In the citizen, capacities, or abilities, are only a part of the whole. The test of the good mechanic is found in what he can do; a good citizen, however, is measured as much by what he is as by what he can do. Both the good citizen and the good mechanic must have acquired certain knowledge and information as a guide to understanding and conduct; but it must not be forgotten that the training of the effective citizen depends not only upon the acquisition of knowledge but also upon the development of character and habits of productive thought and action. Adequate and proper training, therefore, must both develop in the learner the required disposition and attitudes and lead him to acquire the necessary knowledge as part of the process of that growth in productive capacity which is essential to good American citizenship.

In a system of universal education which will achieve this result lies the hope of American democracy. On the effectiveness of such a system depends the solution of our economic, social, and political problems, which will mean ultimately a vast enhancement of national strength and a larger achievement of liberty. In no other way can the productive energy of America, upon which the whole structure of our civilization rests, be so fully released and guided into channels of constructive work.

From the foregoing it appears that the solution of the problem of training citizens requires, first, an analysis and definitions of the productive capacities, the knowledge, and the personal attitudes essential to citizenship; and second, the development of a technique of teaching that guarantees the acquisition of the necessary knowledge and fosters the growth of the desired attitudes as part of the process of developing creative men.

The remainder of this report presents definite suggestions as to how the requirements of the problem may be met practically. These suggestions are not drawn from thin air by a process of theoretical analysis of the nature of man. They are the result of a careful study of all that has been done in recent years by the schools, the industries, and the United States Army and Navy in their practical efforts to train and classify young men as productive citizens and intrepid soldiers. No finality is claimed either for the suggested specifications of the essential elements of citizenship or for the technique of training described. They are submitted as working hypotheses, which define the problem concretely and which may serve as a basis for further experiment and gradual growth.

II. AN EXPERIMENT IN EDUCATION FOR CITIZENSHIP.

In the direction of education for citizenship along the lines above indicated, many experiments full of educational promise are being made in schools, in industries, and in the Army and Navy. One of the experiments which has thus far achieved the greatest success is that in progress in the Army under the direction of the Education and Recreation Branch of the War Plans Division of the General Staff. The story of the development of the system now in operation, and a description of the methods employed, are important in this inquiry.

The conception that general and vocational education as well as military training are essential elements in the training of an Army was formed long before the war. It was formally expressed in section 27 of the National Defense Act of June 3, 1916, which states: "In addition to military training, soldiers while in the active service shall hereafter be given the opportunity to study and receive instruction upon educational lines of such character as to increase their military efficiency and enable them to return to civil life better equipped for industrial, commercial, and general business occupations."

The wisdom of this provision was amply demonstrated by the war experience. While little difficulty was encountered in finding enough well-educated and technically trained men to officer and equip an Army of 500,000 men, troubles multiplied in geometric ratio as the size of the Army increased. In its efforts to cope with this unprecedented situation, the War Department was compelled, before it could organize the authorized military forces, to give an enormous amount of intensive general education and vocational training, in addition to its regular military training. Schools were established at Army camps. Development battalions were organized. And when these agencies proved inadequate, the colleges and technical schools were drafted in the service.

In addition, the national welfare societies were called in and, supported by liberal gifts from a united people, did priceless work in

supplying clean and healthy recreation, and in ministering to the moral and spiritual life of the soldiers. When the armistice was signed, it was education and recreation which supplied the means of maintaining the morale of the Army in the painful period of waiting for the boat home.

Because education, recreation, and moral training were thus found to be indispensable elements in mobilizing an efficient fighting Army, they have now been incorporated with military training into the regular training program of the Army. A definite organization has been set up for conducting the work, and Congress is supporting it with annually increasing appropriations. During the past year it has proved to be the most effective means of maintaining the enlisted strength of the Army both in quantity and in quality. More than 60 per cent of the new recruits enter the service because of the opportunities now offered for personal development and growth.

During the war the Army had a very definite single objective for all its varied training activities, namely, to develop the best possible soldiers in the least possible time. Under the impelling pressure of the situation there was quickly evolved a training system which is a combination of military training and education, and which differs in many important respects from that now generally practiced in civilian schools. The essential difference between the two, so far as educational methods are concerned, can best be made clear by a concrete case, taken for simplicity and vividness, from the field of physical culture.

The old setting-up exercises were designed to develop fine physique. To this end the men were required to execute repeatedly the same motions all together. By this physical drill they acquired strong muscles and physical endurance, which enabled them to stand ordinary wear and tear well. But when confronted suddenly by unusual conditions, they were unable to cope with them. Physical strength alone did not make them masters of the situation. Hence the time devoted to setting-up exercises was materially reduced and quickening games were introduced to supplement the exercises. The effort in the quickening game is to confront the men suddenly with an unexpected situation requiring prompt and vigorous action in a definite direction. Success in meeting the situation quickly brings high scores and failure brings mild punishment.

Everyone recognizes that the superiority of the quickening games over the setting-up exercises lies in the fact that games appeal to the sporting instinct and keep the man's attention on what he is doing, while the exercises can be done mechanically while the mind goes woolgathering. The games, therefore, not only develop physical strength, but also attention, quickness, reason, good coordination, and many other valuable attitudes and abilities. They thus exercise

both mind and body simultaneously and build up, not muscle alone, but the entire man. Hence, they are valuable adjuncts to the military training of soldiers.

The same principle was applied by the Army to technical training and to general education during the war. The old manual training was designed to develop manipulative skill. To this end, the mechanic arts were analyzed into types of skill, like filing, chipping, drilling, turning; and each student was put through a series of exercises designed to develop these generalized skills one by one. Such training undoubtedly does increase skill; but it contributes little to the development of that prime requisite of a soldier, ability to make a quick estimate of a new situation and to determine promptly what action is needed to insure a favorable result.

In order to overcome this defect, the several technical occupations required in the Army were analyzed into the specific operations a soldier would be required to perform. Training, then, consists in giving the man a series of real jobs, each of which involves several fundamental operations of the trade. He is required to analyze the job, to make a bill of materials needed, and to plan how he will proceed to complete it. Army manuals and other reference books supply the standard information concerning the manipulative processes involved. Progress is individual in that each soldier advances as rapidly as he demonstrates proficiency by doing his job well and by answering numerous questions concerning the methods and means employed.

The jobs given involve, as far as practicable, productive work that must be done to improve living conditions at the camp. Exploitation of the men by assigning them to repair work that has for them no educational value is, however, strictly prohibited. Necessary repetition and drill are secured by so selecting the jobs assigned that each operation requiring practice is met a number of times in various combinations during the course. No fixed list of jobs is prescribed, but each teacher must make up his own list to fit his local conditions and opportunities.

This type of vocational training undoubtedly has high value as citizenship training. Not only does it train the soldier for a gainful occupation by which he can earn his living, but it offers him an opportunity for creative work, it impresses upon him an attitude toward productive work and a pride in achievement, and it tends to develop appreciation of an orderly and well done job. Attention is also paid to the artistic side of the job with the idea of fostering the desire for clean and attractive surroundings and for good living conditions. Combined with military training, which inculcates self-discipline and sense of service, its results are very striking.

The physical and vocational training methods just described are based on the same educational principles. Each begins by confront-

ing the student with a situation which appeals to some one of his fundamental instincts—his creative instinct, his sporting instinct, his instinct for self-preservation, his instinct for cooperation. When some instinct has been thus aroused, the student himself applies his energy to achieve the immediate desired end. It is then the function of the teacher to direct this discharge of energy into channels which will result in successful achievement. As this process is repeated, the channels in which the energy discharges gradually become more marked, and habits are formed which ultimately develop the man into a competent workman. The measurement of progress by achievement is an added incentive to good work, since the man knows that his advancement depends upon the success of his own individual efforts, and is not limited by weakness or failure of his less gifted classmates.

These principles and this technique have been applied in the Army not only to the vocational training, but also to general education. It is this fact which is of peculiar interest to the colleges in considering courses designed to train for better citizenship and which justifies the present discussion. The courses now used in the Army have been developed on the basis of the experience with the War Issues Course during the war.

The present Army course in general education consists of a series of discussions of vital problems. These problems are selected to appeal to one or more of the soldier's fundamental instincts, and each one depicts a specific situation which calls for action directed toward improvement. The discussion consists of an analysis of the situation both from the point of view of the facts and experiences involved, and also from the point of view of its moral import. Information additional to that already possessed by the class is supplied by reading matter and references for study, which have been selected so as to increase the student's knowledge of the subject, and to define the moral issues involved. The discussion is guided by the teacher so that the class is eventually led to a conclusion which is agreed to be the best solution from the point of view of a square deal and of more liberal oppotunities for growth in social, economic, and industrial life.

The problem of organizing the materials for such a course is a difficult one for the teacher, because the subject matter must be selected to meet several somewhat antagonistic requirements. It must appeal to the student and release his energy. It must deal with subject matter which the student must grasp in order to grow strong as a citizen. It must raise moral issues and guide the student's discussion of these issues in a way to develop his disposition and attitude toward right action. In meeting these difficulties in Army schools it has been found of great assistance to hold every day

a conference of all the teachers giving the course. This conference first made an analysis of the problem and agreed upon a specific definition of the objectives to be attained each day. It then discusses the results of each day's lesson and decides what questions shall form the basis of the next day's discussion and which phases of the subject shall be emphasized. The course is planned to extend over three years. A manual for the first year's work has just been published as the result of experience with soldier classes last winter at Camp Grant.

The work in general educat on in the Army is given two consecutive periods each day. The first is devoted to the discussion just outlined and the second is used for training in written and oral expression. In the latter, the soldiers write or state orally their conclusions concerning the problems of the previous hour. Their work is criticized from the point of view of clear expression and they are drilled in spelling, in penmanship, in punctuation, and in composition. The two periods contain all the instruction given the elementary students in the basic subjects in general education, such as reading, writing, spelling, arithmetic, geography, history, and civics. Special courses in algebra, geometry, science, economics, and history are offered for more advanced students after they have completed the general course.

In planning work of this type it is important to note that in all Army courses the subject matter is organized about real jobs or real situations rather than according to the customary departments of school instruction. Thus, a job in plumbing may involve physics, chemistry, and mathematics; and if so, the needed instruction in these subjects is given as part of the study of the job. Similarly, the discussion of a problem in general education may involve history, economics, geography, science, literature, and art. If so, the required elements of these several subjects are included when needed. Review periods are used to classify in logical form ideas that need such classification. This type of organization is the converse of the one in ordinary use, in which subjects are presented in logical or chronological order first and then specific jobs or situations cited as applications.

The new Army education system has been in operation for a little over a year. Combined as it is with military training, the success has been so striking in laying sound foundations for citizenship in soldiers as to warrant the suggestion that civilian schools and colleges might increase the value of their contributions toward training for citizenship by introducing work of a similar nature and by organizing their other instruction along similar lines.

The first step toward the practical realization of this suggestion lies in the direction of framing a clear and specific statement of the

objectives of such courses. As suggested on page 8, if the course is a single combination course like those in the Army, this statement should specify the abilities, the knowledge, and the attitudes essential to good citizenship. Although different individuals will differ widely in their statements of these specifications, the following is presented as a general outline of the type of statement that is required as a guide to the proper organization of such a composite course:

1. In the matter of abilities, good citizenship requires that one be able to defend his country and to contribute productively to the life of the times. To do this he must be both a good soldier and skillful in some trade or profession by which he earns his livelihood and cares for himself and family. He must also be able to enjoy and to improve his environment and the common inheritance of humanity which accrues from cooperation in creating ever larger opportunities for growth for all mankind.

2. As to intelligence, good citizenship requires that a man be reasonably informed concerning the fundamental processes of economic life, such as production, distribution, consumption, transportation, communication, taxation, money, credit, capital, labor, corporations, charities and corrections, and the protective functions of the military, the police, and the law. In respect to his social environment, he should know something about health, education, religion, the family, the community, immigration, the control of living conditions, the development of liberty, and the changing status of women. He should also be well posted on the workings and true functions of municipal, State, and Federal Government, concerning his obligations to government, and concerning international relations. On the humanistic side he should at least be interested in good literature, philosophy, and the historical background of present events.

3. In the matter of disposition he should be inclined spontaneously to deal with his fellow men loyally, honestly, justly, tolerantly, and with a spirit of kindness and cooperation. It should disturb his conscience if he is not producing creatively and industriously and living thriftily. He should be ready to accept responsibility and to act independently, courageously, yet with self-control and reverence for God and man. His judgment should always tend spontaneously to action in the direction of protecting the weak, of righting wrong, and of liberating creative energy so as to secure the maximum opportunities for the growth of every human being.

4. If the course planned is a specialized course for more advanced students, the instructor must select from the more general requirements just stated the specific items which he intends to use as the specific objectives of the course. These must then be analyzed in detail and the problems for discussion chosen accordingly.

III. CONCLUSIONS.

The plans of the War Department for the education of the Army are highly significant and full of promise for the Nation as a whole. The Army is leading the way toward a new day in training for citizenship, but it can not perform the whole task or even the larger part of it. Nor should it be expected to do so. The schools, elementary, secondary, and higher, are the logical agencies through which this training should be given. They have been established for this purpose, they have the closest contact with all classes of the population, and theirs is the responsibility. Up to military age, at least, they must train the potential soldier and citizen.

In every school the citizenship course should come to be the central and fundamental part of the curriculum. Or else the work in the different subjects should be directed toward the same end. In either case, the course should be introduced early and continued through the high school, and the method and objective should remain the same throughout.

In the lower grades, emphasis should be laid, through the use of suitable material, on the development of essential attitudes and abilities, at the same time training the child to the formation of a clear conception of his immediate environment and his proper relation thereto. All the while he will be acquiring an ever-increasing fund of information and knowledge. And so in enlarging circles, as progress is made, more advanced material employed, and more difficult problems taken up, the pupil will relate himself to his environment in its various phases.

No suggestion is here made of a course that will cover the same ground over and over; the whole idea is one of growth and progress, the progressive training and development of wholesome dispositions, the perfecting of essential abilities, and the acquisition of the knowledge and information that the good and equipped citizen ought to have. Better citizens are the objective, but good citizenship is a collective expression, and, as the pupil is trained for citizenship, he is trained also for the business of living.

The question may properly be asked whether an already crowded curriculum can be stretched to admit a new course running through all the years of the schools. If the citizenship course is properly planned and properly directed along the lines indicated, the curriculum will involve no stretching. It undoubtedly will mean a reorganization, for many of the time allotments of the present program will be seen to be unnecessary. Here will be combined many of the things which are now treated separately. Their essentials will necessarily form a part of the citizenship course. Pupils will learn more easily, cover ground more rapidly, and grasp as never before

the interrelation of the various subjects dealt with in the material used. Such a course in the long run will result in a great saving of time and effort.

It must not, however, be supposed that such a course is here conceived to offer a liberal education in itself, but it is contended that it furnishes the best possible basis for a liberal education. The remarks of Dean Woodbridge in regard to the War Issues Course are strikingly applicable here:

> It is not surprising, therefore, that those who have had to do with this course are beginning to ask themselves if it does not constitute the elements of a liberal education for the youth of to-day. Born of the consciousness that a democracy needs to know what it is fighting for, it has awakened a consciousness of what we, as a people, need to know if our part of the world of to-day is to be intelligent, sympathetic, and liberal. In the past education was liberalized by means of the classical tradition. It afforded for educated men a common background of ideas and commonly understood standards of judgment. For the present that tradition no longer suffices. If education is to be liberalized again, if our youth are to be freed from a confusion of ideas and standards, no other means looks so attractive as a common knowledge of what the present world of human affairs really is. The war has revealed that world with the impelling clearness which tragedy alone seems able to attain. * * * To the thoughtful, therefore, the course affords the opportunity to introduce into our education a liberalizing force which will give to the generations to come a common background of ideas and commonly understood standards of judgment.

Nor is the introduction of such a course another plan to make education a sugar-coated pill, easy to swallow. It is not "soft pedagogy." It will make education easier to acquire because it will lend new interest to much that has been often, under the most favorable conditions, only imperfectly understood by the pupil. It will be easier because it has purpose that can readily be grasped, because it leads somewhere, because it whips and stimulates every faculty. Properly directed, it means not less but more work, work that is purposeful, real, that has clearly defined relations to life, environment, and knowledge. It is the type of work that yields true discipline and develops a true soldier, because it is a constant struggle of the individual with the intrinsic difficulties of life.

Such a course requires a new type of teaching if definite objectives for citizenship training are to be established and accurate definitions of the work necessary for their attainment are to be formed. Emphasis now needs to be placed not on facts merely, but on their spirit and meaning through a proper interpretation and understanding of them. Only in this way can human effort be released and a more wholesome civic morale be built up and sustained.

These purposes can best be attained through the so-called applicatory method of teaching through consciously planned and complete units of purposeful work or activity which results in achievement. Through this method the pupil sees the useful ends to be attained and by applying to the problem or project in hand his present information, experience, or skill is stimulated to achieve them. Through it he

becomes acquainted with his environment and endeavors to understand it and to adjust himself to it. Such a method gives significance and meaning to the social, economic, political, and intellectual activities about him. It reveals to him the usefulness of such activities and enables him to comprehend the relation between what he is doing and the purpose and value of it. Naturally the more intimate this relationship the more powerful and purposeful are the pupil's motives and the more whole-hearted is his effort. These motives then become concerned not with information but with achievement, growth, effective social doing, with "learning to do by doing." Firm character and self-discipline inevitably result.

This method of teaching affords the pupil a natural approach to subject material, problems, projects, activities. It rests upon a social basis. It looks in the direction of adjustment to environment and stimulates the pupil to enter into the reality of living and to function productively in society by adapting himself and his interests to its requirements. It makes each new problem a fresh challenge to endeavor and thus increases capacity for quick and orderly thinking. It establishes contacts with life, furnishes powerful social and intellectual appeals, and relates everyday problems to the business of living.

Moreover, such a course and method will serve to give a new meaning to the so-called civic capacities, qualities, dispositions. These need to be stripped of the magic veneer of finality with which the old conceptions have clothed them. Loyalty, obedience, reverence, thrift, honesty, and the others have been viewed too often as fixed and ultimate rather than as changing, moving ends or results of civic training. We need to view them as the result of pursuits and activities and not as ends in themselves. We should seek not reverence, honesty, health, but to live more reverently, more honorably, more healthily in those everyday pursuits and activities. The endeavor of the citizen should not be to attain reverence, honesty, health as a generalized static outcome, but through reverent, honorable, and healthy living to color and direct all his pursuits and activities so that life may be well-proportioned rather than "portioned out into strips and fractions."

Civic capacities like moral excellencies largely depend upon opportunities for wide sympathy, tolerance, intelligent analysis, decision; and civic deficiencies like moral failures have their root in the weakness of disposition, unsound or biased attitude. Civic capacities are not to be sought as abstractions separate and apart from participation in social activities. The citizen should be measured by the direction in which he is moving; he is bad if he is deteriorating; he is good if he is growing better. The attainment of reverence, honesty, health, is not the aim of citizenship; rather it is the mark of progress and betterment; the means of civic improvement. The final aim and end is

growth—the active process of changing existing situations for the increase of social welfare.

Because so large a proportion of American citizens go no further than the lower schools, it is important that instruction and training in the fundamentals of good citizenship should be given there. But the work should be carried on through the high school in the same manner, but with more advanced materials, and with a broader outlook. Nor should it stop there.

In the colleges and universities of the country a growing interest in the question of training for citizenship has manifested itself. Recently various experiments in that direction have been made or are at this time under way. Notable examples of these are the contemporary civilization course at Columbia and the citizenship courses at Stanford University and the University of Missouri. Such a course is also being given this year at the University of North Carolina. It is certain that others will be attempted at other places. It is of great importance that the institutions of higher learning should recognize the great opportunity here presented and take advantage of it. The schools will always remain the agency of chief importance for training the mass of citizens, but the service that can be performed by the colleges is of exceptional importance. Not only does the responsibility for training leaders rest upon the colleges, but even the greater obligation to equip and train the new type of teachers who will develop and direct this important work of the schools.

Upon the basis of the training already given in the schools results should be obtained that will not only contribute notably to preparing and motivating men and women for effective citizenship, but which will also tend greatly to the improvement of general scholarship. No college can afford to overlook the opportunity given by this work and turn over to other agencies the task which is in itself a challenge to the ability and vision of the institutions of high learning. It is their place to lead.

Every college and university in the United States should require for a degree such a course with the same objective and the same technique. With the vast amount of material suitable for college students and available for use, the students, directed, will obtain such a grasp of civic problems, acquire such a content of knowledge and information bearing upon them, and develop such sound opinions in respect to them as will assure from the mass of college graduates of the future not alone good citizenship but trained leadership.

Two methods by which such a course may be given present themselves. The first, which will be preferred in many institutions, is to institute a general course, conducted by a group of instructors on a common plan and outline with the same projects and problems. This has certain striking advantages such as the benefit of the counsel and experience of all concerned with the giving of the course, the

certainty of including in all the sections the things which are agreed upon as essential or even of large importance, the establishment of a standard, and the benefit and economy likely to result from the preparation of material for one large group of students.

The other plan, which will probably meet with the favor of a larger number of institutions, is to have the course given separately in several or all the departments which can establish the proper approach, such as history, government, economics, sociology, English literature, and philosophy. In such a case, were the course required, the requirement could be fulfilled by each student electing the one offered by that department whose approach to the question interested him most. This method has many things to recommend it. It does not require large additions to the teaching staff for the specific purpose of giving the course. It gives a certain desirable flexibility and variation. It enhances the student's interest by allowing him opportunity to select the channel of approach. It offers less chance for a cut-and-dried course based upon dogmatic and academic opinion. It will, in many cases, lead to interdepartmental relationships of great educational value. It will give a stimulation to the teachers that will have good results.

In the case of the former plan, such a course would embrace and might therefore replace certain required courses as, for example, freshman history and English. In the case of the latter plan, the course should take the place of the first course in that subject.

In the Great War the colleges proved to a somewhat dubious public that they had given to their students training which made them of inestimable value to the Nation in arms. Here is the opportunity for the colleges to give to young men and women training which will fit them specifically for the patriotic tasks of peace. To equip and send out into the world trained men and women who are related to their environment and to their duties and responsibilities in relation to it is a more difficult task by far, but in doing it is the promise of democracy.

IV. SELECTED BIBLIOGRAPHY.

In the preparation of the foregoing study, practically everything that has been written on the subject of training for citizenship and on the project-problem method has been examined. In addition, numerous books and articles not specifically relating to those subjects have been used with profit. It is manifestly impossible to mention separately all of these, but we desire to make note of the following, which have high value for those investigating these questions:

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An analysis of a course designed to train citizens for a specific crisis. Suggestive both as to scope and method of citizenship training.

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Inquiries into the character, purpose, and methods of the American educational system. Very suggestive and highly valuable in relation to the social bearing of a citizenship course as well as in relation to methods.

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V. APPENDIX.

The following analysis of the capacities, intelligence, and attitudes which a productive citizen should have is presented as an example of the kind of definition of results which each teacher should make as a guide in framing a course in accordance with the recommendations in the foregoing report. The suggestion is not made with any claim to finality. Doubtless those giving the subject consideration will add to the content of information and knowledge and to the specified civic attitudes and abilities much that occurs to them as of equal importance with those here mentioned.

1. CIVIC CAPACITIES.

The trained and creative citizen must possess as a minimum the following capacities:

To read, write, and cipher; to express himself in speaking as well as in writing; to handle proficiently and economically that body of processes commonly called arithmetic; in order that he may be able to cooperate in the movements of the times, and, to utilize and enjoy the resources which social inheritance has placed at his disposal.

To minister to self-preservation and win adequate support and fullest development, by maintaining himself in the best possible health, by earning his own livelihood, by discovering the vocation for which he is best adapted, and by performing effectively the duties required of it.

To care for a family, support it adequately, comfortably, and wholesomely, provide for its health, and assume responsibility for its proper protection, education, and training.

To participate in the life of the community in an intelligent, productive, and vital way.

To defend his country.—The obligation for military service in an emergency is one of the fundamental duties of citizenship. The war has demonstrated how disastrous it is to have to require this service of men who have had no military training or experience.

To make intelligent use of leisure.—Properly employed, leisure becomes the fountain head of individual and social growth and human betterment, contributes to the healthfulness of body and mind, and develops nobler tastes and ideals; improperly used, it promotes idleness and vice, degeneracy and crime.

To recognize cultural and esthetic interests as valuable adjuncts of social efficiency; to enjoy and appreciate the interests and products of civilization which help him perform not only his special work, but the general work of citizen, parent, friend, human being, or, in other words, the whole business of living.

To think straight by subordinating details to a unity of purpose, and by weighing and evaluating impartially and accurately facts

and evidence so as to reach sane conclusions regardless of outcome. This means intellectual thoroughness, or "seeing the thing through."

2. CIVIC INTELLIGENCE.

Civic intelligence includes that information and knowledge which must be acquired in the process of developing civic capacities in order to make them effective in conduct. What should be the minimum of this information is, of course, a question concerning which there will be a variety of opinion. Additions, however, can readily be made, but all will doubtless agree that the productive citizen should have clear conceptions and reliable information concerning at least the following factors in his economic, social, political, and intellectual environment:

Production, distribution, and consumption.—The life of the modern world is primarily industrial. The daily life of the citizen, his welfare and that of soceity at large, the activities of government, are all intimately and fundamentally concerned with industrial questions. The general conditions affecting the struggle for existence should be comprehended by every citizen, especially those which touch most intimately his own interests and environment.

Transportation and communciation, which are vital factors in modern civilization, affecting profoundly the economic and intellectual life of every individual. The equipped citizen must know the essential facts concerning them and their function in the life and progress of the world.

Charities and corrections, the causes of dependency, the means by which the community seeks to make the people self-supporting and able to provide for those who are dependent through no fault of their own, and the agencies for the relief of dependents, such as institutions for orphans, hospitals, homes for the aged and the crippled, and other social-service agencies. Likewise, he should have an understanding of the proper attitude toward criminals and delinquents, and the methods by which society seeks to prevent crime and to correct those who have fallen into error.

Taxation, which profoundly affects every person. Directly, it touches every taxpayer; indirectly, it touches all industry and trade. It has a vital relation to the cost and standards of living. It is one of the most far-reaching manifestations of human cooperation.

The relations of labor and capital profoundly affect the life of every individual. They determine, in many respects, the welfare of society. They bear a close relation to the practical policies and operations of government. They include such questions as hours and wages of labor, conditions of employment, strikes and industrial disputes, and, in their mass, form a large part of the problems of industry and industrial justice.

Money and credit are agencies of cooperation. They are fundamental necessities of all industry. Their origin, their function, the distinctions between them, and sound methods of handling them should be clearly grasped by everyone.

Geographic influence in history, including knowledge of the ways in which man's struggle to master his environment has affected his development, his interests, his capacities, his opinions, and convictions—in short, his history—is of tremendous value in the formation of proper conceptions and attitudes.

Health, including the principal rules and laws that promote, the need and desire for, and the necessity for promoting, personal and public health; the dependence of individuals and communities upon one another for health; the means which communities adopt to promote and regulate health; and the responsibility of the citizen for his own health and that of the community.

"*The family* is the school of all the virtues;" the Nation will be secure so long as it possesses a good home life. Every citizen should have a sympathetic knowledge of the history and development of the family as the fundamental unit of society. In human evolution all successful individual relations find complete fruition in the family relation. On this, modern civilization rests. In the family are developed the habits of virtuous action and the rules which have been established for the welfare of all. The surest way to secure good government in the community is through good government in the home and family.

Community problems deal with the various relationships and interdependencies that exist between the members of the community together with the individual's obligation to take part in and contribute to the common welfare. The best of the citizen's life comes from intelligent participation in the life of the community. Good citizenship means the active performance of all duties as a member of a community.

Education, the purpose and place of education, its various important relations to democracy should be understood. Every citizen should realize that it is both a privilege and a duty which he owes to the community to equip himself as fully as possible to render the best service possible. He should recognize his responsibility for helping to provide for adequate and safe educational opportunities and facilities for all members of the community in which he lives.

The conditions of living, whether in urban or rural communities, constitute one of the most important factors affecting social well-being. The mixed character of the crowded population and their conflicting interests; the distribution of the population involving transportation and tenement districts; municipal ownership and government; sanitation, the water supply and sewerage; police and

fire protection; street cleaning; smoke abatement; schools, courts, charities, and public recreation are some of the problems of city life concerning which every citizen should have an intelligent understanding.

Similarly, he should understand that whatever affects the rural sections of the country is of grave national concern, not only because of the material dependence of society upon farms for food, but because of the social, educational, and moral influence of that half of the population which still lives in the country and follows farming as an occupation. He needs to have a sound knowledge of the increasingly important problems of country life, such as the constant drift of country people citywards, the education of country children, roads and other means of communication, the labor situation in rural regions, methods of farming, and similar interrelated problems.

Liberty, including political liberty, liberty of conscience, of speech, of the press, has been won in civic struggles. Knowledge concerning this long human struggle for the achievement of liberty, and an appreciation of the changing conception of the term, will best stimulate and equip the individual for the continuance of this ceaseless struggle in his own time.

Immigration and racial problems, which affect life in the United States more than in any other country. They touch intimately such matters as labor, wages, cost and standards of living, production, distribution, political ideals and practice, and a host of other questions of not less importance. The matter of the policy of the United States in respect to it, for example, is a political, social, and industrial question of the utmost importance. Because of its tremendous alien population, the United States is confronted with many problems growing out of the customs, ideals, and aspirations of different racial groups. The citizen must have a basis of informational knowledge upon which to posit his opinions on the subject.

The changing status of women should be grasped, including the economic, social, and political significance of her new place in the occupations, the rights and privileges which have been won for her, and the possibilities of her influence on social questions, such as personal and public morality, education, the family, child labor, sanitation, and health, law, and government.

Religion, its universality, its significance, and its preponderant influence in shaping civilization; that it was one of the chief elements in the foundation of our present superstructure, that it has always played a large part in educational, social, and political relationships, and that the religious element in human culture is essential; all this must be presented to every citizen whose training and education aim at completeness and proportion.

The workings of Government—local, State, and National—should be familiar subjects to every properly equipped citizen. He should know that government is simply a social means, and that it should never be an end in itself. Particularly, should he be familiar with the duties of the citizen in relation to Government and with the problems which must be faced and settled by the Government. Without such knowledge he can not express in action the responsibility which he feels and the convictions which he holds.

International problems are to-day of first importance because the whole world is now in close communication, and the interests of nations are inseparably interwoven. Never again can America, whether it will or not, be isolated from the rest of the world.

Literature and philosophy, which constitute the heritage of the world to-day, will be found the finest of materials for developing the attitudes and dispositions essential to good citizenship. In them is to be found the reflection of social, economic, political, and intellectual movements, past and present. The proper understanding of these will assist men in working out the meaning of their lives and the nature of the world in which they live. It will tend vastly to increase the fund of informational knowledge, humanize the approach to every subject, give increased facility to self-expression, widen the horizon, ripen and mellow thought, and bring the resources of humanism to the national service.

History of environment involves in time an understanding of that historical background without which complete understanding is impossible. The well-informed citizen requires some knowledge of the past as a guide to opinion and conviction concerning contemporary affairs and problems. He needs not only knowledge of the origins of our own peculiar system, but also of the essentials of the history of the entire civilization existent in the world to-day. Such knowledge will serve also to develop many of the attitudes and dispositions essential to good citizenship, will tend to broaden the mental horizon, and furnish problem material of the most valuable sort.

3. CIVIC ATTITUDES.

The productive citizen must finally have developed as a result of his inheritance and his training certain civic attitudes—those habits of mind and heart which express themselves in a disposition to serve the community and the Nation for the best interests of all. They are conceived, not as ends in themselves, but rather as habits of mind which regularly influence and guide conduct in respect to concrete situations. They are instinctive in all sane men and need only healthful environment for their full development. The good citizen has the disposition:

To act loyally.—The habit of loyal action touches and controls one's attitude in respect to himself, his convictions, and his traditions, and his relation to his home, family, associates, occupation, and country. It should enter largely into every social relation.

To cooperate.—The spirit of cooperation includes good will, readiness to give and take in the activities of life, unselfishness, generosity, obedience to law, desire for intelligent service, respect for both the majority and the minority. It is essential because it is that social disposition which enables the citizen to develop powerful team-play with his fellows with a minimum of friction. As the sound basis of every social relationship, it involves also adaptability, tolerance, and intelligent sympathy, in that it is necessary for relating and adapting one to the necessities of one's environment.

To act honestly.—Honest action is the sine qua non of good citizenship. Upon it is based the whole fabric of the social relations of mankind—the prosperity and security of industry and commerce, the comfort and stability of all personal relations, the effectiveness and responsibility of government, and the peaceful and friendly relations of the nations of the world.

To act justly.—The disposition to act justly enables its possessor to form sane attitudes as to principles, persons, and situations; and to act upon the basis of such attitudes.

To work industriously.—Industry, including not only readiness or willingness, but an active desire to participate productively in industrial, social, political, and intellectual affairs, is the basis of economic independence and productive functioning in society.

To live thriftily.—Thrifty living should be the twin of industrious living. It includes spending wisely as well as saving wisely. It is essential because it assists in securing economic independence, enhances creative power, and cultivates the habit of looking forward.

To act tolerantly.—Tolerance or open-mindedness is essential to full social cooperation. It does not mean being indifferent to wrong or injustice, but it does mean the ability to live and let live, to respect the sincere opinions and convictions of others.

To live reverently.—Reverence includes respect in its various forms, such as respect for women, for children, for the aged, for property, for religion, for law, for sanctioned institutions, for sound traditions—the great heritage of the past.

To act responsibly.—The feeling of responsibility with moral conviction is one of the mainsprings which furnish the motive power of the best civic action.

To act independently.—Independent action develops a consciousness of power in one's self, and furnishes a resourcefulness which enables the citizen to sustain himself in thought and action, which makes for

sound motives, and which develops wholesome pride in the achievements and good character of home, occupation, community, and country.

To act with self-control.—Self-controlled action serves as a balance wheel to primitive instinct or irrational impulse. It is a fundamental basis of all good social conduct.

To act kindly.—To apply to all the concrete situations of life kindness and intelligent sympathy, understanding of the problems, difficulties, and necessities of others, neighborliness, is essential in making one socially minded, and, hence, cooperative. This habit tempers and controls the natural selfishness of the individual.

To live creatively.—Creative thought and action constitute prime sources of power which drive men to contribute in a positive, effective way to the welfare of society. The creative instinct is, perhaps, the most impelling of all human incentives.

To live courageously.—Courageous conduct, both physical and moral, is essential in all the relations and situations of life.

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