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The Changing Objectives and Philosophy of the American Secondary School Curriculum

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THE CHANGING OBJECTIVES AND PHILOSOPHY OF THE
AMERICAN SECONDARY SCHOOL CURRICULUM

by

Eugene M. Vandenberg

A Dissertation Submitted to the Faculty of the Graduate School of
Loyola University in Partial Fulfillment of the
Requirements for the Degree of
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LIFE

Eugene Merle Vandenberg was born in Chicago, Illinois on June 23, 1909. He graduated from Fenger High School in January, 1926 and received a teaching certificate from the Chicago Normal College (now Chicago Teachers College) in January of 1929. In February of that year the writer was assigned to the Carter Practice School as a teacher of manual training. In October of 1931, he was transferred to the Harper Junior High School. His next assignment was to the McKinley High School in March of 1934, where he remained until June of 1942. Because of an interest in the problems of the handicapped he transferred to the Spalding High School in September, 1942.

The writer remained at the Spalding High School until his assignment to the principalship of the Oakland School in September, 1952. In September of 1957, he was transferred to the principalship of the Hirsch High School, a position he presently holds.

Education always has been a major interest of the writer. By attending evening and summer sessions he earned a B.S. degree in Physical Science from the University of Chicago, in August 1936. In August of 1941, he received an M.A. degree in Education from Northwestern University. Further graduate studies were begun at Loyola University in February, 1955.

Mr. Vandenberg is married, and lives with his family in Western Springs, Illinois.
PREFACE

Our understanding of current educational problems usually is advanced by inquiry into recent educational history. In fact, most often it is impossible to attain a clear comprehension of current concerns by limiting examination to the present. This is especially true in the case of problems relating to changes in the public secondary school curriculum. Our understanding of these changes is necessarily limited unless we know the course of their development.

This study will attempt to identify curricular trends, as indicated by stated objectives, in the development of the public secondary school curriculum beginning with the Report of the Committee of Ten. By a process of screening these objectives with cogent philosophies of education a determination can be made as to the extent of their significance and influence in the total pattern.

The critical examination undertaken in this dissertation is concerned to a major extent with determining the relationships between objectives and philosophies of education in curricular changes. However, by isolating and identifying these changes and modifications, it is hoped it also will make a contribution to a better understanding and suggest possible answers to some of the problems now facing American public secondary education.

Special thanks are due to Mr. Carter Frieberg of the Education Department of Loyola University for his constant guidance and many helpful suggestions. Thanks are also due to other members of the Department who gave time and suggestions during the course of this study.
TABLE OF CONTENTS

LIFE OF THE AUTHOR ................................................. 11
PREFACE ................................................................. i1
LIST OF ILLUSTRATIONS .............................................. v
INTRODUCTION .......................................................... 1

Chapter
  I  HISTORICAL BACKGROUND ......................................... 6
  II THE CURRICULUM OBJECTIVES ...................................... 33
  III THE PHILOSOPHIES OF EDUCATION ................................. 91
  IV THE RELATIONSHIPS BETWEEN PHILOSOPHICAL AND EDUCATIONAL OBJECTIVES ..................................................... 103
  V  THE TRENDS IN CURRICULUM OBJECTIVES ......................... 110
  VI AN ANALYSIS OF THE TRENDS IN SECONDARY OBJECTIVES ..... 120

BIBLIOGRAPHY ............................................................ 138
<table>
<thead>
<tr>
<th>Figure</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Development of Secondary Schools in the United States</td>
<td>31</td>
</tr>
<tr>
<td>2. High Schools in the United States by 1860</td>
<td>32</td>
</tr>
<tr>
<td>4. The Relationships between Philosophies and Educational Objectives</td>
<td>106</td>
</tr>
</tbody>
</table>
INTRODUCTION

DEFINITION OF SECONDARY EDUCATION

The people of the United States have committed themselves to the idea of a universal high school education for all American youth. However, over the years they have been unable to agree on what such a broad commitment means. There are, perhaps, two major reasons for this lack of agreement: (1) the lack of a really good definition of secondary education, and (2) the assumed absence of sound underlying philosophies of education.

In our search for definition, we can locate almost as many as there are educators. Gorms has put the search for definition in the form of a question:

Is secondary education only a series of academic disciplines for a select few? Shall only those youth be graduated from our schools who have a flair for the traditional program of studies? No! We want a school in which every youth is realizing his individual potential, and all youths are growing into responsible, mature persons or valuable citizens.

There is more agreement as to what part the secondary school should play in the maturing process.

Does secondary education begin where elementary education ends? Is secondary education that part of the ladder wherein teachers are given departmental assignments? Perhaps it is that education that begins at grade nine and extends to grade twelve. These are three of the simple definitions posed in the past.

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If we examine some of the definitions presented by secondary school educators and societies, it may be possible to present a suitable working definition to meet the questions raised by Grambs on the preceding page. These definitions may also lead us to the thread of philosophy running through our secondary schools.

According to Justman: "Secondary education is a term of convenience for referring to a certain period in the systematic educational experience of the child."²

The Encyclopedia Britannica defines secondary education thusly: "The word 'secondary' is used in contradistinction to 'primary' in England and 'elementary' in the United States to describe a state in education beyond an elementary standard."³

The Committee on the Orientation of Secondary Education, in 1947, gave wide latitude in their definition. "Education" they said, "is a gradual, continuous, unitary process, and secondary education is a stage in that process."⁴

To the humanist, secondary education is the education which comes between the end of the primary school and the time near the end of adolescence, when the youth emerges with the varying measure of character and intelligence required for living the Good life. Secondary education and primary education


form a united process.  

The social realists indicate that secondary education must be defined in flexible terms, not limited to a single age group, nor to a single technical function. To them secondary education is education provided by the schools for the purpose of guiding and promoting the development of the normal individual for whom, on the one hand, elementary school no longer constitutes a satisfactory environment; and who, on the other are either not yet prepared to participate effectively in society unguided by the school, or are not ready for the specialization of the institutions of higher learning.

The secondary school is a school for all adolescents according to the experimentalist. It is based upon wide and developing needs and interests of youth, and should orient them realistically to their culture. The form that the school will take is not known, and whether we call it high school or secondary school is unimportant. It is, however, a continuation of that guided process of experiencing through which an individual becomes capable of intelligent living in society.

Krug says, "secondary schooling forms part of one continuous program which begins in kindergarten or primary grades and for some students extends through college or graduate school. It is, however, a distinctive part of the program."  

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5Justman, p. 217.
6Ibid., p. 265.
7Ibid., p. 366.
The times and needs of youth change more often than does secondary education, and as secondary education changes (it does this slowly) the definitions, too, change. As a consequence it is possible to quote definitions ad infinitum, but as we add definitions we only increase the complexities and turn up many more divergent views as to what precisely is the meaning of secondary education.

Examination of many definitions, theories, and ideas, personal observations, and thinking, have brought about ideas of a good working definition. Screening these through plans of organization and operation of successful secondary schools the resulting definition of secondary education presented below will be used for purposes of this paper.

Secondary education is that period of time in the life of youth beginning at the close of elementary education and extending until the time that youth is ready to leave school, or any similar agency set up for this period of life for his instruction, guidance, and supervision in order that he may make his own way in our highly complex and competitive society and continue his education independently, or he is ready to enter other places of higher learning.

This definition is formulated in terms of time rather than educational techniques. Therefore, it has the following distinct advantages:

1. It forms a common ground upon which philosophies that differ in fundamental concepts may meet. It does not rule out any philosophy.

2. It is comprehensive, and does not rule out any part of what any philosophy may hold as secondary education.

3. Examination will show that it allows for the consideration of more recent developments which have not as yet been incorporated into the regular
scheme of education.

4. It is flexible and can be readily adjusted to changing secondary school philosophy and practice.

By its very nature secondary education has not enjoyed a clear cut role unique to the age of its students. Actually the high school is sandwiched between two other periods of education, and each of these has some specific thing to accomplish. The period of secondary education is a period of uncertainty. This uncertainty, according to Kaber, coupled with the challenges implied by free, universal, or popular secondary schooling, seems as a constant temptation to create something to fill what looks like a vacuum. 9

9Ibid., p. 5.
CHAPTER I

HISTORICAL BACKGROUND

All modern education has been, after all, a development, a culmination, a flowering-out of forces and impulses which go back into history for their origin.¹

Today our secondary schools are in some ways like and in many ways much different from those of continental Europe and England. Though our high schools were greatly influenced by the traditions of England in the early formative years, they have grown with seeming indifference and ignorance of those in the European countries. There has been little influence from the schools on the continent upon our own. However, because of the influence and early acceptance of European philosophy and curricula, any attempt to trace the development of our secondary schools must take into account at least two periods of time in history.

It is probably trite -- but true -- to say that the philosophical roots of American secondary education did not originate with the settlement of our country or the birth of its school system. The early settlers who came to America "to get away from it all" and to live a new life in freedom, brought with them their culture, their beliefs, their biases, and the pattern in which they had previously lived. They used all of these in planning and organizing

their society, and their schools.

The first steps in American secondary education were purely imitative. The secondary schools that began about 1635 (Latin Grammar Schools) merely transplanted to Massachusetts the school of the mother country. The English immigrants brought with them a concept of secondary education which originated in the period of the Renaissance.

The true antecedents of the modern secondary school education can be traced back to the historical era of the "Revival of Learning," an era which began because of the inadequacy of medieval learning and the need to satisfy the intellectual unrest of men conscious of new standards of life and living.

The "Revival of Learning" began in Italy, probably because the Italian people had preserved much more of their early culture than did any other people, and also because they were the first to develop a new political and social order. Petrach, (1304-1374) often called the Morning Star of the Renaissance, became the first modern scholar. Through him and his associates, the cultural aspects of Latin and Greek were brought to the fore.

The revival was given great impetus by the invention of paper and printing. The great adventure spirit that gave rise to geographical discoveries was another important factor that helped to influence learning in this era. It was also about this time that a break with scholastic methods appeared, and there began an awakening of a scientific spirit.

The efforts of the early Italian scholars to understand and utilize in education the fruits of the cultural inheritance from the Greek and Roman worlds made possible a new education, one pointedly different from the medieval church education. It was the pursuit of knowledge that laid the foundation for
modern education, the first glimpse at a plan of education for all men.

The most outstanding and educational result of the "Revival of Learning" by the Italian scholars was this foundation for an entirely new type of school below that of the newly created college or university, and one destined in time to be ready to accept the more promising youth of the country than were the cathedral or monastic schools of the middle ages. This type of school, according to Cubberley, planned its curriculum on the intellectual inheritances recovered from the ancient world; and it dominated the secondary school organization of the middle and upper classes of society for more than four hundred years. This type of school was clearly in operation by 1450.

Education in the medieval times was very narrow. It prepared the learner for but one profession and one type of service, the hereafter. The new concept of education developed by the revival in Italy aimed to prepare men for the world in which they lived, here on earth, to enable them to have a useful and enjoyable life.

The present day scientific approach can be traced to the "Revival of Learning" in the humanistic era. (1453-1600) This was a time when man took on a new interest in life and literature, away from the grip of the church; and the natural science era (1600-1690) when man turned from antiquity to nature for explanations. "Now," states Walquist, "man began to understand the universe, and realized that it was not dependent upon spiritual influence or providential guidance."  

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2 Ibid., p. 263.  
To sum it up, the "Revival of Learning" brought out a new interest in a new universe.

The first real beginning of the new learning in England, prompted by the Renaissance, came through the secondary schools; and the refounding of the cathedral school of St. Pauls, in London, by the humanist, John Colet, in 1510. Colet laid special emphasis on training in new learning and Christian discipline. The course of study at St. Paul was humanistic, coupled with careful religious instruction. Rather than teach the monkish Latin of medieval times, pure Latin and Greek were taught. The school met much opposition but gradually overcame it. The refounded schools were soon copied all over England and spread widely during the next one hundred years. This was the type of school our New England settlers knew, brought to, and set up in the American colonies.

The "humanistic" or intellectual revolt had one major objective and that was to recover the literary treasures of the ancient world, and to equip people with the ability to read and write and to speak the Latin and Greek of classical times. It was, in part, a movement of curricular reform and one in which the Latin Grammar Schools were directly involved. As a result of such reform the new grammar schools emerged.

The "Revival of Learning" was the first clear break with medievalism. However, in Italy it was clearly classical and scientific in its methods and results. It did little to awaken the people to religious and moral reforms. The "humanistic" approach became clearly a definite religious reform movement.

Thus, during the latter portion of the wave of humanism in the north, there occurred a series of events known as the Reformation-- a desire to return
to a simpler religion of Christ. Agitation became so great that soon open revolts were made against the Church. Warfare developed all over Europe, and it took almost two centuries before the peoples of Europe stopped fighting and began to recognize for others that which they were fighting for themselves. The ultimate religious tolerance gave civilization a tremendous advance.¹

Much of the future educational history of the secondary school arose out of the conditions resulting from these revolts. The early educational history of America could not be fully understood without knowledge of the philosophy of the forces awakened by the work of the Protestant Reformation.

The Reformation did affect the character of the grammar schools, and because of this these schools varied from European country to country as to the degree of religious emphasis applied. The most striking of all results of the Reformation occurred in England. Here the monastic schools, the monasteries, and nunneries were closed and state grammar schools were established. Before 1685 there were more than five hundred-fifty grammar schools; some were newly founded, but many were refounded church schools.⁵

These new state grammar schools were definitely of the reformed English humanist type. Their great purpose was to support the authority and role of the Established Church of England. Latin was the common language, but there is evidence to indicate that some attempts were made to introduce English reading and writing into the lower years of the schools.

The state grammar schools were for boys only and the inside track was open

¹Cubberley, p. 303.
⁵Ibid., p. 323.
to those of high economic or social status. However, certain selected youth were admitted free of tuition payment. The enrolled students were provided knowledge of philosophy, literature, and eloquence from the classics. Preparation was principally for the university. Latin Grammar Schools were founded largely by gifts and bequests and were under the control of the English Church. These, then, were the schools to which the early American settler was accustomed; and which, "so learning might not perish from the earth," he attempted to imitate in a new land.

A second and important result of the Reformation was the start of a wave of migration to a newly discovered land—America. Almost all of the early arrivals to this new land came from among peoples whose lands had accepted some form of the Protestant faith, but where, because of the established churches, religious freedom was denied. These people came to America to establish new homes and new churches. Because they came to a new land to secure religious freedom, it was only natural that perpetuation of their religion by education would be one of their first considerations.

There was nothing new or unique in the type of secondary school started by the New England settlers. The school that they put into existence was a copy of that which had already been accepted as standard in western Europe and England. The settlers had brought with them the ideals and practices of the

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mother country, and continued them here so long as they did not conflict with the principles that caused their migration. Briggs says: "Only geographically did Columbus discover a new world." The impact of this statement becomes more pronounced as we begin an examination of the first secondary schools in America.

Men, women, and children came to America from several of the European countries; yet it was almost solely those who came from England who carried on a positive trend in education that lasted more than one hundred years.

There were many who believed the pattern of organization of our early secondary schools was wrong— and rightly so. To them the Latin Grammar School had no real place in the American society. These people were pioneers in the wilderness; they did not need classical language, but education for survival. If that be so, why was the Latin Grammar School established?

Perhaps the answer is quite obvious. The early settler was involved deeply in making a living and preserving his life. These basic tenets were uppermost in his mind all the time. He had little time for anything else, except perhaps a bit of political and religious discussion. Consequently no one had time to invent new ideas about education. Therefore, the settlers were forced to follow tradition; to teach the youth in a new land what they had learned in the old. Yet in spite of this valid explanation a great many educators find the founding of the Latin Grammar School one of the grimly humorous incidents in the history and philosophy of American education.

7Ibid., p. 61.
To really understand and grasp the philosophy of the colonial Latin Grammar School it is necessary to remember the deep religious feelings of the New England settlers. Their sectarianism, which placed great emphasis on the worth of the individual man and encouraged private opinion, especially in matters of biblical interpretation, became one of the strongest forces promoting intellectual development. This philosophy alone was sufficient to establish the means by which man could achieve his goals. "The desire to read and study the Bible and to have their children brought up in the faith of their fathers was one of the most important characteristics of the dissenting sects."  

On the other hand there were in early America only a few towns and villages whose population, even if they had an extreme desire and had enough wealth, could really justify the establishment of secondary schools. It is remarkable, therefore, that so much effort was made to provide secondary schools. Yet the schools did develop and unsuited as they were—English secondary education preserved self-respect, ambition, and intellectual activity. It kept alive the tradition of education that was to be built far beyond what the colonists, or their ancestors in the Old World, dreamed possible.

The first Latin Grammar School was established by the Puritans of the Massachusetts Bay Colony in Boston in 1635. In 1636 schools were established in Charlestown and Ipswich, and soon they were found all over the colony. The

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8 M. W. Jernegan, Laboring and Dependent Classes in Colonial America, 1607-1783 (Chicago: The University of Chicago Press, 1931), p. 64.
schools soon spread to the other New England colonies and by 1700 secondary education was on its way in the new world. By this time there were thirty Latin Grammar Schools in Massachusetts and seven in Connecticut.9

The people of the colonies established this educational system for themselves and for posterity. In at least two senses they were public schools: (1) they were established by the people; (2) they were open to all who could qualify and wished to enroll. The purpose of the school was to develop a leadership group that would be educated in the classics and religion. The schools were college preparatory in curriculum and organization. Training was religious and the objective was to teach people to read the scriptures in English. However, behind this was the idea of establishing a common base of religious literacy in the whole population, plus guaranteeing enlightened leadership on the part of a few that would go straight to the ancient languages. Boys were trained to read the word of God accurately in Latin and Greek. It was assumed that such education would be of great value to the state. This connection between religion and education in spite of Church and State separation has never been completely lost in American life.

The Massachusetts Law of 1647 is important not only in that it established and maintained schools, but also because it was the first assertion of the state to require a community to establish and maintain schools.10 This law, in

9Briggs, p. 61.

10Cubberley, p. 366.
essence, became the cornerstone of the American state school systems because it set up the principle that universal education of youth is essential to the well being of the state.

For the purposes of this paper, it is essential that we examine the Latin Grammar School from the standpoint of possible philosophic and educational contributions to present day assumptions and thinking about secondary education.

In tracing these schools we find that there was some free schooling for those who could not pay; however, paupers were not accepted. While the schools were popular, they were not universal. They definitely formed social and academic class lines, and they were strictly college preparatory in nature. According to Inglis: "They were more exclusively preparatory for college than were their counterparts in Europe."\textsuperscript{11}

This high degree of awareness of the college preparatory function of the Latin Grammar School is one of its bequests to the subsequent development of secondary education in our country. Whether or not it is a happy bequest has been the subject of much discussion for many years. Without a doubt, preparation for advanced schooling must in any culture be one of the essential functions of the secondary school. The unfortunate effect has been to create a sort of perpetual embarrassment about the presence in high school of those not going to college.\textsuperscript{12} The Latin Grammar School has also transmitted to our


secondary schools a deep and abiding respect for the sources of our western culture in classical antiquity.

As time passed, the Latin Grammar School lost sight of its original purposes and became a poor imitation of its former self. The older "humanistic" objectives were lost, and the schools became increasingly more difficult to maintain. Outside of New England they were never popular, and even there they were opposed by many; and, in spite of law not even established. The curriculum never had more than a sentimental appeal to the general public.

As the colonies grew, the growth of the mercantile class, the tradesman and the manufacturer became apparent, and these people soon assumed the prestige of the ruling classes and the ministers. These members of the community had little or no schooling; therefore, they could not see advantages in the Latin Grammar School. The extension of the frontier and the migration westward after the Indian wars also helped to sound the death knell of the Latin Grammar Schools, and by the time of the Revolution the school was almost gone— even in New England.

What did the Latin Grammar School do for secondary education in America? It was our first secondary school! As such, did it leave any trail to be followed by future planners? It has perhaps made five major contributions to education: (1) It perpetuated the traditional academic education. Briggs says: "So that learning was not buried in the graves of the fathers." 13 (2) By continued organization it kept alive in the minds of the people the need

13 Briggs, p. 75.
for education of some kind, and so helped to establish new types of schools. (3) It continued and developed a body of subject matter so compactly organised through experience that its power is still felt in competition with other newer subjects. (4) The job of school teaching was kept alive, and has since become a profession. (5) By far its greatest contribution was that it began public support of education and public control of its schools.

The decade of about 1700 to 1710 marked the lowest period of English culture reached in America. It was in this kind of atmosphere that the Latin Grammar School gradually declined -- and decline it did. However, it was not long before the people felt a great need to develop a plan of education, a plan that would be better for the youth of the country than was the Latin Grammar School.

The American academy had European antecedents. During the reign of Charles II in England, the counterparts of the Puritans found themselves outside the Church and the State in their own country. The grammar schools were closed to them, and they were not permitted to set up schools of their own. However, lax enforcement of these rules soon allowed them in some instances to set up schools. Later modification of these rules cleared the way for an open development of their own schools. These schools became known as "academies," a term borrowed from Plato's academy at Athens. The academy did not confine itself to classical language, but added other subjects and gave attention to form and subject matter in education.

\[1^{14}\text{Ibid., p. 76.}\]
Modern use of the term academy is strictly British. Dafoe's essay Projects and Milton's Tractate, dealing with the non-conformists and the academy of England plus the philosophy of realism, helped greatly in the spread of the academy movement that argued for a sound education of youth. It probably was Dafoe's essay that greatly influenced Franklin; there is no doubt but that some of Franklin's terms and ideas for the Philadelphia Academy were derived from both Dafoe and Milton.

Franklin wrote of the academy in 1743, and opened his first one in 1751. He was quite interested in the content of educational programs. He wanted a program useful for the civic and occupational career of the rising middle class. The program must not only be one grounded in science and mathematics but also including practical studies in agriculture, commerce, industry, and mechanics.

In 1749 Franklin published his Proposals Relating to the Education of the Youth in Pennsylvania. In this Franklin proposed that some gentlemen of leisure and public spirit should found an academy which, "should promote the welfare of its students when they should go forth to the duties of active life."17

Franklin's ideas were revolutionary; the child should be taught everything useful and everything ornamental. He wanted to exclude all foreign


16Cubberley, p. 418.

17Briggs, p. 76.
language; but, in deference to the "men of wealth and leisure," he did not. He would have found it difficult to get subscribers to his scheme, if classical languages were barred. 18

The Philadelphia Academy had three separate schools--Latin, English, and Mathematics, and each had its own headmaster. Franklin's Academy later became the University of Pennsylvania.

The decline of the Latin Grammar School with its narrow curriculum, changing conditions in the country (religious, social and political) and the soundness of Franklin's proposals were all favorable to the beginning of a new type of secondary education.

The Dummer Academy in South Byfield, founded in 1761, was the first academy in Massachusetts. In 1778, members of the Phillips' family opened an academy at Hanover, Massachusetts; a short time later they opened one in Exeter, New Hampshire. The Phillips' academy at Hanover had four main objectives: (1) to promote true piety and virtue; (2) to promote instruction in English, Latin and Greek with writing, arithmetic, music, and the art of speaking; (3) to offer instruction in practical geometry, logic, and geography; (4) to give instruction in liberal arts, and sciences as opportunity and ability permit. 19 These objectives went far beyond the scope of the grammar school and gave some indication of which way the educational wind was.


19 Krug, p. 21.
blowing. It is quite interesting to note that the moral objective was first.

The Phillips' academies were much more conservative than Franklin's, and
had much more of the classical program. They were of the most respected and
allegedly traditional secondary schools in the country. They set the pattern
and fashion. During the next six or seven decades the academies flourished
and the grammar schools continued to decline.

The community demands for a more practical education led to the real
evolution of the American academy with a more practical curriculum, and by
1800 the grammar school had lost the race. At that time there were seventeen
academies in Massachusetts. By 1850 there were 1007 in New England, 1636 in
the Middle Atlantic States, 2460 in the South, and 753 in the Upper
Mississippi Valley. Some Latin Grammar Schools became academies. Eventually
there were 6085 academies in the United States with more than 12,000 teachers
and about 260,000 students. The greatest period of development was from
1820 until 1830, and the general purpose was to offer all the new subjects of
study.

The academy was a private enterprise but an American enterprise in the
terms of American culture of the time. It was the popular institution of the
day because:

1. It was accessible to people in many communities.

2. It was responsive to popular interest and demands.

3. It was usually deeply religious, but free of denominational beliefs.

20 Cubberley, p. 696.
4. It retained the study of the classical languages, but made the most of the new subjects of more practical value.

5. It was under semi-public control.

6. It constantly explored for further curriculum offerings.

7. It admitted girls into the program.

Most academies were incorporated and received no direct public support; however, they were looked upon as semi-public institutions. They were governed by a board of trustees who hired teachers and determined the subjects to be taught. The academy took on various forms in order to meet the needs and desires of the students. Financing was by tuition, endowment by the founder, or local funds. A town anxious to have an academy because of prestige provided monies by subscription. The legislature of New York provided some funds because the academies helped to furnish teachers for the New York schools.

21The curriculum of the academy had many variations. The subjects were aimed at completeness and wholeness of liberal education. The main purpose was to establish courses covering a number of subjects. The plan was that of a "study of real things rather than words about things." 22

The academy was an independent institution not bound up with the college. It enrolled pupils who had completed the English education of common school; and gave advanced education in modern language, science, and useful subjects

21Franzen, p. 49.

22Cubberley, p. 697.
with a view at rounding out their studies and preparing them for business life and the rising professions.

Traditional education slowed down the academies purposes; it was easier to continue practices already familiar than to invent new ones in conformity with a better general plan. Consequently, the academy gradually reverted to much of the old curriculum. In spite of the tremendously liberalized programs, the academy continued the old emphasis on the classics.

The academy made many contributions to American secondary education:

1. It broke the barrier of education only for boys; it admitted girls to classes.

2. It provided popular and universal secondary education.

3. While it prepared some for college, it prepared many whose future plans did not include college.

4. It was built upon, not parallel to, the common school, and therefore made transition from aristocratic and somewhat exclusive grammar school to the more democratic high school of today. 23

5. It supplied lower schools with the best educated teachers of the time

6. It increased early colonial sentiment of public support of education.

7. It revolutionized the curriculum, retaining the best of the old, but adding new subjects that were more advanced and practical. 24

8. It forced increased standards in colleges and their offerings.

23Ibid., p. 698.

24Briggs, p. 88.
9. It served as the fore-runner of the normal school.

10. It represented, in a way, a missionary effort— that of a few providing something for the good of all the people.  

11. It prepared for the high school of a later day and bequeathed to it, its form of organization.

The academy was dominant in secondary education for about three quarters of a century but became more and more formalized, and tended to a curriculum preparing the student for college. For about thirty years after the first high school, it increased in numbers. Then for a period of time it impeded the oncoming flood of the high school, but by 1890 its supremacy was gone and the modern high school dominated the secondary educational field.

The academy remains now only in secondary schools maintained by religious sects or those supported by endowments. It is almost exclusively a preparatory school for college.  

26 The academy, whose major goals remain entirely for college as contrasted with consideration of other youth problems by the public high school, is the last refuge of college dominated standards repudiated by the public high school.

There was a definite philosophy of education in the American academy as contrasted with the rooted convictions and purposes of a secondary education to be found in Europe at the time. However, the development of the curriculum seemed to be quite haphazard, vague, and opportunistic.  


26 Briggs, p. 87.

27 Ibid., p. 88.
The public high school did not grow out of the failure of the academy to serve the culture of the day, but rather because of the need and demand for a free public school at the secondary level. The academy became the bridge between the grammar school and the public high school.

The academy came into being when interest in public education was at a low ebb. It served its purpose and then gave way to the high school, but it did not disappear as did the Latin Grammar School.

But the failure to carry out the revolutionary, though sound, program as presented by Franklin is the first great tragedy of secondary education in America. Unfortunately it is not the last. The failure resulted naturally, of course; because there were no provisions for developing detailed plans of procedure, for converting to the new philosophy teachers who were saturated by tradition, and for guiding them by supervision to appropriate practices.28

The first American public high school was established in Boston, Massachusetts in 1821. It was known for three years as the "English Classical School." However, in 1824 this school appears on record as the "English High School."

The name "high" seems to be Scotch in origin, having been suggested by the description of the high school at Edinburgh, published in the North American Review in January 1824.

The first high school was opened for boys only. A high school for girls was opened in Boston in 1826; but, and this is hard to believe, it was closed in 1828 because it was too popular. A compromise program extended the course of study for girls in the elementary school.

28Ibid.
The first high school represented a full cooperative effort on the part of the community to provide something for themselves. Consideration of the Boston High School was begun in 1820 by the city of Boston, and a committee was appointed to study the matter and bring in a report and recommendations. The committee submitted their report in 1821, and stated:

1. The present mode of education was not extensive enough.

2. Present education was not calculated to bring the powers of mind to operation.

3. Present programs did not qualify youth to fill many stations, both public and private, in which he may be placed.

4. The parent, wishing to fit his child for active life, needs to give education which public schools do not furnish.

5. For advanced education the child must often be separated from parent to attend an academy.

The committee recommended a new type of higher school, a three year school open to boys over twelve who had finished the elementary school. Those admitted must be well acquainted with the subjects of reading, writing, English grammar (in all its branches), and arithmetic (as far as simple proportion). The teachers must be educated at a university. Principal studies should be English, declamation, science, mathematics (and applications), history, and

\[29\text{Krug, pp. 23-24.}\]

\[30\text{Cubberley, Public Education in the United States, p. 191.}\]
logic. However, there should be no other language taught but English. 31

An examination of the committee's report reveals that what was really proposed was an academy supported by public funds, but with the classical language department omitted. However, the new high school was clearly American in its nature and purpose. It was not an imitation of any other foreign educational plan. The aim of the new school was practical education. According to Cubberley, "the free public high school thus arose, to provide at public expense what the public school had failed to provide, and had been provided privately." 32

The same concept of aims and purposes surrounded the first public high schools created in New York City (1825), Portland, Maine (1821), Worcester, Massachusetts (1827), and New Bedford, Haverhill, and Salem, Massachusetts (1827). However, the high school in New York City was founded under the auspices of a private group called the High School Society. 33 These first beginnings were the result of the demands of the people for upward extension of the public school, which would provide academy instruction for the poor as well as the rich, and in one common public higher school. 34

The real beginning of the free public American high school dates back to the Massachusetts Law of 1827. This legislation, enacted through the efforts of J. G. Carter, formed the basis for all subsequent legislation in


Massachusetts and deeply influenced the development of the public high school in all other states of the Union. This law was significant in that it required the establishment of a high school in every town of five hundred families, and a more extensive learning program in every town of more than four thousand people. In towns of five hundred families the curriculum had to consist of United States history, bookkeeping, algebra, geometry, and surveying. The larger towns were required to include general history, Greek, Latin, rhetoric and logic. A later amendment made it possible for smaller towns to operate a public high school.

The Massachusetts' Law clearly initiated the public high school movement in the United States. Here the high school was founded, and here the curriculum outlined. Standards were set; here the high school developed earliest and best. According to Inglis, "the high schools of the United States owe the basis of their aims, theory, and practice to the high school first created and developed in Massachusetts." 35 As in most other educational matters, Massachusetts led the way in the development of the public high school. "The American high school is an institution, peculiarly adapted to needs and wants of the American people, and is an everlasting tribute to the democracy of Massachusetts and America." 36

As a consequence of the Massachusetts' Law many Latin Grammar Schools merged their programs with those of the newer high school, and some of the early

35 Cubberley, Public Education in the United States, p. 214.

36 Ibid.
high schools in Massachusetts were created by adding newer subjects to the existing grammar schools.

The high school idea developed slowly, and except in New England, the high school was not widely heralded as the dawn of a new day for secondary or advanced education of the youth. There was much opposition to the influence of Massachusetts, but the opposition was not strong enough to stem the tide of public sentiment and interest in education.

By 1840 there were about two dozen high schools in the country, half of them in Massachusetts. By 1851 there were high schools in only sixty cities. Actually the academy, being the dominant institution, stood in the way of the development of the high school. However, there also were other factors: (1) the district common school system, (2) high costs, (3) opposition to taxes to maintain and include a high school, and (4) permissive rather than compulsive legislation.

The movement continued to grow, but by no means as rapidly as did the academy. In fact in 1860 the academies outnumbered the high schools. Many states established high schools by local community, without specific legislative mandate, and soon, as Briggs says: "Everywhere the current was beginning to show; and where the law did not require a high school, a recognition of need, zeal, pride, and emulation tended to provide it."

As the high schools grew they faced many challenges. The rich became

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38Briggs, p. 92.
critical because of additional taxation; other people because they were called upon to give another man's child an education. Legal issues constantly arose and became subject to court action. However, through all of this the working classes both demanded and supported the high school. It is a well known fact that Labor has given the free public high school support since 1825.

The Kalamazoo case in 1872 ended all controversy as to the status of the high school as part of the common school system. The decision in Michigan was so positive that it influenced all other subsequent decisions in the other states. The plaintiffs only challenged the offering of college preparation at public expense, but the court was all inclusive. By mandate, it confirmed free and popular secondary education.

The high school began to prosper soon after this decision in Michigan, and state financial aid became quite pronounced. In the years 1889-1890, 2526 public high schools reported to the United States Office of Education. There were 202,963 students in public high schools at that time.

The high school of the closing decades of the nineteenth century were much like those of the present time. They were co-educational, free of tuition, and fairly available to youth in villages and cities. Thus they failed to serve rural youth and enrolled only a small fraction of high school age youth. Thus they were selective. Whether or not selection was intellectual, economic, or both has been a matter of interest and much speculation.

The most popular form of curriculum in the high schools of the later

39 Cubberley, Public Education in the United States, p. 194.

40 Krug, p. 29.
decades of the nineteenth century was similar to that of the academy, except for the classical language department. As a consequence the high school became a "finishing" school, especially in the eastern portion of the country, while the academy became more exclusively college preparatory.41

The high schools gradually added the classics and began to assume the function of preparing young people for higher institutions of learning. They were highly aware of their college preparatory function in 1890, yet only 14.83% of the total number of students in both private and public high schools were listed as college preparatory.42 The college preparatory function probably came about because the people were content with no less in the public high school than was found in the formalized academy.

41 Briggs, p. 93.

42 Krug, pp. 30-32.
Figure 1.— The Development of Secondary Schools in the United States

Figure 2 -- High Schools in the United States by 1860*

CHAPTER II

THE CURRICULUM OBJECTIVES

The Secondary School Until 1893

Education began in the colonies in order that: (1) the old deluder Satan could be defeated, and (2) so that learning may not be buried in the graves of our fathers.

Secondary education in America was conceived by a people deeply concerned with the perpetuation of their religious plan, holding a belief that all children should acquire the means of self support, interested in scholarship and learning, and with an abiding respect for books.

The religious aim of education far outstripped any others. "We came hither," wrote Cotton Mather, in his Magnolia, "because we would have our posterity settled under the pure and full dispensations of the gospel, defended by rulers that should be ourselves."¹ The Massachusetts Acts of 1642 and 1647 did not represent the intention of the state to assume a responsibility for education of all children as much as it represented a theological determination to impose upon all the sectarian creed of the Puritans who settled the state.

The connection between religion and education was not, of course, invented

by the New Englanders, but it was through them that it was transferred to the colonial scene. "This connection between religion and education in spite of Church-State separation has never been completely lost in American life."²

The aims of the Latin Grammar School were basic to preparation of boys for college, with the prime emphasis on religious training, mostly indirect, through the study of Latin and Greek. To this we can probably add, according to Douglass, those of training for vocation and leadership, with the aim of the preparation of intelligent leaders in broad areas of life, this was possible because the young men came from the higher social and economic levels of society.³ Krug states that the shown purpose of the Latin Grammar School in the Massachusetts law of 1647 indicated an exclusive concentration on preparation for college, even more pronounced than its European antecedent. The purpose of the school was to develop a leadership group educated in the classics and in religion.⁴

The course of study prescribed for the learners was that which would be considered essential in the education of clergymen. These were the influential members of the colonial society. The curriculum was tailored to fit boys for


⁴Krug, p. 15.
service to the Church and to the State. However, nowhere is the nature of the latter service defined. Latin, the sacred language of religion and learning, was basic to the curriculum. Greek and grammar were the other prime ingredients. Later the study of English was introduced because of the many protests made because of its absence.

The curriculum gradually changed and by 1814 arithmetic (in its many branches) had been added. The study of the areas of English was increased, and history became a unit of learning. In all it took nearly 200 years for these curriculum reforms to be effected. However, the standard Latin Grammar School of colonial times throughout the whole area confined its curriculum to the classics and literary materials.

It might not be amiss to note that the early religious determination of the Latin Grammar Schools is not wholly unrelated to the later objectives of using them for moral and civic purposes. In each instance the schools are reviewed as instruments for realizing in the lives of the younger generation the visions of the good life as envisaged by the older.

Time has transformed objectives from the colonial period; nevertheless Americans still conceive of the school as the custodian of the morals of the young; and today one purpose, indeed a prime purpose, is to raise the young in the paths of virtue.

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6 Thayer, p. 199.

7 Ibid., pp. 188-89.
In less than a century after the first colonial settlements, differences between American and European society as well as significant contrasts among the colonies themselves had become evident. Important as the latter were to become in subsequent relations among the geographical sections, one trait was common to all—an optimism which expressed itself in developments both novel and revolutionary.

Franklin's plan of the academy expresses well this new concept of life as it was related to education. This plan was to characterize the academy and its successor, the public high school, for decades to come. Concerning studies he would offer:

It would be well if they were taught everything that is useful, and everything that is ornamental, but since, art is long and their time is short . . . it is therefore proposed that they learn those things that are likely to be most useful and more ornamental: regard being had for the several professions for which they are intended.\(^8\)

Franklin was interested in content and education, a content useful for the civic and occupational careers of the rising middle classes in the colonies. He included not only science and mathematics of the English academy, but practical subjects necessary for life. He desired to exclude all foreign languages. His aims and purposes were much broader and practical than the Latin Grammar School.\(^9\)

The academy at Philadelphia founded by Franklin soon became widely imitated in the states. Objectives and curricula changed. These changes can

\(^8\)Ibid., p. 214.

\(^9\)Douglass, p. 37.
best be expressed by the published objectives of the Phillips' Academies in Massachusetts. These objectives were, according to Brown:

It is again declared, that the first and principal object of this Institution is the promotion of true Piety and Virtue; the second, instruction in English, Latin and Greek Languages, together with Writing, Arithmetic, Music, and the Art of Speaking; the third, practical Geometry, Logic, and Geography; and the fourth, such other of the liberal Arts and Sciences or Languages as opportunity and ability may hereafter admit, and as the TRUSTEES shall direct.\textsuperscript{10}

It can be seen that these objectives went far beyond those of the Latin Grammar School. It should be noted that the moral objective came first; intellectual academic objectives came afterward. "In so doing, they (the academies) were making explicit which probably had been implicit in the assumptions of the Latin Grammar School as well."\textsuperscript{11}

In essence the aim of the academy was to lay the foundation of a public free secondary school, or academy, for the purpose of instructing youth, not only in English and Latin grammar, writing, arithmetic, and those sciences wherein they are commonly taught, "but more especially to learn them the Great End and Real Business of Living."\textsuperscript{12}

The expanding curriculum included many new subjects which were probably regarded with skepticism by the loyal adherents of the Latin Grammar School. While some of the added subjects were strictly practical and vocational in


\textsuperscript{11}Krug, p. 21.

\textsuperscript{12}E. P. Cubberley, Public Education in the United States (Boston: Houghton Mifflin Co., 1919), p. 188.
character, the new subjects for the most part were aimed at completeness or wholeness of liberal education. These added studies reflected not only an expansion of knowledge taking place in the 17th and 18th century, but a hunger for this knowledge on the part of many people who for the first time in history had some leisure and opportunity for study.

The early academies were bound up with the interests of the common people, planned to provide for their assumed needs, and to create new intellectual wants.

College admission requirements were of little concern to the secondary school of this time, and the curriculum developed with entire independence of the requirements of the higher institutions of learning. None of the academies achieved the ideals of Franklin, yet all of them liberalized the old secondary school offerings of the Latin Grammar School.

Everywhere there was developing an American spirit which began to be conscious of itself and desirous of settling American problems in the American way. It was this spirit that enabled the academy to expand throughout this country. The greatest curriculum experimentation was done in New York. Of the 149 new subjects appearing in the academies of that state between 1787 and 1870; 23 appeared before 1826, 100 between 1826 and 1840, and 26 after 1840. Between 1825 and 1828 one half of the new subjects appeared. This was also the maximum period of development of the academy. 13

In 1890 the academy was still an important type of secondary school which was then chiefly recognized as fulfilling a college preparatory function. It

13Briggs, p. 83.
was still considered to have a "finishing" function. The object of the academy at this time was to bring together the promising and ambitious youth who desire to improve themselves in knowledge and self-reliance—in mental, social, and religious discipline. The academy aimed to give a wider education than could be secured in the elementary schools; to prepare some of its pupils for colleges or universities; to give, by education, the power to do things; to organize; and to lead in worldly enterprises. In short, the academy of 1890 aimed to bring forward well equipped men and women who would be leaders in the work of the world.

The high school developed because the mode of education then adopted was not sufficiently extensive or otherwise calculated to bring the powers of the mind into operation; nor to qualify a youth to fill usefully and respectably many of those stations, both public and private, in which he may be placed.

Not even the schoolmaster of the Latin Grammar School or the academy could withstand completely the intellectual trends of time or the determination of the people to use education for ends practical as well as theoretical. As a result there was room for a people's secondary school, a school to liberalize the curriculum. Thus the public high school came into being predicated upon a principle that education must make a difference in living.

Traditionally education above the elementary school level was viewed as

15 Briggs, p. 89.
the preparation of a small number of selected youth for college and cultivated living. This was the situation as faced by the first American high school which opened in Boston. This first high school did not break away completely from tradition. From its proposed curriculum one can infer that it did not intend to offer competition to the Latin Grammar School, because it contained absolutely no classical languages. Instead there is found the curriculum of the academy with the classical department omitted.

Other high schools did spring up in Massachusetts because of the laws of 1827, and because of the desire for public supported education. The aims of these early high schools were quite practical. According to Cubberley, these aims were designed, "to furnish young men of the city, who did not plan college attendance, a course of study, and who have had the advantage of elementary school with the means of completing a good English education to fit them for active life or qualify them for eminence in private or public station."16

Some of the early high schools prepared only for college, but by and large the high school offered a substitute for college. The high schools spread slowly, first in Massachusetts, then to New England, and then over the country. With two or three exceptions the public high school owes the basis of its aims, theory, and practice to the high schools earlier developed and created in Massachusetts.

There was no central control. Each of the early high schools devised its curriculum individually. These variations occurred from school to school, place to place, and in some areas from year to year. The influence of the

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16 Cubberley, pp. 191-192.
academy was everywhere strong, and curriculum offerings closely followed those of the academy. Briggs lists: English, mathematics, science, history, philosophy, bookkeeping, and practical and ornamental subjects, as common to most of the high schools in the early 19th century.17

It cannot be said that the early high schools were dominated by the colleges. As a consequence, the colleges slowly modified their entrance requirements. Much curriculum experimentation was tried without any central means of control other than the general one of giving a satisfactory education for life.

However, after a short time a pattern developed and a trend toward uniformity began, a uniformity that was to be quite pronounced by 1890. With this uniformity came the gradual influence of the college. College pressure upon the high school then increased, and while some concessions were made, the colleges began to determine the high school curriculum and methods of teaching.

Both the Latin Grammar School and the academy had succumbed to the pressures of the times and were primarily "fitting" schools for the colleges. The high school faced the same fate, and nearly yielded. But the high school did rally and by 1890 was boldly facing the herculean task of providing a training that would serve the dual function of preparing for life and for college.

The generally accepted view of this apparent dual function is expressed in the following statements:


18 Ibid., p. 103.
The high school is both a "fitting" and a "finishing" school, and in most places a school for both sexes.19

It is also preparatory for a higher course; but in a true sense it must be complete in itself, and not arranged especially for the needs of the very few whose education is to extend beyond high school.20

There was, however, little uniformity in content or time devoted to the subject matter in the high schools of the country, or for that matter in a single state. In 1890, President Elliott, of Harvard University, asserted, "that it was literally impossible to determine what work was being done in the secondary schools of the United States."21 This condition according to Elliott resulted from these causes: (1) the absence of a system of national or state superintendents, and no permanent bodies of experienced inspectors; (2) local control and administration of education, with little cooperation or coordination between municipalities; (3) the non-existence of any accepted standards for schools to follow.22

The continued efforts to serve the dual function to which they had committed themselves, and to make subject matter and organization conform to the prevailing concepts of the nature and purpose of learning, led the high schools further along the path to ultimate chaos. About 1890, according to Thayer, it became more and more evident to educational observers that the high

19Monroe, p. 17.


21Thayer, p. 215.

22Ibid.
school was in the process of becoming the common school; insofar as that term implies the enrollment of the bulk of the school population within a given age range, and at a point at which most young people terminate their formal education.

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All these things added to the problems of the high schools; problems that continued to grow and demanded a solution. Stout was of the opinion that a major cause of the chaotic condition of the high school subject matter was due to the effort of the high school to meet the needs of the various classes of children enrolled.

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This is quite true because as our high school became accepted as a part of our system of free public education, indeed as a part of the compulsory school pattern in many states, more and more parents sent their children to the high school. The former pattern of a highly selected high school student body was gone. Now, with the bright, there came the average and the dull; many from homes of very little learning, or from places of complete illiteracy.

Whatever the reason, by 1890 the condition of the high school curriculum, and college entrance requirements, the lack of articulation between the high schools and the colleges, and the attempt of the high schools to serve two functions, resulted in a situation ripe for action to bring some order out of chaos.

The high schools of the closing decade of the nineteenth century were much like the high schools of today in being coeducational, free from tuition, and

23 Ibid., pp. 238-39.

24 Monroe, p. 21.
fairly available to youth in villages and cities; but the lack of transportation made them somewhat less available to rural youth. Yet they enrolled only a small fraction of the young people of high school age.

The high school of this era was extremely aware of its college preparatory function. While only 14.8% of the students in all secondary schools in 1890 were planning to go on to college, 39.8% were taking Latin. This would appear inconsistent, but Krug says it is not. "This is learning for learnings sake--meeting the psychology of the time."25

This was the curriculum, the place, and the problem of the high school in the period that many say was the "lull before the storm."

America was soon to witness a great increase in the number of high school students, and an attempt to define more explicitly the educational functions and objectives of the high schools.

The chaotic condition manifesting itself led to numerous criticisms of the public high school. Many of them bear close resemblance to those we hear today. W. T. Harris, United States Commissioner of Education, said: "It has been agreed on all hands that the most defective part of the education is that of secondary schools."26 J. R. Bishop identified two groups as those who wished to be constructive critics of secondary education: (1) those who had the independent high school idea, and whose watch words were: "the best equipment for living," and "the greatest good to the greatest number"; (2)

25Krug, p. 33.
26Monroe, p. 25.
those who had the trans-oceanic idea, and whose watch words were: "a few
things thoroughly," and "coordination of the high school with the college." Criticism of the secondary school was by no means confined to educators. Some of the most severe critics were eminent laymen. (shades of the 1950's) Their interest in secondary education may be inferred from the speed with which the Report of the Committee of Ten was seized upon by the press of the nation. Articles and editorials frequently appeared in noneducational periodicals. According to School Review, there were items in such magazines as Dial, Harpers' Weekly, Outlook, and Atlantic Monthly. The major criticisms made were these:

1. A lack of preparation for life and citizenship.
2. A lack of purpose.
3. A lack of articulation between the high school and other units of the educational system.
4. A loss of practical purposes by provincial teachers who felt compelled to do thinking along subjects and subject matter rather than in terms of young people and areas of life.

Thus as we go into the era of examination of secondary education, spark-plugged by the Committee of Ten, the following conclusions can be drawn about the public high school in 1893.

1. It was now the dominant secondary school.
2. There was a serious conflict between the "fitting" and "finishing" functions, that was forcing the high school into a compromising position.

3. The concept of learning conformed to the doctrine of formal discipline.

4. An extremely chaotic condition existed in reference to subjects offered, and their organization into a curriculum. This condition was brought about chiefly by the effort to serve the dual function.

5. The high school was receiving vigorous criticisms from educators and laymen. The most significant criticisms were leveled at the purposes of the high school and its subject offerings.

The Public High School from 1893-1928

The last decade of the nineteenth century marked the beginning of a task upon which no other society in history had engaged, that of taking the majority of its adolescents out of full time gainful employment and putting them into the schools. In part this was a reflection of our economic prosperity, but more so it was because of the new belief that: (1) more schooling meant more opportunity, (2) every individual should have the fullest opportunities in life.

This decade also marked an ascendancy of the "fitting" function of the public high school. Monroe says, "In other words, during this period (1890-1910) the domination of secondary education by the colleges reached its high water mark."29

By 1910 the increase in the number of public high schools placed them in a position to be independent of the colleges to a much greater degree than ever before. The high school slowly realized its power and became quite unwilling

29 Ibid., p. 35.
to be restrained by the colleges.

America, too, became quite aware of the fact that democracy required intelligent choice among genuine alternatives. Only the literate individual could understand the new and complex issues facing our people. Therefore, everyone must be educated. Thus the growing population continued to plague the public high school, and presented the greatest challenge to the proponents of traditional education.

The newly formed National Education Association found itself facing many vigorous discussions during the last decades of the nineteenth century. Most of them were concerned with the nature of secondary education, its special functions, its types of organization, and improvement of curriculum and methods. These culminated in a series of national committees, endeavoring to answer the questions of secondary education, and the public high school in particular.

The first of these was The Committee of Secondary School Studies, better known as the Committee of Ten, of the National Education Association, appointed in 1892 and reporting in 1894. This committee was headed by President Elliott of Harvard, and was to consider education from a national point of view.

It was the committee's desire to achieve some uniformity and standardization of college entrance requirements, not only in naming courses, but in defining them. The committee queried more than two hundred high schools, but used material from only forty of these in their final report.

In their analysis they grouped subjects in nine major areas: (1) Latin,
(2) Greek, (3) English, (4) other modern languages, (5) mathematics, (6) sciences, (7) natural history, (8) history, (9) geography. (science included physics, astronomy, and chemistry: natural history included biology, and physiology: history included civil government and political economy: geography included physical, geology, and meteorology). One of the statements made at the time of their report is this, "Even for the older subjects like Latin and algebra, there appeared to be a wide diversity of practice with regard to the time allotted to them." 32

Their final report stood strongly for the equivalence of all subjects when properly organized and taught, and for the admission to college of any "high school student who has had four years of strong work. . . . without regard to the particular subjects that have comprised the curriculum," 33 and for the same teaching for all pupils whatever their probable future. The report was made in terms of subjects, and according to Douglass, "It gave no indication that any thinking had been done in terms of preparation for life--rather its thinking was entirely in terms of preparation for college, and providing for a greater amount of time for learning traditional American secondary school subjects." 34

Because the committee stated that subjects should not be treated differently for the youth on his way to college, and to youth not going on, they opened

31Krug, p. 31.
32Ibid., p. 134.
33Briggs, p. 95.
34Douglass, p. 38.
wide the door for criticism relative to the treatment of individual differences. However, this was not so. It is apparent that the committee worked under the belief of the dualism of college preparatory and non-college courses.

The committee did not interpret the function of the high school to be entirely, or even mainly, that of preparing youth for college. From this report we read, "The preparation of a few pupils for college or scientific school in the ordinary secondary school should be incidental, and not the principal object." The committee advocated the "finishing" function:

The secondary schools of the United States taken as a whole, do not exist for the purpose of preparing boys and girls for college . . . This main purpose is to prepare for the duties of life.

Though the committee rejected the principle that the dominant purpose of high school was to prepare students for college, they thought of the high school as being designed for:

That small proportion of all the children in the country-- a proportion small in number, but very important to the welfare of the nation-- who show themselves able to profit by an education prolonged to the eighteenth year, and whose parents are able to support them while they remain so long in school.

The Committee of Ten was dominated by college personnel and was thoroughly devoted to the theory of formal discipline, and in spite of the pronouncements in favor of the "finishing" function, the report appears to have encouraged domination by the colleges. As a consequence, the colleges were happy to utilize the report as a means of promoting uniformity in the secondary

35 Krug, p. 134.
36 Ibid., p. 135.
37 Monroe, p. 34.
38 Ibid., p. 32.
The Committee was most successful in bringing to focus the issues of importance, and in creating more stimulating discussion. It should be noted in passing, that except for an incidental mention of the general function of the high school, the Committee of Ten did not recognize objectives, in fact they did not even use the term.

The Committee of Ten did, however, develop a set of recommended subjects as part of their report. They suggested the following as subjects proper for secondary schools:

1. Latin.
2. Greek.
3. English, including literature, composition, rhetoric and grammar.
4. Modern languages (German, French, Spanish).
5. Mathematics, including algebra, higher algebra, geometry, trigonometry, bookkeeping and commercial arithmetic.
6. Physical science, including physics, chemistry and astronomy.
7. Geography, including meteorology, geology and physiography.
8. History, including English, French and American, with a special period intensively civil government.  

The Committee on College Entrance Requirements of the National Education Association was appointed in 1895, and made its report in 1899. It came into being in order to promote the program recommended by the Committee of Ten.

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39Briggs, p. 96.
40Monroe, p. 57.
This Committee considered the secondary school primarily from the point of view of the college preparatory function, but they did seem to have thought of secondary education as being designed for a larger and less select group of children than did the Committee of Ten. "We must," their report states, "bear in mind that the vast majority of our pupils--those for whom the course should be planned--will not continue their education beyond the high school."\(^1\)

Another "straw" pointing the same way is this.

In pleading for uniformity in college entrance requirements, there are a few vital facts which cannot be ignored: First, the triple functions of the public high school, viz., to equip pupils for the business of life, to give a proper training to those who will teach in the common schools, and to prepare for college.\(^2\)

By use of specialists and subcommittees the committee outlined ideal and practical courses of study. It further defined national norms, or units, out of which any school might make up as rich a program of studies as its means and facilities would permit.

Perhaps the proposal of national norms was its greatest contribution to secondary education, for with it, unit values and content were indicated for each of the outlined subjects of the Committee of Ten. But at the same time they assisted the high schools in fulfilling the "fitting" function. They gave little consideration to the "finishing" function, but after all they were not appointed to do this. "But," states Monroe, "even so, such a close relationship exists between the two functions that it seems impossible to consider one adequately without at least defining the accepted status of the other."\(^3\)

\(^1\)Ibid., p. 32.
\(^2\)Ibid., p. 33.
\(^3\)Ibid., p. 35.
The Committee on College Entrance Requirements carried out its function as directed, and by proposing fourteen resolutions and suggestions. Whatever we may think of their contribution, they did bring order out of chaos.

Both the Committee of Ten and the Committee on College Entrance Requirements did their thinking in terms of faculty psychology, and thus in both cases precluded any consideration to any analysis of out-of-school conduct. However, the Committee on College Entrance Requirements did recognize the "later work of life," which seems to have meant work of a vocational nature, for they hastened to add to their report a consideration of "social and civic duties." ¹⁴

All this time the high schools were rapidly expanding. Large numbers of students who had no intention of "going on" were attending the high schools, and thereby helping to increase steadily the enrollment in the newer, more "practical" subjects, and thus give these subjects standing. The great increase in high schools forced a second look at college requirements and--what is more important--a change of attitude on the part of the colleges. In fact a number of leading colleges (Harvard and the University of Chicago among them) were coming to a different and tolerant understanding of the high school, and were asking the high schools to redefine their purposes. But by now the high schools were in the "driver's seat" and this statement by the High School Teacher's Association of New York City, in May 1910, plainly states the high school position:

We believe that the interests of forty thousand boys and girls who annually attend the nineteen high schools of this city cannot be

¹⁴Ibid., p. 41.
wisely and fully served under present college entrance requirements. Our experience seems to prove the existence of a wide discrepancy between "preparation for life" and "preparation for college" as defined by college requirements. 45

On July 6, 1910, the Department of Secondary Education of the National Education Association adopted a resolution recommending a liberalizing of college-entrance requirements. Thus, was created the Committee of Nine on the Articulation of High School and College. This committee reported in July of 1911, 1912, and 1913. It set forth briefly its conception of the field and function of secondary education, and urged a modification of college entrance examinations "in order that the secondary school might adapt its work to the varying needs of its pupils without closing to them the possibility of continued education in higher institutions." 46 The committee further believed that every student should study certain common elements in the form of subjects, but they objected to having the colleges decide what these common elements should be. 47

This report practically crystallized the movement for uniformity that had been initiated by the Committee of Ten, yet, without intending to do so, it set into motion a return to the distinction that had applied throughout the nineteenth century between college preparatory and non-college preparatory programs, a distinction explicitly rejected by the Committee of Ten. However,


46 Krug, p. 35.

their findings did set the pattern for high school graduation for the next three decades, and the committee should receive credit for democratizing American secondary schools. Because of its findings the Commission on the Reorganization of Secondary Education was formed.

This new commission of the National Education Association had as its task all the implementation made necessary by the report of the Committee of Nine. The commission took the point of view that they must consider all education (informal as well as formal) before formal education in general and secondary education in particular could be understood intelligently. According to Monroe they postulated three major factors needing consideration: (1) changes in society, (2) changes in the secondary school population, (3) changes in educational thinking. From this foundation they formulated a statement of the goal of a democracy and the function of education in general:

Education in the United States should be guided by a clear conception of the meaning of democracy. It is the ideal of democracy that the individual and society may find fulfillment each in the other. Democracy sanctions neither the exploitation of the individual by society, nor the disregard of the interests of society by the individual.

The commission also enumerated seven objectives of all education. These objectives or principles, published in 1918, quickly became known as the Cardinal Principles of Secondary Education. These objectives were: (1) health, (2) command of fundamental processes, (3) worthy home membership,

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48 Monroe, p. 37.
49 Krug, pp. 35-36.
50 Monroe, p. 38.
(4) vocation, (5) civic education, (6) worthy use of leisure time, (7) ethical character.

The "cardinal principles" reflected the practical utilitarian temper of the people of the United States in the early decades of the twentieth century. There was, however, no mention of intellectual competence or training in the classical sense, and according to Krug:

There were those who felt that the most important objectives were left out, and thus the principles would not satisfy those who believed that intellectual training was the most important objective of secondary education.51

The principles gave form and substance to the philosophy of equal opportunity for all democracies children--to prepare them to meet the duties they were facing and would soon face--if they went to college, all well and good!52

The Commission on the Reorganization of Secondary Education also defined the role of secondary education in achieving these objectives (cardinal principles), and attempted to outline the nature of organization and curriculum of the high school which would be most effective in contributing to a realization of the objectives formulated.

The reports of this commission gave impetus to other groups, so that from this time on we find ourselves in a welter of curriculum tinkerers and syllabus spammers. When democracy became the watchword it released the flood gates of conservative and radical thinking. Everyone who had an idea, good or bad, wanted to get it copywritten in some report or publication. However, in

51 Krug, p. 36.
52 Franzsen, p. 107.
fairness, most of these persons were sincere in their motives.

The commission redefined the role of secondary education and, "To that extent the commission was able to grasp new and highly significant and intellectual forces in American life, its redefinition became a lever for needed change and reform." 53

The contributions of the Commission on the Reorganization of Secondary Education to an amicable settlement of the struggle between "finishing" and "fitting" functions of the public high school may be summarized as follows:

1. The Commission defined the relation of secondary education to the other divisions of the educational system.

2. Subjects should be taught in secondary school with direct reference to probably vocational future of the pupils.

3. Curricula should be organized and named along vocational lines.

4. As a consequence the primary function of the high school is that of a "finishing" school with the "fitting" function secondary and incidental. 54

This is basically a return to the fundamental position of the Committee of Ten. However, the two differ as to the proper means of attaining the end sought. It is known that the Committee of Ten held for strong mental training which would prepare the mind to operate with equal efficiency in all adult activities, and from its report the commission stood for extreme differentiation of the curriculum with reference to the probably vocational future of the

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54 Monroe, p. 37.
pupils. To use the words of Monroe:

The Committee of Ten held: "that education which best fits for college is also best for life"; the Commission for Reorganization of Secondary Education held: "that education which will best develop an individual as a member of democratic society should be accepted by institutions of higher learning as satisfactory preparation for entrance."55

It is quite significant that within a period of twenty-five years the leading thinkers about secondary education became conscious of the fundamental importance of determining objectives as a prerequisite step in selecting and organizing materials of instruction. The Commission approached curriculum construction with the principle that the purpose of secondary education should be recognized as the basic criterion in the selection of materials of instruction.

Though the commission represents a major change from the thinking of the Committee of Ten, its recognition of the various phases of life was not new. One need only read the works of Herbert Spencer, who in 1859, writing on the topic, What Knowledge is of Most Worth? enumerated the following groups of activities—self-preservation, necessities of life, rearing of offspring, social and political relations, and leisure time activity.56

The Cardinal Principles of Secondary Education were accepted by America as its ideal form of secondary education and America planned to furnish every normal youth with an education suited to his capacities, aptitudes, and needs. The significant steps in this era of reorganization have been in getting

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55 Ibid., p. 38.

schools, effecting organization and articulation, retaining pupils, reducing failure, and improving the curriculum and courses of study. The high schools became an indigenous institution under public control. From aristocratic schools, parallel to those for the lowly, our high schools are a part of a democratic system, based on the work of the elementary school and leading to an opportunity that may open up. According to Briggs: "They are an essential force in preserving and promoting our democratic government." 57

The changes that occurred during the years between 1890 and 1930 are unparalleled in the history of education. Some of these changes are:

1. An increase in the proportion of adolescent youth in high school, due to: a popular faith or fetish in education, increased wealth distributed among many, and a decrease of need for youth in industry.

2. A change in philosophy. There developed a philosophy (far from any consistent application) that secondary education in a democratic society should provide training suitable to the needs, the capacities, and specific aptitudes of every youth. This philosophy applied to known facts of individual differences necessitated a far more liberal offering by our schools than was generally attempted previously.

3. A change in transportation laws. This made it possible to bring the rural and distant youth to centrally located schools of adequate size for liberal offerings.

4. A change in psychology, from the mind of many "faculties" to a unanimous rejection of this simple and attractive notion that the mind can be

57 Briggs, p. 107.
trained as a whole to be effective in all life situations.

Psychology had exploded the old belief that the mind should be disciplined. The belief by 1928 was that the only discipline worth striving for is that which comes from intelligent application of powers for clearly conceived and appreciated objectives.

Philosophy, too, had been changing with consequent implications for secondary education. There was increasing concern with philosophy as it affects education. According to Briggs: "In 1920-1930 there was not one prevailing philosophy of education--but many! Some conflicting on very important points and principles."58 In practice our secondary schools constantly reflect a number of conflicting and inconsistent philosophies of education. Briggs also points out that the influence of tradition is still present in a good deal of the work that the school does, but by and large recent changes in the schools have reflected the influence of values which emphasize the practical and social function of education.59 It is evident that many discarded beliefs still remained at the close of the third decade of the twentieth century.

There was general agreement that the educational program should be continuously adapted to life as it is. This, however, would be possible only if education will continue to analyze modern civilization and continuously adapt the program to its changes and to its needs.


59Ibid.
Although the thinking relative to the objectives of secondary education in 1928 were inadequate, a survey of educational thought since the Report of the Committee of Ten dated 1893, reveals many changes that seem to represent progress. Monroe identifies the following as significant trends:

1. The youth who now are in secondary school has changed from a small proportion of the above average to almost all pupils of approximately twelve to eighteen years of age.

2. At the beginning of this period the "fitting" and "finishing" functions were in sharp conflict. Today the "fitting" function has become definitely subordinated.

3. The recognition of the importance of objectives grew from no specific mention of them as such by the Committee of Ten to the very marked emphasis given them by the Commission on the Reorganization of Secondary Education in 1918, and the North Central Association in 1927.

4. Refinement in thinking relative to objectives has progressed to the point where an explicit distinction is made between conduct objectives and control objectives.

5. The scope of conduct for which it is considered desirable that the secondary school should prepare has broadened out from leisure time, citizenship, and vocational activities (all conceived of in a very limited way) to include all phases of out-of-school life.

6. The concept of the controls of conduct has changed from that of general faculties to that of more specific abilities-- specific habits, knowledge, and general patterns of conduct.

7. The recognition of individual differences has grown from an implied
uniformity of objectives by the Committee of Ten to recognition by the Commission on the Reorganization of Secondary Education of the desirability of great variability on the basis of individual differences—differences in interests, aptitudes, tastes, and general native ability.

3. Finally, with the growing recognition of the importance of objectives, many techniques have been developed for the determination of objectives, most of them being based upon the fundamental proposition that objectives are to be discovered in society and not manufactured. 60

By 1930 the American public high school had become preeminently a place for trying out young people, developing tastes, testing capacities, opening up life opportunities, and discovering along what lines pupils show enough aptitude to warrant further education and training. Cubberley says:

An education which was entirely satisfactory to meet the needs of the simpler form of our social and industrial national life of the sixties or the eighties is utterly inadequate for the complex life of the twentieth century. All this has come to be generally recognized today, and in consequence our American states are providing for the further establishment of more and more types of high school, and offering the advantages of secondary education to as many of our children as can advantageously use what the schools have to give. 61

60 Monroe, p. 53.
61 Cubberley, pp. 411-412.
The increase in the enrollment of the high schools in the twenties and thirties, coupled with the new directions for secondary education implied by the Cardinal Principles of Secondary Education, brought about a critical examination of the so-called "traditional program." The high schools became uneasy under what they considered to be the restrictions of college entrance requirements.

At about this same time thinking educators began to expand their views relative to the ends of education. John Dewey was one of these, and he expressed his thought in these words, "In our search for aims in education, we are concerned, therefore, with finding an end outside of the educative process to which education is subordinate." A more contemporary expression somewhat along these same lines is this:

One of the most conspicuous things about American writing and speaking on education is a strange and pervasive reluctance—even when the writers and speakers are teachers and scholars—to admit that the enjoyment of the life of the mind is a legitimate and important consumation in itself. . . . Education is justified apologetically as a useful instrument in attaining other ends: . . . Rarely, however, does any one presume to say that it is good for man."

The restiveness of the twenties, the proddings of educators, and the gradual growing belief that education was not just preparation for college led to the first experiment in the high school-college transition. Early in the

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nineteen thirties the Progressive Education Association sponsored an eight year study involving thirty high schools. These schools were permitted to send their graduates to college regardless of their pattern of studies in the high school, provided these graduates were recommended as college material by the high school. 64 This study was set up to give the high schools their chance. The study was not necessarily interested in the cardinal principles, but primarily concerned with the idea of getting the high schools to promote a more venturesome creativity and a willingness to pioneer. The schools involved soon became known as the thirty unshackled schools. 65

The studies revealed that as far as academic achievement was concerned the students from these "unshackled" schools did as well as those from conventional schools; and that they did better than competitors in good habits of work, intellectual curiosity, and passion for weighing evidence. 66

Freedom for the high school to pursue its own destiny was probably the major objective of the eight year study.

It was quite obvious from studies that the curriculum could not remain static—nor could objectives remain the same—and still have a continuously effective program. John Dewey presented two basic factors needing consideration if the schools were to develop a theory of education. He declared that:

"The fundamental factors in the educative process are an immature, undeveloped

64 Krug, p. 37.
65 Ibid., p. 143.
66 Ibid., p. 144.
being; and certain social aims, meanings values incarnate in the matured experience of the adult. 67

Educational books soon became filled with a new jargon. Terms such as "dynamic curriculum," "a changing social order," and "an emerging civilization" became quite common. All of these expressions gave evidence of a realization of the great need for curriculum adjustment to life as it is and as it may be in the future.

The drastic changes in society in the early part of the century had a tremendous effect upon living in general, and it behooved the high school to begin educating youth for a place in this vastly new and changing world about them. Among the many changes in society were: changes in communication and transportation, changes in wealth and living conditions, changes in opportunities for leisure, changes in democracy and politics, changes in family, ethics, and religion, changes in science, ideals, and philosophy.

All of these created changes in secondary education unparalleled in the history of education in any country. The major changes developing in the nineteen thirties were:

1. An increase in the proportion of adolescent youth continuing in school.

2. A resulting heterogeneity of abilities in the classrooms, causing a change of philosophy, far from consistently applied, that secondary education in a democracy should provide training suitable to the needs, the capacities,

and special aptitudes of every youth.

3. The number of public secondary schools increased rapidly, even to sparsely settled rural sections.

4. Psychology, too, changed from the mind of "faculties" to a complete rejection of this simple attractive notion that the mind as a whole can be so trained that it will be effective in all later challenges of whatever kind.68 This is probably the only point upon which psychologists will agree.

5. Philosophy, too, changed. There developed great concern with philosophy as it affected education. So far as it did affect education it became pragmatic, holding that no thing was of importance—that nothing really exists, indeed—unless it made a difference. This philosophy held that education is important only if it brings about differences of all kinds—physical, intellectual, aesthetic, and spiritual—that make for the betterment of mankind.69

6. There developed an agreement that education should "train the mind," "develop the character," and "make good citizens." These objectives were not only important, they were paramount indeed; but in frankness, even at this date, we know little of how to achieve the first two, and we are just now seriously attempting the third.70

A basic factor in shaping American education during this century has been


69Ibid., p. 136.

70Ibid., p. 137.
a change in the conception of the nature of man, with its corollary implications for educating him to live in a democratic society.

In 1931 the National Education Association passed a resolution and selected a committee to investigate "desirable Social-Economic Goals of America." The committee so selected endeavored to accomplish two objectives: (1) propose social-economic goals, (2) indicate how the school might more effectively attain these goals. Their final report issued in 1937 listed ten social-economic goals: (1) hereditary strength; (2) freedom; (3) physical security; (4) participation in an evolving culture; (5) an active, flexible personality; (6) suitable occupation; (7) economic security; (8) mental security; (9) equality of opportunity; (10) fair play.71 The committee was quite frank in its statement that: "The schools cannot progress intelligently with this task, except as certain basic conditions are met: education must be universal in its extent and application, its material and methods, and its aims and spirit."72

This committee made four specific recommendations:

1. School experiences should be as intimately related to the regular life experiences of the learners as possible.

2. Social and economic studies should have a larger place in the curriculum.

3. The pupils, rather than the subject, must be the center of the teacher's interest.


72 Ibid., p. 337.
4. The evils of indoctrination must be avoided by using sound methods of teaching.73

The report of this committee had, and still should have, great influence upon secondary education. It provided a statement of ultimate goals upon which there was almost unanimity of opinion.

In 1935 the National Education Association created another commission to study education. (Almost twenty years had elapsed since the previous study by a commission). The Education Policies Commission was brought into being not because of any specific issue, but rather to select various educational issues, or matters of significance, for study; and then to make policy statements on these topics. Since the basic pattern of education in this country had been determined, the work of this commission was to further clarify and define the role of the school in a democracy. The commission so appointed was to be a continuing body composed of about twenty-five outstanding leaders in education.

In 1938 this commission, after a period of study of the aims of general education toward a perfecting of both liberal and practical objectives, culminated their study with these stated objectives: (1) Self-Realization, (2) Human Relationship, (3) Economic Efficiency, (4) Civic Responsibility.74

The Education Policies Commission began a program of publishing yearly reports early in its existence. Among the most important of these reports for secondary education are these: The Unique Function of Education in American

73_Tbid., p. 338.
74_Douglass, pp. 43-44.
Democracy (1937), The Purposes of Education in American Democracy (1938),
Education for All American Youth (1944), Education of the Gifted (1950), Public
Education and the Future of America (1955), The Contemporary Challenge to

The report, Education for All American Youth, has been the most significant
for secondary education; it presented a picture of what the secondary schools
are like, and should be like, if they are to serve fully the functions
envisioned by the entire succession of all famous educational committees and
commissions since the Committee of Ten (1893)—the preparation of all youth for
life in our American Democracy. This report was revised in 1954.

During the four decades since the Cardinal Principles were first stated,
no period of educational development had been without issues and problems that
challenged the efforts of citizens and educators. This was recognized by the
Education Policies Commission in their volume, Education for All American
Youth, when they faced the major difficulties of providing the best possible
program for all youth. They did not question the validity of the functions of
secondary education embodied in the seven cardinal principles, no, they
expanded them. In this volume they listed the "Common and Imperative Needs of
Youth," a restatement of the Seven Cardinal Principles of Education in an
expanded form.75

The American Youth Commission in 1937 set up a series of aims and
objectives of education. These objectives are:

75 W. M. Alexander and J. G. Saylor, Modern Secondary Education (New York:
1. Citizenship, in its broadest sense;
2. Home living, also in its broadest sense;
3. Recreational activities and the leisure side of life;
4. Vocational life;
5. Physical health;
6. Effective and healthy personality and individuality;
7. The development of such information, interests, and skills as will prepare young people for continued study in college and throughout life.\textsuperscript{76}

There is no doubt but that the decade of 1930 to 1940 was the time in which interest in the curriculum really flowered. Here were the vigorous efforts to study, improve, and develop a curriculum for all of America's children. The desire for complete education made much of this interest center around the secondary school.

The depression of the thirties had a disastrous effect upon American youth, and it stimulated many studies of youth on a large scale. One of these studies, undertaken by the American Youth Commission and entitled, How Fare American Youth, was quite influential because it clearly revealed that the schools of the nation were far away from meeting the needs of our young people.\textsuperscript{77}

Perhaps in no previous period had secondary education experienced more thorough and comprehensive ferment and change than it underwent in the years

\textsuperscript{76}Douglass, p. 42.

\textsuperscript{77}Thayer, p. 299.
beginning in about 1940. A subject-matter centered curriculum taught by predominantly verbalistic methods became gradually replaced by a human and society centered program administered by educators employing procedures much better adapted to modern psychology. Gradually, but certainly, school book learning gave way to healthy all-round growth through school related experiences.

The report, Education for All American Youth, published by the Education Policies Commission, had as its basic philosophy the thought that all youth should complete high school. This book had meaning because our high schools at this time did not attract and hold youth long enough to meet their life needs. In the years 1940-1941 only seventy three per cent of our high school age youth were enrolled in high school. Many educators believed that the retention of the college dominated curriculum was responsible for the high school's failure to serve adequately the youth of our nation. Statistics for 1947-48 reveal that only seven out of every ten youths entered high school, and that fewer than five of them remained to graduate.

Many suggestions were made in this period for improving secondary education. The programs presented were not always in agreement in their appraisals of the relative influence of the "requirements of society" and the concerns and interests of young people, one group tending to emphasize the

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79 Ibid., p. 1.
importance of "social functions" to which youth should be introduced; and the other the "needs" of young people as defined in the many reports and surveys.

The Imperative Needs of Youth, prepared by the Educational Policies Commission, was used as a basis for describing a hypothetical secondary school that would offer a program designed to achieve the basic objectives of education. Among these objectives are:

1. The need for all youth to develop saleable skills and those understandings and attitudes that make the worker an intelligent and productive participant in economic life.

2. The need for all youth to develop and maintain good health and physical fitness.

3. The need for all youth to understand the rights and duties of the citizens of a democratic society, and to be diligent and competent in the performance of their objectives as members of the community and citizens of the state and nation.

4. The need for all youth to understand the significance of the family for the individual and society, and the conditions conducive to successful family life.

5. The need for all youth to know how to purchase and use good and services intelligently, understanding both the values received by the consumer and the economic consequences of their acts.

6. The need for all youth to understand the methods of science, the influence of science on human life, and the main scientific facts concerning the nature of the world and of man.
7. The need for all youth to have opportunities to develop their capacities to appreciate beauty in literature, art, music, and nature.

8. The need for all youth to be able to use their leisure time well and to budget it wisely, balancing activities that yield satisfactions to the individual with those that are socially useful.

9. The need for all youth to develop respect for other persons, to grow in their own insight into ethical values and principles, and to be able to live and work co-operatively with others.

10. The need for all youth to grow in their ability to think rationally, to express their thoughts clearly, and to read and listen with understanding.

Probably the most dramatic response to what some saw as a challenge to the Cardinal Principles of Education came in the middle 1940's in the form known as "life adjustment education." Impetus to this movement came about through the Prosser resolution made at a conference on Vocational Education in the Years Ahead, held at Washington, D. C. in 1945. It was at this convention that the famous percentage formula was born: 20% for college, 20% for skilled trades, and 60% in need of life adjustment. The term "life adjustment education" caught on and soon became widely and vigorously discussed throughout the country.


81 Krug, p. 38.
Life adjustment education was described as "that education which would better equip all American youth to live democratically with satisfaction to themselves and profit to society as home members, workers, and citizens."\(^82\)

It was concerned with ethical and moral living; with physical, mental, and emotional health. It recognized the importance of fundamental skills as tools for further achievement. Above all it recognized the inherent dignity of the human personality.\(^83\)

Acting upon the Prosser resolution the United States Office of Education arranged a series of educational conferences and from these meetings there evolved not a new curriculum, but a renewed effort to relate secondary education to the problems and concerns of every day living with respect to such matters as occupation, leisure time, citizenship, and family living.\(^84\) This was hailed as a desirable effort not only for the 60%, but for all high school youth. In general the Prosser movement could be regarded as an attempt to realize more completely the Cardinal Principles of Secondary Education.

Friends and critics drew fantastic conclusions about "life adjustment." Critics accused life adjustment educators, first of planning a separate curriculum, and later of seeking to dilute the entire high school program. The criticisms grew into the serious educational discussions of the 1950s, relative to intellectual competence as an objective of secondary education. By 1955, the term "life adjustment education" gradually disappeared as a favorite educational term. However, in this it probably suffered nothing more than the

\(^{82}\)Office of Education, p. 9.

\(^{83}\)Ibid., p. 10.

\(^{84}\)Krug, p. 38.
fate of most slogans.

The concepts of education, translated into action by this committee on life adjustment education, are widely understood and have been accepted by most educational leaders in America. Practice of the concepts, though, has lagged considerably behind the understanding and acceptance of the general plan of "education for all American youth." More and more of the leaders at this time believed that a good program for the 60% would be an excellent program for all of our youth.

In 1945, the faculty of Harvard University published a volume called, "General Education in a Free Society," wherein they saw no real great advantage in rebuilding the high school curriculum. Instead they believed that great unity of purpose among course offerings, and better methods of instruction, would achieve the desired objectives of secondary education. 85

Shortly after the "Harvard Report," the Education Policies Commission in 1952 published their report, Education for all American Youth, in which they proposed a number of basic modifications in secondary education. The school day, they reported, should be more flexible to allow larger blocks of time where needed. These larger blocks of time would contain the core courses, because education should focus on the core social processes. The course (core) should be called "common learnings," because it would cut across many of the old subjects of the high school in order to provide a commonly needed general

education. 86

Both the plan of the Educational Policies Commission and that of Harvard University provided for two thirds of general education and one third special education. In the Educational Policies Commission report, however, the special education is more strictly vocational in intent. 87

The following chart will show the contrast in curricular emphasis in these two reports.

<table>
<thead>
<tr>
<th>EDUCATIONAL POLICIES COMMISSION</th>
<th>HARVARD UNIVERSITY*</th>
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Figure 3. Comparison of Curricular Emphasis between Educational Policies Commission Report and Report of Harvard University.


So far the twentieth century had dealt not too kindly with youth. Growing into a man's estate has involved coping with both difficult and contradictory

86 Ibid., p. 85.
87 Ibid.
circumstances among which are:

1. The second decade exposed them to World War I.

2. It also exposed them to the ups and downs of the twenties, with their illusions of prosperity and their cynical reactions to the naive idealism of a war that had been fought with the intention of making the world safe for democracy; but which seemed, instead to have prepared the ground for the seeds of Fascism and Communism.

3. They faced the depression of the thirties, which experts interpreted as marking a permanent leveling off of the productive capacities of the nation and a narrowing of opportunities for the economic future of the young—a change in school practices.

4. The thinking changed with World War II, and now youth became indispensable—the deferred values of the classroom were unable to compete with the appeal of patriotism and the lure of the high wage.

5. The end of the war ushered in a new era of the fifties, an era uncertain and undefined in implications for youth.

The fifties brought America into a period when influences of deep importance for education were difficult to foresee, or to control when they were foreseen. Nevertheless there are a number of trends in American life that have been operating with a fair degree of consistency for some decades and which carry their moral for education in school and college:

1. The changing ratio of young to old—old age competing with youth.

2. Youths' diminishing economic role—between 1890 and 1940 the total number of people in labor market increased 127% but for those under twenty years of age the increase amounted to only 16% of boys aged 14-19.
3. The shifting occupational pattern of those gainfully employed—in 1870 52% of workers were farmers, in 1930 only 21%, and in 1950 only 12% of all workers were in farming.

4. Fundamental changes were made in living conditions.

5. Therefore schooling replaced work! 88

As the United States progressed through these first fifty years of secondary education in the 1900's, one can trace two major movements in our development of such education. They are: (1) to get the schools, (2) to get the pupils to attend these schools. The third movement is now taking shape and that is the decision as to the specific functions of the secondary schools, and the ways to devise appropriate courses of study and curricula. The fourth major movement is near at hand. It will be the movement toward meeting the needs of each individual student, in order to reduce failure. 89

The major study of education in the 1950's was the White House Conference on Education. In 1954 the 83rd Congress authorized the president to hold a conference on education. The purpose of this act was to encourage a nationwide study of education and educational problems related to the development of the best programs of education possible.

The president, Dwight D. Eisenhower, appointed thirty six prominent citizens (including educators) to plan and direct a national meeting. After a year of study at the state level, a White House Conference on Education was

88 Thayer, p. 98.

89 Briggs, Secondary Education, p. 316.
held during the months of November and December, 1955.

One topic recommended for discussion at this conference was, "What Should Our Schools Accomplish?" In its final report, relevant to this topic, the committee submitted the following statement as to the purposes the modern school is expected to serve.

1. A general education as good or better than that of the past with increased emphasis on physical and social science.

2. A program designed to develop patriotism and good citizenship.

3. A program designed to foster moral, ethical and spiritual values.

4. Vocational education tailored to the abilities of each pupil and to needs of community and nation.

5. Courses designed to teach domestic skills.

6. Training in leisure-time activities such as music, dancing, avocational reading, and hobbies.

7. A variety of health services for all children, including both physical and dental inspections, and instruction aimed at bettering health knowledge and habits.

8. Special treatment for children with speech or reading difficulties or other handicaps.

9. Physical education, ranging from systematic exercise, physical therapy, and intramural sports to interscholastic athletic competition.

10. Instruction to meet the needs of the more able students.

11. Programs designed to acquaint students with countries other than their own in an effort to help them understand the problems Americans face in international relations.
12. Programs designed to foster mental health.

13. Programs designed to foster wholesome family life.

14. Organized recreational and social activities.

15. Courses designed to promote safety, including instruction in driving automobiles, swimming and civil defense.

While these objectives are for all programs in the educational ladder, they hold great implication for the secondary school of today.

Although many significant changes were made in the scope and character of secondary education in the last half-century, there is still a widespread feeling shared by a considerable segment of the profession, and of the lay public, and supported by considerable evidence, that further changes and improvements are needed.

Today the change in pupil population is compelling secondary schools to modify their curricula. Today's pupils come from every level of society, and have high expectation with respect to their future careers. The old education does not fit the needs of the great majority now in secondary schools.

Among the many factors affecting the secondary school of today are:

1. The high school no longer commands the awe that once led to an uncritical acceptance of its claims. Many people have been to high school and can speak vigorously about the way it works.

2. There is a possible relation between universal secondary education and what is sometimes referred to as the high school custodial function. The high school looks like a cold storage locker to keep youth off the labor market.

90 Alexander, pp. 215-16.
3. There is disagreement about graduation and the high school diploma. In the past the diploma symbolized satisfactory completion of a body of intellectual requirements. Today, according to some critics, the high school diploma may testify to nothing but the fact that its holder spent four years in high school.

4. In spite of decentralized authority, and sometimes confusing participation of many agencies and groups, the schools of the United States are surprisingly alike in many ways. These similarities reflect a body of widely shared beliefs, not only about schools, but also about the rights and responsibilities of the individual and the nature of our society itself. Such common values and beliefs have prevented the making of changes in our high schools and in their curricula.

5. While we have not repudiated our traditional value of equality of opportunity, we are defining it more fully in relation to questions we face about programs for academically gifted students.

6. Change is taking place, but adherence to common values and a common effort to understand what these values mean, tend to make our changes fairly uniform over the country as a whole.

7. In a ladder system such as ours, each level has a somewhat distinctive function in cultural transmission—there is, of course, overlapping. The secondary school continues the development of the vernacular language skills, but is primarily responsible for transmitting a body of knowledge which defines the general studies. These considerations suggest one distinctive function for free, popular, and universal secondary schooling; namely the transmission to as many people as possible of more culture in the form of general studies.
than can be transmitted solely in the elementary school.

8. The fostering of individual development of the adolescent in various aspects of living is a functional factor affecting secondary education.

In 1950 a committee of the National Association of Secondary School Principals, (Committee on Orientation) under the leadership of Thomas A. Briggs, formulated the following functions of secondary education:

1. It is important to continue by definite program, though in diminishing degree, the integration of students. This should be on an increasingly intellectual level until the desired common knowledge, appreciations, ideals, attitudes, and practices are firmly fixed.

2. It is vital to satisfy the important and probable future needs of the students insofar as the maturity of the learner permits; guiding the behavior of youth in the light of increasingly remote, but always clearly understood and appreciated social and personal values.

3. It is also desirable to reveal higher activities of an increasingly specialized type in major fields of social heritage of experience and culture, their significant values for social living, and the problems in them of contemporary life.

4. It is important to explore higher and increasingly specialized interests, aptitudes, and capacities; looking toward the direction of students into avenues of study or of work for which they have manifested peculiar fitness.

5. The secondary school should help youth to systematize knowledge previously acquired or being acquired in courses.
6. An important function of education is to establish and develop in all major fields of knowledge, not merely in a few protected subjects, interests which are numerous, varied, and as deep as possible . . . the hope being that they will lead on to a continued education both in higher institutions and outside of any formal school.

7. The secondary school should undertake to guide students, on the basis of the results of revealing and exploratory courses and of personal studies, as wisely as possible into advanced study or vocations in which they are most likely to be successful and happy.

8. Secondary education should attempt to begin and gradually to increase differentiated education on the evidence of interests, aptitudes, and capacities demonstrated in earlier years.

9. The school should use in all courses, as largely as possible, methods that demand independent thought, involve the elementary principles of research, and provide intelligent and somewhat self directed practice.

10. The secondary school should attempt to retain each student until the law of diminishing returns begins to operate, or until he is ready for more independent study in a higher institution.91

As more high school students prepare for college, we shall see a general increase in college-preparatory subjects. This in itself will not resolve the philosophical dilemma of the intrinsic worth of the so-called college preparatory subjects. From the practical standpoint, however, it will seem that the dilemma has ceased to exist.

91Douglass, p. 47.
It would be impossible today for any national body to state with any
degree of justification, as did the Committee of Ten in its report, that, "the
secondary schools of the United States, taken as a whole, do not exist for the
purpose of preparing boys and girls for college." This is precisely one of
the major reasons, although by no means the only one, for which our high
schools do exist; and this is to a greater degree than at any time in the
American past. As one writer has said: "It is hardly necessary to say that
we in America today are living in the midst of the most remarkable extension
of college education to the general population ever seen in the history of the
world."  

In the minds of the general public, no objective of secondary education
is more important than preparation for earning a living. Practically all the
American secondary schools have subjects just for that purpose, and, more
recently, have provided opportunities for pupils to learn on the job by school
supervised work experience for several hours of the day. Greatly underesti-
mated and unexploited have been the opportunities to contribute to preparation
for vocation effectiveness through non-vocational subjects.

Growth and change are the order of today--and tomorrow. Our way of life
is in swift transition. Boys and girls of today will live as adults in a
world whose features and potentialities are different almost beyond imagination
from what we previously have known.

Between 1955 and 1965 the number of boys and girls age 15 to 17 will have
increased by about 60%, the 7,680,000 of 1955 will be nearly 12,000,000 by

93 Ibid., pp. 153-154.
Changes in technology, production, and our way of life will present the American high school with a further challenge. These changes will require new skills and understandings on the part of the young American. Our high schools will be forced to decide whether, how, and on what terms they will teach these needed skills and understandings.

The trend of the past thirty years, it would seem, in the matter of secondary school objectives, has been in terms of areas of living. These objectives can be covered generally in five categories: citizenship, earning a living, enjoyable use of leisure, home living, and mental and physical health.

The attainment of the objectives of education depends upon many types of outcomes. If one accepts the assumption that the valid measure of being educated is not merely what one knows, but how one behaves, adequate or complete education cannot be achieved through any one of the above objectives; nor can a valid education be attained when one or more of these objectives are neglected. If learning is to be effective, education must have the objectives clearly in mind. Otherwise they are like Bernard Shaw's definition of a fanatic as, "one who having lost sight of his objectives, redoubles his efforts." 95

If the school is to be effective in achieving its objectives, it must make sure that it functions toward the goal of reaching these objectives. The

91 Grambs, p. 22.

95 Douglass, p. 55.
true measure of education is not the acquisition of knowledge, but the behavior of the learner. As John Ruskin said: "Education is not teaching one to know what one ought to know, but to behave as one ought to behave."96

The school is a social institution established and supported to serve the ends of society. Its primary purpose is to promote the welfare of individuals as they are served by society. In any civilized society the purposes of education are to aid the individual in developing his abilities and to preserve and improve society. Thus the general purposes of education may be classified as the personal objectives and the social objectives. In our American democracy, the public schools exist for the preservation and improvement of democracy to the end that the life of the individual may be increasingly rich and more abundant. These then are the aims of secondary education:

1. Personal: physical and mental health, fundamentals of learning, development of special interests and abilities, vocational efficiency, wholesome recreation, and a sense of values.

2. Social: good citizenship, social efficiency, and a progressive social outlook.97

It should be clear that a defensible educational program for youth must recognize both the personal needs of youth and the broader needs of society.

Objectives or goals are generally conceived as the ends toward which educational efforts are directed. Not too frequently, objectives have been

96Ibid.
stated as broad generalities to which it was easy to give lip service without perceiving clearly their significance for the guidance of learning. However, even when objectives have been analyzed in terms of specifics they have often failed to serve a functional purpose because of any or more of the following reasons:

1. They are completely inappropriate for the particular age group of students.

2. They may be pointed toward learning activities that have little or no significance for pupils.

3. They may be chiefly academic in nature, the memorizing of facts or of learning skills, without any perceptible relationship to their uses.

4. They may be significant and valid objectives, but texts or other materials used may have little or no relationship to them or their attainment.

5. Teachers may pay little or no attention to them after they have once been stated.

6. The students may not know what the objectives are.

Reforms of the curriculum must go further than changes in the content of courses. There must be a new spirit of appreciation of the values in education. American schools have been so lavish in opportunity offered that many young people have never learned that popular education, on the scale on which it is given in the United States, is an expensive community contribution to individual welfare.

The one general idea which seems to underlie the most thoughtful and earnest student comments about the curriculum is that they value and seek a personal challenge, school work which seems to them to have depth to it, point
to it, and relevance to them as people. 98

In 1959 James B. Conant published the results of a survey conducted by himself and staff in one hundred and three high schools, in twenty-six states, under the title, The American High School Today. In this report Dr. Conant writes, "The task of the American high school is a task which arises out of the historical development of our schools, colleges, and universities and, in particular, reflects certain basic changes in the structure of our society which have occurred during this century." 99

Because of the changing concepts of university and college education in the nineteenth century, and the alteration of employment since World War I, the American public high school has become an institution which has no counterpart in any other country. With very few exceptions the public high school is expected to provide education for all the youth living within the school area.

According to Conant the comprehensive high school must fulfill three functions:

1. It must provide a good general education for all pupils as future citizens of a democracy.

2. It must provide an elective program for the majority to develop useful skills.

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3. It must educate adequately those with a talent for handling advanced academic subjects—particularly foreign language and advanced mathematics.\(^{100}\)

As a result of this survey Dr. Conant made a series of recommendations for the improvement of public secondary education. In a sense these are his objectives for the secondary school and secondary education. His recommendations are as follows:

1. The school must have a counseling system (one counselor for every 250-300 students).

2. The school must have individualized programs (not a track or course plan).

3. There must be a required program for all (English, Social Studies, Mathematics, Science).

4. There must be ability grouping.

5. The school needs a supplement to the diploma (durable record of all courses taken).

6. There must be a program in English composition (an average of one theme per week).

7. There must be programs for marketable skills.

8. There must be programs for the slow learner.

9. There must be programs for the academically able (willing and able).

10. There must be programs for the highly gifted student.

11. There should be an academic inventory for the talented in senior year.

\(^{100}\) Ibid., p. 15.
12. The organization of the school day should be made to fit the students program.

13. There must be prerequisites for advanced academic courses.

14. Class rank should not be based on all the subjects taken.

15. The academic honors list should be posted.

16. A developmental reading program must be a part of the program.

17. There should be summer school for advanced work and for repetition of failed subjects.

18. Foreign language study should be for the full four years of school.

19. There must be a more intensive study of science and mathematics.

20. The homeroom should be a very significant social unit of the school.

21. The senior social studies program should be organized around the problems of American Democracy.101

Dr. Conant does not believe that there is a need to change the basic pattern of American secondary education in order to secure a satisfactory program. He is of the impression that his recommendations plus community interest and support can, and will, provide the kind of education needed in our society today.102

However, we must still remember that secondary education is really terminal for the vast majority of our young people, and society has a right to expect that this period of schooling will contribute as fully as possible

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101 Ibid., pp. 45-76.

102 Ibid., p. 39.
toward the growth and development of every student. Indeed the task confronting the secondary schools has become more difficult and complex in recent years as a result of extensions in the functions and objectives of these schools, and the growing impact of social and economic forces upon the world in which youth must seek adjustment.

"Today's curriculum is indeed a ferocious lion--an imperious beast. Would that it were a feline Ferdinand, but it is not. It has fed so voraciously on confusion, distortion, expediency, and consummate disregard for moral and spiritual qualities, that one wonders whether it can be tamed."103

103American Council on Education, p. 78.
CHAPTER III

THE PHILOSOPHIES OF EDUCATION

Anyone who could visit a large number of our public secondary schools would be impressed immediately by the wide variety of school practices. No two schools seem to be doing the same thing in the same way. Some seem to ignore traditional subjects; others seem to stress them. Some schools have many activities; others have relatively few. There must be some explanation and perhaps that explanation is in the fact that there is some question as to whether there is a clearly stated underlying guide, or whether it may be a matter of indecision or non settling on any one philosophy of education.

There is evidence that too few American educators have demonstrated the possession of integrated philosophies. It often seems that the right hand hardly knows what the left hand is doing. Practices running in opposite directions may be found in almost any school situation. The observant bystander is forced to conclude that if there is something wrong with American education, it may be that it lacks orientation.

Yet we can go back to a time when philosophy of American secondary education was relatively simple. The postulates of Christianity were simply moved into secular education. Thus educational faith resembled religious faith. The educator was sure of himself. He spoke with the voice of authority; the teaching profession was just another priest craft.

Today the situation has completely changed and there appear to be almost
as many educational philosophies as there are educators.

However, the most significant considerations in educational philosophy affecting public secondary education can be presented in three major but conflicting systems: (1) idealism, (2) realism, and (3) pragmatism. Whatever the readers' belief, there must be a grain of truth in all three positions or two of them would have been dropped long ago.

Our philosophic conflict and uncertainty has been most pronounced during the twentieth century. The great scientific developments of the nineteenth century presented a real challenge to the traditional views of life and education. More recently pragmatism has put both the traditionalist and the scientific educationist on the defensive. Three schools of thought are vying with one another all the time.

Idealism, realism, and pragmatism shall be the philosophies used as a screen for the educational objectives as determined through the study of the three eras of public high school. This screen will be used to see to what extent, if any, that these philosophies have been a factor in influencing the trend of changing educational objectives.

In presenting the educational implications of each philosophy this paper will first attempt to give a brief resume of that philosophy.
Idealism

Idealism is the oldest of the three viewpoints, and traditionally it is the strongest. Most of us were born and reared under its influence. The state, church, and family are highly idealistic.

Idealism thrives on a rigidly fixed system of traditions, customs, and institutions. Reasoning and intuition are the methods of arriving at truth. The present day American idealist holds that historic traditions are preferable to values derived from pragmatic philosophy or modern science. Idealists are inclined favorable to the past. They will perpetuate the traditional role of the school, which is to make pupils efficient in terms of existing institutions. Idealism is the basic American tradition.

To the idealist education consists of pupil adaptation to the spiritual, social, and physical aspects of the environment. Content and subject matter are all important. The personality of the learner is subordinated to the subject. Schooling is a preparation for later life. The school is society's agent for the preservation and perpetuation of what society values.

The institutions of society are the objectives of education. All education worthy of the name has the very practical objective of preparing young people to take their parts efficiently in all the institutions of our highly cultured society.

According to Walquist: "Formal schooling is designed merely to furnish such information as the social process itself does not adequately teach."³

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³Walquist, p. 88.
The idealist believes that personality has ultimate worth; that is, he knows and can think of nothing higher or more valuable than selfhood. The learner should always be thought of as a finite personality growing into the likeness of an infinite ideal. The idealistic teacher pursues the method of perfecting and the ideal of a cultivated personality. The teacher stimulates the students to find their own answers. The pupil develops by his own efforts.

To the idealist, education is not simply growing up; it is growing toward a goal. Education in the final analysis is the upbuilding of humanity in the image of divinity.

The idealistic objectives of education have been expressed by several noted authors:

Gentile-- Self realization is the ultimate aim of education.

Horne-- The supreme task of education is the adjustment of the child to "these essential realities that history of race has disclosed." Education must bring the individual to seek the truth and avoid error, to feel beauty and transcend ugliness, to achieve good and conquer evil.

Hocking-- Giving the young the accumulated heritage of the race, so that

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5Ibid., p. 157.

6Ibid., p. 185.


8Ibid., p. 233.
each new generation can benefit by nurturing experience the race has had, and not be reduced to the necessity of starting all over again from the beginning.  

Perhaps the sum total of objectives can be found in this statement by Butler:

The educational ideal must embrace all the various historical ideals, including each as a part in the whole where truth is found. Concerned for the individual, it must include "Culture, knowledge, and development" as aims, devoted to society, it must aim at efficiency, character, and citizenship.

Realism

Realism, as a distinctive philosophy, is of recent origin. The ancestry, however, for particular strains is probably as old as that for any other philosophy; yet modern realism, as a deliberate school of thought, arose in the twentieth century.

There are many brands of realism. It would be quite difficult to present an exposition of each point of view. However, it should be safe to say that all forms of realism have one thing in common which is the distinctive emphasis of all. This is a revolt against the theory of knowledge of idealism and the metaphysics which the idealist theory implies.

Classical realism is concerned with established tradition. It is closely related to education for intellectual discipline, for moral character, for

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9 Ibid., p. 237.
10 Ibid., p. 238.
11 Ibid., pp. 275-76.
cultural conservatism, and for natural survival. It stems from ancient Greece, chiefly from Plato and Aristotle. It formed the basis for the great medieval systems of thought which culminated in that of Thomas Aquinas. 12

Classical realism maintains as a central principle that the forms of things are their most important parts. 13 To the classical realist, education is intellectual. It tends to emphasize symbols, language, and theory. According to Broudy: "If this is not what the school does then there is not much excuse for having a complicated system of formal schooling, since the other outcomes we might mention can probably be achieved just as well outside the school." 14

The scientific realist describes the physical world as "matter in motion." He is of the view that the physical world we live in is the basic reality, and that its component elements all move and behave according to fixed natural laws. 15

This modern interpretation of the term "realism" holds that there is reality apart from its presentation to consciousness. In this respect it is opposed to both idealism and pragmatism. Realism maintains that the world (universe) is composed of "reals" that exist in and of themselves, independent of any relation to the mind of man. The outside world is conceded to be the real world, and the aim of realism is to see things as they are and to adjust

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13 Ibid., p. 19.

14 Ibid., p. 22.

the self to this reality.

Experimentation, verification, interpretation, and some degree of generalization are the watch words of the scientific realist in the field of education. 16

As is to be expected, the realist has adopted a definite point of view, somewhat at variance with either the idealist or the pragmatist. Under no circumstances does he believe that one side of a controversial issue should be presented as though it were the only side.

The realist likes to think of himself as a true liberal, in contradiction to the radical (pragmatist) or the conservative (idealist). "At one extreme, skepticism, and chaos, at the other, dogmatism and organization; between them, the truly liberal view--the middle of the road position." 17 It is the realist's conviction that both of the conflicting theories, idealism and pragmatism, have had their day and that the new realism will come into its own. The scientific realist desires the progressiveness of the scientific attitude. Progress is believed to lie in the application of the objective discoveries of science.

The realist proposes the happy middle-of-the-road course from an entirely different angle. He regards the issue between traditional and progressivism as being false in nature as it is unnecessary. Furthermore, he doubts that advancement is possible from either set of premises. In short, both traditionalists and progressivists are bedded in a false assumption: namely, that the individual is the measure of all things. 18

16 Walquist, p. 64.
18 Walquist, p. 130.
Among the educational objectives of realism are found the following:

1. General education should attempt to form the desirable habits of acquiring, using, and enjoying knowledge. It should do this up to the limits of each person's capacities. 19

2. The task of education becomes completely hopeless if there is no fixed pattern of human good--the good life--a pattern which stays and abides amid the changes and which makes sense out of them. Without such a pattern, one does not know what there is left for formal education to do. 20

3. If the good life can be made the general objective of education then the task of the school is to "transcribe the good life, the good individual, and the good society into learnings that presumably will contribute to their production." 21

4. The teacher must make character development coordinated with knowledge a true aim for the individual; knowledge to avoid and mitigate evils, and character to secure the best possible balance among pleasures and pains over the long concern of a lifetime. 22

5. One finds as the best over-all objectives:

The aim of education, as the realist sees it, is four fold: to discern the truth about things as they really are, to extend and integrate such truth as is known, to gain such practical knowledge of life in general and of professional functions in particular as can be theoretically

19 Phenix, p. 20.
20 Ibid., pp. 21-22.
21 Butler, p. 360.
22 Butler, pp. 362-63.
grounded and justified, and finally, to transmit this in a coherent and convincing way both to young and old through the human community. 23

Pragmatism

In the twentieth century traditional idealism and scientific realism met a new and worthy foe. Though born this century, pragmatism soon became the dominant influence in American educational circles. For a time everything and everybody seemed to fall before it. More recently, however, critics here and there question the validity of pragmatic inferences. In fact, quite a few go so far as to place the blame for the ills of American education upon the shoulders of the pragmatist.

Pragmatism is a method of thought in which stress is laid upon practical results as standards in conduct. According to this view, the truthfulness of an idea is to be determined by the consequences accruing when the idea is put to a practical test. If the results are what was anticipated, the original idea was a good one; if not, it was faulty.24

The pragmatist holds theories that work to be true. He believes that life is a very practical experience with little room for vain speculation. Pragmatism is a protest against any philosophy engaged in extensive speculation regarding problems having no particular applications to every day life.

The pragmatist wants education of, by, and for experience. He reiterates the sophists' plea: "Man is the measure of all things."25 Education is viewed as growth in individual capacities to deal with situations. The educational

24Walquist, p. 71.

25Ibid., p. 81.
process has no end beyond itself. Through education one must transform the plasticity of childhood into the flexibility of manhood.

The pragmatists are greatly concerned about democracy and education. They find truth in the present adjustment between the organism and its environment. Knowledge becomes functional; the instrumentality by which change is wrought. The pragmatist prefers to make his decisions upon practical grounds, without much regard for consistency.

Basically both the idealist and the pragmatist exalt the individual. To the idealist the individual is separate, apart from, and above his environment, whereas the pragmatist makes the individual one aspect of a continual process of interaction with the environment. A pragmatist is ever experimenting with the new.

The original and primary aim of the pragmatist in education has been that the child shall increasingly learn to live the life of the group and to accept appropriate responsibility in connection therewith. The child learns what he lives; and what he learns, he builds at once into character, "to serve as foundation for future action." 27

We have to prepare our youth to live amid conditions yet to come, amid conditions now unknown to us. No human individual can realize his personal life to the attainable fullness apart from others. His whole life is from beginning to end dependent to an essential degree on what others contribute.

26 Ibid., p. 365.
27 Ibid., p. 63.
Pragmatism more than any other philosophy requires that there be concern with education as a social function. The pragmatist declares that the purpose of education is to give the learner experience in effective experiencing.\textsuperscript{28} Pragmatism has brought to education the importance of educating the whole of an individual.

Among the educational objectives of pragmatism are:

1. Social efficiency as the general aim of education cannot be defined as being set over against a liberal education and cultural values. Social efficiency means a many sided effectiveness in maintaining social relations of all kinds.\textsuperscript{29}

2. All learning begins in experience, and while learning must begin in experience, it must be guided so as to give "a fuller, and richer, and also more organized form" to experience.\textsuperscript{30}

3. The child must increasingly learn to live the life of the group and to accept appropriate responsibility in connection therewith. The child learns what he lives, and what he learns he builds at once into character, "to serve as foundations for future action."\textsuperscript{31}

4. If the child is to learn the culture, he must live it in his own life as his way of living that life.\textsuperscript{32}

\textsuperscript{28} Butler, p. 487.

\textsuperscript{29} Ibid., p. 489.

\textsuperscript{30} Ibid., p. 494.

\textsuperscript{31} Walquist, p. 63.

\textsuperscript{32} Ibid.
CHAPTER IV

THE RELATIONSHIPS BETWEEN PHILOSOPHICAL AND EDUCATIONAL OBJECTIVES

In the preceding chapters of this paper there has been presented a working definition of secondary education, a historical picture of the growth of public education in our country, a survey of the major educational objectives of secondary education since its beginnings in America, and an analysis of the selected schools of philosophy that will be utilized in the screening of the educational objectives presented.

These chapters progressed in an orderly forward fashion, each amplifying or building upon the others. Their presentation in organized written form necessitated study, thought, notes, ideas, and careful and thorough preparation and detail work. The present chapter presented a far more different and challenging problem.

It would be extremely difficult to present the material of this chapter solely in discourse form, because of at least three major reasons. First, the chapter would become unduly long and cumbersome to read. Second, the complexities of relationships would be difficult for the reader to follow. Third, the final results, the real meat of the chapter, would be most difficult to see in clear perspective because of the many complexities developed in the establishment of relationships between philosophies and educational objectives. The reader would have difficulty in maintaining his orientation in the maze of changing directions as he made attempt to page through the thread of continuity.
Any valid approach must be one in which trends and relationships can readily be determined and developed without retracing prior statements. Consequently it was decided to approach this important chapter with a plan involving a clear presentation, objective analysis, and easy comprehension and understanding. Such an approach would be greatly facilitated by visual perception of the many facets involved.

This could be done most effectively in a schematic diagram, which would show fully and directly all relationships between philosophies of education and secondary educational objectives. The schema chosen, or designed, must be able to show the various facets concerned in the screening process. In order to develop relationships there must be organized presentation of the type of schools, the educational objectives of these schools, the periods of time under consideration, the philosophical schools involved, and the relationships between these philosophies and the objectives of secondary education.

After much thought and consideration, the following chart was designed because it could care for all of these considerations. This chart could visually show how the three selected philosophies are related to secondary school objectives. It could present in picture form what would have taken endless pages to develop. It could also present everything needed in a clearer and more precise manner than could be done by any other means. The chart was designed in the following manner.

1. Listed horizontally are the types of secondary schools under discussion, the schools of philosophy involved, and the periods of time presented.

2. Listed vertically are the major educational objectives for the various secondary schools under consideration.
3. The points of intersection between these educational philosophies and educational objectives then show the relationship, or lack of specific relationship, between these philosophies and objectives as determined by study.
<table>
<thead>
<tr>
<th>PRAGMATISM</th>
<th>REALISM</th>
<th>IDEALISM</th>
<th>SCHOOL OF PHILOSOPHY</th>
<th>CURRICULUM OBJECTIVES</th>
</tr>
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<tbody>
<tr>
<td></td>
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<td></td>
<td>PREPARATION OF BOYS FOR COLLEGE WITH PRIME EMPHASIS ON RELIGION, GREEK AND LATIN</td>
<td>TRAINING FOR Vocation (MINISTRY AND BUSINESS)</td>
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<td></td>
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<td>TRAINING FOR LEADERSHIP</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>TEACH ALL THAT IS USEFUL, AND EVERYTHING ORNAMENTAL</td>
<td>FRANKLIN</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>MORAL -- PROMOTE PIETY AND VIRTUE</td>
<td>PHILLIPS</td>
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<td></td>
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<td></td>
<td>INTELLECTUAL -- INSTRUCTION IN ENGLISH, LATIN, GREEK, WRITING, SPEECH, ARITHMETIC, LOGIC AND SCIENCE</td>
<td>PHILLIPS</td>
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<td></td>
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<td>PREDICTED UPON THE PRINCIPLE THAT EDUCATION MUST MAKE A DIFFERENCE IN LIVING</td>
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<td>LATER</td>
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<td></td>
<td></td>
<td></td>
<td>FITTING -- BOTH SEXES FOR HIGHER EDUCATION IN THE AVENUES OF SCIENTIFIC AND LITERARY CULTURE</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>FINISHING -- PRIME PURPOSE TO PREPARE THOSE WHO CAN GO NO FURTHER FOR THIS BUSINESS OF LIFE</td>
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The screening presented in the foregoing chart was carefully planned and prepared in the following manner:

First, a direct referral was made to the primary purpose of the stated educational objective, and the objectives of the philosophy or philosophies involved.

Second, in the light of the information so obtained, a positive interpretation was made and the direct relationship was noted on the chart.

Third, if not enough evidence was found to determine a definite attachment of an educational objective to any one of the three philosophies, an interpretation was made based upon the philosophical leanings of those educators or educational committees who proposed or advocated the particular objective.

In the final analysis, whenever doubt still existed after careful screening, deliberate investigation was made of the prevailing philosophy of the time to pin point possible relationship. Interpretation was made on the basis of this investigation and a study of the then existing fundamental concepts of educational philosophy.

It should be obvious that the screening for such a schematic plan as presented here is somewhat subject to the interpretation, understanding, and judgment of the writer. However, the controls established both for the categories of philosophy and the statement of explicit objectives were precisely determined to the point that enabled the author to have a large degree of objectivity in determining the relationships between the philosophies and the given objectives. The educational objectives were screened and rescreened through the three philosophies of education in order to introduce controlling factors away from subjectivity, so that final outcomes and tabulations would be
Examination will reveal that this chart is almost self-explanatory. An inspection will indicate the changes in educational objectives that have occurred over the period of years because of the changes in educational philosophy since the high school first made its appearance in our country.

It can be seen that secondary education in the United States began under the influence of the idealistic school of philosophy. In fact, there are many who feel that the secondary schools of today are still deep in the traditions of idealism.

Quite noticeable on the chart is that one of the major objectives of the early high school, a high school that came into existence long before pragmatic school of philosophy was born, is one of the fundamental premises of pragmatism.

Realism and idealism were the key philosophies in the formation of educational objectives during the nineteenth century, and throughout the first quarter of the twentieth century. Pragmatism first became a major challenger of idealism and realism about 1928.

A further inspection of the chart will indicate clearly that educational objectives became predominately pragmatic at about the time of the report of the American Youth Commission in 1937. This trend in educational objectives has been prevalent until the present time.

One last objective has been inserted by the writer. It is an objective that can be found in reading articles relative to education by non-educators, and by listening to speeches and reports made by these same people. This objective, to the average person, is the only real objective of secondary
education. To this average person the most important objective is that of preparing young people to earn a living. This is quite a realistic educational objective.

Over the past many years, as life has continued on to ever new phases, education has faced new demands. Quite necessarily then, educational philosophies have varied much with the times—and so, too, have educational objectives.

Life's problems have been permanent and ever changing, but man has remained practically the same. It has been the conditions under which he has lived that have changed.

Since the secondary school came into existence largely to prepare each rising generation for its more adequate participation in society and life, practically every line of human interest and endeavor has made a demand upon the school.

Philosophy of education, therefore, must seek to base itself as best it can upon the functioning of experience as well as furnishing the maximum of guidance.

Education is at once life, and the means to a richer life.
CHAPTER V

THE TRENDS IN CURRICULUM OBJECTIVES

Thirty four years ago Monroe and Herriott, in their monograph, Reconstruction of the Secondary-School Curriculum, listed the following four items as the major trends in secondary education:

1. The group of children for whom the school is planned has been extended from a relatively small and select group to one that in theory includes all children of secondary school age.

2. The scope of objectives has been increased from partial preparation for citizenship, leisure time activities, and professional occupations, to much more extended preparation for all phases of out-of-school life.

3. There is a definite tendency to determine control objectives in terms of specific habits, knowledge, and general patterns of conduct.

4. Attention is being given to preferred variations in achievement largely because individual differences and the specialized function have come to be considered complimentary.¹

These same authors also listed the trends in materials of instruction:

1. The curriculum will be greatly expanded in terms of the number of

1. Subjects.

2. Traditional boundary lines in courses are being obliterated, and unified courses of relatively general nature are being organized.

3. The differentiation of the materials of instruction has resulted in a differentiated curricula.

4. Educational guidance will be enlarged both in scope and number of counselors.

5. Materials of instruction are being modified and reorganized so as to provide for, and even encourage, individual differences.²

How far wrong were Monroe and Herriott? Did they really picture the trends of secondary education? It is obvious that they did, but they did miss a great deal, for it is apparent that they did not really conceive of the tremendous part that secondary education was to play in the social and cultural pattern of the future. The trends as noted by them in 1928 were only the spring-board to the greater facets of secondary education to come.

What of tomorrow? The schools of our nation face a gigantic task, and for them it is fortunate that education is not fixed or static. F. J. Brown, in his Educational Sociology states that:

The schools, beginning as a means through which society thought to perpetuate those elements of culture . . . essential to its own well being, in the nineteenth century turned almost exclusively to mastery by the individual of knowledge and skill often very little related to his own life, or to society.³

²Ibid., p. 117.

The struggle, for education, is now to reverse the emphasis from individual to group values. The promise of tomorrow, because of the close interdependence of life, must be conceived largely in social terms. The benefits of yesterday were shared only by certain favorably situated portions of our population. These benefits now must be shared by all of us regardless of race, family, church, or group association.

Educational purposes of the past were largely economic or political in nature. Today, and tomorrow, they must include more fully all of our great moral and value responsibilities. "Its horizons yesterday were generally confined by our national boundaries. Its horizons today and tomorrow must extend to the farthest corners of the earth." Never before in history has the school had the opportunity to match courage and vision with that of the scientist in shaping a new world.

The school must conceive of its role, not as an instrument whose basic function lies in the imparting of knowledge, but as an agency seeking to develop attitudes, toward knowledge and toward other people. Subject matter must be selected which will open doors for greater and more continuous learning. Methods must be employed which will relate such learning to what goes on outside the classroom. The organization of the school has to be modified to develop an awareness of the child's relationship with his group. The ends of education need to be measured not only in terms of knowledge and skills, but also in terms of the changes in behavior patterns of individuals and groups.

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The school of tomorrow must belong to the community, and so the schools will vary greatly depending upon the needs of its people and the efficiency of the community agencies.

The challenge to the teachers of our generation is to catch the vision of a society in which the highest hopes and aspirations in the American tradition are realized in the lives of men, and to plan and carry into effect the kind of educational program that will contribute most to the realization of this more humane world.5

No other age has laid at the door of educational statesmanship a greater challenge. This challenge will include the development in men or moral courage, strength of will, and the social insight required of them to resolve the conflicts of daily life, and to work out cooperatively the plan of a more just and humane society.

No generation of educators has needed more than our own to see clearly the task of education, and to see it whole. But no generation has been so blind. We have failed to see the situation which has called for unity of purpose and a community of action. "We are in need of a configuration of educational values in which the part will not be mistaken for the whole, and in which the whole will contain all the essential parts."6

Research, instruction and counseling have been of great value in learning more about the role that education must plan in the changing concept of what lies ahead. Education, by way of the schools, must know the home background of the child, and develop a program supplementing family functions. It must

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6Ibid., pp. 849-50.
develop in the child a deep appreciation of the role of the family in the total pattern of social inter-action. It must take the initiative in directing the social processes to provide for the wholesome development of personality. This means a closer relationship between teacher, parent, child, school, and home than now exists in any school--public or private.

As early as 1848, Horace Mann gave us a description of free public education which should be our credo today and tomorrow. He asserted that free public education is, "beyond all other devises of human origin, the greatest equalizer of the conditions of man--the balance wheel of the social machinery." It becomes the function of education to see that the environment in which young people learn will make it possible for the individual to get an integrated view of his culture, to accept the basic assumptions of democratic living, and to secure the knowledge needed for effective citizenship.

If we but analyze the many secondary educational objectives proposed by educators, lay people, college personnel, and educational critics, we can determine a number of these objectives varying in both degree and direction. However, the following list will point out the major objectives for secondary education in the future.

1. The secondary school must be a comprehensive school, because the major task of the public school is to develop the basic values of a free society. Therefore students must have an opportunity to live and work

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2. The secondary school must promote certain types of growth in all youth. Youth must come to know and understand himself as well as such factors as democratic values and economics; and he must be able to think.

3. The secondary school must provide a wide range of experiences through school and extra-curricular activity. Youth must have experiences of benefit to him and society.

4. The secondary school must provide individualized programs. There must be flexibility to permit change. Programs must be capable of revision.

5. The secondary school must provide both general and specialized education for each individual. Youth needs general education for his common responsibilities to society, and specialized education to promote the development of his own abilities.

6. The secondary school must provide elective courses for any qualified student, regardless of grade level. It is a well known fact that young people develop at different rates, consequently they are ready for different learnings at different stages of growth.

7. The secondary school must provide for various types of groupings at different phases of high school education for all young people. Youth needs the best environment for promoting the kind of growth that the school seeks to instill. Youth must grow in the best possible climate.

8. The secondary school must be flexible enough to allow for curriculum changes from year to year in order to guarantee continuous evaluation of the total program. Youth in today's world cannot be allowed to remain in a static situation. The school must keep him abreast of our dynamic culture.
9. The curriculum must be revised in the light of recent technological, economic, cultural, and political developments. These revisions will be most noticeable in mathematics, science, and foreign languages.

10. The holding power of the secondary school must increase. A higher percentage of youth need to be attending high school and graduating each year.

11. The secondary school must develop improved materials and techniques of instruction through planned programs of experimentation and research.

12. The American high school will be re-examined constantly by parents and other interested citizens in view of an increased public interest in the total school program.

Dare we ask ourselves if this is really a secondary educational pattern for today and for tomorrow? Perhaps this is a dream, a pattern of wishful thinking. It could be the foundation for the secondary school for tomorrow. However, it is quite evident that it is not the secondary school of today. It is quite true that one can find examples of each of these objectives in many secondary schools and school systems, but we are quite a long way from finding them all in all secondary schools. Perhaps not all of them are really desirable.

What are the major trends of curriculum objectives as advanced by present educationists? It is possible to secure a fairly good consensus by reading from the thoughts of J. J. Theobald in, *Curriculum Planning for Tomorrow's Needs*, and L. Trump in the monograph, *Focus on Change*. One can note almost immediately that the objectives are broad and perhaps in a sense a little vague.

Theobald states that:

We are going to need more people who know more.
Our belief in the American way of life makes it necessary to develop our skills and know how, to see that the new scientific developments serve our society.

Our job is to catch the spirit of each youngster, and regardless of his abilities and capacities, give him the assistance he needs to grow and develop.

We are going to have to think about education for the many beyond high school.

As I look to the future, I would like to summarize just two points: First, without any question, there will be more and more education for more and more people. . . . second, a tremendous effort will be made— and I think this will be the large role of the school people—to improve the efficiency of education, to pull in our belts, and tighten our procedures that we may make the maximum progress in the minimum time. 8

From Trump we secure these words:

In tomorrow's world each individual must be able to attain the highest level of which he is capable in the basic skills. (reading, writing, etc.) Each individual must also, in a reasonable time, acquire as much knowledge as is possible for him. (must be in all fields) But each individual also must go beyond basic skills and present knowledge to develop the skills of, and practice of, intellectual inquiry.

In tomorrow's schools, the points of entry to and exit from elementary, secondary, and higher schools will be determined by each student's mental and emotional maturity—his readiness to move on— and by his capacity for organized instruction.9

Evaluation will be more complete—broader and deeper—it will cover the total school program and operation. Thus it will concern each student's total development as well as his acquisition of knowledge.10

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10Ibid., p. 57.
While we can continue to find rather close agreement on trends in educational readings, talks, and present day secondary school policies, it is possible to note a voice of serious doubt. Something is forcing a refusal to be definite about educational objectives in the future. There is no question but that this fuzziness can be traced to some of the more serious issues facing secondary education today. These issues need sound answers.

1. Shall the greater emphasis in secondary education be on social adjustment or upon intellectual development?

2. Shall the schools of tomorrow organize so as to emphasize the inter-relationships between and among the fields of knowledge and facilitate the learning of them, or shall they organize to teach the various "disciplines" (subjects) separately?

3. Shall the secondary school concentrate on a curriculum of basic subject matter, or shall it continue to make significant curriculum changes designed to adapt education to a rapidly changing world?

4. Shall all of the secondary schools adopt the same goals and the same curriculum, or shall there continue to be freedom to adapt goals and curricula to local needs and conditions?

5. Just who shall set up the curriculum and its objectives--government, foundations, liberal arts college professors, lay committees, or professional educators?

6. What is the unique role of the secondary school? Shall it serve all the youth in our American society?

7. How can the secondary school program be made equally challenging and significant to students who differ so greatly?
8. What really constitutes adequate college preparation?

There are, of course, many other issues, trends, beliefs, and doubts affecting the educational objectives of secondary education today and in the future. Therefore, it would be wise to include in this section on trends just a few of the anxieties that beset the mind of the secondary educator. Among these are:

1. There has been a serious let down in standards of instruction as a result of modern educational procedures.

2. Modern education is adrift without a rudder or a compass.

3. Of the educational aims we have, too many are vague or conflicting, and too few generate strong loyalty.

4. We are unsure of our democratic conception of education, and we have only a faint hearted faith in it anyhow.

5. The social framework of the school accords the child too much freedom, and does not subordinate him sufficiently to authority and control.

6. The public schools are overanxious to avoid sectarianism, are neglecting religion, and are becoming too secular. 11

CHAPTER VI

AN ANALYSIS OF THE TRENDS IN SECONDARY EDUCATION

"Most pupils, parents, and other citizens tend to take for granted the established ways of doing things in the schools of their localities." ¹ The flow of education seems to be so natural and smooth that few people ever ask, "How can we justify what we are doing in education?" "Why do we teach biology, why not astronomy?" "Is algebra an effective subject for young people to study?" Seldom do we find anyone who wishes to inquire as to what might be alternative arrangements of secondary education.

However, quite a few people do raise pertinent questions about education. In fact our papers and periodicals of today devote a great deal of space to educational news; but most of the stories are concerned with our teaching methods, rather than with what we teach, and why we teach it. Our teachers are concerned mainly with how to teach, not what to teach. All teachers of algebra seek the best methods, but few ask why we teach algebra. Yet the fundamental questions relative to the purpose and scope of the gigantic job of the school cannot be answered in terms of method alone. The answers to these questions depend, also, on the specific demands and values of our modern society.

To appreciate the work of the school we must see the place of this very influential part of our life drama. To Stanley, "the school is an institution established by society for the purpose of preparing the young to participate in that society." To all intents and purposes the school is a social institution, and in its broadest sense education is synonymous with socialization. Consequently the functions of the school are accepted without criticism, as long as the school does its work reasonably well.

Most of us have only a very limited appreciation of the social institutions that pattern our lives. As a result we see no need for changes. We adopt the attitude of, "it was good enough for me, so it must be good enough for my children." What person wants to change a pattern which seems to have done so very well. Frankly, great numbers of us cannot see beyond our noses--and therefore resist changes.

The social forces in our lives, in the long view, determine the tenets of our philosophy. Society is rarely static for a long period of time. New social classes continue to emerge and seek to shape events in their own interests. But the schools change ever so slowly, and seem not able to recognize the changing patterns. As a result the secondary schools many times prepare young people to take their place in a society which no longer exists, or is on its way out.

"Education at a given time or place is in a large measure the product of the civilization of which it is part; however much it may be influenced by

\[1\] Ibid., p. 2.
custom and tradition, it is always sensitive to the contemporary social forces." The content of education—what is to be taught, and what omitted—is determined by the group of which the student is a member.

Educational policy to be fully understood must be viewed in a broad social setting. The history of education is but one aspect of the history of a people, and it should be viewed against the background of the more general historical developments of the period. Throughout the ages man has sought to understand better both himself and the world about him. Constantly he has tried to push back the boundaries of the unknown. His children do not start where he did—no, they start where he left off.

It is not enough only to understand the individual. Man must know and understand the interacting social forces. Education must reach into the home, the community, and the total life. Any kind of approach to education that does not give basic consideration to the complex factors of individual group interaction, falls very short of meeting the ever increasing demands upon the educative process.

Any analysis of the trends in secondary educational objectives cannot really be undertaken without a review of how our present objectives—now "obsolete" and inadequate in the minds and thinking of many educators—evolved from the early beginnings of the public secondary school in the United States.

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In the very early years of our Republic, education was a concern primarily of the economic and social elite. The content was almost all classical, and the purpose was principally to train clergymen, lawyers, and other community leaders. For the remainder of the citizenry there were some schools, but no qualification was ever required of the teacher beyond "readin," "writin" and "cipherin" to the Rule of Three." However, men like Horace Mann sparked the conviction that everyone ought to be educated. This conviction spread gradually and led to the creation of the public secondary school; but the classical curriculum, a major part of the program, remained largely unchanged.

Toward the end of the nineteenth century the growth and dominance of industry created the need for a more literate working class, and shifted hordes of illiterate people from the farm to the large urban area where there were no chores to keep the children busy all day. At about the same time, these same cities were being engulfed by waves of foreigners from southern and eastern Europe. The traditional curriculum, one that had served for the past decades, obviously was not suited either to the capacities or to the needs of children from peasant and frequently alien backgrounds. Instruction, as a consequence, degenerated into singsong concert drill and recitation by rote. Children by the thousands, uninterested in this type of schooling, deserted the schools because the schools were irrelevant to the world in which these children lived.

This was the background against which the last great change in American secondary education began. "Progressive education" and the "life adjustment" curriculum did not spring suddenly from the mind of John Dewey. His theories were adopted largely because they met needs strongly felt in the American
society near the turn of this century.

The demands for change came from all sides. Social reformers saw the school as the only public agency able to Americanize the immigrants and lift them out of their squalor.

Psychologists and philosophers were constantly developing new theories of behavior and learning that emphasized the interaction between the child and his environment, and that saw learning as a process affecting behavior and social attitudes as well as intellectual skills. Business and industrial leaders saw a program of vocational education as the only way in which the United States could keep its place in the international economic race.

So the high schools, tailoring their curriculum to the needs of the times, took the emphasis off intellectual discipline and broadened their function to include a concern for health, vocational training, and the quality of community life. For fifty years this system helped the country to accomplish more smoothly than any other nation the difficult transition from a farming to an industrial society, at the same time absorbing and Americanizing the children of millions of immigrants. "Adjustment" was what the American high school student needed, and the high schools of yesterday supplied it.

Recently, however, the feeling has been growing that the educational objectives we have are not the correct ones for the future needs and responsibilities of our American society. For more than a decade critics have been "clobbering" the professional educators for their failure to teach reading, for their excessive interests in young persons' social adjustment at the expense of intellectual achievement, and for their naive faith that a simple dose of more money would solve all the school's ills. Education's greatest need is not for
more money from the outside, but for sweeping change on the inside. There must be a great deal of re-thinking.

As a consequence, the United States is moving away from progressivism, not because it is "false" in some absolute sense, but because it now badly serves the needs of our own times. The growing complexity of organization and the explosive pace of technological and social change are creating an enormous demand without historical precedent. Society has always needed a few men with highly developed and disciplined intellects; industrial society needed masses of literate but not necessarily intellectual men. Tomorrow's society requires something that the world has never seen before, masses of intellectuals.

In the long and continuing "great debate" over education in America, our high schools are once again going through a major reappraisal of policies and practices. In 1918 the war to make the world "safe for democracy" called forth the Cardinal Principles of Secondary Education that would subordinate the traditional disciplines to the demands of citizenship. Not fifteen years later, the great depression challenged the schools to come closer to community life, and gave impetus to the community school idea. In our present "age of anxiety," when reason or mind or intelligence may be surrendering to conformity and fear of the future, the secondary schools are seriously asking themselves what place critical thinking has amid such new forces as tugging ideologies, "improved" methods of propaganda, the rise of mental hygiene, and the super-organizations of people to get the things done necessary to our vastly complicated technological civilization.

There seems every indication that the secondary school as the pivotal point in the public school system, will be a focus for discussions by citizens
and educators for some years to come. As in the period between 1893 and 1918, new social and intellectual currents are calling for new educational outlooks. Terms like "unity" and "diversity" are taking on new meaning as the percentage of foreign born students declines to insignificance and schools begin to deal increasingly with third and fourth generation American children. Then, too, the problem of what it means to be an American increasingly has an "outward" as well as an "inward" dimension. The United States has assumed a leading position in a world whose centers of power are rapidly shifting. The need for a carefully designed program of international understanding has been voiced so frequently as to be virtually a truism. Yet, as is so often the case, pathetically little has been done. Languages other than our own, for example, are essential today for growing numbers of businessmen, government workers, and professionals; nevertheless, they are still seen by many school people as "aristocratic" holdovers from the old Latin Grammar School, a stereotype which, paradoxically enough, has been supported by a notion of Americanization which views alien tongues as "immigrant vestiges." Teaching about other peoples is often rich in platitude and scant in substance, a fact which is unfortunately as true of our teacher-preparing institutions as it is of our secondary schools. Here is a realm which virtually cries out for proper attention in the American high school.

Our industrial economy is entering upon an era marked by the harnessing of vast new sources of energy and the rapid extension of completely automatic control in machine production. Help wanted ads in the newspapers across the nation daily announce the desperate need for highly skilled technicians, well-trained engineers, and competently educated scientists and mathematicians.
What these sharpening demands, compounded as they are by current manpower shortages, mean for programs of vocational, technical, and academic education in the secondary school is only beginning to be investigated and explored. Certainly, hardened distinctions between college-preparatory and non-college-preparatory programs, or between academic and vocational courses, are rapidly becoming anachronistic.

In addition to creating an unprecedented demand for skilled personnel, technology has made possible the creation of powerful new educational media, and new social agencies have arisen to administer these. Future historians may well record the development of radio, television, and the cinema during the past forty years as a major educational revolution whose ultimate impact will rival the original "invention" of the school. Yet, too few of our secondary school teachers and administrators see these media as anything but ancillary--or even distracting--influences in the education of young people. Then too, other institutions, operating with public funds by new professionals like the social worker, the criminologist, or the recreation leader, are assuming functions formerly assigned to the school. Yet, many educational theorists continue to conceive of the school as equally if not exclusively responsible for all of these tasks. Once again, fundamental re-thinking is necessary.

The thesis here is that sweeping changes such as these, and those recited above are merely exemplary, may well call for a new view of secondary education as different from the Cardinal Principles as were the Cardinal Principles from the ideas of the Committee of Ten. To be sure, it is difficult to determine at this point just what the character of the new
conception will be. Researches in psychology are giving new meaning to concepts like instinct, learning, personality, and transfer of training; while the rapid progress of anthropology has profoundly altered classical theories of human development. One effort of current discussion, however, has become increasingly apparent; this is to denote and define somewhat more sharply than was earlier necessary the most distinctive contributions of the school in meeting the sum total of human needs. This is something the Commission on the Reorganization of Secondary Education left hazy. The Commission, for example, told educators that the health of the citizenry was important, and that the school ought to contribute to the improvement of health. But the Commission never really told educators how the school's contributions would differ from those of hospitals, private physicians, or public health officers. Comparable criticisms could be raised concerning the Commission's discussion of worthy home membership, vocation, citizenship, worthy use of leisure, and ethical character. The division of the educational task between the secondary school and other institutions was not seen as a central problem; indeed, in 1918 it was not a central problem. Today it is, but our discussions of it have remained unclear and ill-defined. We talk about dealing with the "whole child," not realizing perhaps that churches, homes, hospitals, and social work agencies also deal with "whole children." Yet certainly each of these institutions deals with different aspects of the "whole child" in different ways. Recent years have witnessed a determined effort on the part of many educators to bring about a closer relationship between what goes on in school and life outside the school. It is significant that this concern is not limited to any one philosophical or psychological school of thought. There is widespread
concern that school experiences make a difference in the lives of youth—as individuals, as citizens, as workers, and as homemakers.

All too frequently the traditional school was a world sufficient unto itself, far removed from and unrelated to, the world of human affairs. The consequences of this separation were widely noted and greatly deplored, learning that degenerated to sheer verbalism and lack of serious interest and effort on the part of many students. Educational reformers representing widely divergent views have consequently bent their efforts to making the work of the school meaningful for students and significant for the larger life they face outside the school.

Although there is apparently widespread agreement as to the desirability of developing high school programs that make a difference in the lives of adolescents, there is considerable disagreement as to the way or ways in which curriculum content should be selected and organized to contribute to that end. It is hazardous to attempt a simplified classification of various types of curricular patterns, but, without doing too much violence to the facts, it seems that two contrasting approaches may be identified.

First, there is the point of view that curriculum content should be selected and organized on the basis of categories of life functions or youth needs. This position, which has gained wide acceptance among educators during recent years, in effect calls for a curriculum that deals with life situations as they are faced by adolescents, and makes a direct assault on the problems of living as they are encountered by youth. Accordingly, instruction is organized around problems or topics dealing with health, family relations, civic affairs, community life, recreation, and the like. Resources of the
culture—generalizations, skills, concepts, techniques and methods—are selected on the basis of their relevance to the topics under study and their contribution to the solution of personal and social problems faced by students. This point of view has found expression in many influential statements of policy and opinion published within recent years and attempted applications of this approach are to be observed in courses labeled core, common learnings, social living, and the like.

Other groups of educators, equally concerned that the school program contribute to the enrichment of the lives of students, hold quite a different viewpoint when it comes to the selection and organization of curriculum content. This group contends that all youth live in multiple environments—the changing ones of the world of nature, those of social organizations and interest communities, and the personal environments of introspection that each one lives in with himself. The intellectual tools to interpret and deal with these aspects of the environment are to be found in the great organized fields of human inquiry and creativity. Therefore, the argument runs, a functional program is one that introduces youth to the areas of inquiry and creativity that correspond roughly to the three inter-related aspects of the environment—the social sciences, the natural sciences, and the humanities. Such a curriculum provides opportunities for youth, each according to his unique abilities and inclinations, to become acquainted in creative fashion with these fundamental cultural interests; and helps them see the relevance of the heritage for their own lives as individuals, citizens, homemakers, and workers.

In this view, the proposals that urge a direct attach on life's problems have no monopoly on functionalism in education.
Attention is here directed to four significant aspects of the current social scene. According to social analysts, the last three decades have witnessed radical social and political changes which have occurred in more rapid succession and with greater severity than during any previous period of our history. They were accompanied by great confusion and uncertainty, due to the inability of most citizens to understand fully the nature of the problems and to participate intelligently in efforts to solve them. Students of current trends maintain also: that radical changes will continue to occur at an equal, if not accelerated, rate in the foreseeable future. This poses a very pointed question, which must be faced squarely in curriculum planning. How can instruction promote among children and youth the social sensitivity and understanding, the personal involvement, and the increasing capacity as they mature to read with penetration and to reach sound conclusions concerning the varied and challenging issues which current life presents?

A second characteristic of recent decades has been the marvelous technological developments that have occurred, including the release of atomic energy and the conquest of space. The resulting improvements are changing the face of the world, the habits of man, and the conditions of life everywhere. Children and youth are in urgent need today of information that explains the nature of these changes, the basic facts and principles that underlie them, and ways of adjusting to the new conditions and patterns of life they produce. Anthropologists tells us that such adjustments can be made effectively only by informed and adaptive individuals. A related issue is the nature of the learning experiences and of the guidance in reading needed to ensure the gradual development of these informed, self-reliant, adaptive individuals.
A third characteristic of our times is the bitter international competition that prevails. A gigantic struggle is now being waged among nations for supremacy in producing the material things of life, in educational and cultural status, in the control of space, and in the production of means of offense and defense. As a nation, we shall maintain our present status of leadership and respect only as we prepare our youth thoroughly and well in all essential fields of human interest and activity, and promote the development of insightful, creative, dynamic leaders. This implies not only mastery of the basic facts and generalizations and skills inherent in each field, but also great sensitivity and devotion to the values and standards of judgment that give priority in decision-making to human welfare. In achieving these ends, what are the kinds of reading materials and the types of guidance needed to promote the understanding, the sensitivity to human values, the capacity for self-discovery, and the qualities of leadership so greatly needed in today's world?

A fourth characteristic of recent years is the advent and rapid expansion of the use of mass media. Experts in this field are agreed that communication is a dynamic social process and that it may with equal effectiveness solidify or disintegrate a group, nation, or culture. As mass media have increased in number and distribution, the voices that help to mold the attitudes and ideals and the thought and behavior patterns of children and adults have multiplied and compounded. Many of these voices are diverse and antagonistic due to the fact that they reflect different national ideologies, the interests and viewpoints of particular groups, and the selfish or humanitarian motives of individuals. A challenging problem posed by these facts is what kinds of learning experiences are essential to ensure a generation of penetrating,
discriminating, critical consumers of the many media now in common use.

As a result of many conditions similar to those described, today's children and youth face strong societal pressures to learn more broadly and thoroughly than in the past and to continue learning for longer periods of time. To be practical, an education now must prepare a man for work that doesn't yet exist and whose nature can't even be imagined. This can be done only by teaching people how to learn, by giving them the kind of intellectual discipline and the depth of understanding that will enable them to apply man's accumulated wisdom to new conditions as they arise.

How far has the United States come toward accepting this new goal, an educational system able to turn out vast numbers of people educated up to and considerably beyond the level that the nineteenth century demanded only of its ruling elite? Certainly the idea has made substantial progress in professional educational circles in recent years. Even Columbia Teachers College, for fifty years the stronghold of "life adjustment" educational philosophy, is now beginning to adjust to higher intellectual standards. "We need now to recognize," the college's new dean, John H. Fischer, told his colleagues two years ago in an article provocatively (for a Teachers' College dean) entitled Schools Are for Learning, that "in the last half-century a whole network of services has come into existence to do many of the things only schools were in a position to undertake when Teachers College was founded." Dean Fischer urged the schools to "shuck off" their extraneous functions, so that they can begin to fulfill their overriding responsibility for intellectual development.

It was public opinion that changed the attitudes of a good many educationists, who, like politicians, constantly keep their fingers to the wind.
To give all students—slow, bright, and average—the education and training they need and to develop their intellectual capacities to the fullest, the schools will have to do more than revise the curriculum (though this is the good starting point). They also must learn how to deal more effectively with individual differences among the students and among the teachers, and how to utilize teachers in more efficient ways. On both scores, some notable progress is being made, adding up to a thorough reorganization of the classroom and of the school itself.

The most important modern change in secondary school organization—though not the most dramatic—is the rapid spread of so-called "homogenous" groupings, i.e., grouping students within a given course or grade according to intellectual ability and achievement. There has always been a tug of war in the American mind between appreciation of excellence and a fear that to admit the existence of differences was somehow undemocratic. This fear is rapidly dying down. According to Dr. Charles E. Bish, director of the National Education Association's Project on the Academically Talented Student, high schools enrolling approximately 80 percent of the student population have already established some sort of special program for the top 15 to 20 percent. Ability grouping is useful not just because it will allow the brighter children to learn more but also because it permits the school to establish separate curriculums for various different levels of understanding. It would be quite unfortunate if the secondary schools in their new concern for the gifted were to neglect the needs of the "average" child, who also can reach much higher intellectual levels than has usually been assumed.

The high schools are a part of the education our society provides for its
youth. Many other agencies help to educate our young, but schools are established with the primary purpose of educating children and youth to become the kind of adults needed by society. The pattern of our secondary education is determined by the commitments our society has. Fundamentally education exists to develop citizens who will be able to participate effectively in a democratic society and make decisions which will contribute to a realization of the democratic ideal. Two basic elements of this ideal are that the State exists to promote the welfare of the individual, and that each person must be free to choose the contribution he will make.

Our schools do not exist to classify people or to eliminate the unfit. The American high school, therefore, must provide youth with experiences which continuously increase the personal, social, and vocational competencies needed in our society. It must provide education for all youth in the community assigned to it through the legal authority of the community.

The secondary school must serve a dual role. It must contribute to the development of basic citizenship skills and beliefs and also promote the individuals own unique abilities. Although both functions contribute ultimately to the same goal—a better society—they are not always cultivated by the same process or experience and the high school must organize the program to further both ends.

In this present period of examination and reappraisal, education is constantly being criticized and challenged. Among the major indictments of education today are:

1. Universal education sacrifices quality.
2. Educators are corrupting education.
3. The curriculum is out of joint.
4. Our schools are inferior to their European counterparts.
5. Our youth has become soft.
6. We have strayed far away from the valid education of yesterday.⁵
7. Education costs too much.⁶

Answers to these and other criticisms must be forthcoming if secondary education is to provide the learning that will be so necessary in the years ahead in our society.

As long as the public secondary schools have been in existence we have faced the continual problems of developing an educational program appropriate for the ideals, hopes, and aspirations of the American people and the educational leaders. This has been a serious problem particularly in the last two decades during which the changes in American life, the demands placed upon young people for education, the increasing effort to attain some of the ideals of the country, the goal of equality of educational opportunity, and the like, have all made clear the fact that the secondary schools are in need of readjustment.

This is well recognized and has been shown in many surveys on trends in secondary education. Yet we seem to do so little in a positive direction to clarify either our philosophy or our educational objectives. Perhaps the

⁶Ibid., p. 315.
philosophical concepts need change, change to concepts that are not even in our minds at this time. Is there a real need for a new philosophy of education?

Everything seems to indicate that secondary education is in a state of flux, that it is really on an ocean without a rudder. From many view-points secondary education today lacks a sound philosophical orientation.

It would appear that this may be the time and the place for a complete reexamination of secondary education both as to objectives and philosophy. Perhaps there is need for another Monroe and Herriott to conduct such a survey as was made by them in 1928.

A study of this sort, objectively handled, would make a tremendous contribution to the future of public secondary education. Such a study could give us direction in this modern educational age and give positive orientation to education in the years ahead. It might be possible both to set an educational pattern and to learn why education has inherited so many critics from the past.
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APPROVAL SHEET

The dissertation submitted by Eugene M. Vandenberg has been read and approved by five members of the Department of Education.

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the dissertation is now given final approval with reference to content, form, and mechanical accuracy.

The dissertation is therefore accepted in partial fulfillment of the requirements for the Degree of Doctor of Education.

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Date                              Signature of Adviser