

Kentucky: "We are not satisfied with either the numerical or the letter."

New Jersey: "If education is guidance, we must get away from group norms to a great extent if we are to apply all the implication of the psychology of individual differences."

Utah: "We don't like it. State High School Principal's Association has asked that we discontinue marking systems. A few have done so."

There is almost a universal tendency among the states to leave the task of determining the passing quality of both elementary and high school work to the individual school administrative boards. These boards then base their opinions on the curriculum studied in that particular school system. From Michigan comes the statement that to control such would be defeating the aims of education in a democracy.

SUMMARY

Any survey undertaken during a period of trial and experimentation cannot be very conclusive. Therefore the aim of this investigation made by the Harrisonburg chapter of Kappa Delta Pi has been, not to point the way for future evaluation programs, but rather to sample the means and procedures of evaluation now used in the state. Virginia has made a beginning in this new program and we believe the trend is in keeping with the new course of study. According to the survey, nowhere is the strictly numerical system of grading found; in a very small percentage of divisions are standard tests the basis of promotion; and in an increasing number of places are report forms actually measuring child growth. Whether Virginia will continue her progress in this field depends upon the state-wide acceptance of the progressive principles underlying the "new curriculum," as the tentative course of study is being called.

VIRGINIA COX AND OTHERS.

GENERALIZATIONS ARRIVED AT THROUGH THE NEW VIRGINIA COURSE OF STUDY

IT APPEARS that teachers are having difficulty in translating subject matter in terms of generalizations. The writer will, therefore, make an effort to show how he has tried to solve this problem. In order to present some of his experiences in the classroom with a group of third and fourth-year pupils, it will be impossible to go into detail concerning all the work. On the other hand, it seems that we ought to consider one example of how the pupil can be led to see generalizations in terms of the subject matter available. For convenience we may divide our problem as follows: the nature and environment of the class, the aspect of the group culture under consideration, the aims of education under consideration, and an example of how the average pupil arrived at the generalizations which were decided upon by the teacher before the work began in the classroom.

The pupils of this group represent all types of homes in the community. Indeed there are individual differences from almost every point of view. Most of the pupils live in two villages, Exmore and Willis Wharf, while the others live on farms near the school. They are normal children between the ages of fifteen and seventeen. Since 1933 they have been following the new curriculum with respect to classroom procedures.

The aspect of the group culture under consideration was: "How can we plan to advance human welfare and eliminate the defects of the present social order by the spread of scientific modes of thought?"

The aims set up before the unit was introduced in the classroom were as follows:

1. Individuals and powerful minorities have always sought to control and subjugate the masses.

2. The present social order is not fixed and permanent. Man continues to modify it in his search for justice and freedom.
3. Man must learn to control his inventions and discoveries.
4. Capitalism is based upon the principle of profit to the owner rather than service to the masses of people.
5. The methods of distribution of goods in a capitalistic society tend to direct products into the hands of a few.
6. The capitalistic system is not planned and lacks direction.
7. The dependence of the laborer upon capital tends to reduce him to a servile status.
8. Conflicts exist between material and human values.
9. Man may become the slave rather than the master of the machine.
10. Industry should be organized so that it will enrich the moral and intellectual life of all.

Three class periods were used to get the interest of the pupils aroused. Under the guidance of the writer they brought to the class papers, magazines, and books containing information regarding the topics under consideration. On the third day after a class discussion, a number of elements in the environment of the pupils were placed upon the blackboard. After each pupil had selected an element in which he was most interested, groups were formed on the basis of one of these elements or related elements. Such elements as slums, capital, machines, Adam Smith, New Deal, and health were among those which were selected.

As soon as the groups were formed each group decided what the purpose of the unit ought to be. Several purposes were chosen, but after a class discussion the whole group decided that the purpose of the unit ought to be "How Do Science and Invention Affect Our Lives and How May We Use It to Improve Living Conditions?"

Among some of the activities selected by

the different groups were the following:

Reading and investigating to find out how capital affects the public and what ought to be done about it.

Reading and investigating to find out what the present administration is doing to improve living conditions in the cities.

Reading and investigating to determine how science may be used to improve the health of the masses.

Listing the children of the community with their families in order to determine how they are affected by scientific modes of living and to find out how conditions may be improved.

One of the pupils who is better than the average pupil, but who is not the best by any means, was working in the group first mentioned above.¹ She has arrived at the generalizations set up by means of the following report:

CAPITAL AND THE PUBLIC

By Virginia Eichelberger

Capitalism has helped the masses of people in many ways and yet at the same time it has been a source of evil. While many believe that capitalism is ruining society, others give it the credit for bringing about certain privileges which were once restricted to a small class of people. The question is whether capitalism has been a cause of evil or a source which has made life easier for the people.

In the United States in 1861 there were only three millionaires, but after a lapse of thirty-six years the number had increased to thirty-eight hundred. At the close of the century nine-tenths of the wealth of the country was in the hands of one-tenth of the people. The richest class in America was composed of those who owned such property as mines, urban property, railways, and factories.

¹Work on this unit is still going on; consequently, we can not decide before the completion of the work just what the culminating activities are going to be.

There were very few capitalists found among the people who owned farms and plantations. When the war was over, there was very little left of the planting aristocracy. The plutocrats of all lands are similar in that they all like display, color, glitter, and pomp. The people who had acquired this wealth were not capable of using it to the best advantage. The wealth was in the hands of a few who did not use it for a good purpose.

Many of these people who had acquired a great deal of wealth moved to New York, where they erected palaces and gave social exhibitions. In 1879 the Bradley Martins gave a party in New York which dazed the entire western world.

At some of the parties which were given the cigarettes were wrapped in hundred dollar bills and pearls were served in oysters. Diamonds were set in teeth. Opera glasses were bought for \$75,000 and \$65,000 was spent for a dressing table. In some cases private carriages and personal valets were provided for monkeys.

In the back streets behind the symbols of riches and power lived the masses who worked for these rich people. The people who live in such conditions as these have no comforts, beauty, and very poor health. They are hardly able to afford the necessities of life, and consequently very few have the advantage of enjoying any luxuries.

Even in good times there are at least 25,000,000 people in the United States who are not supplied with the proper things necessary for comfort. The government spends millions of dollars every year for relief work. Private charitable organizations help by various methods. Churches and lodges try to relieve distress among their members.

Poverty often comes as a result of such physical causes as fires, earthquakes, and floods, while in other cases it results from certain reasons which may be classed as social. These include hard times, depres-

sions, and an unfair chance for learning. The individual is often responsible for his condition because of laziness, bad habits, or sickness.

Unpleasant relations often exist between capital and labor because they do not understand each other. Both are interested in the profits which can be made and not in the question of how much harm they are causing someone else. The employer is not willing to consider the expenses that his employee must meet. On the other hand, the employee is not willing to consider his employer's side of the question and the various expenses which he must pay. Neither is willing to compromise.

Capitalism has caused wealth to be in the hands of a few and has made wage slaves of the masses. It has deprived many of security and condemned them to starve. In many ways it has caused more comforts by providing more leisure, better recreation and an opportunity to rise in the social scale without regard to class origin.

The agent of evil is not capitalism but machine industrialism. Science and mechanical inventions have been applied to production. Machines have enabled men to produce a surplus over their physical needs. It was not capitalism that made surplus wealth possible, but surplus wealth that made capitalism possible. We have more food and clothing because of the various inventions and discoveries. Out of the increase of wealth it has been possible to pay for such things as museums, good roads, hospitals, and free libraries.

If one were going to select a part of the world where much good has been done, Scandinavia could be chosen. Denmark, which is very closely related to it, could also be included. By good, we mean the greatest good to the greatest number of people and a civilization in which all the sciences and arts are used to enable man to live in peace and comfort and be surrounded by some cleanliness, order, and beauty. The Scandinavian countries have developed

much during the past hundred years and have practically lived in harmony and in peace.

Whenever the direct interest of the consumer has been concerned the profit motive has been abolished. It is a process of socialization that has progressed quietly and steadily. The object has been to lower the cost of living. The slogan of the Social-Democratic Party in Sweden is "comfort in the home for all classes."

The standard of living in Sweden and Denmark has been the highest in Europe. Although it is difficult to make an accurate comparison, it is probable that the standard of living of the mass of people in Sweden and Denmark has been and is higher than that of other countries.

In order to achieve something and get ahead, the spiritual things must be placed on a higher level than material values. Our social relations are behind. Inventions and discoveries have been used in making more products and in helping to make life easier, but they have not yet been applied to human relations in the proper manner. It is, therefore, necessary for us to use some method such as one which is used in Sweden in order to raise our level of living.

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G. B. WYNNE

PILATE WASHED HIS HANDS

THE issue of freedom of speech in the schools and colleges has been much debated in the past few weeks and we fear that the controversy, far from being

on the road to settlement, is just beginning. The issue is not so clear, or at least not so well understood in respect to school education, as in respect to books, magazines, and newspapers. But everywhere freedom is in danger.

Everyone seems to want Americanism inculcated in our educational institutions. But what is Americanism? The American Legion, the Hearst Press, and the D. A. R., spokesmen for one attitude, understood Americanism to be what they assert to be the status quo or the status quo ante. They wish nothing taught that was not believed in by the last generation. The danger, here, is, first, that the schools become, as in Germany, Italy, and Russia, organs for teaching a political policy, which in the United States will certainly not be what our forefathers believed, since these advocates of a dogmatic education are quite unhistorical, but rather what the dominant political party or pressure group wishes children to believe. The second danger is that American education (like the Russian) will ignore other political and economic systems, leaving the student like a too much sanitized child, ripe for any germ of wild thinking. One needs only to read the impassioned letters from John Smith, '94, now being printed in the college alumni magazine, to learn that there are plenty of fools who believe that the best protection against, say, socialism, is never to mention it in a college curriculum.

The liberal educators go too far in the other direction. They argue that youth should be exposed to all the winds of doctrine and so taught to think for themselves. Unquestionably this is right for the colleges. But the teaching of children must retain some dogmatism or be ineffective. If the pressure groups who wish to control our education for their own purposes, would let professional scholars and teachers determine Americanism for themselves, and