ESSAYS IN COMPARATIVE EDUCATION

REPUBLISHED PAPERS

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Studies of the International Institute
of Teachers College, Columbia University

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PREFACE

DUE to the scarcity of materials relating to the comparative study of educational activities, it seems worth while to republish the papers printed in this volume. Their value consists largely in the evaluation of educational organizations and procedures on the basis of American experience and of world-wide educational tendencies of the present generation. The very fact that many of the illustrations and some of the descriptive facts are now out of date but reënforces the importance of preserving a record of these changing phases. The assumption that American experience should be the norm by which all educational activities should be measured is not made. However, there must be some basis of comparison, and, for American students, that necessarily must be American experience. That American educational development is dominated by democratic spirit and motive makes it the more generally valuable as a common measure. Together with the force of nationalism the most potent world educational force of this generation is that of democracy.

The papers here collected have appeared over a period of twelve years. The first essay was printed in 1920 as a foreword to a series of lectures at Teachers College. The report on "Education in the Philippines" was made in 1913 at the request of the Bureau of Insular Affairs of the War Department of the United States. Publication was made in the Philippines but not in the United States. As it gives an account of the salient features of perhaps the most outstanding experiment of this scale and character and also involves a statement of principles underlying most of these essays, the report is given practically in full. The third essay is a selection from a similar report on the same schools made in 1925 and is given for the sake of comparison. This selection is but a minor fragment from a report of some seven hundred pages. The report on

"Education in China" was made in 1922 to the Institute of International Education. "Students and Politics in China" was published in *The Forum*, 1926. "The Educational Program of the Near East Relief" is a report made to that organization in 1924. "Western Education in Moslem Lands" is a chapter from a coöperative volume on the *Moslem World of Today* edited by Dr. John R. Mott in 1925. The review of "Government Educational Activities in Latin American Countries" was prepared for the Conference on Latin America held in Panama in 1916. "Mission Education and National Policy" appeared in 1921 in the *International Review of Missions*. "Problems of Mission Education" was given as an address in the Green Lecture Foundation at Newton Theological Seminary. To all of the publications from which these essays have been reprinted and to all of the authorities under whose auspices they were made due acknowledgment for permission to reprint is here made. The eleventh essay was written for publication in Turkish in 1926, and may be of value, by way of comparison, to the educational study from many lands. The last paper is a Commencement address delivered March 17, 1925, at the University of the Philippines.

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EDUCATION AND NATIONALISM

THE conspicuous political feature of modern times has been the growth of nations. During the nineteenth century the problems of the relation of education to this development have become obvious.

The earliest stage of political development occurred with the fixing of tribal groups in a definite habitat. An early form of this was the city state with its environing dependencies. These early states looked upon all other groups as hostile and unworthy of existence, except as they became subordinated. This incorporation was usually accomplished by force, and tended to destroy the distinctive cultural features of the minor groups. In other words, the groups expanding by military power led by dynastic ability and ambition looked upon political organization as all-inclusive. With the Roman Empire this tendency became a reality. With the christianization of the Roman Empire the ecclesiastical ideal and pretention paralleled the political one and both became coterminous with Western civilization. This belief in the universal scope of political organization constituted in form the world's political theory long after the actual conditions were changed. The Holy Roman Empire which expressed this theory in the early modern period was only destroyed by Napoleon in 1804. The chief force in rendering this organization a mere form was that of growing nationalism.

From very early days certain groups, especially the English, had grown up in isolation. Over these the Holy Roman Empire had possessed only the most nebulous authority. From the twelfth to the sixteenth century both the English and the French groups, and to a less extent the German and the Italian,

through internal conflict, developed a local consciousness which more and more gave a distinctive character to each group. The original tribal groups which had entered into the composition of these dawning national groups were marked by distinct racial characteristics. Through internal conflicts, through migration, through conquest, and through the merging of conqueror and conquered, in time these developing national groups came to represent the accomplished amalgamation of many tribal or racial strains. In fact, the strongest of these early nationalities, the English and the French, represented the fusion of many diverse elements.

Thus early became distinct the three great factors determining modern nationalities; namely, blood relationship or race, habitat or geographical environment, and culture. Culture in this sense means common ideals, common traditions, habits and aspirations. A number of other specific characteristics, such as common language, common religion, common laws, are often urged as essential to nationality. There is no one characteristic except that of a common culture which may be posited but exceptions may be found. The one most commonly given, that of race, cannot be accepted as universal and without exception. For every European nation represents a great mixture, and the United States has become the greatest mixture of all. Nor, on the other hand, can the admixture of racial groups be made an essential; for there are illustrations of the opposite. A compact habitat is a usual characteristic; but there are exceptions as in the case of Greece, now struggling for national realization, or that of the British Empire. It cannot be maintained that common language is an essential, for there is the case of Switzerland with its three languages. Common religion, for a period believed to be essential, was responsible for the many wars of the sixteenth and seventeenth centuries; but strong national states have developed in spite of internal differences of religious belief. Common laws cannot be held as essential; for federal states are based on the recognition of a diversity of laws.

Modern history since the fifteenth century has been essen-

tially the story of the struggle for national realization. This long struggle has brought a growing recognition that a common culture, that composite of common habits, ideals, and purposes, is the one essential characteristic of nationality. Most modern wars, especially of Europe, have been caused by the violation of this principle. Because most international settlements, particularly those made by the Congress of Vienna in 1816 and by the Congress of Berlin in 1878, resulted in gross violations of that principle in favor of other principles usually based on arbitrary force, this was particularly true during the nineteenth century. In a very true sense, then, the Great War is but a readjustment of the evils produced by the imperfect and unjust settlements made at the close of the Napoleonic struggle. Unhappily the Treaty of Versailles is not free from the same criticism.

From the late eighteenth century common culture has become the dominating element in the conception of nationality. This has resulted in the recognition of two fundamental and correlated truths: First, common culture is a trait which transcends social, religious, and economic distinctions, and its recognition transfers the seat of national existence from dynasties or bureaucratic legal institutions supported by military force to the masses of the people. Second, the discovery was made that common culture is an artificial product and can be manufactured. The process of this manufacture is by education. From one point of view, then, the nineteenth century is the period of national development, working toward the democratic interpretation of the problem of nationality and using education as a means.

The first people consciously applying this method of education to the determination of nationality was the German. Beginning near the middle of the eighteenth century, or even earlier, with special groups, and after 1809 very definitely for the whole group, this people before the Napoleonic wars organized into more than one hundred independent nations gradually amalgamated into one. The limitation to this development of a German nation as we see it now is that the Germans retained

along with this democratic conception of nationality the old dynastic and predatory one. The latter has now been eliminated, in part at least, and it remains to be seen what the former may accomplish.

Other European nations, more favorably situated in regard to other factors in nationality, or relying more upon the older interpretations of national strength, recognized more tardily the importance of education as a means of developing national unity and power. Even the United States has depended more on geographical environment, racial selection, political institutions, and common language than upon consciously developed cultural unity. While in the early national period the importance of education to the successful workings and perpetuation of free institutions was commonly recognized, yet a wholly individualistic interpretation of education was practiced.

Practically all modern nations are now awake to the fact that education is the most potent means in the development of the essentials of nationality. Education is the means by which peoples of retarded cultures may be brought rapidly to the common level. Education is the means by which small or weak nations may become so strong through their cultural strength and achievements that their place in the political world may be made secure. Education is the means by which nations, strong in the strength of the past, may go through the perilous transition to the modern world, as has Japan and as will Russia. Education is the only means by which the world can be "made safe" for the national type of organization.

Thus the history of nationality during the nineteenth century is closely bound up with the problems of education. And, on the other hand, the education of the present may find an interpretation of all of its problems, whether of purpose, of subject matter, of organization, or even of method, in terms of nationality.

EDUCATION IN THE PHILIPPINES, 1913

THE general principles by which an educational system such as that established in the Philippine Islands should be judged may be formulated as follows:

1. The function of education is to meet the actual living needs of a people.

2. The chief function of the school is to aid children to meet their own life needs, physical, intellectual, æsthetic, moral, economic, and social.

3. The value of instruction is determined by the extent to which its results enter into the actual life of the child and modify or control his conduct.

4. Consequently the value of materials of instruction is determined largely by the degree to which they are drawn from the immediate experience and environment of the child instructed.

5. The purpose of Philippine education is the betterment of Philippine life by improving native social inclinations, customs, habits, and industrial processes, and by adding such products of Western culture as can be widely assimilated. The value or success of any part of the educational system is to be judged by its effects on the hygienic habits of the individual Filipino or of the community; by economic or industrial improvements brought about in Philippine home life; by its commercial or economic value to the individuals trained; and by the general intellectual or social improvement of the individual or the community.

The main features of the educational work of the Bureau of Education I believe to be in accord with the principles stated above. In some lines these efforts have been and still are experimental. In other lines the work done is only in the nature of a foundation. The recommendations which follow are suggestions as to emphasis. None of them are wholly novel;

practically all have been either proposed or tried by the General Office or by teachers or supervisors. However, it is evident that many who are working along approved lines are more or less unconscious of the educational significance of their work and sometimes not even in sympathy with it. The comments of an observer from the outside may be of value to those long engaged in the field.

PERSONAL HYGIENE AND SCHOOL AND COMMUNITY SANITATION

The first effects of superior culture acquired by an individual are to be seen in his more refined habits of living. This refinement consists not merely in an external improvement in manners but in more rational habits of life, brought about by the application of scientific knowledge to social customs. Improvement in the hygienic habits of the individual adds to his health, to his comfort and happiness, and to his economic, social, and political worth to the community. No one thing could give greater economic and social value to the educational system than more effective work in this direction. Much undoubtedly has been done for the improvement of sanitary conditions in recent years. However, the school system is not taking a sufficiently large part in this. Excellent instruction in hygiene and sanitation is provided in the school curriculum, but there does not appear to be an adequate correlation between this instruction and the community life. A sound body and a cleanly life are prerequisite to other elements of culture and to an increased value of the individual to the community. In this respect I would make these suggestions:

1. Immediate provision should be made for better sanitary conditions in connection with the school buildings. In every instance there should be latrines in quality as good as the school buildings themselves. Inadequate provision in this respect, with the accompanying habits of the pupils, are the most striking defect of the school plant and of the community life. The school should be a model to the community. Such habits and rational knowledge of modern sanitary principles should

be inculcated in the pupils as will affect his home life and become a revolutionizing force in the community. In this respect also the homes of the school teachers, both American and Filipino, should have great influence as models.

2. Whenever possible the erection of such sanitary toilets might well become a part of the industrial work of the pupils and definitely correlated with instruction in sanitation.

3. In a similar way the construction of a sanitary commode so as to reach every home which sends children to school could be made a feature of the industrial work and correlated with instruction in sanitation and hygiene.

4. The local school authorities should coöperate with the local health authorities and the municipal authorities to establish sanitary regulations for the collection and disposal of refuse. These considerations are elemental. But little moral, intellectual, or economic advance can be made by or among the masses of the people until elemental problems are attacked. The infant mortality rates for the section of the Islands where statistics are of any value are as high as 55 per cent for the first year and 73 per cent for the first five years. The conditions in many provincial places are worse. In Japan the rate for the first year is only 15 per cent. Fully 30 per cent of these deaths, and probably as large a percentage of all deaths, are due to infectious diseases of the stomach and intestines.

5. Sanitary instruction might well be combined with practical effort to improve home and community conditions, as indicated in 2 and 3. A "clean-up-the-home-and-town" day would have more significance for the Philippine communities than an Arbor Day, a Humane Education Day, or any religious or patriotic holiday.

6. Some hygienic conditions in the schoolroom could be improved at the expense of a little attention. Very frequently even where such adjustment is possible there is no attempt to adjust the children to the desks. Small pupils are placed in high seats and large pupils in low ones. If the teacher were required to sit on a bench with his feet swinging free from the floor, or were cramped at a small desk for the same length of

time that the pupils occupy their seats, he would realize how seriously school work may thus be hindered. Even the admirable conditions of the standard buildings are sometimes limited by such lack of thought. Occasionally this is also true of lighting conditions where a large room is divided, and the relation of eyes to source of light, as designed in the building, is reversed in one-half of the room.

7. It would be well to give some consideration to the hygienic results of certain phases of the industrial work. Lace-making and, with the small children, some of the needlework may induce serious hygienic consequences, especially to the eyesight. Certainly immediate and constant attention should be given to the conditions of lighting under which they work. No small child should be kept at such work when his head aches.

8. Sanitary conditions in general and the efficiency of the school system would be very greatly improved by the addition of a visiting nurse to the school staff in the more populous communities. The duties of such nurses, who should be Filipinos, should be not primarily the nursing of the sick, but the instruction of the community and of the school children in sanitation and hygiene. The resulting increase in regularity and punctuality of attendance and efficiency in work would be very beneficial to the school. The value to the community would be still greater. In addition such trained nurses might well give the instruction in the school along hygienic lines. While any extensive use of visiting school nurses may be in the distant future, at least a beginning should be made, possibly by their employment in connection with the domestic science cottages, where such exist. These cottages should be made model Philippine homes, a source of instruction to the entire community.

9. Medical inspection of school children is highly desirable whenever possible. Such preliminary examination could be given by a well-trained nurse, the more severely affected being sent to the physician. While inspection of this sort is a feature of most up-to-date school systems, its application in the

Islands evidently must await the building up of an adequate supply of physicians.

AGRICULTURAL EDUCATION

The natural wealth of the Philippine Islands is the soil. The leading occupation—almost the universal one—is agriculture. In no phase of their life can so great an improvement be made. Fully 100 per cent increase can be made in the value of all the great staple crops by improved methods of treating the crops when harvested. How great an improvement can be made in the manner of raising all products it would be rash to estimate.

Whereas nature makes it possible to produce the best in probably all products, two of the staple crops of the Islands, copra and sugar, rank the lowest in quality on the world's market, and a large part of the others, abaca and tobacco, are also very inferior. Many products which in other tropical or subtropical countries are of enormous value, both locally and commercially, are neglected here. Many of these limitations and defects will be removed in time by some sort of education. Much of this instruction should be given by the school system. The Philippine educational system has the opportunity of becoming that greatest of benefactors who makes not only two but many blades of grass grow where there had been but one. An admirable foundation has been laid through the school and home gardens. Habits of industry, interest in growing crops, and some knowledge of soil manipulation are thus gained. But it should be clearly realized that little social value accrues unless the home garden can be developed along with the school garden, and can be made a common and permanent institution in the life of the masses. Greater advances have been made in this respect in the Islands than in any other country. But the basis of school garden work in the Philippine system is different from that in other countries where gardening is a common social feature. Here its main purpose is to improve the living conditions of the people; to make classroom instruction in agriculture practical,

to motivate all the other work of the school according to the best pedagogical theory; to form habits of industry; and to furnish occupation during vacation to boys otherwise less well employed. The exceptional advance in gardening gives rise to the hope that a similar advance may be made in agricultural instruction. The facts that a half century of agricultural education in the States has had little effect, that only in the last two decades has visible progress been made, and that even yet all work in secondary and intermediate schools is experimental and of tentative value only, should not deter the Philippine school authorities from making the attempt. The primitive nature of existing methods, the absence of hampering traditions, the wealth of natural resources combine to afford a great opportunity. The nature of much of the advanced work can be determined only after experimentation which will entail considerable expense. Probably only the more elementary and superficial things can be done immediately. The following suggestions are made:

1. In addition to the use of a textbook on school and home gardening, something of a practical nature could be done in every intermediate school having sufficient ground space. Treatment of soils, rotation of crops, methods and effects of irrigation, value of fertilizers and of cultivation, remedies for pests, relative economic value of crops, seed selection and improvement of varieties, and other phases of husbandry more or less local in character could be handled.

2. This movement would be greatly aided by the employment of the graduates of the farm schools as teachers in these intermediate schools. Graduates of the college of agriculture, especially if they have had some pedagogical training, might be used to advantage as supervising teachers or as teachers and supervisors. While this is in line with what is actually being done, sufficient financial aid must be provided to give this scheme full effect.

3. The utmost that can be suggested by an investigator who is not an agricultural expert is the continuation of the lines of work already begun or at least planned. Some things which

are started are unique and of great value. A striking example is furnished by the nursery division of the school garden. The result of a few years' work of the nursery in distributing plants to the families of the community should be marked improvement in the quality of the fruits, vegetables, and plants, an enriching of the diet list of the community, and an increase in wealth. This work cannot be commended too highly.

4. The chief suggestion of change of policy which seems advisable is that greater attention be given to the improvement of native trees and vegetables, rather than to the introduction of American species. Certainly educators in general will find the chief significance of the Philippine work in gardening in its attention to the native plants.

INDUSTRIAL EDUCATION

Industrial education, representing so many varied lines of activity, is usually the most important form of vocational training. In the Philippines at least it stands in importance next to agriculture. Much has been accomplished in this line, of general educational value. The willingness to engage in physical activities, replacing the old hostility to all forms of manual work as menial; the realization that substantial economic results can come from such simple endeavor as is possible to every boy and girl, to every young man and young woman; the training in the concrete realization of ideas, representing a fundamental necessity of education; the training in drawing, making of specifications and writing of contracts, supplying economic demands; the contribution of something of immediate value to supply social needs—all these are of very great educative value. But the truth must not be overlooked that the ends of industrial education are these; (1) To prepare the youth for definite vocational activities among his own people; (2) to establish or to improve industrial processes in his community; (3) to raise the standard of living in the community; (4) to produce goods for consumption for which the only return is a financial one. This last is the most remote of the aims of vocational education, and is best justified