

VOCATIONAL EDUCATION

BY

JOHN M. GILLETTE

PROFESSOR OF SOCIOLOGY IN THE STATE UNIVERSITY OF NORTH DAKOTA



AMERICAN BOOK COMPANY

NEW YORK . . . CINCINNATI . . . CHICAGO

PREFACE

THE following chapters were outlined in 1905, while I was teaching history and social science in the State Normal School of Valley City, North Dakota. The circumstances occasioning their development may be of interest. Incidental to the work of instruction in history methods, the task of outlining a series of talks on the subject was undertaken. In deliberating on the aim of history study it was discovered that this could be settled only when the object of education had been determined.

During the time I was seeking to formulate the end of education, having in mind no educational preconceptions sufficiently ingrained to act as a limitation to free organization of thoughts about the matter of training, and being accustomed to view individuals as products and phases of the age-long historic process, the objective grounds of education were naturally evolved.

Such principles as this volume espouses were then developed. Some reorganization and addition of matter have since been made. While the form which the material assumes is not entirely satisfactory to me, I feel justified in issuing the work now. During the past two years it has been delivered as a regular course of lectures to the students in the College of Education in the University of North Dakota, and has elicited their hearty response and approval.

The essential ideas of this volume have been presented in

talks before educational meetings, from time to time, and have been favorably received. The manuscript is known to the chairman and other members of the Committee of Seven, appointed by the State Educational Association of North Dakota. It has their approval, and they have urged its publication. For these reasons, and because the time is ripe for such a work, I venture to place it before the public, trusting that the worth may exceed the defects.

The field of education contemplated is that of the elementary public schools. While the principles of social adjustment might very well govern all grades of educational effort, and while sometimes, in the course of discussing some phase of the general subject of training, the higher grades have been touched on, it must be borne in mind that only the schools below the secondary schools are explicitly involved.

JOHN M. GILLETTE.

INTRODUCTION

It is clear that enlightened public opinion is making new demands upon the teaching profession, and that the leading spirits in this profession are eagerly looking for the best way. There is too much waste of life of child and youth; the real interests of pupils are not discovered, or they are trampled upon; and the school which might be the paradise of childhood is often its purgatory.

The writer of these chapters has endeavored to discover the requirements of the world in which we live and has called upon his fellow teachers to respond to the call. He makes very much of vocational education; possibly he has laid relatively too much emphasis on this factor, but he has at least forced recognition of the moral necessity of earning an honest dollar. To the gleanings from wide reading the author has added some results of his own experiments. As he has written carefully a direct study of an industrial community in a great city and has also become acquainted with the moral situation in several sections of the United States, he has some peculiar qualifications for his enterprise. A person well trained in psychology and educational science may prepare an excellent work on the

fundamental principles of teaching, but one must live widely also among the people of the country to understand their particular problems.

There are many propositions in these chapters which cannot be altogether approved without further and critical consideration; but the survey is broad, the issues are living, and the contact with reality is beyond question.

CHARLES RICHMOND HENDERSON.

UNIVERSITY OF CHICAGO.

TABLE OF CONTENTS

	PAGE
INTRODUCTION	vii
PART I. THE EDUCATIONAL RENAISSANCE.	
CHAPTER I. THE VOCATIONAL MOVEMENT AND CONCEPT.....	I
I. The movement for socialization.....	I
II. Vocationalization.....	7
CHAPTER II. SOME ACCOMPLISHED RESULTS	14
I. The case of Germany	15
II. The case of the South	23
III. Effect on remuneration	33
CHAPTER III. REACTION ON EDUCATION AND THE SCHOOL.....	35
I. On education and educators.....	35
II. On school attendance.....	41
PART II. SOCIAL DEMANDS ON EDUCATION.	
CHAPTER IV. SOCIETY AND THE INDIVIDUAL.....	52
I. The rôle of the social environment.....	52
II. Specializing character of society.....	63
CHAPTER V. DEMOCRACY AND ITS IMPERATIVES.....	75
I. The significance of democracy.....	78
II. Specific requirements of democracy on education.....	83
CHAPTER VI. IMPORTANCE OF THE ECONOMIC INTEREST IN SOCIETY AND ITS SIGNIFICANCE FOR EDUCATION.....	104
I. General sociological significance	104
II. Importance and intensification of production.....	109
III. Economics of consumption.....	121

	PAGE
CHAPTER VII. PATHOLOGICAL DEMANDS ON EDUCATION.	129
I. General causes of social diseases.	133
II. Defective education and social diseases.	138
III. The remedy prevention.	146
CHAPTER VIII. THE SOCIAL END OF EDUCATION AND OTHER ENDS.	161
I. Perfection.	161
II. Discipline.	166
III. Culture.	175
CHAPTER IX. STATE EDUCATION AND RELIGION.	186
I. Religion and morality.	187
II. Present practical difficulties.	191
III. The church responsible for religion.	198
IV. Historical confirmation of separation.	202
PART III. METHODS OF SOCIALIZATION.	
CHAPTER X. CRITERION OF SOCIALIZATION.	211
CHAPTER XI. SOCIALIZATION OF THE PROGRAMME OF STUDIES.	223
I. The tools of learning.	225
II. Information.	227
III. Moralization.	235
IV. Utilization.	239
V. Appreciation.	246
VI. Articulation of training factors.	247
CHAPTER XII. SOCIALIZATION OF SUBJECTS.	253
I. General consideration of criteria and methods.	253
II. The socialization of arithmetic.	255
III. The socialization of history.	262
IV. The socialization of other subjects.	274
CHAPTER XIII. SOME SOCIALIZED PROGRAMMES.	289
INDEX.	297

PART I

THE EDUCATIONAL RENAISSANCE

CHAPTER I. THE VOCATIONAL MOVEMENT AND CONCEPT

I. THE MOVEMENT FOR SOCIALIZATION

Recognition of the need of educational transformation.—One of the most impressive and unmistakable of the movements which are taking place in America, and which mark the age as a critical one, is that of educational transformation. While it is true that we are prone to behold things which our previous experience prepares and commands us to see, and while we may be somewhat subject to exaggeration, even to illusions at times, on this account, yet those who know what is happening in educational channels will hardly be able to characterize as an illusion or an exaggeration the assertion that there is on foot an educational movement almost amounting to a revolution.

The facts indicating the volume and profundity of the movement are eloquent witness to the truth of the statement. The files of the United States Educational Reports, those of the proceedings of the National Education Association, those of the various educational and other periodicals, the daily press, practical experiments conducted by teachers' training institutions, books on education, and the economic and industrial spirit of the age, — all alike testify to and voice the existence of the demand for transformation.

Current writings bearing on the general subjects of waste in education, and on the existence of useless material contained in our school curricula, are multitudinous, and express one of the chief phases of educational thought.

Organized educational forces are moving in the direction of making our school system more practical. Among the eastern states, Massachusetts and Connecticut have formulated legislation looking toward putting vocational training into the public school system. New York has legalized industrial education throughout the commonwealth. Farther west, the State Educational Association and the legislature of Illinois are coöperating in providing funds to send a commission abroad to study industrial education, looking toward working it into the schools of Illinois. Still farther west, in North Dakota, the State Teachers' Association devoted almost the entire annual session of 1908 to the consideration of vocational education, and appointed a Committee of Seven to work on the problem, how to reconstruct the schools of the state on more practical lines. The committee presented its report, outlining and recommending a vocational course of study for the rural schools of the state, to the Association of 1909. Its report was adopted and recommended to the State Department of Public Instruction. Hardly a teachers' meeting occurs nowadays which does not struggle over the problem of practical education. Special national industrial education congresses have been called into existence for its consideration.

This agitation for reform is not in the nature of a "fad." It is of too fundamental a character. There are those who have dubbed this movement for practical education a fad, insisting that it will pass like others of the "fads and frills"

which have got into the schools through agitation and the efforts of "reformers." But these people as little perceive the depth and portent of the matter as do those who refer to present political and economic reforms as phases of popular emotionalism. In the case of these social reforms, including the educational movement, the philosophy of the fundamental interests and organizations of society is involved; their very purpose and methods are in question; and the reformers see this too profoundly to be pacified into quiescence with a few superficial concessions. It is immaterial to the lasting welfare of humanity whether fads come in or get out of the schools; but the question of vocational education involves its permanent institutions* and interests.

• **The place of change in securing progress.** — The facts enumerated in the preceding section indicate that there is a deep-seated change taking place in the educational organization. Such a transformation will be welcome or not, according to our educational ideals, and also accordingly as we do or do not recognize the service which *change* performs in the general scheme of development. Let us denote this service.

If we were to take a scientific view of the creation of the world, of life on the earth, and of human society, we should at once recognize that the celestial systems and bodies, the geological formations of the earth, the various forms of plant and animal life, and the multitude of social institutions or organizations, have not always been as they are, but have developed into their present shapes and order out of preceding different ones. The astronomers, geologists, botanists, zoölogists, psychologists, sociologists, as scien-

tists, each in his sphere, try to trace the series of developing forms and systems, from the simplest up to the most complex. To do this is to get their history, to learn their true nature through their origin, and thus to come to understand them.

All this study might be done out of curiosity and wonder, just to satisfy a desire for knowledge. But it goes farther than that. It gives an understanding of the nature of the whole process of development. We see that there has been a real evolution; that things have grown not only bigger but better. Brain development has brought intelligence and wisdom. Perfected eyes have secured distant, minute, and easily adapted vision. Developed industry, inventions, education, government, and so on, have brought wealth and happiness to mankind.

Now, when it is seen that none of these greater benefits could have come to us without change, without transforming the old into the new, we are able to appreciate the service and sometime desirability of change. Evidently it is appropriate that we do not ruthlessly oppose movements which possibly may alter our educational system. We should not welcome changes just because they are changes, but should stand ready to welcome those which promise benefits, and ready to study and to understand them.

Causes of changing educational perceptions. — The movement for educational reform has arisen out of several perceptions. One of these is derived from investigations into school attendance and the interest of the pupils of elementary grades. It is found throughout the country that after the fourth or fifth grade, there is a rapid passing out of school. A minority of the children are left to complete

the eighth grade. Upon a search for the cause of this large departure it is found in the feeling of both parents and children that the schools do not give the training that is needed. Conspicuously, the boys lack interest in the academic training alone. Investigations in various cities, and the recent one made by the Massachusetts Commission on Industrial and Technical Education, amply bear this out.

Another perception comes from the growing sense of the importance of the economic factor in life, and of the need of training for it. A great many influences have conspired to make the economic relatively more important than other phases of life. The comparative exhaustion of the supply of free public land, the growth of cities with their economic problems, the increasing dominance of industry and commerce, a knowledge of the significance of vocational education in the development of Germany, the international competition for the markets of the world, with the obvious necessity for improved production at home, and an altogether better grasp by the public of the relation of economic conditions to society generally, are some of the important ones. The natural effect on education of this accumulating stress is to strengthen the belief in industrial and vocational training, all along the line.

Still another perception has come as a result of better knowledge of the individual in relation to organized society. The social sciences have thrown light on the individual, in view of his social origin, nature and destiny. He is seen to be a social animal, preëminently; and a mere individualistic pedagogy, and a system of education which seeks to train the child as if he were "going it alone" through life without regard to his fellows and to the organ-

ized social world of which he has to make use, are found to be inadequate.

When biological science has so long recognized the importance of the social environment in the genesis of the individual, as may be seen by inspecting literature on sex-relation, struggle for existence, rivalry, community life, gregariousness, division of labor, protective resemblance, mimicry, etc., which plentifully exists on these subjects, it is time that educational philosophy should incorporate into itself material which is demanded not only to make it truly scientific but also to make it thoroughly effective. Subtract the social matter from biology, and there is left an emasculated collection of data, which alone could not account for the genesis and nature of animal life. The psychology taught in our colleges and normal schools is almost wholly emasculated of the needed and legitimate social content and social context. One of the most needed reforms in the professional training of teachers is the adoption of certain phases of the social sciences, especially social psychology and sociology, into the training courses.

Meaning of socialization. — By socialization, in general, is meant the process by which an individual or institution is brought into conformity and coöperation with human society in its dominant interests and fundamental nature. The socialization of the individual is perhaps best exemplified in the development of the child under the influence of the home. By imitation and assimilation in the hourly contact with parents, brothers, and sisters, he follows the example set; realizes in himself the copies exhibited; drinks in the spirit and ideals of the home; and consequently develops

into almost exactly the same sort of person as are the elders. His average, his type, is that of the particular home in which he is reared.

Where home life is preserved, each home is a type somewhat different in its outlook and practices from surrounding homes. Were there not a continuous expanding, socializing process in the give-and-take of the neighborhood and of the larger community life, the type of social beings produced by the various homes would be so diverse that, in case the individuals met outside the homes without this previous preparation, they must almost necessarily come into conflict, because of differing ideas and habits.

It is by means of this socializing of the child through larger and larger areas or circles of the organized life of society, that individuals become like the preceding generation of men, and carry on the essential things of common life. It is also by this that society continues. It is fundamentally important for both the individual and society.

Taking over this thought for education, the socialization of education would consist in bringing the schools of a given society into essential accord with its fundamental spirit, interests, and organization. Since education itself is a social institution, it is susceptible of voluntary and immediate control on the part of society. The socialization of the individual must take place by a slow process of development. But education, as social organization, can be investigated and studied with reference to society; and if it is found to be out of harmony with the deepest interests and needs of the times, it can be somewhat abruptly reorganized and readjusted to the demands.

II. VOCATIONALIZATION

Meaning of vocational education. — *Vocational education* is a phrase which is rapidly coming into use. It is consequently desirable that its signification shall be made plain.

The phrase is a later one than "industrial education," which was used almost exclusively in the beginning of the movement to reorganize education on practical lines. Perhaps it is still the dominant expression, and probably the mass of people use it to describe the movement in question. But a little reflection will be sufficient to prove that "industrial education" is too narrow to express all that is contemplated by this agitation and movement to socialize schools. The phrase "vocational education" is broad enough in meaning to cover all the training courses which are needed to meet the practical demands of life.

It will be demonstrated in another place that vocational education is the logical demand of organized society. This, it will be shown, is true, because society is an organization of special structures. These structures arose out of vocational activities. In order to operate successfully through society we must be made able to use these structures by a mastery of their technique. But to come into possession of this technique, is to be vocationalized. To learn a trade, an occupation, or a profession, is to become possessed of a technique belonging to a specialized social structure or division of labor. To train for this elaborately, is to be broadly vocationalized. To train for it meagerly, is to be narrowly vocationalized.

To socialize education completely, would be to vocationalize it. To vocationalize it, would be so to reconstruct it

and to readjust it that it would harmonize with the exact constitution of society. But society is an organization of vocational structures. It is highly specialized. Education, then, must be as specialized as society. It must be vocational, because society demands specialized members to serve it successfully.

Vocational education also has regard to the constitution, inclination, or ability of the individual to be trained. It recognizes that there are fitnesses and aptitudes in life; that not all persons can do one thing equally well. In vocationalizing the schools, therefore, it is contemplated that ultimately every one will be able to find suitable training for his niche in life. Certainly if the child is worth educating, in himself and for human society, one of the greatest problems is to find where he can make the most of himself, and in what line he can prove himself most productive to society.

Society is already establishing agencies for ascertaining what the young human is most fitted to do in life. I have thought for many years that, with all our boasted science, we should be able to use laboratory methods in examining the child, in order to locate his inclinations, aptitudes, and qualifications. During the past two years this idea has been put in practice. By means of an endowment for the purpose, the late Frank Parsons established and conducted a vocational bureau in Boston. His account of its work is one of the most interesting and suggestive narratives in recent times. (See his account in the *Arena*, August and September, 1908.) Similar bureaus are being used in England.

Vocational education, moreover, views the individual as a member of the larger social order. While it insists that

he shall be vocationalized, it as emphatically insists that he shall be essentially cultured, and fundamentally moralized. To be essentially cultured is, for him, to have the information about himself, nature, and society, which is most immediate to his wants and safety. This is far different from culture as a preparation for polite society. To be fundamentally moralized, is to have instilled the habits, reactions, and outlook of good citizenship. Good citizenship consists in viewing conduct as related to social welfare, and as measured by it. To train for this, is broadly distinct from training into formal and traditional morals.

Vocationalization as the dominant educational end. — Thus vocational education is a practical and direct conception of the method of making young human beings fit for life.

As an end of education it is both an end or conception of training among other ends, and a dominant end to which all other ends are subordinate and contributive. Probably, so far, the great majority of educators think of it in the former light, as one among other ends. They recognize that education is preparation for life. It is a process of getting the various factors ingrained which the children, become adults, will need. Thus, they would say, to be fit to live, the child must have the skill of reading, writing, and arithmetic, he must have culture, such as is given in history, literature, geography, etc., he must have some moral training, probably connected with religion in most minds, and he must have a trade. In their minds it is a matter of simple addition. Add all the elements together and you have the school programme or course of study constituted. An educational schedule is made by externally juxtaposing