NEGRO EDUCATION

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Purpose of the Study

The fact that one-tenth of the population of the United States belongs to the negro race presents a problem that demands careful study by our statesmen, sociologists, and educators. The unity, or solidarity, of our great American Commonwealth will be secured and maintained only to the degree to which the Caucasian and negro elements in our population may be made to harmonize. The adoption of the Fourteenth and Fifteenth Amendments to the Constitution of the United States, which abolished the color line in the eyes of the law, did not solve this problem. Racial pride and prejudice are not the results of rational processes. Feelings are linked up with the race question. It will certainly be unwise to follow a laissez faire policy, trusting that mere luck will bring a happy solution. It is much more probable that the two great races will be mutually benefited if they attempt to understand each other and study the steps necessary to a satisfactory social adjustment. This need of social adjustment becomes more imperative as the negro leaves the South and finds his way into the northern sections of the United States and turns from agricultural to industrial activities. A new social adjustment must be made in this migration, and it falls upon the school in no small degree to facili-

tate the process.

This study is divided into three parts. Part I attempts to review the general principles involved in education for modern efficiency for whites, for the purpose of throwing some light upon the problems involved in educating the negro for his share in our American life. Part II presents the conclusions of recent writers upon two topics: (1) Are the mental differences between the two races such that the same general principles of education cannot be applied? (2) What have negro leaders, and other close students, held essential in the education of negro boys and girls? Part III deals with the results obtained from a survey of three negro schools of Missouri. The data upon which this study is based, gathered from the students of the three negro schools, throw light upon the general problem of negro education as it relates itself to the home-life and individual interests of the students. The questionnaire used in securing these data is found in that part of the text which deals with the results of the investigation.

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P A R T I

Education for Social Efficiency

Among the one hundred million population of the United States are ten million negroes. These American negroes are quite different from their African ancestors in that they have been subjected to the influence of white culture during three centuries of social contact. Social and educational leaders have formulated some general standards of efficiency which are to be attained by boys and girls for participation in American life. These standards of efficiency have largely been worked out for white boys and girls by white leaders. To what degree can the negro boy and girl acquire these standards of efficiency? Certain general principles of education for social efficiency have been formulated and are fundamental. These principles are reviewed in the initial part of this thesis.

The aim of education has always been to secure some form of efficiency. In primitive society the aim was twofold: (a) to train the youth to hunt, fish, use weapons, and secure shelter in the ways approved by the custom of the group; and (b) to train him by elaborate initiatory exercises in the steps necessary to placate the spirit world¹. Likewise among the Egyptians, the purpose

1. King, Social Aspects of Education, pp. 6-16.

was twofold: (a) to train the individual professionally for such practical activities as building temples and tombs or controlling the flood waters of the Nile; and (b) to enable him to secure the good-will of the gods in the life to come². In Sparta the aim of education was citizenship and soldiery. Such a system was necessary that 10,000 Spartans might keep 200,000 rebellious slaves in subjection, and that attacks from external sources might be repulsed. In India the purpose was the retention of the caste system. Among the Hebrews the aim was religious and moral training. Illustrations from other peoples of the past might be added, but in each case it would be quite apparent that the aim was to attain some form of efficiency in the institutional life of the people.

Various aims of education have been set up by modern writers on educational theory. Professor Bagley says: "The ultimate aims that have been proposed for education are as numerous as educational theorists, consequently their name is legion." He discusses quite fully those aims which have been most influential in shaping contemporary educational policy. Among these are the following: (a) the "Bread and Butter" Aim, (b) the Knowledge Aim, (c) the Culture Aim, (d) the Development of Moral Character, (e) the Harmonious Development of All the Powers and Faculties of Man, (f) the Development of

2. Graves, History of Education, Vol. I, pp. 34-35.

the Socially Efficient Individual as the Ultimate End of Education³.

A criticism that has been brought against some of these aims is that they are too narrow. The last named aim is now becoming quite widely accepted. If it be accepted as the ultimate aim of education, it becomes necessary to define the term social efficiency. Perhaps it would be better to state the problem this way: When may an individual be considered socially efficient, and what are the means by which the socially efficient individual is produced?

Professor Bagley has set up three standards by which he determines the socially efficient individual. (1) "That person only is socially efficient who is not a drag upon society; who, in other words, can 'pull his own weight', either directly as a productive agent or indirectly by guiding, inspiring, or educating others to productive effort. (2) That man only is socially efficient who in addition to 'pulling his own weight', interferes as little as possible with the efforts of others. (3) That man is socially most efficient who not only fulfills these requirements, but also lends his energy consciously and persistently to that further differentiation and integration of social forces which is everywhere synonymous with progress."⁴

4. Ibid., pp. 62-63.

Social efficiency is generally defined in terms of social adjustment. Man finds himself in a world where he is surrounded by others of his kind with whom he must live. In order to live with them satisfactorily, he must make various social adjustments. Such adjustments are made on the basis of the institutional life of any given people. In human life there are four fundamental institutions of social control. These are the family, the state, the industries and religion. Some social thinkers include the school in the list of regulative social institutions. Professor Ellwood has well said: "The unity, or solidarity, of large human groups is especially maintained by a set of institutions whose business it is to so modify the environment, habits, feelings, and ideas of individuals as to make them conform to the needs of the common life of the group. These are the so-called regulative institutions of human society, or the institutions of social control.They are the chief means of constraining or controlling the activities of the individual in human society, and they probably have much more to do with the formation of his habits and ideas in high civilization than all other influences, objective and subjective, combined."⁵

From this point of view it is possible to discuss at once one of the questions raised above. The socially efficient individual may be said to be one who is able

5. Ellwood, Introduction to Social Psychology, p. 106.

to make all normal adjustments within these institutions of social control. The norms will be established as a survival product of a selective process in each institution separately, yet being subjected to the corrective influences of the other institutions of social control, in the interests of a common group welfare. These norms of adjustment will be made quite apparent in the subsequent treatment of the social institution.⁶ The individual lives in a society that is controlled by these institutions; and to be efficient in them, he must know their function and conform to their ideals or ends of action. To be efficient, then, he must function in one or more of these institutions very specifically, and in all of them sympathetically.

The next step is to discuss the second question: What are the means by which the socially efficient individual is produced? He must be produced by means of the training he receives within the institutions of social control. "Each of these cardinal institutions exercises on the member of society its peculiar education. It forms his mind through action and reaction. This fivefold form of education (counting the school as a separate institution) begins with man as an infant - a mere animal with no spiritual growth as yet, but with the possibility of infinite unfolding and achievement of the spiritual attributes of intellect, will-power, and affections."⁶ In four

6. Harris, Psychological Foundations of Education, pp. 264-269.

of these institutions,- the family, industry, the state,
) and religion, the training received is rather informal
and incidental. It is acquired largely thru imitation
and participation in their activities. In the school,
the training is more formal than that of the other insti-
tutions and is designed to supplement that which they
cannot give economically.

Just what is meant here is best shown by using
an illustration: The function of the shoe factory in Co-
lumbia, Missouri, is the making of shoes. The consumer is
entitled to the best product in the way of workmanship and
materials at the lowest possible price consistent with
well regulated industry. The shoemakers must be trained.
When it is possible to train them in the factory process
itself without impairing the quality of the product in
workmanship or increasing the cost for the consumer, the
factory may well render such tuition. But when it can not
be done without impairing the product, or when it can not
be done economically, it clearly becomes the duty of soci-
ety to render such training thru the school. Or again, it
is quite obvious that the youth of twenty-one years is un-
fitted for the duties of citizenship if he has not been
trained in the school at least sympathetically. No demo-
cratic state can afford to put off such training for citi-
zenship until the youth has attained his majority and hope
to give such training for citizenship only by means of his

direct participation in the activities of the state. The latter course was possible in primitive society where the state organization was not so complex. The savage and the barbarian thought only of the neighboring tribe, modern man thinks in terms of worldwide citizenship. The modern democratic state demands thoro training in the school for every citizen in order that he may come to manhood with an appreciation of the privileges and responsibilities of suffrage. Dr. Coursault has therefore well said: "The function of the school is to supplement the educative work of the other institutions where they fail to prepare individuals for effective participation in social life."⁷

The following conclusions therefore may be drawn: First, social efficiency demands that every member of society shall be enabled as far as possible to make all normal social adjustments within the institutions that control society. Second, that the training must be derived as far as possible from participation in the activities of the institutions. Third, that such training as cannot be secured from the institutions themselves economically must be made available thru the school.

The problem then has been made quite specific. What does each institution specifically require of the individual for normal participation in its activities? What part of the training must the school give because the in-

⁷. Coursault, Principles of Education, Chap. II, Part 3, (Unpublished M.S.).

stitution itself cannot give it economically?

THE FUNDAMENTAL INSTITUTIONS

THE FAMILY

The family is the primary unit of social organization. Its function is the production and rearing of offspring. Every individual born into the world becomes at once a dependent member of the family. Within it, he learns the mother-tongue, the folk lore, and the traditions of his race. If he lives a normal life he will scarcely be free at any time from the ties of the family group. First, he will be entirely dependent upon the other members due to his period of prolonged infancy. Gradually, however, he gains various types of experience and thru increasing physical strength becomes largely self-dependent. He finally reaches the point where through marriage he becomes in turn largely depended upon by his own offspring. Nor should sight be lost of the fact that at all times there is an inter-dependence between the various members of the family. Even though it be objected that quite a few members of modern society do not marry or have offspring, and accordingly do not function specifically in the rearing of children, yet it is necessary that every member have the right ideals concerning this primary group. No institution of social control is more powerful for preserving and transmitting the ideals and traditions than the home. The stability of any civilization depends upon the stability of its homes.

The increasing number of broken homes in our American life should remind us that our civilization is in danger of decay. The youth of today should be trained to make broken homes less likely to-morrow. More emphasis needs to be placed upon the individual's development for home-making. A larger place should be given in the school curriculum to domestic science, home nursing, house sanitation, dietetics, ventilation and kindred subjects for our girls. On the other hand, the boy should get some specific training in gardening, poultry husbandry, plumbing, electric wiring, and wood-working. Suppose it is asked what this has to do with home-making? Who will deny that a good garden unifies the home, or that poultry husbandry may not well function as a home industry? How often will not a little knowledge of these simple mechanical processes obviate expenditure, thereby reducing the cost of living and making for economic independence. It is necessary to recognize the division of labor that is found in home-making and to remember that formerly this training was received in the home because the industries were carried on in the home. Through the modern development of industry, nearly all of the industries have been specialized and taken from the homes into places apart. Hence this training formerly received in the home is entirely lost for the modern youth.

Right ideals, too, are powerful factors in mak-

ing the home-ties permanent. Such ideals must be fostered in the home, the school, and the church.

It follows then that no individual is socially efficient who can not, or does not, prove his efficiency in this most fundamental of all institutions of social control.

THE STATE

The function of the State is to secure justice for all of its citizens. In a monarchical state it may not be difficult to secure general assent to the dictum that the individual exists for the state. In a democracy, however, the conviction that the state exists for and by the consent of the individual is deep-seated. "Our famous, brief definition of a democracy, as 'government of the people, for the people and by the people', gives perhaps the best clew to what is involved in a democratic society. Responsibility for the conduct of society and government rests on every member of society. Therefore, every one must receive a training that will enable him to meet this responsibility, giving him just ideas of the condition and the needs of the people collectively, and developing those qualities which will insure his doing a fair share of the work of government."⁸

The need of the times in our democratic state is a wider socialized education by the electorate. The

8. Dewey, Schools of Tomorrow, p. 303.

duties of citizenship demand a thoro knowledge of all state policies. George William Curtis in answering the question "Who is to Blame?" in his The Public Duty of Educated Men, has well said: "Public duty in this country is not discharged, as is often supposed, by voting". Public opinion must be crystallized by press and rostrum. Public office should be awarded on the basis of fitness for public service, and not on the basis of charity or sympathy for a one armed candidate for office. Candidates have been known to assign as many as "thirteen reasons" for election to a state office in Missouri. Each different reason, however, represented a child in his family. When men can actually be elected to state office on such please, it is high time to amend our training for the duties of citizenship.

"Our State is founded on freedom, but when we train the State of to-morrow, we allow it just as little freedom as possible. Children in the school must be allowed freedom so that they will know what its use means when they become the controlling body, and they must be allowed to develop active qualities of initiative, independence, and resourcefulness, before the abuses and failures of democracy will disappear."⁹ The old type of absolutely silent work in the school may be all right for graduate students in University seminary rooms, but it will not serve the modern, active, wriggling boys and girls, who are quite different by nature and who are members of a society

9. Dewey, Schools of Tomorrow, p. 304.

that is vital to them. In this democratic society of childhood they must adjust themselves naturally. The social approval of the child's own group will likely afford the best means of discipline. A sympathetic observation of the children at work in the University Elementary School at Columbia, Missouri, will readily convince one that this kind of school work furnishes real training for the privileges and duties of democratic citizenship.

INDUSTRIES AND VOCATIONS

Every individual should share actively or potentially in the production of economic wealth to satisfy the wants of society. The industries and the vocations have arisen only to enable a larger group life to be sustained by an increased production. Invention and the introduction of modern machinery have multiplied production. Railroads and steamship lines give us a world market. The socially efficient individual is one who can visualize this world-wide scheme for supplying human wants and take his place as one link in the process. "Every boy who sets out to secure employment realizes the significance of this process before he has applied at a halfscore of places. He finds that it is the man who can fit into one or another of these niches that is in demand; and he is in demand because, in one way or another, he adds something to the

world's prosperity."¹⁰ Almost any of the more simple steps, such as a process in a factory, can be mastered by a worker, however, in a comparatively short time. In this transition from a domestic to a national economy the youth has lost the experience he formerly gained in the industries of the home. Likewise has he lost the rich experience he used to get in helping his father repair various articles at the family work bench. Neuro-muscular co-ordinations were built up through the boy's use of the hammer, saw, and other tools. If the city boy gets such experience at all, he will get it at the work bench in the manual-training department of the public school.

In order to supply in part this loss in experience formerly gained from the industries carried on in the home, effort is being made to "vocalionalize" the curricula of our public schools. The industries and vocations are taught in the elementary schools, not to give specific training in them, but to give children a social outlook upon life. They can be interested easily in the productive activities of society. They can realize in part at least, the problems men must meet and solve day by day. There can be no valid objection to this type of vocational education. The danger, however, lies in the fact that it may not stop here, in the case of the younger pupils. There is a tendency to overemphasize the vocation-

10. Bagley, Educative Process, p. 63.

al aspect of education and to specialize in the training of boys before they can choose their vocation wisely.

In this case we have simply substituted for the vocational guidance that was embodied in the mother's fond hope that her boy might be a minister, that of the vocational director who thinks that Tom should be a carpenter because he has sawed off a board straight, or a zoologist because a tumblebug was found in his pocket. Either method is likely to produce many misfits in society.

There is need to revise the notion that only the former learned professions, -the ministry, law, and medicine, are honorable. Every man who gives himself to employment that promotes human happiness and social progress is nobly employed. It would be fortunate indeed, if the vocational guides were in a position to determine the number of men needed in the different vocations ten or twenty years hence. Distribution might then be made so as to cause no overcrowding in any vocation. But ours is not a static society. In an evolving society, it is conceivable that, when the eugenists carry out their program, the divorce lawyer will find himself without clients; or that with an increased popular knowledge concerning the control of communicable diseases, the physician will be without patients. At best it seems that all we may hope for is that the student in high school or college will find many subjects offered in the course of study from which he may

elect such as appeal to his interests. If among these he discovers his real interest, he should be given thoro preparation that he may serve society in the most efficient way.

RELIGION

The function of religion is to develop in each individual "a valuing attitude toward the 'X' realm of experience. Now religion is just this valuing attitude toward the unknown powers which are behind the phenomena of the universe and the desire to come into right relationships with those unknown powers."¹¹ All universal values such as honesty, virtue, temperance, reverence, purity, veracity, prudence, love, benevolence, forgiveness, and conscientiousness are easily made religious values. Society will be free from pain and personal friction, to the degree that the above values function as standards of action in it. Modern religion, too, emphasizes the ideal of self-sacrifice for group welfare. The institution that is charged primarily with the task of giving these values to each succeeding generation is the church. Recently the task has fallen more specifically on the Sunday school. It is to be hoped that the near future will bring more thoroly trained teachers into this important institution of social control. The teachers in the public school, also, must assist the pupils to appreciate and control the great

11. Ellwood, Religion and Social Control, Sci. Month, Oct. 1918, p. 337.

values of life¹².

As an institution of social control, religion is very powerful. In its development it easily attaches itself to the mores of the group. When the mores acquire a religious sanction, they become very binding. This fact is well shown in cannibalism. Ordinarily cannibalism has its origin in famine, war, or enmity, and disappears as soon as the cause is removed. But institutionalized cannibalism can exist when it has the religious sanction. Such a sanction has made many a mother quite willing to sacrifice her well fattened baby for a cannibal's feast. The modern religious leader therefore gives himself consciously to the task of eliminating certain restricting mores that have acquired a religious sanction and of developing others in their stead. For example the tendency today is to emphasize the ideals of right living and social service as taught by the Jewish prophets and by Jesus. Among the men of the Christian ministry, the plea "get ready to live a useful, happy, and wholesome life" is replacing the old warning "prepare to die". The progress that has been made in establishing ethical and social ideals backed by a religious sanction should encourage religious leaders. It is needful to make these ideals so broad as to include humanity, World citizenship demands a broad social humanitarian religion. The basis of such

12. Charters, Method of Teaching, p. 9.

a religion is found in the broad religious principles enunciated by Jesus. The church and the school must share in fostering these lofty ideals.

RIGHT USE OF LEISURE

A discussion of the means by which the socially efficient individual is to be produced would not be complete without a consideration of the problem of the right use of leisure¹³. Experience in modern industry has shown that efficiency cannot be maintained if the working hours exceed eight per day. What shall be done with the leisure time? When can it be said to be used properly? Obviously the nature of the activity that shall be engaged in during the leisure hours will depend upon the nature of the activity during the working period. These activities should be quite dissimilar. He who spends eight hours per day in the counting house needs no persistent mental exercise during his leisure hours. Physical exercise in the gymnasium, or better a walk in the parks or fields will be what nature demands. On the other hand one who has labored with his hands would likely enjoy a good story or poem at home. The nature of the activity will then depend upon the interests of the individual. One fundamental principle must be regarded by each in the use of leisure. It is to so use leisure hours as to make the individual more socially efficient. Leisure should be used to widen the individual's

13. Dewey, Democracy and Education, Chapter XIX.

social horizon. Such leisure activities as would tend to undermine his health, or break down his moral habits and standards must be eliminated.

It is quite natural to speak of leisure in more direct contrast with the hours spent in industry or in the vocations. There is also leisure for the housewife in the home. It is true that in many homes the women have no regular periods of leisure. How shall such leisure as does arise be used? Here again the nature of the activity engaged in will be determined by the individual's interests. Doubtless good literature to develop appreciation of life's values should be found in every home. Such literature should be utilized in the leisure moments by the various members of the family group. One needs only to be reminded that Elihu Burritt, the learned blacksmith, mastered thirty-three languages and gave himself to the problems of practical philanthropy in his leisure moments. Many other good examples might be cited to show what may be accomplished through the right use of leisure. Too often the leisure hours are worse than wasted because they are unwisely utilized. It is during the periods of leisure that the broader human sympathies should be developed.

Nor are those engaged in the service of the State always occupied. All public officials have leisure periods that should be utilized in developing greater efficiency for public service. They should not only be state

servants but state leaders. In a democracy they should be looked to for expert judgments in policies of state.

The same should be true of religious leaders. Religion needs men who are leaders and not merely time-servers.

Leisure moments should be utilized in preparation for an ever increasing social leadership. The school must recognize the need of idealizing the right use of leisure and the responsibilities of social service. It touches life in the more plastic period and will accordingly be the most effective means for developing a proper use of leisure.

THE SCHOOL, A SUPPLEMENTARY INSTITUTION

The function of the school may be considered from two points of view: First, as an institution of direct social control for boys and girls during the long period of infancy. They function in it much as adults do in the other more fundamental institutions of social control. Second, the school supplements the educative work of the other institutions.

The old traditional education was dominated by the doctrine of formal discipline. It was thought that the mind was made up of a number of separate faculties, memory, reason, judgment, and imagination, each of which could be strengthened by use, and that the training thus received was general. The advocates of formal discipline held that, as Latin declensions and conjugations were

hard to memorize, they furnished excellent memory training; and that, as mathematics required careful reasoning, mathematics must be found in the curriculum to develop the general faculty of reasoning. The advocates of formal discipline were led into this fallacy by the analogy: The strong muscle of the blacksmith's arm, secured thru swinging the heavy hammer over the anvil, could be utilized in many activities requiring a strong arm. Just so, would memory strengthened by the study of Latin, and reason developed by the study of mathematics, be subject to transfer to other fields. Experiments in educational psychology have demonstrated, however, that instead of there being one general faculty of memory, there are hundreds of memories and that they are all specific¹⁴. Thus the botanist has a memory for plants; the zoologist, a memory for animals; and the physicist, a memory for the data of his science. In each case the memory for specific facts may be marvellous, yet the memory may function very inadequately in other things.

With social efficiency as the aim in education, there will therefore be put into the curriculum that which will specifically aid the student to realize his social adaptations. No subject should be found in the curriculum that will not contribute to the end in view. Latin can

14. a. Pyle, The Outlines of Educ. Psych. p. 197.
 b. Thorndike, Educ. Psych. (Brief Course), Chap. 18.

not be retained on the old assumption that it will train the memory, nor mathematics on the assumption that it will strengthen the reason. In selecting the subjects offered in the curriculum, two guiding principles must be held, - one relating to social, the other to individual values. In the former case such subjects will be required as are necessary in order that the student may acquire familiarity with the more simple processes of language. This is essential that there may be communication among the members of the group and a preservation of the written traditions. There will also be required the language of quantities, or the simple processes of mathematics that must be used in every day life. The guiding principle will not be mental discipline, but the principle of function. This distinction will be made clear by a quotation from Professor Dewey's School and Society¹⁵: "Children of twelve and thirteen years of age go thru gain and loss calculations, and various forms of bank discount, so complicated that the bankers long ago dispensed with them. And when it is pointed out that business is not done this way, we hear again of 'mental discipline'. And yet there are plenty of real connections between the experience of children and business conditions which need to be utilized and illuminated. The child should study his commercial arithmetic and geography, not as isolated things by themselves, but in their reference to his social environ-

15. School and Society, p. 70.

ment. The youth needs to become acquainted with the bank as a factor in modern life, with what it does, and how it does it; and then relevant arithmetical processes would have some meaning - quite in contradistinction to the time-absorbing and mind-killing examples in percentage, partial payments, etc., found in all our arithmetics." Unfortunately, the school is slow to learn this lesson. The writer's little daughter (10 years old and in the fifth grade) was only recently assigned a series of problems in the multiplication of fractions, of which the following was taken as an illustration: Multiply $389 \frac{128}{438}$ by $476 \frac{144}{299}$. Strange to say, too, this assignment was made in the year of our Lord 1918, and there were twenty such problems in the lesson. Is it possible that, if one should live a thousand years, he would meet such a problem in real life?

In addition to the simpler processes of mathematics and language, which are so clearly essential to the individual's participation in the activities of society, other subject-matter should be required, the intrinsic function of which should be to give an appreciation of life's values, or the ideals by which society should be governed. Herein may be accepted a limited Herbartianism. Recognition must be taken of the fact that, to say the least, right ideals and right purposes are likely to produce right acts. An appreciation of these universal values

and the means of their realization by the pupils must ever remain the aim of good teaching. American history and civics should be required in the secondary curriculum, because if properly presented, they would prepare the student for citizenship. The required courses for the participation in family life were enumerated in the discussion of the family. It is time to emphasize social and political ideals. The word ideals, too, is used purposely in its teleological sense. The teacher must project himself and his students into the future as far as possible. Tomorrow must be better than today, if society is to advance. At every stage of the individual's development, the highest ideal to be emphasized must be social service. "The watch-words of every school accordingly should be self-development and social service; but the development of the individual, it must be emphasized, is for the sake of service, first the service of the family and the community, then the service of the state and nation, and finally the service of humanity at large. This implies not only the development of the individual, but of the community, of the nation, and finally of humanity. Thus we see that the service ideal and the development ideal are not in conflict, but blend, and are really two sides of the same ideal of life. Service is, however, the social side of the ideal and will accordingly become the more emphasized the more thoroughly socialized our education becomes."¹⁶ Professor Ellwood, whose words have just been quoted, will be

16. The Reconstruction of Education upon a Social Basis, Educational Review, February, 1919, pp. 91-109.

seen to be in thoro agreement with Professor Todd who says: "Socialized education aims to create social solidarity by means of a social type marked by service rather than exploitation."¹⁷

The other factor which should be regarded in selecting subjects for the curriculum is the interests of the students. Some courses should be elective. Their place in the curriculum is to be justified by the fact that they may lead the student to discover himself; that is, to discover his real interests. Subjects that afford immediate interest need not be motivated. And it may be added, that Professor Hanus's observation is worth while when he says: "Progress is conditioned on incentives."¹⁸ There is need to be reminded, however, that interest is not the panacea for all educational ills. Effort too has its value. No one will doubt that there is a value in "not being a quitter". Effort may be said to develop when an activity which has been carried on with interest comes into conflict with some other interest in thought. A conflict of interests gives rise to fatigue. If interest alone should be the guide, life would be strewn with the wrecks of half-completed tasks. A wide list of elective subjects must remain the best means to the discovery of life interests, and consequently the best means of furnishing vocational guidance.

17. Theories of Social Progress, p. 522.

18. Educational Aims and Educational Values, p. 8.

The duties of the teacher are numerous, yet they may be made specific. In the activities of life one is constantly meeting and solving problems. Subject-matter, the accepted solution of many such problems, has been preserved for succeeding generations. These solutions have been catalogued and are available. The teacher should be able to direct the student to the units of subject-matter that will solve his problems. Subject-matter has no value except as it relates to the solution of problems. When it is used in this way, it has meaning for the pupil. Training is also given thru this direction, in the method by which the student will solve his problems in real life. It was suggested above, that the teacher must be able to give new purposes and ideals, and the means of their control. Right personal and moral habits must be built up in the pupil under the teacher's skillful direction. The best moral training that can be given is based upon habituated processes¹⁹.

The school must also regard the student as an important factor. The child's nature as differing widely from that of the youth, and still more widely from that of the adolescent must be considered thoroly. The child is active. Opportunity must be given him to expend this energy under direction, or it will manifest itself in his throwing paper wads or pulling his seat-mate's hair, thus

19. Pyle, The Outlines of Educ. Psy., Chap. XII.

giving rise to a series of problems in discipline. His imagination is vivid. A broomstick which he whips furiously because it is a bucking bronco, becomes the next moment a trusted rifle, with which he kills the big bear, a real live one, too. He is living in a world where scarcely anything seems impossible. In this respect he resembles primitive man, whose credulity is not taxed when pretty maidens are said to be changed into trees that talk, or into hobgoblins with evil powers. The educator must know these peculiarities of the child's mind, and the steps in the child's development. This same child that so readily accepts everything, may soon be the adolescent who is skeptical as regards everything. Later he may become the mature student who differentiates clearly between magic and science, and accepts many things because they can be explained on the basis of nature's law of cause and effect.

A boy's interests will not be the same at all stages of his development. Adults dare not force upon him the things that interest them except to a very limited degree, because their interests will not be his interests. He lives in a society that is peculiarly his own. His world is a boy's world. He wants to see things move; he wants to see how they work. Slowly but surely he builds up experiences and meets problems in the solution of which he needs guidance. Here the teacher must function. If the boy is allowed to live a free life in the society of children,

he will make those normal adjustments to the members of his group that will insure his later normal adjustment in adult life as it is manifested in the industries, the state, and the church. In the give and take of the child's life in the school, in the home, on the playground, he will lay the foundations for the similar experiences of adult life.

SUMMARY

Education in its aim has always emphasized some form of efficiency. The modern aim is broad, and is stated in the term "social efficiency". A socially efficient individual is one who is able to function in the various institutions of social control. The socially efficient individual is produced by means of the education he receives within the institutions of social control. Such training must be supplemented by a wise use of his leisure, and the specific training given thru the school. The curriculum the school offers should be determined by the aim in education. The function of the teacher is to train students in the use of subject matter; to give them an appreciation of life's ideals and values, and the means of their control; and to project the ideal of social service. The school must regard the pupil's interests and nature in the educative process.

P A R T I I

The Problem of Negro Education

It was suggested in the previous chapter that the culture of the United States is that of the white race. Many¹ have concluded that the negro cannot acquire the white man's culture. Herein the assumption has been, of course, that the white race has a mental superiority over the negro race. This notion has gained rather wide acceptance among the people of the United States.¹ It will therefore be desirable to review at once the conclusions of careful anthropologists and racial psychologists that the validity of such an assumption may be tested. This is needful because, as was pointed out in the introduction, racial pride and prejudice are the products of feeling rather than the results of rational processes. It is wise therefore to be exceedingly cautious lest these feelings prove to be misleading. Dr. Boas², the anthropologist, says, "An unbiased estimate of the anthropological evidence so far brought forward does not permit us to countenance the belief in a racial inferiority which would unfit an individual of the Negro race to take his part in modern civilization. We do not know of any demand made on the human body or mind in modern life that anatomical or ethno-

1. Waltner, Psychology of the Negro, Thesis '16. p. 1.

2. Atlanta University Publication, #11.

logical evidence would prove to be beyond the powers of of the Negro." Again, Dr. Robert Lowie³ says, "We have every reason to suppose that all races are capable, under proper guidance, of being fitted to the complex scheme of our modern civilization, and the policy of artificially excluding them from its benefits is as unjustifiable scientifically as it is ethically abhorrent."

The reader is asked to note the fact that the two citations given are quoted by Dr. Du Bois in his The Negro, page 139. In the mind of this brilliant representative of the negro race, there appears to be no doubt of racial equality. One is inclined to think, however, that he selects from his authorities the words best suited to his side of the case, because in a subsequent work of Dr. Lowie's the racial difference question is not so dogmatically dispensed with⁴. In this later work, difficulties in the way of determining the question are reviewed at length. Dr. Lowie points out that the study must be made by expert psychologists. Even the expert psychologist meets with many technical difficulties, among them being the lack of an intimate knowledge of native languages, and inability to examine a sufficient number of individuals to get representative values. Worse still, laboratory methods are most effective in regard to what may be called the lower mental operations, which partake almost more of a

3. In the New Review, Sept., 1914.

4. Lowie, Culture and Ethnology, Chap. 2.

physiological than of a strictly psychological character.

Such work as has been done is represented by Dr. Lowie as follows⁵: "I will attempt to present as briefly as possible the essential results, following Thorndike's convenient summary. Although some observers have attributed unusual acuity of sense perception to the more primitive peoples of the globe, the investigations of Rivers, Woodworth, and others in the main establish the psychic unity of mankind in this regard. For example, though the Kalmuk are renowned for their vision, only one or two of the individuals tested exceeded the European record, and while Bruner found Indians and Filipinos inferior in hearing a watch tick or a click transmitted by telephone, the fairness of these tests for natives unused to such stimuli has been reasonably challenged. In their reaction-time test, widely different groups were similar. In the tapping tests, measuring the rate at which the brain can at will discharge a series of impulses to the same muscle, marked differences were also lacking; but when accuracy as well as rapidity were examined, the Filipino seemed decidedly superior to the whites. Optical illusions were shared by all races tested, which indicates, as Woodworth points out, that simple sorts of judgments as well as sensory processes are common to the generality of mankind. Woodworth subjected his subjects to an intelligence test,

5. Lowie, Culture and Ethnology, p. 29-30.

demanding that blocks of different shapes be fitted into a board with holes to match the blocks. In speed the average differences between the whites, Indians, Eskimo, Ainu, Filipino, and Singhalese are small and there is considerable overlapping. On the other hand, the Igorrote and Philippine Negrito, as well as a group of supposed Pygmies from the Congo, proved remarkably deficient. 'This crumb', concludes our investigator, 'is about all the testing psychologist has yet to offer on the question of racial differences in intelligence.' If the higher functions were studied, more striking differences might be revealed. But up to date we can simply say that experimental psychological methods have revealed no far-reaching differences in the mental processes of the several races. Even the Igorrote and Negrito deficiency may be due, Woodworth suggests, to their habits of life rather than to their native endowment."

If it be admitted for the sake of argument that the Negrito has a marked deficiency, it may be due to infantilism. Professor Ellwood says infantilism arises when reproduction takes place at too early an age. It may be due also to the starving of the germ plasm. The pygmies show an early senility, too, being old men at forty. As for the Igorrote, he is making marvelous strides under the tuition of Americans.

From the foregoing it will be seen that the case

is not definitely settled concerning racial differences, though the consensus of opinion seems to be that there is at least no marked differentiation. But the specific problem under consideration is the education of the American negro. What studies will throw light on his mental capacity as compared with the white American with whom he has been living? Two studies, one by Mayo, the other by Miss Waltner, will here be reviewed briefly. Marion J. Mayo⁶ determined the scholastic efficiency by the statistical treatment of the school marks received by negroes and whites who were working under similar conditions in the high schools of New York City. One hundred and fifty whites and the same number of negroes were compared. Effort was made to make the selections as nearly equal as possible. The passing mark was 60. The median mark in all subjects combined was for the white pupils 66, and for the colored pupils 62. Of the white pupils, 73 per cent reached or surpassed the median for the colored pupils, and 29 per cent of the colored pupils reached or surpassed the median for the white group. The colored pupils made relatively the poorest showing in English and the Commercial branches, and relatively the best marks in modern languages and mathematics, especially in arithmetic and algebra. The subjects passed on first trial were 76 per cent for the white group and 58 per cent for the colored group. "Inter-

6. The Mental Capacity of the American Negro, Archives of Psychology, No. 28, November 1913.

preting these figures as a measure of relative scholastic efficiency, the efficiency of colored pupils is 76 per cent of that of the whites; that is, the colored pupils are about three-fourths as efficient as the whites in the pursuit of high school studies."⁷

The study by Miss Waltner⁸ was made under the direction of Professor W. H. Pyle, of the University of Missouri. Tests were given to 106 negro girls and to 71 negro boys. Similar tests were given to 112 white girls and to 76 white boys. This study shows that in building up sensory-motor co-ordinations, negroes were found to be 72.8 per cent as efficient as whites, and the overlapping of the two races to be but 53.2 per cent. Of the negroes 14.4 per cent reached the white median, while 87.9 per cent of the whites reached the negro median. At every age from 9 to 16 the whites were superior to the negroes, white girls being more superior to negro girls than white boys to negro boys. The difference between whites and negroes was greater in speed than in accuracy, but the negro showed greater improvement relatively than the white. These studies tend to discredit the rather positive assertions made by Dr. Du Bois concerning the equality of the two races in American life.

The question of comparative mental capacity is linked up closely with the differences in the mental and

7. Ibid.

8. Psychology of the Negro, Thesis 1916.

physical stimuli in the environment of each race respectively. It must be admitted that the degree of culture any race attains at any stage of its development will be conditioned upon the various kinds of mental and physical stimuli its environment affords. This is the position taken by Professor Dewey, who says: "Why does a savage group perpetuate savagery, and a civilized group civilization? Doubtless the first answer to occur to mind is because savages are savages; beings of low grade intelligence and perhaps defective moral sense. But careful study has made it doubtful whether their native capacities are appreciably inferior to those of civilized man. It has made it certain that native differences are not sufficient to account for the difference in culture. In a sense the mind of savage peoples is an effect, rather than a cause, of their backward institutions."

"Their social activities are such as to restrict their objects of attention and interest, and hence to limit the stimuli to mental development. Even as regards the objects that come within the scope of attention, primitive social customs tend to arrest observation and imagination upon qualities which do not fructify the mind. Lack of control over natural forces means that a scant number of natural objects enter into associated behavior. Only a small number of natural resources are utilized and they are not worked for what they are worth. The advance of

civilization means that a larger number of natural forces and objects have been transformed into instrumentalities of action, into means for securing ends. We start not so much with superior capacities as with superior stimuli for evocation and direction of our capacities. The savage deals largely with crude stimuli; we have weighted stimuli."⁹

It will be worth the time next to review somewhat briefly the theories of education advocated by the leaders of the negro race. Booker T. Washington represents the group who favor industrial training, while Dr. Du Bois may be considered the representative of the general culture group.

The well known quotation "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you", when paraphrased well expresses Washington's theory. He holds in reality: "Seek ye first Industrial Efficiency in order to make a living, and all these things shall be added unto you". In other words, Washington sees the whole solution of the negro problem in an adequate provision for the industrial training for his people. His argument proceeds along the following steps. Industrial training will enable the negro to become active in production. Thus he will be able to pay his way and become independent. Thru independence he will be enabled to lay by capital to be invested in industry. The use of capital will enable him to have more leisure.

9. Democracy and Education, p. 43.

And leisure will allow for his social and spiritual development in our generally accepted cultural sense. Washington's theory is therefore progressive in the sense shown. He seems persuaded that this is the essential process by which a race emerging from savagery shall come into possession of the white man's culture.

Washington is careful, too, to make a sharp distinction between merely manual training and industrial training, and his reasons for favoring the latter are best set forth in his own words. "The average manual training school has for its main object the imparting of culture to the student; while the economic element is made secondary. At the Tuskegee Institute we have always emphasized the trade or economic side of education. With any ignorant or poverty stricken race, I believe that the problem of bread-winning should precede that of culture. With the question of shelter, food and clothing settled, there is a basis for what are considered the higher and more important things. We have, therefore, emphasized the earning value of education rather than the finished manual training, being careful at the same time to lay the foundations of thoro moral, mental and religious instruction. In following this method something may be lost of the accuracy and finish which could be obtained if a course in manual training preceded the industrial course, but the fact that the student is taught the principles of

house-building in building a real house, and not a play house, gives him a self-reliance and confidence in his ability to make a living that manual training alone could not give. The boy in the conditions surrounding the average Negro youth, leaving school with manual training alone, finds himself little better off than he was before, so far as his immediate and pressing problem of earning a living is concerned. He and those dependent upon him want at once food, shelter, clothing and the opportunity to live properly in a home. Industrial education takes into consideration the economic element in production in a way that manual training does not, and this is of great value to a race just beginning its career."¹⁰

On the basis of his conviction in this matter of industrial training, Washington provided the actual experience necessary at Tuskegee. The following subjects are among those taught there: agriculture, basketry, blacksmithing, bee-keeping, brick-masonry, plastering, brick-making, carpentry, carriage-making, carriage-trimming, cooking, dairying, architectural, freehand, and mechanical drawing, plain sewing, dress-making, electrical and steam engineering, founding, harness-making, house-keeping, horticulture, canning, laundering, machinery, mattress-making, millinery, nurses' training, painting,

10. Washington, Working with the Hands, pp. 60-61.

saw-milling, shoe-making, printing, stock-raising, tailoring, tinning, and wheelwrighting. These subjects were not simply offered in the curriculum but were used in a practical way. For example, in the construction of a new chapel, the plans were drawn by students of architecture; the bricks were made on the farm; the lumber was sawed, graded, and dressed in the mill; the construction itself was done by student carpenters, masons, etc., all students receiving a small wage to help pay their way thru the school.

The same principles were applied in their farm and dairy work. Sets of harness were made and tested out in the presence of those who had made them. Plows and wagons were built, and the maker watched them in use on the farm. If they proved defective, the maker would be apprised of the fact. Then under the instructor's guidance, the weakness in the workmanship might be remedied.

The general theory advocated by Washington has been quite widely accepted by leaders of both races. It has been sharply criticised, however, by certain men of the colored race. Of these, none is more critical than Dr. Du Bois. In the third chapter of his The Souls of Black Folk, he is especially acrimonious. He charges Washington with having done his race a great injustice by advocating industrial training, thereby submitting to the general notion that the colored man must do the

work of the industries and have no hope of equal recognition in the more cultural life of America. He says further that Washington doubtless did this in good faith, but did it because he lived in a day that was dominated by industries and dollars. In his judgment this was simply Washington's reaction to the situation. In order not to be too critical of Dr. Du Bois, however, it is well to examine briefly his educational theory as it is expressed in his own words.

"What under the present circumstances must a system of education do in order to raise the Negro as quickly as possible in the scale of civilization? The answer to the question seems to me clear: It must strengthen the Negro's character, increase his knowledge and teach him to earn a living. Now it goes without saying, that it is hard to do all these things simultaneously or suddenly, and that at the same time it will not do to give all the attention to one and neglect the others; we could give black boys trades, but that alone will not civilize a race of ex-slaves; we might simply increase their knowledge of the world, but this would not necessarily make them wish to use this knowledge honestly; we might seek to strengthen character and purpose, but to what end if this people had nothing to eat or to wear? If then we start out to train an ignorant and an unskilled people with a heritage of bad habits, our system of training must set before it-

self two great aims,- the one dealing with knowledge and character, the other seeking to give the child the technical knowledge necessary for him to earn a living under the present circumstances. These objects are accomplished in part by the opening of the common schools on the one, and the industrial schools on the other."¹¹

It will be seen then that Washington and Dr. Du Bois are agreed that the industrial school should be a factor in the negro's education, but that they disagree as to the method by which negro character shall be built and knowledge acquired. Washington seems to think these values will be acquired as a by-product if the negro is industrially independent. Dr. Du Bois believes they must be implanted at once in the school by leaders specifically trained to that end in the higher institutions of learning.

Professor Kelly Miller¹² of Howard University, Washington, D. C., criticizes Dr. Du Bois as one of the radicals of his race. He says: "The author of The Souls of Black Folk is also a Harvard man, and possesses extraordinary scientific and literary talent. Few men now writing the English language can equal him in linguistic felicity. He is a man of remarkable amplitude and contrariety of qualities, an exact interrogator and a lucid expositor of social reality, but withal a dreamer with

11. Washington & Du Bois, The Negro Problem, pp. 57-58.

12. Race Adjustment, p. 15.

a fantasy of mind that verges on 'the fine frenzy'."

In the main Professor Kelly Miller shares Dr. Du Bois' theory of education for the negro race. He argues, tho, from the viewpoint of the social separation of the races.¹³

The negro race must have its own leaders. These must be developed from the choice colored youths. When thoroly trained, they must hand down the culture to the mass of their people. This is the only gateway thru which a new people may enter into modern civilization. The select minds of a backward race must receive the new culture and adapt it to the peculiar needs of their own people. Higher education Professor Miller thinks will stimulate industrial activity; and he cites Booker T. Washington as an illustration. He insists that if the negro is to have a separate social life, he must be supplied with well trained professional men who may serve his wants.

H. T. Kealing¹⁴, a negro journalist, who died last year, in writing on the characteristics of the negro people suggested some things worthy of consideration. He listed the inborn (instinctive) and inbred (acquired) characteristics of the negro. He said the negro is intensely religious, highly imaginative, affectionate, unvindictive, courageous, and cheerful. Among his listed inbred characteristics he placed shiftlessness, incontinence, indolence, improvidence, extravagance, untidi-

13. Race Adjustment, pp. 257-275.

14. The Negro Problem, p. 163-185.

ness, dishonesty, untruthfulness, business unreliability, lack of initiative, lack of confidence in his own race, and ignorance. Kealing's indictment of his own people was to the point. Those who know the negro best believe that these charges are true. Before the negro can be made to fit into American life as he should, these inbred characteristics must be lost and other characteristics substituted. Kealing argued that all of these bad characteristics are the direct result of slavery, in which the negro was so thoroly dependent upon the white that he needed not to practice economy, truthfulness, and the other virtues. Whether this be true does not matter. Sufficient is it to know that these faults exist in the body of negro life and must be eradicated by the educative process. When the Negro's education is provided for, then, this important fact must not be lost sight of.

Kealing summarized the problem in these words:¹⁵

"To cure the evils entailed upon him by an unhappy past, he must be educated to work with skill, with self-direction, in combination and unremittingly. Industrial education, with constant application, is the slogan of his rise from racial pauperism to productive manliness.Train the Negro to accept and carry responsibility by putting it upon him. Train him, more than any schools are now doing, in morals - to speak the truth, to keep a promise,

15. The Negro Problem, p. 185.

to touch only his own property, to trust the trustworthy among his own race, to risk something in business, to buy houses and make homes, to save rather than display. In short, let us subordinate mere knowledge to the work of invigorating the will, energizing productive effort and clarifying moral vision. Let us make safe men rather than vociferous mountebanks; let us put deftness in daily labor above sleight-of-hand tricks, and common sense, well trained, above classical smatterings, which awe the multitude but butter no parsnips.

"If we do this, America will have enriched her blood, ennobled her record and shown the world how to deal with its Dark Races without reproach."

In the opinion of Mr. T. Thomas Fortune¹⁶ the negro must find his place in American life in the industries and in agriculture. He says: "That the Negro is destined to be the landlord and master agriculturalist of the Southern States is a probability sustained by all of the facts in the situation." It is to be hoped that this prophecy will prove true for reasons that will appear later.

It will be seen that, in the judgment of all of the negro leaders here reviewed, industrial education must be a very important aim in negro education. Further, it is apparent that all are agreed that the negro's mo-

16. The Negro Problem, p. 229.

rals must be built up, but that they are not in entire agreement as to the method by which this shall be accomplished. There appear to be no valid reasons for not setting up the same aim in education for the negro that is set up for the white. That is to say, the general aim of social efficiency, with special emphasis upon industrial training should be adopted. Both races must participate in American institutions of social control. Both races should not be associated within a single family, church or school. Similar institutions with like ideals are to be maintained for each race separately. In industry, and in the duties of citizenship there must be very close association when the two races dwell together. The fact can not be ignored that even here race feeling may easily be kindled to white heat as witnesses the trouble in East St. Louis in 1917.

One other important fact remains to be considered in the study of this problem. It is the matter of adaptation to the climate of the United States. Professor Ellwood¹⁷ has pointed out that in all the negro's physical and mental make-up he shows complete adaptation to a tropical climate. The excessive pigmentation of his skin was developed by natural selection to exclude the destructive actinic rays of the sun. On the other hand, the white man is an example of a retrogressive variation developed in the damp, cool, and quite continuously cloudy

17. Sociology and Modern Social Problems, Chap. 11.

climate of northern Europe during the glacial periods. The result is that the white suffers from a highly increased death rate as he advances toward the tropics, though he may overcome this in part by wearing dark colored underwear. On the other hand, the negro's death rate rises rapidly when he advances into the northern half of the temperate zone. Now if longevity be considered a value by those who have the best interests of the negro at heart, the negro should be urged to remain in the southern half of the United States. Over against this fact, must be set, however, the other fact, that a wider distribution of the negro over the United States may allow him to have a closer contact with the white man's culture to which he must adapt himself.

The 1910 census shows that 20 per cent of the negroes live in urban centers of over 10,000 population. Thus we find that a relatively large part of the negroes are still in the small towns or rural communities. We must consider this fact in establishing the curriculum of the negro schools.

SUMMARY

Anthropologists and psychologists see no special difficulties that would deny the American negro's ability to acquire the typical American culture, at least to a considerable degree. All negro leaders are agreed that industrial education must play an important part in the

process of race adjustment. Both races must be controlled by similar institutions with like social ideals. Accordingly the same general principles must be considered in educating the negro for social efficiency that were set up in Part I for the education of the whites, except that emphasis might well be placed upon the industrial training for negroes. Finally, the negro should be encouraged to remain in the rural districts of the south where he can most easily maintain himself even tho it may retard somewhat the process of his acquiring American culture.

P A R T I I I

A Survey of Three Negro Schools

The three negro schools of Missouri covered in this survey are Western College and Industrial Institute at Macon, Lincoln Institute at Jefferson City, and Fred Douglass High School at Columbia. The study was made to examine several features of negro schools: (a) What are negro boys and girls interested in as life vocations? (b) What factors lead them to make a certain vocational choice? (c) At what age is such a choice made? (d) What school subjects are they taking? (e) What subjects afford them interest? (f) Why are they interested in such subjects? (g) Do the schools seek to carry out the advice of negro leaders as it was formulated in Part II? (h) Is the school doing for the negro boy and girl what it should do when measured by the standards set in Part I? Other matters also were examined, the nature of which is pointed out in the discussion of the various statistical tables and graphic presentations.

The results herewith presented were obtained by using the questionnaire found in the body of the text. The schedules were distributed in numerical order and each schedule was completed before the next schedule was given

Schedule 1

Name Age Grade

School Born in town or country

Do you live in town or country?

What would you like to do when you are grown?

When did you decide this?

Why do you want to do this?

Schedule 2

What is your father's occupation?

Mother's?

What do you do outside of school hours?

Before school

After school

Saturdays

During the summertime

Are you a church member?

Do you go to school (Sunday) regularly?

If not, why not?

Schedule 3

What studies are you now taking?

Do you like to study?

Do you like any one of these studies best?

If so, which one?

Why?

Schedule 4**Girls**

Can you bake light bread? Biscuit? Wash?

Iron? Do you make your own dresses?

Do you like to sew? Do you like to cook?

Wash dishes? What would you rather do than the
above mentioned things?

Schedule 4**Boys**

What tools have you at home?

Do you use them?

What have you made with them?

Do you like to work with them?

What animals have you at home?

to the student. The purpose of this method of distribution was to avoid giving the student possible suggestions from the questions asked in subsequent schedules. Data were obtained from three hundred and five students, each of whom filled out four schedules. These schedules were tabulated for each school separately. Tabulations were also made for the sexes separately. In order to facilitate the interpretation of the statistical tables, a uniform order of presentation by schools was adopted. This order is Macon, Lincoln and Columbia. Both the statistical table, and the graphic form of presentation have been adopted, because many readers can visualize tables best when presented graphically. The order of the questionnaire is also followed in this discussion. The various tables and graphs are arranged numerically.

TABLE O & GRAPH O

When one studies Table O and Graph O he is at once impressed with the difference in attendance shown by the sexes at all three of the schools. The percentage of males is lowest at Columbia and highest at Macon. There is but little difference between Columbia and Lincoln Institute in this respect. Macon has a higher percentage of male attendance because a number of matured ministerial students are enrolled there. But why should there be twice as many girls as boys in school? Naturally they

TABLE O for GRAPH C

Table showing schools surveyed, and
the number and sex of students. .

SCHOOL	MALE	FEMALE	TOTAL
Western College, Macon .	19	28	47
Lincoln Institute	56	130	186
Fred Douglass, Columbia	<u>21</u>	<u>51</u>	<u>72</u>
TOTALS	96	209	305

EXPRESSED IN PERCENTAGES

Macon	40 $\frac{2}{5}\%$	59 $\frac{3}{5}\%$
Lincoln	30 $\frac{1}{10}\%$	69 $\frac{2}{10}\%$
Columbia	29 $\frac{1}{6}\%$	70 $\frac{5}{6}\%$
Totals	31 $\frac{1}{2}\%$	58 $\frac{1}{2}\%$

Enrollment and sex of students

should be about equally divided, yet on the returns from all three of the schools the girls outnumber the boys two to one. What explanation can be offered? This question will only be raised here. The study of Graph I in comparison will perhaps throw some light upon it. The reader will admit without argument that this variation in attendance by the sexes has a cause that ought to be determined. For some reason the school is not reaching the boy as it reaches the girl.

TABLE I & GRAPH I

In considering the Age-Grade table the reader will note the irregularity in the 8th grade. This is due to the fact that in Columbia there is no 8th grade. The students go directly from the 7th grade to the 9th grade.

A second fact that presents itself is the retardation of the boys. In grades 9, 10, and 11, respectively, the retardation is approximately two years. The solid red line and the broken red line illustrate this fact clearly. There are only four boys in the 12th grade, and one each in the 13th and 14th grades, respectively.

The numerical distribution by grades for both sexes is shown in the following tabulation:

	BOYS	GIRLS
14th grade	1	11
13th grade	1	18
12th grade	4	17

(Continued)	Boys	Girls
11th grade	5	34
10th grade	19	29
9th grade	22	52
8th grade	16	13
7th grade	17	37

It will be noted that this tabulation does not include those students who are over 25 years of age. Such cases are abnormal and should not be included. A sharp decline in attendance is shown for the girls following the ninth grade. The comparative decline is from 62 to 29 for girls and from 23 to 15 for boys. The table further shows the continued attendance for girls in the higher grades, and the accompanying decline for boys. One is forced to ask this question, Why this difference? This brings us back to the question raised above: Why should there be twice as many girls as boys in the school? It can not be that the boys are gone to war, because they are not old enough. Three explanations may be offered. (a) Economic conditions may force the boys into industry; (b) the boys may be out playing marbles or loafing about, pursuing only the course of least resistance; (c) the curriculum may be so ill adapted to the negro boy's interests as not to appeal to him at all. Doubtless all three of these explanations have some truth in them, as will appear from

TABLE 1b

(Girls)

Age Distribution Among the Grades

	13	14	15	16	17	18	19	20	21	22	23	24	
Macon													
Lincoln						1	3	3	3	1	(11)		14th Grade
Columbia													
TOTAL						1	3	3	3	1			
Macon						1	1	6	9	1			
Lincoln											(18)		13th Grade
Columbia						1	1	6	9	1			
TOTAL						1	1	6	9	1			
Macon										1			
Lincoln					2	2	3	4	3	2	(17)		12th Grade
Columbia													
TOTAL					2	2	3	4	3	3			
Macon			1			1	2	2					
Lincoln					2	6	5	4	3	1	(34)		11th Grade
Columbia			2	4				1					
TOTAL			3	6	7	7	7	3	1				
Macon				1					2				
Lincoln		1	2		7	4	2	2			(29)		10th Grade
Columbia		1	2	3	2								
TOTAL		2	4	4	9	4	2	4					
Macon		2	1	2	1	1			1				
Lincoln		2	9	5	8	2	1				(52)		9th Grade
Columbia		2	4	3	3	3	2						
TOTAL		4	10	10	12	5	1	1					
Macon	1		1	2	1	1							
Lincoln			4	1	1	1					(13)		8th Grade
Columbia													
TOTAL	1		5	3	2	2							
Macon						1							
Lincoln		1	5	5	2	3							
Columbia		7	7	2	3						(37)		7th Grade
TOTAL	8	13	7	5	4								

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the subsequent study of the curricula of the three schools investigated.

Six students were over 25 years of age. All of them were ministerial students at Macon. One of them in the 8th grade reported his age as 46. The others were enrolled in the 9th grade. These men said they were trying to prepare themselves for what they considered "a call" to preach. This, then explains their enrollment at an age above the normal.

TABLE II & GRAPH II

Graph II has interest for us primarily in that it shows that the negro in common with the white is leaving the country and going into the towns. This is an unfortunate migration. The social adjustments that must be made in the city are far more complex than those of rural life and are accordingly much more difficult to make. The more complex the social organization, the greater is the danger of bad social adjustment. The quotation from Mr. T. Thomas Fortune found in Part II is here to the point. The amazing progress made by the negro farmers of the south well justifies his prophecy. The negro is there adjusted to the climate more perfectly than the white. He is building good homes, acquiring title to farms, and is establishing himself on a solid economic basis. "Undoubtedly the primary adjustment to be made by the American Negro is the ad-

TABLE II for Graph II

Rural and Urban Nativity and Residence Compared

	<u>NATIVITY</u>			
	BOYS		GIRLS	
	TOWN	COUNTRY	TOWN	COUNTRY
Macon	7	10	29	9
I. Lincoln	36	17	99	33
Columbia	<u>17</u>	<u>4</u>	<u>35</u>	<u>15</u>
TOTALS	60	31	163	57

	<u>RESIDENCE</u>			
	BOYS		GIRLS	
	TOWN	COUNTRY	TOWN	COUNTRY
Macon	15	3	19	9
Lincoln	39	15	112	20
Columbia	<u>19</u>	<u>2</u>	<u>47</u>	<u>3</u>
TOTALS	73	20	178	32

	<u>GRAND TOTALS</u>	
	TOWN	COUNTRY
Nativity	223	68
Residence	<u>251</u>	<u>52</u>
Gain	28	Loss <u>36</u>

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Rural and Urban Nativity and Residence Compared

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justment on the economic side. Only when the Negro becomes adjusted to the economic side of his life will there be a solid foundation for the development of something higher. People must be taught how to be efficient, self-sustaining, productive members of society economically before they can be taught to be good citizens. The American Negro must be taught to be 'good for something' as well as to be taught to be good. The failure of the common-school education with the Negro has been largely for the reason that it has failed to help him in any efficient way to adjust himself industrially. Oftentimes indeed it has had a contrary effect and the slightly educated Negro has been the one who has been least valuable as a producer."¹ Negro educators therefore should consider this matter carefully and urge their students to remain upon the farm where there are far better opportunities for securing economic independence.

TABLES & GRAPHS III AND IV

The occupational choice of the student is perhaps the best key to his life interest. Graph III shows the choice as indicated by the boys, and Graph IV that of the girls. An opportunity is given in each case to compare the occupational choice of the student with the occupation of the parent of the same sex. This comparison in Graph III shows that 15 boys have chosen to be physicians, and 11

1. Ellwood, Soc. and Mod. Soc. Problems, p. 252.

boys to be lawyers, yet neither of these professions are represented in the occupations of the fathers. Again 14 boys want to be ministers, whereas only 4 ministers appear in the father group.

The so-called learned professions are therefore most prominent in the thinking of the boys. (See page 17) It is rather difficult to explain this fact other than that the learned professions are represented by the most prominent members of the negro race. One is impressed by a comparison of the fathers engaged in farming with the boys who have chosen farming as an occupation. Why should there be so marked a decline? Has the father been a failure as a farmer, or has the school given emphasis in some other direction? Perhaps neither of these have been determining factors. Graph VI contains the list of reasons assigned for choosing the various occupations. In but six cases did the student say that he was directly influenced in his choice by parent or teacher. Where the overlapping occurs the student was doubtless influenced by the occupation of his father. In the ministry there occur three instances where the son chooses the profession of his father. In the case of the farmer there are six instances. The boy who chose gardening as his occupation said he made it his choice because he could be thoroly trained by his grandfather, Mr. Henry Kirklin, of Columbia, to whom he

referred, has been highly successful in his occupation.

Graph IV compares the occupational choice of the girls with that of the mothers. Here again there is very little overlapping. One hundred, or five fewer than one-half of the total number of girls said they purposed being teachers. This does not include those who said they desired to teach specific subjects such as dress-making, gymnastics, music, and domestic science. If these are added the total becomes one hundred and thirty-five. By comparison it will be seen that only four teachers are found among the mothers, but each of these has a daughter in the list of those who have chosen teaching as an occupation.

One is further impressed by the fact that none of the girls expressed the desire to become a practical housewife. The investigator even suggested that if such were the purpose, the fact should be stated upon the schedule. While this purpose was doubtless in the background of the thinking of many of the girls, modesty may have forbidden them to express it. Yet it will be admitted that most of these girls will, if they live a normal life, sooner or later function in the capacity of house-wife. In one hundred and seventeen cases was the term house-wife used to indicate the occupation of the mother. Nineteen mothers are employed as laundresses. Not one of the girls desired to be a laundress. Twelve mothers were designated

Boy's Vocational Choice-- Father's Occupation

TABLE IV for GRAPH IV

70

Girl's Vocational Choice				
100	36	47	17	Teacher
27	9	14	4	Seamstress
16		16		Dom. Sci. T.
13	2	10	1	Nurse
12		7	5	Musician
11	1	9	1	Stenographer
11		11		Mus. Teacher
6		6		Gym
3		3		Civil Service
3		3		Business
2		2		Dress M. Tea'r
1	1			Milliner
1	1			Lawyer
1	1			Cook
1		1		Author
1		1		Singer-Dancer
1		1		Artist
TOTALS				

Girls Occupations

Mother's Occupation				
117	13	88	16	House-wife
19	13	5	1	Laundress
12	8	4		Cook
8	8			Work by week
6		6		Seamstress
5	1	2	2	Cateress
4	1	3		Teacher
4		3	1	Nurse
3	2		1	Day worker
2		2		Hair Dresser
2		2		Waitress
1			1	Musician
1			1	Civil Serv
TOTALS				

Mother's Occupation

23 3 15 5 DEAD

Girl's Vocational Choice---Mother's Occupation

as cooks. Only one girl desired cooking as her occupation. The case of the one girl who wants to be a lawyer is interesting. She gave as her reason: "Because I have never heard of a negro woman lawyer and I think I would enjoy it". Novelty seems to be the motive for the choice. In the main, the showing for the girls in occupational choices is encouraging. Should those who desire to teach, go out among their people in the spirit of real service, there may be excellent results in the schools first, and in the homes of which they may be matrons later. Likewise those who want to be seamstresses will lead many other negroes to be efficient in this matter.

TABLE V & GRAPH V

In this graph the ages at which the occupational decisions were made are clearly shown. The mode appears in each case where one would expect it. Girls reach maturity earlier than boys, and hence occupational choice would fall earlier. The rise of the curve really starts at nine, because all of the earlier decisions are grouped at eight. The value of this graph lies in the fact that it gives essentially what one would expect from such a survey. This being true, one is accordingly led to estimate more highly the reliability of the data in the other tables drawn.

TABLE VI & GRAPH VI

Graph VI is of special significance in this study in that it reveals what is going on in the negro's mind re-

TABLE V for GRAPH V

Age at which vocational choice was made

	<u>Age of Occupational Decision</u>														(BCYS)		
	8 ^{4/10}	9	10	11	12	13	14	15	16	17	18	19	20	21	26	27	30 ^{4/10}
• Macon				1	1		1	1	1	3		2	3		1	1	4
Lincoln	5		4	2	3	6	4	12	5	5	4	1		2			
Columbia			3	1	2	2	3	1	1								
TOTALS	5		7	4	6	8	8	14	7	8	4	3	3	2	1	1	4

	<u>Age of Occupational Decision</u>														(GIRLS)		
	8 ^{4/10}	9	10	11	12	13	14	15	16	17	18	19					30 ^{4/10}
Macon	1	1	2	1	4	2	2	2	4	2	1	2					1
Lincon	7	2	8	6	7	16	17	10	15	12	12	4					
Columbia	3	2	1	6	7	8	6	9	2	1							
TOTALS	11	5	11	13	18	26	25	21	21	15	13	6					1

TABLE VI FOR GRAPH VI

Reasons assigned for choosing specified
occupations

"Want to do it because I am interested in it".--	98
"To earn a good living or there is good money in it".----	43
"I feel that I am especially fitted for it".-----	33
"I want to do this because it will serve humanity".-----	31
"For the benefit it will to my race".-----	28
"I am sure I shall be able to succeed in it".-----	24
"I want to do this because there is a demand for such work".-----	14
"I want to do this because God called me to preach".-----	14
"To please parents or teacher who tell me I am qualified to do it"-----	5
"I want to do this because it is a good occupation".-----	4
"Because I want to make an honest living".-----	2
"I want to do this because my grandfather could teach me".-----	1

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*Reasons assigned for
choosing specified occupations*

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garding social attitudes and interests. The dominant reason for choosing certain occupations is interest in the chosen line. As was pointed out in Part I, interest is essential to progress and success. Activity that is interesting needs no exterior motivation. One should note also, that the economic factor enters into the reason assigned by the next largest group. The other reasons assigned are indicative of a growing appreciation of social responsibility by the better educated negroes. The fact should be noted that while 28 of the students were actuated by racial interests, 31 of them were interested in the welfare of humanity. A feeling of fitness for certain occupations has been a determining factor with 33 students. The 14 candidates for the ministry expressed the choice on the basis of a desire "to please God".

TABLE VII & GRAPH VII

Table VII has a special significance in our study because it bears a high correlation with previous tables. Again farming runs highest among the occupations of the girls' fathers. The learned professions too are represented in only two instances. In all cases save five the living is made with the hands. This being true, should not the school seek to follow the advice given by the prominent leaders of negro education? They are agreed, as was pointed out in Part II, that the essential thing for negro boys and girls is that type of industrial training that will prepare them

.

Occupation of Girl's Father

44	11	25	6	Farmer
22	5	17		Janitor
11	2	7	2	Laborer
9	1	7	1	R.R. Empl
9	3	6		Miner
6	3	3		Porter
6	1	2	3	Cook
6	2	3	1	Bricklayer
5	1	4		Merchant
4	1	3		Fireman
4		2	2	Barber
4		2	2	Carpenter
3	3			Mason
3		2	1	Coal Dealer
3		2	1	Government
3		2	1	Foundry
3		3		Factory
2		2		P. House
2	2			Teamster
1		1		M.D.
1		1		Minister
1	1			Store Empl
1			1	Teacher
1		1		Musician
1		1		Insurance
40	9	25	6	DEAD
TOTAL	Colo	Miss	Miss	

Occupation of Boy's Mother

56	7	38	11	House-wife
8	7	1		Laundress
6	3	2	1	Cook
2		1	1	Teacher
2	1	1		Seamstress
2		2		Music Teacher
2		2		Y.M.C.A. Matron
2		2		Office work
2		2		Poultry, Rais'
2	1	1		Maid
2	1	1		Cateress
14	2	6	6	DEAD
TOTALS	Columbia	Junior High	Miss

for sharing the productive activities of society. The school can not afford to ignore this wholesome advice if it would serve the boys and girls effectively.

Table VII also shows that many homes have been broken by death of either one or the other of the parents. This fact must be considered. Broken homes are likely to have a bad effect upon the children in several ways. The school work may be shortened by economic necessity, or if the mother is forced out to make a living, the children are allowed to roam at will and accordingly build up undesirable habits. No effort was made to secure information concerning the number of broken homes arising from divorce proceedings. If these are added it is obvious that the negro youth's home environment is decidedly bad. Particularly is this true, as it becomes more difficult to make the broken home economically independent. No race can become prosperous and self-sustaining on a "hand to mouth" economic basis.

TABLE VIII & GRAPH VIII

In the table showing the summer employment for boys, one observes that they fill niches in the industrial processes. It remains true, too, that as they engage in the summer activities there will be a tendency to become fixed in such processes. In other words, one may safely assume that not more than one-half of the 41 boys who expressed the purpose to enter the learned professions will

Summer Employment for Boys --- Religious Interests

TOTALS	Columbia	Lincoln	Macon	
27	6	17	4	Farm
11	3	7	1	Hotel Porter
10	5		5	Unemployed
4		4		Cnoughfer
4	3	1		Delivery Boy
3		2	1	Packing H.
3		2	1	Tailoring
3		3		Preach
2		2		Express Co
2		2		Janitor
2		1	1	Barber
2		2		Carpenter
2		2		Factory
2	2			Gardener
2		2		Miner
1		1		Teamster
1		1		Laborer
1		1		Dining Car
1		1		Foundry
1		1		Mason
1		1		Mechanic
1		1		Freight H.
1	1			Elevator
1	1			Boot-black
1		1		Miller

(Summed by group by month)

Are you a church member?

	<u>BOYS</u>		<u>GIRLS</u>	
	Yes	No	Yes	No
Macon	18	1	26	2
Lincoln	47	10	106	25
Columbia	8	13	25	26
TOTALS	73	24	157	53

Attend Sunday School?

	<u>BOYS</u>		<u>GIRLS</u>	
	Yes	No	Yes	No
Macon	18	1	24	4
Lincoln	42	14	120	11
Columbia	13	27	35	15
Totals	73	22	179	30

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ever realize his purpose. Too many intervening factors will deter him. He will likely sooner or later remain in some form of activity in which he engages for the summer.

A comparison is also given in this Graph of those connected with the church and those who are not. Dr. Howard Odum² has shown that religion is an important factor in the negro's life. He says however, "the function of the negro church is rather to give expression and satisfaction to social and religious emotions than to direct moral conduct." It was shown in Part II that moral character must be built up in the negro. If the church can not accomplish this end, it clearly becomes the task of the school. The negro church and the negro school must co-operate in building up in boys and girls noble purposes and giving them the means of their realization.

TABLE IX & GRAPH IX

This graph gives a comparison between the pastime activities of the girls as gathered from Schedule IV and their summer time employment found in Schedule II. Similar activities are shown in the graph by like colors. It will be seen that there is a very high correlation between these activities. The activities of Schedule IV are representative of personal interest, while the activities in Schedule II are somewhat determined by economic factors.

2. Columbia U. Studies in Pol. Sci., Vol. XXXVII, No. 3, Chap. 2.

Summer employment for Girls-----Pastime activities

Schedule 4				Schedule 2			
Total	Alumnae	Female	Male	Total	Alumnae	Female	Male
37	5	28	4	72	13	50	9
31	12	13	3	19	2	15	2
22	4	11	7	17	1	13	
20	6	13	2	17	1	14	2
15	1	9	5	16		11	5
13		13		9	4	3	2
12	2	8	2	9		9	
10	2	7	1	8	5	2	1
5		2	3	8		6	
5		5		6	4	2	
4		4		5	1	3	1
3		3		5	2	2	1
3		3		4		3	1
2		2		4		4	
2		2		3		3	
2	1	1		3		3	
1		1		2		1	1
1		1		1	1		
				13	4	5	4

*Pastime Activities**Summer Employment*

GRAPH IX FOR TABLE IX

Summer employment for girls-----Pastime activities

(Girls)

Similar activities are indicated by like colors.

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In noting the pastime activities one may observe the tendency to use leisure wisely. This is shown in the time given to the reading of good literature, sewing, fancy work and music. As was pointed out in Part II, the school will fail in its duty if it does not give right ideals concerning the use of leisure. Leisure hours should be used in personal recuperation, physically or mentally, for a higher degree of service to fellowman. That service will manifest itself in an increasing social efficiency.

TABLES & GRAPHS Xa AND Xb

These graphs and accompanying tables must be considered together. To the student of negro education they are most illuminating. In them it is possible to discover just what the schools are offering in the curricula. The bulletin sent out by the school announces the course of study but in administration it is all too frequently not complied with. Courses are published that are not available for various reasons. Again, this survey shows just what studies the students are taking and in which of such studies they are most interested. Opportunity is also given the student to state why he has such an interest. The correlation between the subjects carried and those affording interest is made available by the overlapping of the graphs.

English is studied by 178 out of 209 girls, and by 70 out of 96 boys, if the figures for English and

Literature be combined, Of the girls, 75 said English was their choice of subjects carried. Of the boys, 19 indicated such a preference. When the schools are considered separately, the fact becomes apparent that due emphasis is placed upon this important subject, especially at Lincoln Institute. At Lincoln Institute only 14 out of 130 girls are not studying English. The showing for the boys is similar. This is as it should be. What can be of greater service to anyone than ability to express himself with clearness in his native tongue? Those students who said English was their choice, said it was their choice because it taught them the correct use of the mother tongue and gave them an appreciation of English Literature. This is in accord with what was urged in Part I relative to the principles underlying the selection of the curriculum. The English language is the tool that all must use in making social adjustments.

Domestic Arts and Science, too, were popular with the girl students. Those girls who expressed a preference for these courses based their preference upon the utility of the courses in practical life.

By way of contrast, it is interesting to note the data concerning Latin. Fifty girls were studying Latin, 10 of whom were interested in it. Two said they purposed teaching the language and for that reason felt an interest in Latin. The remaining eight said they were interested

in Latin because it gave them a better appreciation of English. The significance of this reason is that the real interest here too is in English, and that the interest in Latin is only mediate. That is to say, the interest in Latin is to the end that English may be made more effective. One would think, however, that the best way to learn English is by direct study. The same amount of time and effort in direct study will give a greater mastery than the indirect study thru Latin. Twenty-seven boys were enrolled in Latin courses. Of these only one was interested in Latin. He said, "I am interested in Latin because I expect to be a doctor and will need Latin to write prescriptions". Here again the interest is only mediate. Only 17 students at Lincoln Institute were studying Latin.

The various courses in science arouse but little interest in negro boys and girls. The reason probably that lies back of this is that magic and superstition are so prominent in negro tradition. The physical phenomena which science explains have no meaning for the boy or girl. In the folk-lore he has found the explanations that are satisfying. Then too, doubtless the same fault is to be found in the negro school concerning the method of teaching science that is found in the schools for the whites. Science in the secondary school is usually taught from a text-book that is only an abridgment of a college

text. The student gets a mass of formulae that are without meaning. In his mind there is no relation between inertia of physics and the tendency he has to fall when he stubs his toe³.

It is evident, too, that a number of the subjects still found in the curriculum are offered on the assumption of their disciplinary value. This is most certainly true in the courses in higher mathematics. Such students as preferred them invariably said they based their preference for them upon the assumption that they strengthened the reasoning faculty. (See page 22)

Too much emphasis can not be placed upon the fact that the need of the negro is adjustment on the economic side of his life. In the judgment of the leaders of educational practice among the negroes, industrial training is the key to the situation. Yet all too often does the school fail to offer this training. In Columbia no work is being done for the boys in manual training this year (1918-19). The work done last year was of a high order. Principal Jones had to discontinue the work on account of the lack of funds. But this query is raised here. Can any community afford to have negro boys go without manual training, and offer them Latin, Ancient History, and kindred subjects instead, because it is more economical at

3. Hodgdon, The General Science Quarterly, Salem, Mass., Jan. 1919.

TABLE Xa for CRAPH Xa

Studies taken---Choice Study, (BOYS)

90

To Tot	Calcut	Junior	Me	To Tot	Calcut	Junior	Me	
16	6	7	3	32	20	28	14	History
15		15		57	9	46	2	English
12	5	6	1	32	9	16	7	Algebra
8	3	5		32	11	16	5	Arithmetic
1			1	27	9	11	7	Latin
2		2		22	8	9	5	Grammar
9		9		21		19	2	Geometry
2			2	19		13	6	Science
				13	12	4		Geography
1		1		16		16		Agriculture
1		1		14		14		Reading
4	4			13	13			Literature
				12		2	10	Ethics
				12	10	2		Spelling
3	3			10	10			H,giene
				10		1	9	Rhetoric
8			8	9			9	Bible
				8		8		French
1		1		7		7		Drawing
1			1	7			7	Homiletics
2		2		6		6		Physics
1			1	4		3	1	Chemistry
				4		4		Smithing
2		2		3		3		Educational Ps,
				3		2	1	Methods Teach
1		1		3		3		Trades
				2		2		Hist of Education
2		2		2		2		Book-keeping

Choice Study

Choice Study

To Tot	Calcut	Junior	Me	
2	1		1	Music
2	2			Language
1		1		Prac Teach
1		1		Trigonom
1		1		Snoemaking

TABLE Xb for GRAPH Xb

Studies taken--- Choice Study (GIRLS)

92

<i>Thurs</i>	<i>Wed</i>	<i>Tues</i>	<i>Mon</i>	<i>Sat</i>	<i>Fri</i>	<i>Thurs</i>	<i>Wed</i>	<i>Tues</i>	<i>Mon</i>	
75	8	59	8			178	53	116	9	English
16	9	5	2			110	43	43	24	History
9	4	4	1			69	32	27	10	Algebra
16	6	9	1			58	20	29	9	Arithmetic
10	5		5			49	26	6	17	Latin
14	13	1				48	45	3		Domestic Sci
						44	20	19	5	Geography
7	6	1				41	39	2		Domestic Art
11		1				40		30	10	Geometry
6		6				38		38		French
						36		26	10	Science
9	1	4	4			34	19	10	5	Grammar
1	1					33	18	6	9	Spelling
						27		27		Agriculture
5		5				25		25		Methods Teach
1			1			23		21	2	Reading
2	1		1			21	18		3	H,giene
1		1				16		14	2	Chemistry
						15		15		Physics
						14		14		Civics
						14		114		Child Study
						13		13		Drawing
2			2			13	6		7	Biology
6		6				13		10	3	Ethics
						13		13		Hist of Educa
4		4				10		10		Psycho of Ed
3			3			9			9	Rhetoric
2			2			8			8	Bible
2		2				8	3	5		Music
4		4				8		8		Handicrafts
3		3				7		7		Practice Teach
						6		6		Writing
4		4				5		5		Nursing
						5		5		Dress Making
						4		4		Lecture Course
1		1				3		3		Stenography
						2			2	School Mang

Studies taken---Choice Study (GIRLS)

present? Will there not be a day of reckoning later? It is well to re-read the advice of Kealing cited in Part II. What the race needs, he said, "is industrial training, and not classical smatterings, which awe the multitude but butter no parsnips."

TABLE XI & GRAPH XI

This graph shows that the girls are receiving thru the home and the school the tuition needed in the domestic arts. The writer would make but one suggestion on the basis of this graph. Each girl should make her own dresses under the direction of the teacher. This idea in fact is being carried out by President Richardson at Lincoln Institute where the boys and girls are wearing uniforms made by the students.

TABLES & GRAPHS XII AND XIII

These graphs throw some light upon the home-life of the negro boys. The tools found at home are listed. With these he works and builds up types of neuro-muscular coordinations that are subject to transfer in other similar activities. Just as one would expect, the wagon is the article most frequently made. What boy does not want a wagon? If he can not get it otherwise he will make one. Here he faces a problem in the solution of which he must use tools. Tools are only means to ends. Put another way, they are only means of control. The boy is thus using the

tool in a normal way, that is to say, in the solution of his problem.

The graph showing the various animals found in the negro home is true to expectation. There is a gradual decline in the order of their use, except in the case of the dog, rabbit and pigeon. It must be remembered, however, that domestication of animals began with the dog, and the dog has always been highly favored by all peoples. The rabbits and pigeons are doubtless used as pets. Eleven boys reported no animals at all.

Domestic Activities for GIRLS

<u>Bake Light Bread?</u>			<u>Bake Biscuit?</u>		
	<u>YES</u>	<u>NO</u>		<u>YES</u>	<u>NO</u>
Macon	16	12	Macon	28	0
Lincoln	93	37	Lincoln	121	9
Columbia	<u>23</u>	<u>26</u>	Columbia	<u>47</u>	<u>4</u>
TOTALS	132	75	TOTALS	196	13

<u>Wash?</u>			<u>Iron?</u>		
	<u>YES</u>	<u>NO</u>		<u>YES</u>	<u>NO</u>
Macon	27	1	Macon	28	0
Lincoln	123	7	Lincoln	129	1
Columbia	<u>50</u>	<u>1</u>	Columbia	<u>50</u>	<u>1</u>
TOTALS	200	9	TOTALS	207	2

<u>Make your own dresses?</u>			<u>Like to sew?</u>		
	<u>YES</u>	<u>NO</u>		<u>YES</u>	<u>NO</u>
Macon	15	13	Macon	24	4
Lincoln	67	61	Lincoln	113	17
Columbia	<u>19</u>	<u>30</u>	Columbia	<u>47</u>	<u>4</u>
TOTAL	101	104	TOTALS	184	25

<u>Like to Cook?</u>			<u>Wash Dishes?</u>		
	<u>YES</u>	<u>NO</u>		<u>YES</u>	<u>NO</u>
Macon	24	4	Macon	11	17
Lincoln	118	12	Lincoln	60	70
Columbia	<u>50</u>	<u>1</u>	Columbia	<u>38</u>	<u>13</u>
TOTALS	192	17	TOTALS	109	100

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Domestic Activities for Girls

TABLE XII for Graph XII

TCCLS used and OBJECTS made by BOYS

98

37	15	21	1	Hammur	20	8	10	2	Wagon
33	5	22	6	Set Carp T	16	4	11	1	Garden
30	11	19		Saw	11	8	3		Chix Coop
24	9	11	4	Hoe	8	3	5		Fence
21	8	10	3	Farm Mach	7		7		Repairing
18	1	15	2	Set Garden T	7		7		Farm
18	4	12	2	Plane	7	1	4	2	Book-rack
16	6	8	2	Axe	7		6	1	Bird-house
16	3	10	3	Rake	6		5	1	L.Table
9	2	5	3	Shovel	6	2	4		Sled
9	2	6	1	Hatchet	5	2	2	1	Boxes
9	5	4		Chisel	5	1	3	1	Bench
8	5	3		Brace-Bit	4	1	3		Dog Kennel
6	4	2		Spade	3		3		Chair
5		5		Mechanics T	3		2	1	Footstool
5	1	4		Square	3		3		Tool handles
4		2	2	Pick	3		2	1	Cut buildings
4		3	1	Black S Tools	3	3			Rabbit cage
3	1	2		Garden P ^{ow}	2	1	1		Glove box
3	1	2		Wrench	2		2		Towel-rack
3	1	2		File	2		2		Black S Tools
2		2		Auger	2		2		Cabinets
2		2		Cobler's Set	1		1		Collar box
2	1	1		Pincers	1		1		Traps
2	1	1		Mallet	1		1		Snoc Sh Stand
2	2			Fork	1		1		
1		1		Adze					
1	1			Level					
1	1			Post Digger					

GRAPH XII for TABLE XII

Tools in the homes-- Articles made with them (BOYS)

DEPARTMENT OF ENGINEERING, UNIVERSITY OF MO.

PLATE A - FOR SALE BY THE UNIVERSITY CO-OPERATIVE STORE, COLUMBIA, MO.

Animals at home- Like to work with tools? Use them?

<u>Animals found at Boy's Home</u>															
	<u>chit</u>	<u>dog</u>	<u>go</u>	<u>hore</u>	<u>cow</u>	<u>cat</u>	<u>Mule</u>	<u>Rabbit</u>	<u>Pig</u>	<u>Swine</u>	<u>huck</u>	<u>goose</u>	<u>chick</u>	<u>goat</u>	<u>None</u>
Macon	6	5	6	6	3	3		1			1	1			5
Lincoln	36	34	25	23	23	22	11	2	3	5	3	3	3	1	5
Columbia	10	9	6		2	2		5	2		1				1
TOTALS	52	48	37	29	28	27	11	8	5	5	5	4	3	1	11

<u>Do you use tools?</u>		
	<u>YES</u>	<u>NO</u>
Macon	14	3
Lincoln	55	1
Columbia	19	2
TOTALS	88	6

<u>Like to work with them?</u>		
	<u>yes</u>	<u>NO</u>
Macon	11	0
Lincoln	54	2
Columbia	20	1
TOTALS	85	3

Graph XIII for Table XIII

Animals found in homes of Negro Boys

DEPARTMENT OF ENGINEERING, UNIVERSITY OF MO.

PLATE A - FOR SALE BY THE UNIVERSITY CO-OPERATIVE STORE, COLUMBIA, MO.

none)

Canary
goat
Sheep
goose
ducks
Turkeys
pigeons
rabbit
mules
Cats
Cow
hens
Loge
dog
chick

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