THE FUNCTION OF
ADULT EDUCATION IN A DEMOCRACY

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Committee on thesis:

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CHAPTER I
THE PROBLEM AND DEFINITIONS OF TERMS USED

America is, today, in the adolescent stage of her development. Like teen-age youngsters she is seeking satisfiers, thrills, adventures, change, excitement, security. Our modern age of scientific and technological advancement, especially the automobile and cinema, has produced a society that is restless and unstable. Extravagance, spendthriftness, rampant personal liberty, indecision, procrastination, indifference, and the desire to get "something for nothing" all menace American stability or maturity today. Like the wise parent of adolescents, who knows that maturation and integration of character come through guidance, cultivation, and training in values, the adult education movement offers to nurture America's millions into a nation of understanding, tolerant, cultured, mature citizens.

I. THE PROBLEM

Statement of the problem. This study had as its objective (1) a review of the history and philosophy of the adult education movement in the United States in order to establish criteria for the interpretation of its present activities and trends. Furthermore, this study sought (2) to discover the potentialities of adult education for enrich-
ing individual life in the areas of health, leisure time, human relationships, natural sciences, fine arts and vocations, and through right experiences in these areas, the possibilities of preserving our democracy.

**Importance of the study.** The literature available for studying the adult education movement as we know it today is largely historical. A few authors have stressed its spiritual, philosophical, and dynamic values; many have presented research data; while others have outlined programs, and plans for the future. This study, however, is an attempt to interpret the concepts gained from all the above sources. There are definite areas of experience which are, or should be, the heritage of every person in the United States. These are health, leisure time, human relationships, natural sciences, fine arts, and vocations. This study attempts to validate the adult education movement as it functions in each of these areas. Space does not permit more than a bird's-eye view of the entire movement, yet, it is hoped, that view will acquaint the reader with the far-reaching influences of adult education and its potentialities for enriching life, and promoting a better cooperation among men.

**II. DEFINITIONS OF TERMS USED**

*Adult education.* The term, adult education, includes
all adult activities of an educational, cultural, vocational, and recreational nature undertaken and conscientiously pursued by men and women, young and old, for purposes of intellectual improvement, life enrichment, or the development of skill in vocations for material advancement.

**Democracy.** Let us examine some of the statements concerning democracy made by statesmen and philosophers of the past and present.

"A Democracy", says John Dewey, "is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience."¹ Again, he says, "We naturally associate democracy, to be sure, with freedom of action, but freedom of action without freedom of thought behind it is only chaos."²

Jefferson claimed that man inherently possesses the qualities which make him capable of self-government. In his first inaugural address he affirmed; "All, too, will bear in mind the sacred principle that though the will of the majority is in all cases to prevail, that will, to be rightful, must be reasonable: that the minority possess their equal

rights, which equal laws must protect, and to violate would be oppression."

The importance of the minority in a democracy is well put in Coe's statement that "the most significant part of any society is some minority in which creative changes are germinating. Without minorities, society as an order of reason, would perish."4

In 1859, John Stuart Mill said, "If all mankind, minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind."5

Pasteur thought of democracy as a condition where the individual possesses the greatest freedom to render service to others.

Yet another quotation from Dewey asserts, "Democracy inevitably carries with it increased respect for the individual as an individual, greater opportunity for freedom, independence, and initiative in conduct and thought, and correspondingly, demand for fraternal regard and for self-


imposed and voluntarily borne responsibilities."

Boyd H. Bode wrote, in *Democracy as a Way of Life*, this truism: "The concept of democracy cannot be limited to majority rule, but must furnish a guiding principle for the formulation of national policy ... It must signify a way of life."7

**Importance of adult education.** At the present time a high-tide of interest in adult education is sweeping across the United States. Research has proven that "adults with the capacity, interest, energy, and time for study can and do learn with ease and rapidity."8 "Mental and spiritual life, as well as physical life, are subject to the laws of growth or atrophy."9 Thinking revitalizes the sluggish brain as food and sleep rebuild the weary body. So, in order to avoid a catastrophic change in civic, social, and philosophical attitudes, America's adult citizens must avail themselves of present opportunities for thinking and talking over their problems. Mass education is essential to the intelligent

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function of self-government; to the direction of social change; and to the development of a dynamic philosophy.

Since much of the present literature and procedure of the movement for adult education aims at public enlightenment on crucial national issues, it seems expedient to review the opinions of some of the pioneers of democracy in America.

Need for adult education. George Washington's farewell address contains this injunction: "Promote, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."10

James Madison wrote, "Knowledge will forever govern ignorance; and a people who mean to be their own governors must arm themselves with the power which knowledge gives."11

Shortly before the adult education association was organized, Woodrow Wilson expressed the idea that the whole purpose of democracy is "that we may hold counsel with one another, so as not to depend upon the understanding of one man, but to depend upon the common counsel of all."12


11 Ibid., p. 33.

12 Ibid., p. 34.
No matter how much effort formal school training makes toward educating people, it is inadequate for life. The pursuit of learning must be a life process. It is not in the immature years of school-life, but in adulthood that the responsibilities of government are assumed with serious purpose, and the swiftly changing social and economic conditions must be met. Dorothy Canfield Fischer says, figuratively, "As adults more and more expect to go on learning, children may be less and less treated like small valises into which provision for a long journey must be stuffed, no matter how the sides bulge."13

Capacity for adult education. Edward L. Thorndike, in Adult Learning, attempts "to report the facts concerning changes in the amount and changes in the nature of ability to learn from about age fifteen to about age forty-five."14 He found that the ability to learn reaches a peak at about the age of twenty-five years. After the peak there is a slow decline until the age of forty is reached. However, because of his experiences and interests, the adult is capable of horizontal development. He will acquire more, and develop more

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widely, than a young student with the same mental ability."
Much of the decline in mental ability among adults is due to
disuse or rustiness. Adult education offers a challenge to
all America to exercise and burnish its intellectual capaci-
ties for self-improvement, and social progress.

Agents for adult education. After the pioneers of a-
dult education convinced the American public that it needed,
and had the capacity for, adult learning, the movement pro-
gressed in a single decade "from the status of an unwanted
step-child, ill clothed and scantily fed, to that of full
membership in the educational family."15

The goal of all education is a happy, integrated, en-
lightened public. Democracy has the same goal.

January, 1933, saw the beginning of Public Forums in
Des Moines, Iowa. The first one was organized and conducted
by John Ward Studebaker. It was an attempt in a large Amer-
ican city to educate an entire community with respect to
questions of public importance. Mr. Studebaker writes:

We need to make it the "fashion" in the United States
to be informed about governmental and social problems. It
is possible and practicable to produce such wide spread
knowledge of public affairs through public forums that
those who continue to accept the privileges of citizen-
ship, while failing to fulfill the chief obligations of
being informed about our common problems, will feel cha-

15 Morse A. Cartwright, Ten Years of Adult Education,
grined and out of caste. There can be such a public opinion with respect to this aspect of the responsibility of citizenship that it will become the fashion to "keep up with the Joneses" in knowing what one is talking about when he discusses public affairs.  

Mr. Studebaker included, in an appendix (pp. 135--199) to *The American Way*, examples of programs, questionnaires, study guides, budgets, etc., used in Des Moines during the years 1934-1935.

The *Journal of Adult Education* had its birth in 1929. Mary L. Ely has edited a book which contains 160 condensed versions of articles that have appeared in the Journal. Her book is concise study of adult education from many viewpoints.  

As a report of progress in the perfecting of techniques, the defining of objectives, the development of leadership, and the results of experiments, Dorothy Hewitt and Kirtley J. Mather have contributed *A Dynamic for Democracy* in which they urge adults to shake off their emotional fatigue, and invigorate themselves through education. They explain the necessary remedial phases of adult education, but place the major emphasis on the creative phase of it. "Human be-


ings possess physical, intellectual, and aesthetic potentiali-
ties, sometimes only half-guessed, which must have a chance
to mature if persons are to live to the full rather than
merely exist."18

In a previous paragraph mention was made of the Des
Moines beginning of Public Forums. One of the latest books
on adult education, Why Forums?, traces the growth and devel­
opment of seventeen others. All of these are federal forums.
Throughout the country there are thousands of self-styled
forum projects, some city-wide whose audiences are a cross
section of the population, and some whose audiences are unit­
ed by race, creed, class, philosophy, or special intellectual
interest. The forum idea has taken root, and, at present,
the territory it covers is being greatly extended. In fact,
through the Town Meeting of the Air, it is possible to draw
the citizens of the entire United States into a single com­

18 Dorothy Hewitt and Kirtley F. Mather, Adult Educa-
tion--A Dynamic for Democracy. (D. Appleton-Century Co.,
CHAPTER II

HISTORY OF ADULT EDUCATION

Previous to organization. The seeds of adult education were planted in the seventeenth century in the New England town meetings. These meetings attempted to organize and provide the colonists a means for the diffusion of knowledge among adults.

Logically the next step in its development came in the town lyceums, first in Massachusetts, 1826, and later throughout the country. These were voluntary associations for the purpose of self-culture, community instruction, and mutual discussion of common public interests. Thoreau, Lowell, and Holmes participated in these early lyceums.

Soon after the Civil War, in rural America, a program of lectures and discussions, as farmers institutes, was developed and fostered, until at the present time there are eight thousand Grange neighborhoods, and unnumbered farmers' clubs, Farm Bureaus, and Farmers' Union groups.

Perhaps the most important development in the latter part of the nineteenth century was the founding of the Chautauqua Institute, in 1874, which still flourishes. During the summer it offers lecture courses and informal study courses by authorities, covering practically the entire field
of general education. In the winter it conducts a Literary and Scientific Circle "for the purpose of supplying popular educational stimulus to adults through the medium of carefully directed home reading". The commercial circuit chautauqua which the original inspired, and which, no doubt, played an important part in the education and direction of American opinion for almost fifty years, has practically disappeared, due to the depression years and the radio.

The last quarter of the nineteenth century saw the beginnings of the university extension movement, especially in agriculture; the establishment of private correspondence schools, offering trade, vocational, and technical courses; land-grant colleges; the United States Department of Agriculture; museums with guides; and women's clubs.

Andrew Carnegie's benevolences to libraries during the early years of the twentieth century gave an impetus to adult learning that culminated in a survey, presented in 1926, entitled Libraries and Adult Education, which is still a basic study.

From 1924 to 1934. In June, 1924, in New York City the first conference on adult education was assembled by

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Frederick P. Keppel, president of the Carnegie Corporation. This organization undertook a study of (1) university extension, (2) lyceums and chautauquas, (3) private correspondence schools, (4) vocational education facilities for workers, and (5) educational activities of national and local general organizations such as religious, fraternal, forums, people's institutes and colleges, summer camps, workers' colleges, social settlements, and etc.

From these studies and other factual materials Dorothy Canfield Fisher wrote her stimulating book, Why Stop Learning?

A second national conference held in Chicago in March, 1926, formed what has since been known as the American Association for Adult Education. The trustees of the Carnegie Corporation granted $137,500.00 for its support through an initial five and one-half years program. Since 1929 the Journal of Adult Education has kept the public apprised of the policies, adventures, and growth of the association. The annual reports for the years from 1926 to 1934 show that the association kept close to the current movements in thought, industry, and technology, and that by 1934, twenty million people, one-sixth of the total population of the United States, were engaged continuingly, not sporadically, in some form of adult education.
Since federal control. Late in 1933 the Federal Emergency Relief Administration recognized the field of education as one in which assistance was needed. An investigation by the United States Office of Education led to the approval of an educational program for (1) rural elementary schools, (2) adult illiterates, (3) vocational education, (4) vocational rehabilitation, (5) general adult education, and (6) nursery schools. With the creation of the Works Progress Administration this program was redefined to include the following types of projects eligible for Federal funds: (1) literacy classes, (2) workers' education, (3) vocational training, (4) vocational rehabilitation, (5) general adult education, including preparation for naturalized citizenship, (6) parent education, and (7) nursery schools.

The table on page fifteen will show the progress made in thirty fields of adult education over a period of fourteen years, its entire organized existence. The reader's attention is called particularly to the last two columns which cover the four years under the Works Progress Administration.

Aubrey Williams, Deputy Administrator of the Works Progress Administration, wrote in the New York Times for Sunday, January 16, 1938:

The vast program of adult education and nursery schools, developed over the last four years by the Works Progress Administration in "partnership" with State and local school officials is having pervasive and permanent
TABLE I
ANNUAL REPORT OF MORSE A. CARTWRIGHT

AREAS OF INCREASE IN ADULT EDUCATION ENROLLMENT

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<td>Organizations of foreign-born</td>
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<td>Lyceums and Chautauquas</td>
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<td>Men's and Women's clubs</td>
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<td>Radio education</td>
<td>500,000</td>
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<td>2,100,000</td>
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<td>Settlements</td>
<td>5,000</td>
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<td>Special Schools</td>
<td>40,000</td>
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<td>Theatres, Puppetry, etc.</td>
<td>1,000</td>
<td>5,000</td>
<td>15,000</td>
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<td>Training by corporations</td>
<td>100,000</td>
<td>50,000</td>
<td>60,000</td>
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<td>3,000</td>
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<td>2,250,000</td>
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<td>Vocational Education</td>
<td>300,000</td>
<td>400,000</td>
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<td>Vocational Guidance</td>
<td>10,000</td>
<td>25,000</td>
<td>40,000</td>
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<tr>
<td>Vocational Rehabilitation</td>
<td>60,000</td>
<td>80,000</td>
<td>90,000</td>
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<tr>
<td>Workers' Education</td>
<td>30,000</td>
<td>15,000</td>
<td>40,000</td>
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<tr>
<td>Total enrollment</td>
<td>14,881,500</td>
<td>22,311,000</td>
<td>27,083,000</td>
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effects on American education. Not only has it reduced the vast burden of national illiteracy by one-sixth, but it has stimulated States, communities, and private agencies to set up new educational programs for youngsters and grown-ups before and after the usual school period.

In its four years, this so-called "emergency" education program (conducted in its initial stage by the FERA) has given employment to a total of more than one hundred thousand teachers who would otherwise have been without work. It has numbered on its class rolls more than four million men and women from every walk of life, and over one hundred and fifty thousand pre-school children, drawn largely from homes on which the adversities of the depression fell most heavily.

But over and above these immediate results in jobs and schooling, the new program, it is now evident, is modifying the traditional American education.

A third evident consequence has been the impact of the WPA education program's attack on illiteracy as a national menace. The 1930 census revealed 4,250,000 completely illiterate adults in the United States. The number of those whose ability to read and write is so limited as to be useless for practical purposes must be at least as great.

Already 700,000 former illiterates have been taught the skills and practical uses of reading, writing, and arithmetic during the last four years, while the WPA teachers have pledged themselves to teach an additional 300,000 this year (1938), to bring the total to 1,000,000.

A fourth influence is found in a wide extension of the effort to prepare candidates for American citizenship so that they will give evidence of "actual familiarity with and attachment to the principles of the Constitution rather than memorization of facts and phrases". The naturalization movement has gained new impetus with the passage of the Social Security Act and other legislation which have enhanced the value of American citizenship for the foreign born.

The Statistical Abstract of the United States for 1937 backs up Mr. Williams' assertions with the following figures on naturalization: 1933--113,363; 1934--113,669; 1935--118,
In the past two years in New York City alone nearly one thousand centers for adult classes have been established. Elementary English and English classes for the foreign born are the most frequently chosen. Fifty thousand illiterate students regularly attend classes while an additional thirty thousand have been helped to become American citizens. Seventy-five thousand are enrolled in cultural classes. A total of two hundred and thirty thousand have attended the twenty-five hundred free forums held in two hundred and fifty centers of the city.

The University of Minnesota reports an attendance of five thousand at its continuation center for the year 1937. The purpose of the center is to aid specialists to keep up with advances in their particular field. Students range in age from twenty to seventy-five years, with the sexes about equally represented. Groups from forty-five professions and trades, including pharmacists, physicians, traffic safety men, librarians, hospital administrators, water-works operators, and photographers, have been members of the institute or informal conferences at the center. It is interesting to note that the time allotted for discussion must about equal

the length of the lecture period, since the questions asked by experienced workers are more pertinent than those of students.

"Any movement which considered as a whole newly attracts six million citizens in four years, in addition to retaining and presumably consolidating its earlier gains, constitutes an element worthy of considerable recognition in the national life."^4

CHAPTER III

PHILOSOPHY

John Dewey has written a stimulating little book on philosophy, *Experience and Education*, in which he contrasts the traditional school with the modern. He believes that all genuine education comes about through experience, or, to state it differently, that education is a continuous experience in the right direction. Whereas traditional methods of education required the individual to adjust himself to an established curriculum, the modern method is built around the individual's needs and interests, and the experiences he has are planned to give full meaning at the time and also prepare him for doing the same, or a similar thing, in the future. "Different situations succeed one another. But because of the principle of continuity something is carried over from the earlier to the later ones. As an individual passes from one situation to another, his world, his environment, expands or contracts. He does not find himself living in another world. What he has learned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situations which follow. The process goes on as long as life and learning continue. Otherwise the course of experience is disorderly ... A fully in-
tegrated personality exists only when successive experiences are integrated with one another."

Until recently education was thought of as the principal business of childhood, to be put aside or forgotten in maturity. However, with the induction of adult education the point of view has changed. **Education is life** with meaning put into it. Subject matter, as it is needed, is put to work—not learned for some vague future time. Textbooks and teachers are of secondary importance. The needs and capacities of those who are learning determine the way and the time in which experiences are offered. Again, Dewey says:

Perhaps the greatest of all pedagogical fallacies is the notion that a person learns only the particular thing he is studying at the time. Collateral learning in the way of formation of enduring attitudes, of likes and dislikes, may be and often is much more important than the spelling lesson or lesson in geography or history that is learned. For these attitudes are fundamentally what count in the future. The most important attitude that can be formed is that of the desire to go on learning.2

Here we have the basis of adult education. Granted the desire, the urge, the will to go on learning, the most discouraging barrier to adult education has been mounted.

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2 Ibid., p. 49.
AREAS OF EXPERIENCE

Health. A pragmatic philosophy embodies six areas of experience. The first, and most neglected of all, is that of health. Upon introducing a new course in the psychology of public health at the Massachusetts Institute of Technology in February, 1938, Professor Clair E. Turner explained its purpose to be that of making people realize the importance of good health and of motivating them to take steps necessary to preserve it. He asserted that:

If public health workers could educate people to take care of their health properly we could virtually eliminate dietary deficiency diseases and many infectious diseases, as well as materially lower the prevalence of other sickness. . . . We have paid little or no attention to the fundamental problem of teaching the average man how he as an individual can avoid disease. We now realize that the whole problem of public health can be tremendously simplified if we interest the average man in his own individual health problem, and tell him how he, personally, can go about solving it.3

In the same issue Mrs. Lindlof, chairman of New York City's Board of Education's instructional and affairs committee, pleaded for more tennis, less bridge for teachers--more walking, less riding--more play in the open and thus a chance to "enjoy their pension rights when they were ready to retire."4

Health is the one thing about which we are the most

4 Ibid.
careless while we have it, and the most concerned when we haven't it. Who has not known the person that paddles about in the rain saying, "It won't hurt me!"; or the girl who wears too few clothes to stand for hours watching a football game; or the child who bites thread, and pins with his teeth, because he can't take time to use the scissors; or one who gorges three times as much food as necessary when it's free? Possibly, later, those same persons lament, "If ever I get over this cold, I'll put on my galoshes," or, "It seems as if my laryngitis will never get better," or, "Oh, doctor, it throbbed all night! Pull it out, now!"

Every sanitarium in the country houses people who would give all their fortune just to be well and happy again. Without health, all the other areas of experience are shrunk-en, if not insignificant.

If a broad-gage health program were to be promoted na­tionally for several decades—a program bringing adequate nutrition within the reach of all the people, making it practicable for them to get the medical care they need, multiplying recreational facilities, and eliminating un-sanitary dwellings—we should certainly see a further marked extension of the average expectation of life. 

It is certainly true that a deplorably large propor­tion of our population is found on the lowest economic level and that under a system of government which gives every adult a vote its ignorance and its lack of educa­tional opportunity make it a ready prey for the political char-

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laten, and constitute a real menace to democracy.6

The high rate of increase of the laboring classes can be diminished by a downward extension of education—not merely of knowledge of birth-control (they have that already), but education designed to improve their social standards and especially to raise their idea of what constitutes minimum acceptable conditions of a family life.7

How are we attempting to meet these problems? Largely through visual education. The techniques of commercial agencies such as exhibits, window displays, charts, films, newspaper and magazine articles, accompanied by illustrations, pamphlets, research publications—all are employed to make people health conscious. Then, too, almost every radio station has one or more health features. It would be interesting to know how many women pause from their regular household duties to follow the one, two, three, four, counts for bending, swaying, breathing, etc., each day in order to keep their health and figure!

An astonishing decrease in fatalities from children's diseases due to public enlightenment on the use of vaccines almost rivals the miraculous maternity work of Paul de Kruif at Chicago's Maternity Center.8 And again, every Red Cross Christmas seal used is as evidence that someone has been

6 Ibid., p. 13.
7 Ibid., p. 17.
warned of the terrors of tuberculosis.

Leisure time. The second area of experience in our changing philosophy is that of leisure time. The amount of enforced free time of those not able to find employment, as well as the reduction in working hours of those gainfully employed in industry, have been factors in breeding and cultivating an interest in adult education. Reading, discussion, radio, movies, fine arts, museums, recreation measures, the theatre, and the church, each has had its place in filling these extra leisure hours.

We are all familiar with the pioneering and later attempts of the library to meet its obligation as an agency for the informal education of adults. But the library is not content to mark time while other agencies of adult education march by. It is meeting today's need by improved reader guidance service. In Helping the Reader Toward Self-Education we find: "It is a question, not of how many people are served per hour, or day, as of how thoroughly and well they have been served from the point of view of continuing education."

Research has found two prerequisites to really effec-
tive reading service for self-education in the American community: (1) some understanding of the social, cultural, and educational situations in the United States as a whole; and (2) fairly specific knowledge of the local community—of the occupations, living conditions, interests, habits, and needs of its population. Also it has discovered here, as in the school, a need for remedial reading work. "Two very real barriers to successful accomplishment in reader guidance for self-education are the lack of read-ability in much of the available printed matter, and the lack of efficient reading ability in many intelligent adults."10

Another dynamic measure stimulated by the library for informal adult education substitutes the club-like atmosphere of a circle of friends for the formality of the classroom in book discussions. Such groups have a more or less homogeneous cultural and social background.

Thus no one is self-conscious and there is no strain of meeting strangers or vying for marks.

Skilled discussion leaders from the public libraries meet with groups in a member's home. Beginning often with a much discussed novel, biography, or history, chosen by the women themselves, the year's work often leads to extensive and serious study in related fields.

Through discussing Marie Antoinette, one group became so engrossed in the French Revolution that it undertook a study of that historical period. Gone With the Wind in

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10 Ibid., p. 45.
another circle resulted in prolonged research into the Civil War and Reconstruction epoch. Thus the members' unfolding intellectual interests become their educational guide.

One of the most outstanding programs in adult education in America today is that under the direction of the Tennessee Valley Authority. Tremendous as are the multiple objectives in hydroelectric power development, navigation, flood control, fertilizer production, reclamation of poor agricultural land, and etc., in the TVA project, are the educational and social objectives. In an area of more than 40,000 square miles, embracing portions of seven states, reside 2,000,000 people, plus 4,000,000 more who are within its immediate sphere of influence.

Therefore, a vast educational program has been put into operation to meet the following demands:

1. The technical efficiency of men on the job must be increased. Some must be trained for more responsible positions with the Authority.

2. They must at the same time receive occupational training that will have a real market value in the economic scheme of the region after the actual dam constructions are finished. Obviously many of these opportunities will be somewhere in the electrical or agricultural fields.

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3. There must be ample opportunity to help every employee to understand the vast program of the Authority, and the objectives it is working toward.

4. There must be training in leadership, some of it incidental in connection with the job and the various TVA employee organizations, and some of it direct in the form of classes in foremanship, personnel administration, effective speaking, etc. Intelligent, popular leaders are as essential in permanently carrying over the TVA implantations as are skilled technicians.

5. There must be provision for the cultural, intellectual, social, and recreational needs of employees and their families; that is, the non-vocational side of adult education.

6. There must be high grade elementary and secondary school opportunities for the children of employees who, in their TVA adult classes, have become conscious of the value of education and will demand the best for their children.

These requirements produced the following main divisions in the educational program:

1. A **job-training program** to produce more efficient employees not only for the immediate construction work, but also for the subsequent industrial and agricultural work of the valley.
2. A general adult education program which seeks to produce men and women citizens skilled in living and leading.

3. An elementary and secondary school program for the children and young people.

The distinctive characteristics of the TVA educational scheme are lack of rigid pattern, many-sidedness, informality, and adaptability to a variety of changing needs. Enrollment is entirely voluntary. There are no promised promotions, awards to compel anyone to take part in any class. There are no fees and no rigid prerequisites of educational achievement to deter anyone who thinks he can benefit from any offering; there are no formal grades or credits or certificates except when training is carried on in cooperation with another educational agency which requires them. There are no attendance requirements. Hence, each offering either delivers satisfaction or ceases for want of participants, an insurance of a vital program.

The following list of general adult activities for the year 1936 includes sixty-two different courses.

- Bookkeeping
- Business Arithmetic
- Business English
- Business and Engineering Law
- Business Law
- Camera Club
- Civil Service
- Cooperative Study Group
- Cracker Barrel Club

- Current Affairs
- Current Affairs Forum
- Elementary Economic
- Everyday English
- Editorial Club
- Effective Speaking
- Everyday Ethics
- Furniture Making
- Guard and Guide Course
- Health Education
Thus one sees the flexible, far-reaching, many-sided, character of the TVA education program. Its purpose is a long-time educational one. 12

Perhaps Oliver Wendell Holmes foresaw some of the ramifications of the adult education movement when he wrote, "Every now and then a man's mind is stretched by a new idea, and never shrinks back to its former dimensions." 13

Many years ago Thomas Jefferson said that "it is safer


to have a whole people respectably enlightened than a few in a high state of science and the many in ignorance. This last is the most dangerous state in which a nation can be."\textsuperscript{14} It is no longer a question in America of the necessity of providing public affairs forums, but of \textit{how} to provide them and operate them most effectively. "We can save democracy and retain the benefits of universal franchise only by increasing the opportunities for public discussion and by education, for and in citizenship. We have inherited the right of franchise which is power in a democracy. A democracy must provide for open and free discussion of all public problems."\textsuperscript{15}

Below are presented seven programs of the Town Meeting of the Air which America has heard during the past four months. A glance at their titles, or an inquiry into the bulletins which have been printed since these broadcasts were made, will show what America is interested in, is free to discuss, and is challenged to think about.\textsuperscript{16}

\textbf{Where Will the Munich Settlement Lead?} (November 14, 1938)

\textbf{What Does Free Speech Mean Today?} (November 28, 1938)

\textsuperscript{14} Letter to J. C. Cabell, January 13, 1823, (Jefferson and Cabell, \textit{Early History of the University of Virginia}, Richmond, Randolph, 1855), p. 2677.


\textsuperscript{16} Bulletins of America's Town Meeting of the Air, Volume 4; Nos. 1, 3, 5, 7, 9, 10, 11. (New York: Columbia University Press).
How Should the Democracies Deal With the Dictatorships? (December 12, 1938)

Should Our Neutrality Act Be Repealed or Revised? (December 28, 1938)

Should the Wagner Act Be Revised? (January 9, 1939)

Do We Have a Free Press? (January 16, 1939)

Is America Menaced by Foreign Propaganda? (January 23, 1939)

In spite of the prophecies that when the economic conditions of the nation improved, there would be a lessening of interest in public affairs, evidence of growth, permanence, and significance of forums prevails. Of course, results must be measured subjectively or qualitatively, and interpreted in relation to a particular educational philosophy to be significant. Unfortunately, the demonstration centers have reached directly no more than ten per cent of the adult population. The indifference of the masses toward problems vitally affecting their own destiny is a challenge to all public forums. When America arouses from her inertia and talks things over intelligently and in recognition of mutual interests—then, and then only will democracy be safe.

It is emotional fatigue which causes the people to abdicate in favor of supreme commissars, or a reichsfuehrer, or il duce. When spiritual forces making for democracy are at low ebb, and the material conditions upon which mere existence depends are adverse a vacuum is created into which a dictator may enter.17

It behooves America, therefore, to arise, shake off her indifference, enlist other millions in her adventures in democracy, train many more experts for leaders and advisers, and really function as "we, the people". We must develop a civic literacy and understanding of public affairs that will insure successful self-government.

It is now possible to get many hours per week of genuine adult education (continuous experience in the right direction) over the radio. The growing popularity of such features as the Town Hall of the Air, the University of Chicago Round Table, the Ford and Firestone programs, the Toscanini concert series, grand opera, the National Congress of Parents and Teachers, the Public Health Bureau, etc., proves their appeal and their satisfying qualities.

The ancient Greeks paid tribute to seeing as a primary way of knowing. "Seeing is believing." Among the many visual aids for learning which technology has lately supplied, the movie is paramount.

Its ability to portray the dynamic aspects of our industrial, scientific, and physical world with graphic understanding, dramatic interest, and without the limitations of time or space provides a leisure time activity that is both stimulating and satisfying.

The introducing of the talking picture pushed the edu-
cational horizon far forward. It provides a method of presenting new ideas and freshly discovered facts in a minimum of time. Students learn from twenty per cent to ninety per cent more when taught by films than when taught by other methods. Ear-minded as well as eye-minded children or adults are inspired to learn any phase of life whose presentation is projected.

Music is profoundly educational, be it jazz or "jasmine." Dewey would say that the experiences obtained from jazz, although educative, were not in the right direction, while those from Beethoven's *Eroica* symphony, played by Toscanini and his orchestra reach directly those innermost layers of our natures which are the basis of what we are and of what we hope to be.

Music gives relaxation and pleasure to the listener, and provides avenues for emotional expression, cooperation, and personality adjustment to the performer. One of its most worthy objectives is the development of a tradition of amateur music-making on esthetic levels. There is an ever increasing number of real musical amateurs and a significant growth in the quantity and quality of music-making in the schools and colleges. Adults, too, have been made aware of fine music, have felt its power and joy, and consequently demand real musical eloquence in what they sing, or play, or
hear. Education in school, or out, is falling short if it works only on the intellect and neglects the emotions.

If the writer were asked to name the most significant result possible to come out of all the adult projects in art, it would be creativity. There is something individual, creative, in all of us. Leisure time in which to experiment, to encourage that spark of genius, to find oneself and one's innate, peculiar ability, is one of the blessings of modern life. Future generations can expect a larger crop of Debussy, Sibelius, Toscanini, Goyas, Cezannes, Riveras, and Macgowans! And there may be some feminine names among the future musicians, artists, sculptors. Science has been kind to woman. The inventions for the home have so reduced the time consumed in home-making that woman has leisure in which to paint, study music, write, or ride any other hobby she may have.

Creativeness, or rather a lack of it, probably explains the dearth of playwrights, and designers, for the modern theatre. Today, only half as many plays of professional caliber are written as there were five years ago. The Federal Theatre Project, and the movies have decided to improve this situation by establishing little theatres in many communities, in order to train young actors and to try out plays by unknown playwrights. The near future will surely see a reversal of the Paul Green, 1937 Pulitzer prize winner, situa-
tion. Paul Green used to write three plays a year; now he writes only one in three years for the legitimate stage. To earn a living he has had to go to the west coast.

Puritanic America is slowly accepting the theatre as a part of her cultural training, and the impetus given to little theatres as an organ for the expression of group feeling on social and political problems portends a further break with the past.

More than fifty million people visit museums every year. Science, history, and art museums entice year-round visitors, while many field, historic houses, and State Park museums link educational advantages with week-end and vacation trips. These agencies seem to say to the tourist, "Come, learn while you play!" With labels on the trees, and mounted specimens of floral and animal life within access of millions of children and adults it will soon be a rare occasion when a school child remarks, as one did recently, "Why, I thought butter was white stuff you buy at the store and mix with yellow powder in a bowl!"

Recreation as a measure of adult education and as a use of leisure time is as old as Egypt, Sparta, and the American Indians. Adult recreation was organized around our parks, gymnasiums, and social centers. It has taken on an educational objective, the development of a feeling of progressive im-
provement and skill, and employs the methods of progressive education. However, there is a difference between the fields of adult education and adult recreation. There is a folk quality about recreation activities that indicates their purpose as happy, social adjustments and increased appreciations rather than efforts to produce works of art. People of many races meet with a common interest and enjoy themselves together. The Folk Festival Council of New York City, an outgrowth of the Foreign Language Information Service, presents a unique contribution to American life at intervals. Various immigrant groups participate, successfully teaching their own folk-songs and dances to numerous students of the New School for Social Research. The story of the Folk Festival Council is the story of an experiment in social adjustment.

Recreation, rightly interpreted, is a re-creating of the vital energies of man, whether by physical exercise, creative activity, entertaining absorption, or mere relaxation. It is as essential to his well-being as food, sleep, and work. It is a pressing need in the present-day tempo of life and will be a future necessity for today's youth because of the routine, monotonous jobs in which most of them will engage. 18

The trends in recreation for the past four years, aside from the numerical gain of one hundred thousand people (see table, p. 15) show an increase in all types of facili-

ties—recreation buildings, athletic fields, tennis courts, community centers, ball diamonds, ice-skating areas, and bathing beaches. Public school authorities continue to buy extensive recreation areas adjacent to new schools. School buildings are being used more extensively for recreation and community purposes. Many other healthy indications uphold the faith among recreational workers in the potential leadership to be found among the people.

The church has always been an agency for adult education. However, until her recent educational strides to keep pace with the world, she functioned largely as an organ of indoctrination of a particular creed or faith. Many people are attracted to the church today by such opportunities as mothers' clubs, choral groups, forums, craft classes, home economics classes, health classes, study groups in literature, pagentry, debating clubs, hobby clubs, and the like. Not content with those the church can lure to her doors, she goes out in search of others via the Columbia Broadcasting Company, and presents each Sunday a Protestant, a Catholic, and a Hebrew program.

Human relationships. The third area of experience we shall consider in our test of the integrity and efficiency of adult education is that of human relationships. Are we becoming aware of our obligation to vote intelligently? Do we
care how the millions out of work are being cared for? Are we willing to bear our small share in the production and distribution of supplies?

Snedden says, "Suffrage, the right to vote, is the most tangible symbol of democratic citizenship in self-governing communities . . . Very many otherwise admirable Americans are obliged sadly to confess that as dynamic citizens of their cities, states, or of the nation, they are almost completely useless."19 We shall never reach the political Utopia of our dreams, where men and women, who are experiencing what it means really to live, will not tolerate social situations that prevent their fellow beings from doing likewise, until we back up fearless leaders with intelligent votes. The most difficult problem confronting America today is that of developing such understandings and attitudes in the minds and hearts of her people as will make for better living together. She must educate the masses to shape and manage a social and political order that is more Christian and more democratic than the one we now have.

Edward Elliott describes adult education as "a responsibility that rests upon men of power who have learned to

think and act in behalf of the underprivileged, uneducated men who are without power."\textsuperscript{20}

One thing, more than any other single factor, can insure us against surrender to an increasing measure of compulsion. And that is the awakening throughout the country of a determination, essentially religious in the passion of its purpose, to weld individuals, groups, and classes everywhere into a vast and conscious cooperative ordering of the national life in terms of the common welfare of its whole people.\textsuperscript{21}

Again, in his book, Frank notes that "the modern industrial order is moving, with the relentless inevitability of a Greek tragedy, toward the manless factory as its goal."\textsuperscript{22}

Among the most recent examples of science displacing man is the cotton picker—one machine to do the work of scores of negroes. No wonder they cried, "Throw it in the river!"

Well, perhaps, that is just one of the ramifications of our machine age, and another of the opportunities for adult education.

Today, for the first time in all history, man is able to produce more than he can consume. It seems that a life of plenty were within the reach of all, that there should be no more destitution, no more excessive toil. Yet such is not


\textsuperscript{22} Ibid., p. 110.
the case. Former methods of supply and demand are as anti-
quated, and as dead as "King Tut." A new deal in distribu-
tion is imperative. Frank contends:

The market of a mass-production age dies if the masses
lack ample leisure and adequate income. Only through such
mass leisure and mass income is mass consumption possible
on anything like the scale our productive capacity indi-
cates. The crowd, if I may say it again, is in control.
Science and the machine, not the agitators, have put it in
control.23

The problem upon which the genius and judgment of our
time should come to focus is the problem of determining
wisely the direction and the degree of governmental activ-
ity in economic affairs which the new circumstances of an
age of science, technology, and power production make nec-
essary alike for the social validity and the economic vi-
ability of modern industrialism.24

The final object of political economy, therefore, is
to get good method of consumption, and great quantity of
consumption; in other words, to use everything, and to use
it nobly; whether it be substance, service, or service per-
flecting substance . . . For as consumption is the end and
aim of production, so life is the end and aim of consump-
tion.25

Human relationships begin in the home. In an ideal
family there is an atmosphere of security and fair play, of
tolerance, self-sacrifice, love, and fidelity. "The affections
which build a home are grounded in the very nature of man,
and so long as men and women live upon this earth, so long

23 Ibid., p. 17.
24 Ibid., p. 75.
25 Ibid., p. 114.
will they build homes and families, and so long will the virtues of mutual solicitude, faithfulness, and loyalty abide with them."26

Parental skill in reducing inhibitions, and in promoting cooperation in approved activities is not an inherited ability. It comes through conscientious, educated effort. Man does not have instincts, as the lower animals do, to guide him in rearing children. Parental love is not sufficient to guide a child's diet, behavior, or spirit. Parents desire, and try to keep pace with the world in which they are rearing their children.

Garry Cleveland Myers has fittingly expressed the essential "must" of family relationships as follows:

Family happiness is dependent directly on the degree of security felt by each of its members. The child's feeling of security, be he two or twelve or twenty, is based chiefly on his parents, the other children, and other adults about him. Among the basic elements in this feeling are the belief that all is going to turn out well, that he is loved and has a worthy place in the family group, and that this place is relatively as good as that of any other member. It is the distress from fear that he won't have this place, or that he may lose it which is perhaps his greatest known source of suffering.

Home is where the child should be expected to find physical and emotional security, where he normally is well cared for and loved.27


The twentieth century has seen the rapid rise of women to intellectual and economic equality with men. However, a husband's patriarchal urge for, or feeling of, superiority often leads to major tensions between the two equals. Economics or sex, or children, or relatives, easily provoke tense feelings that cause parents each to strive for dominance. Often one surrenders, becomes increasingly irritable and depressed, actually mentally sick, and seeks the divorce court.

The World Almanac for 1938 shows that divorce has increased in the United States from nine-tenths of one per cent per 1000 in 1910, to sixteen and three-tenths per cent per 1000 in 1932.

Many adult education programs offer an opportunity for the cultivation of emotional poise, for the relief of tensions, for the growth of compatibility. For instance, the revival of craftsmanship encourages creative expression. It appeals to both men and women. Together they enjoy making and doing the same things. Cutting, shaping, and decorating tools have displaced many a deck of cards, as a joy and pride in creating worth while things has displaced the thought of prizes.

Study courses in Parent Education and Child Welfare are teaching parents how to establish good routines in the home, how to be consistent in their handling of discipline
problems, and how to reduce the annoyances and vexations over trivial matters that create strained relations in larger matters.

Natural sciences. The natural sciences constitute the fourth possible area of adult experience. If adult education can or has set up a program by which the individual may not only adapt himself to changing conditions but may actually integrate his experiences and build definitely toward higher, more effective living and thinking then it has begun to justify its claims. The discoveries of science bring to the masses a continuing stream of new ideas, and through exhibits, demonstrations, laboratories, and schools explain the scientific principles involved. One novel departure suggested for acquainting the people with science was, "For use in communities where it is now available, we must have suitable science material 'on the road' just as we have our traveling exhibitions of pictures and our traveling orchestras."28 The understanding of science has become a practical and cultural necessity.

Recently Lancelot Hogben published Science for the Citizen, whose sub-title is, "a self-education", and which he described as a vast compendium of knowledge for the excitement

of laymen. Professor Hogben believes that a more general comprehension and appreciation of science among the citizens is essential for bringing about a better enjoyment of the fruits of science. The book includes astronomy, chemistry, power, biology, and behavior, and is, at once, a history of science, an elementary textbook and a social interpretation of science. Social necessity dictates the subject to which the scientist directs his attention. The social approach in Hogben's book enables him to achieve a unity of all five fields, and to show them evolving simultaneously as the entity we call Science.

**Fine Arts.** The fifth area of experience is that of the fine arts--music, art, and literature. These are purely appreciation subjects and are generally studied for cultural purposes. Since the number of people who participate in music, vocal or instrumental, is much smaller than the number who enjoy listening, we must consider the possible influence of adult education procedures from both points of view.

Beginning with folk where they are, the simple, elementary performance of folk-songs, chorales, choruses, or orchestral music, always with good rhythm, and with an understanding of the emotional qualities involved, will furnish the foundation of a course in music appreciation. Always the de-
light in performance, resulting from a feeling for and interpretation of the composition should be the aim of singing or playing. Public performance as an end for all music study is narrowing, but an occasional concert is a beneficial stimulus.

Progressing from simple music forms through chamber music, concertos, and sonatas, the adult student will be competent to explore a symphony. If each type of composition is studied with the score before the student he will not find it difficult to follow the intricate themes. And what a thrill awaits the person, who has learned to sing or play the beautiful themes of a Tschaikowsky or Beethoven number, when he hears and recognizes them later! Or what pleasure can equal an evening of singing or playing together, even though the performance wouldn't pass a radio try-out? However, in and through all these activities there must be a sequential growth towards a valid, eloquent musicianship.

Almost every one at some time has had to acquire a taste for, let us say, olives or parsnips. Likewise, one acquires a taste for modern music, grand opera, or a symphonic poem. Often it is a case of "first we pity, then endure, and then embrace!" Walter Damrosch has made it possible for a number of years for those listening in to know how to appreciate fine music. Deems Taylor, commentator, builds up an
interest, and an anticipation in the NBC Sunday symphony concerts that makes listening a pleasurable, intelligent experience. Music seems to have words whereby to judge its integrity, or color to test its intensity when he has told us what to look for. Music, listened to with understanding is a cultural adult adventure.

To offset the stultifying influence of our machine age, many people are turning to art. Here, again, adult educators realize the value of a happy companionship with congenial minds. It is the social aspect more than the urge to paint, draw, design, or mold clay that starts and continues adult art classes. Astonishing results are reported from many art classes throughout the country. People whose daily work does not demand manual dexterity are creating works of art from pewter, bronze, iron, leather, wood, and fabrics. Women are beautifying and making more livable their homes. Men are equipping work shops in their homes realizing that through the practice of art they can come to a larger fruition of their powers, interests, and appreciations. The joy of creating something with art qualities is almost akin to worship.

The possibilities of literature as an area of experience in the fine arts are two-fold--consumption and creation. We are very bold about the former, but awkward and self-con-
scious about the latter. We may boast about having read the year's best sellers, or quote dozens of poems from memory, or openly request reader guidance at our library, but hastily push aside the sonnet or story we are writing, and hope it passed unnoticed, if a friend should drop in.

There is so much fine literature to be read and appreciated, and life is so short in which to begin it, that the guiding hands of a capable adult class leader must balance inspiration with responsibility in choosing significant experiences. His plans should follow the diagram below if they are to help adult students to a maximum of fruitful experience in literature.

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Central idea or purpose

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The solid horizontal line in the center indicates the central theme, or unit of literature undertaken. All vertical branch lines are outgrowths of the main idea, and turn to run parallel with it. The quotation on page twenty-five illustrates this point of view.

Literally we do not know what germs of creative ability lurk in the corners of our minds. Not until we develop a
friendliness with our own thoughts, clarify them, attempt to find the exact image-creating words with which to express them, do we realize the benefits of an honest attempt to write effectively. Then we must write about a real life experience if our effort is to be valid. Why anyone attempts to write about the jungles of South America when he hasn't been fifty miles away from his home in Indiana is a riddle comparable to that of the Sphinx! The potential future of literature in the hands of some of America's twenty-seven million now enrolled in some form of adult education looks "fair, and warmer".

Vocations. The last area of experience, and the one in which the most has been achieved, because it is the most tangible, the most objective, is the vocations. The two chief federal programs are for the general betterment of rural schools and for vocational training. It is not the purpose of this thesis to recount the gains in agriculture, home economics, workers' training, rehabilitation, or any other groups trained for material advancement. Reference to the table on page fifteen will show the numerical gains up to June, 1938. Problems in farm economics at the present time appear to be those of management rather than production, as they formerly were. The business man is being trained in the techniques of improving the appearance of his establishment,
and of how to "sell" himself to his customers. Those who have been thrown out of employment because of displacement by machines, or accidents are being taught new vocations so they may be self-supporting, contented, useful citizens again. Broad-mindedness is everywhere encouraged by workers' training. Employers have seen that the man who knows more than the manipulation of his particular machine is an asset.

The one surest foundation for national longevity, as for individual prosperity, the only reliable basis for conservative citizenship, is to be found in the ability to do an honest days work. Therein lies contentment and therein will be found a decent living for the individual, order and security for the state, and unhampered freedom for creative genius to realize its spiritual and intellectual aspirations.29

CHAPTER IV
SUMMARY AND CONCLUSIONS

This study has quoted the words of America's historians, presidents, authors, politicians, philosophers, research workers, commentators, and educators from the days when a few colonists foresaw the advantages of an enlightened people, down to the present year, 1939, when the descendants of those colonists are freely and publicly seeking knowledge on issues of vital importance to them. The consensus of opinion voiced in all these quotations is that the more education (experience in the right direction) a man has, the more useful, helpful, and abundant his life will be.

Until the adult education movement began to function as a definite, recognized agent, in 1924, there were comparatively few places where adults could receive training in cultural, intellectual, social, recreational and vocational pursuits. Too, many had never realized a need for education beyond a grade or high school diploma. And in the third place, there was always the adage, "You can't teach an old dog new tricks," as an excuse for inertia and procrastination. Edward Thorndike and Dorothy Canfield Fisher exploded the adage, and proved that adults can learn "new tricks." Other authors extended the horizon of the masses to include a need, then a
desire, and then an effort to secure continuing education. With the demand for further adult education came quickly the agencies for supplying the demand. Pages twenty-eight and twenty-nine show sixty-two different classes or groups organized in 1936 to supply the demands of the TVA for continuing education.

Present activities and trends have been grouped under six headings, as areas of experience, and the various agencies functioning in those areas have been treated comprehensively, if not exhaustively. At no time in history has there been greater progress in the matter of preserving, prolonging, and improving life. Mental, as well as physical, health programs are constantly before the American people. No longer are entire communities wiped out with infectious diseases. No longer need bodies and minds be distorted by curable maladies.

Science and technology have provided today's people with so much more leisure time than their forefathers knew that they need only reach out and accept the offerings of adult education to enrich their intellects, re-create their bodies, and satisfy their longings for a better, fuller, life.

Using the analogy of the chain, which is no stronger than its weakest link, a country is not stronger, or more tolerant than its most ignorant citizen or family. Adult edu-
cation nurtures first the individual; he, in turn, his community. Communities determine the policies of their state, and the states, likewise, determine the democracy. So, the field of human relationships, economic, political, social, and ethical, is responsible for the impression America makes on the world.

Keeping pace with our rapidly changing world is one of the challenges of adult education. Twenty years ago, and occasionally yet, the discoveries of science, and the inventions of technology, were slowly, and skeptically adopted. Today's study groups, courses, and classes provide a means for examination, demonstration, and rapid adoption of all worthy new ideas and inventions.

A new value has been placed on the cultural qualities fostered by the fine arts. Creativeness, cooperation, tolerance, enthusiasm, and pride are worthy aims, attainable through participation in the fields of art, music, and literature.

Aside from the economic enrichment that generally comes as a result of continued education in the vocations, there is a spiritual enrichment. The ability to do a piece of work well, and receive a just recompense, brings contentment, order, and security.

Adult education has offered the American people an opportunity for abundant living, physically, mentally, and
spiritually. It has proved the capacity and need for such living, has created the desire for it, and has provided the means for satisfying the desire. It encourages democracy in all its functions. It is the very sap of the tree of democracy. As the sap nurtures the tree and preserves its life, so adult education nurtures and preserves democracy.

The field of adult education is a heterogenous one. Yet, permenting every foot of its subsoil and top-soil is the idea that an enlightened populace is a dependable, mature, democratic one. True, Washington knew this; Jefferson de­clared it; Wilson wrote it; but they did not know what we do today--that adults can and do learn easily, that adult educa­tion is a major satisfier, that abundant living is the unde­niable educational heritage of every individual.

Education, broad-mindedness, love of one's fellow-man, tolerance, and contentment are the quintuplets of mature America. Money making and pleasure seeking have too long usurped America's parental affection. Ugly step-children that they are--if they can not go to a "ball" because of a depression or recession, they wail dismally, while twenty-seven million Cinderallas put on their glass slipper (adult education) and marry the prince (democracy).

"An educated man is not necessarily a learned man or woman but one who by some process has acquired the capacity
to hold his judgment in suspense until he knows the facts."

What better training in breaking down prejudices, political, racial, denominational, or other, or where can we better acquire reason, elasticity, open-mindedness than in adult education enterprises? Democracy must become a way of life. Adult education is a pertinent influence in American life today for the building and preservation of a democracy that is as definitely a way of life as is Hitlerism or Communism.

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A. BOOKS


B. BULLETINS

Bulletin, New York: American Association for Adult Education.


C. NEWSPAPERS


D. MAGAZINES


E. ENCYCLOPEDIA ARTICLES


F. DOCUMENTS
