

population study and the ratings of buildings become available, they will be released. Findings of other committees will be reported through these channels as they are available. Recommendations will be routed through the Board of Education for release at the conclusion of the survey. It is possible that much of the material produced in this way can be used as text in the final report.

Putting the Survey to Work

Putting participatory survey recommendations into the form of action proposals for adoption and execution presents another difficulty. Some classification of items for immediate action and for further consideration and development should be made. The participatory procedure should eliminate the need for long promotion campaigns propagandizing in favor of survey recommendations. If the community has really been in on the survey, the priority items should be

promptly submitted for vote. Action could be taken on the immediately acceptable proposals and the rest could be continued for further study and planning.

At the initial organization meeting of such central survey committees the citizens generally express a feeling of the importance of the job and the inadequacy of the committee members. Such feeling of inadequacy can be helpful as the motivation for seeking additional help from more and more people in the community, thus expanding the fellowship of participation. In this very issue of adequacy of such people lies a real test for democracy. If local people are not able to consider local school problems realistically and to arrive at decisions about them, there is no occasion to criticize mounting bureaucracy in central government. If local people will not and cannot make these decisions, we need more bureaucrats to make the decisions for them.

The School in the Community _____

EDGAR FULLER

Edgar Fuller, executive secretary of the National Council of Chief State School Officers, Washington, D.C., writes on the role of the school within the community and public relations techniques which can be employed in keeping the community informed and cooperative. Mr. Fuller worked extensively with lay groups while he was State Commissioner of Education in New Hampshire, 1946-48.

DO TEACHERS and others connected with the schools have uppermost in mind at all times the welfare of their pupils in every way attendance at school can affect these pupils? If this attitude

does not prevail, parents and the general public will soon sense its absence, and any public approval gained by skilled professional techniques in public relationships is likely to be transitory.

An attitude which makes all the needs of the pupil concerns of the teacher, although prerequisite to lasting school-community harmony, is not enough to insure it. In addition, what the teacher regards as appropriate to meet the needs of the pupil must be reasonably sound from the viewpoint of the parents and must not conflict substantially with the mores of the social group to which the parents belong.

The Place of the School

This is not to contend that the school itself must meet every need of the pupil through its own program. The teacher shares responsibility with the home, the church, and public and private community organizations such as those concerned with health, recreation, and economic security. The role of the school is to advance the total welfare of the child by performing well the functions of the school, while refraining from creating or contributing to serious conflicts between the child and other important social groups to which he belongs.

A school program requiring a daily flag salute of every child commands support neither in a community of Jehovah's Witnesses nor in the Supreme Court of the United States. Civil liberties are involved in numerous school practices not defined sharply enough to find their way to the Supreme Court. The child is not free to stay away from school, and what he is subjected to while there concerns our most fundamental freedoms.

A Flexible Program Can Do It

Good school-community relationship, then, must find the school essentially

"right" from the viewpoint of the community. When the community viewpoint is seriously divided the task of the school is exceedingly difficult. A school in a hypothetical community with equal numbers of pupils from Protestant, Catholic, Jewish, and Jehovah's Witnesses families will have every practical reason to leave theological matters to the churches and to be fair in the observance of religious holidays.

Sound principles call for the same respect for the beliefs of each pupil from any of the numerous minority groups, with practical adjustments in behalf of such pupils when there are conflicts with the program of the school. Such flexibility is an eloquent illustration of how the school operates to perpetuate the most sacred freedoms of our democratic society.

What Does the Layman Think?

There is adequate opportunity for professional growth along the educational frontier in schools kept close to the people. The more thoroughly professional changes are weighed in full view of the community before they are adopted, the more likely they are to be successful in terms of benefits to pupils. If new educational practices are not substantially acceptable to parents and other laymen who have participated in their formation and understand them, the total result of their adoption may be to injure the pupils in that community, however successful these educational practices may be elsewhere.

There is also room for use of professional public relations techniques, the desirable kind and amount depending on each local or state situation. Since

as a practical matter only a small proportion of the public will be able to participate in the formation of educational programs and most educational policies, there is an obligation to keep the entire public informed about the purposes and work of the schools. All appropriate media of communication should be used. The program should be adapted to the needs of various community groups. Visits by parents and other citizens to the schools and cooperative programs with other official and civic agencies illustrate valuable school-community relationships. School boards and school staffs should be especially diligent to study the community and to interpret the community to the school. The programs of the school should serve both individual pupils and the community. These practices will hasten community acceptance of the contributions of the professional educator.

Progress Is Assured

The tempo of progress in school-community relationships is uneven. At one moment, professionals and the laymen who really believe in public education may forge ahead in serving children; at the next moment, there may be reaction, with those who believe education is less important eager to exploit its place close to the people in order to restrict unreasonably its services to children. The pendulum is never still. Educational progress once made, however, if it is true progress in terms of the welfare of pupils, is seldom lost for very long in our country. As a people, we believe in education as the hope of the future, and we understand how our unique system of universal education is the first essential of our democratic freedoms. Upon such belief and understandings the future of public education largely depends.

Education for Better Living _____

HELEN CREASY HUNTER

Helen Creasy Hunter suggests that we look at our individual and national shortcomings if we are to help today's boys and girls become better citizens in a better world. She outlines briefly what North Carolina is doing to develop mentally healthy and socially adjusted children. Mrs. Hunter, of Charlotte, N.C., is vice president of the North Carolina Family Life Council, chairman of the state Mental Health Council, and immediate past president of the N. C. Congress of Parents and Teachers.

WE WERE STARTLED when Dr. Brock Chisholm, director of the World Health Organization, advised us to take a new look at our children and at the way they are developing. "For," he

warned, "if we are not very careful, and very conscientious, there is grave danger that our children may turn out to be the same kind of people we are! And nothing could be more disastrous than

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