Roughly ten thousand years ago, man began to play a role in that phase of our earth's story which we now call civilization. The story of society, of the child, and of society's efforts to educate the child is as old as civilization itself.

For as far back in human history as we can go, we find man striving to pass on his understanding of his world to his children. Every society known to us through written records or anthropological investigation has attempted to explain to its young how the earth was made, how man came to inhabit the earth, how man assembled his kind into communities, and how man has developed tools, laws, and institutions to guarantee the good life for that community.

Each society has some plan for passing on its social heritage through instruction and initiation. Before writing was invented, much of this instruction was passed from generation to generation through the telling of tales. Later, when man could record his thoughts in writing, the elders wrote the story of earth and of man so that their works would sustain the cherished ways of society and protect the faiths of the fathers.

Consider, for instance, how Moses spoke to the elders of Israel as he prepared his people to flee Egypt: "And it shall come to pass when your children shall say unto you, what mean ye by this service?" Then the fathers were to tell anew the old tales and explain to a younger generation the ways of their society.

To speak of the Bible reminds us that the history of child education in America, in turn, is as old as the first settlers who sought to mold their children into the special type of adult needed in colonial communities. The children of the pilgrim and the pioneer used the Bible as a text as they learned the ways of their society by interacting with adults of the family and of the immediate community. These adults sought to pass on to their young the ways of behaving that insured survival and progress in a new and rugged environment.

Today we can look back at our own American history and the story of all other societies as we know them and say with surety that every person in every time has sought to educate its children. This process of educating can be termed a basic human activity.

Let us now make a leap in time and concern ourselves with the changing conceptions of society, the child and the curriculum as we have known them during the half century that the School of Education of Syracuse University has grown and flourished.

In order to cover this half century quickly so that we may concentrate on the assignment that faces us today, will you consider two sharply drawn caricatures of the relationships between society, the child, and the curriculum?

These two pictures are sketched in the most general of terms and separated by the most arbitrary of dates. I present them only to insure that you understand the general frame of reference within which we will work.

At the close of the last century the needs of society were served by educationally transmitting the social heritage so that [a stable] society might be maintained from one generation to the next. The curriculum was viewed as a collection of subject-matter courses organized in a manner thought to facilitate memorization of the content. The child was considered to be a receptacle into which knowledge could be poured. In such an educational frame of reference, the needs of society were supreme; the child's mind was a blank tablet on which the school was to write the wisdom of the ancestors by a process of verbalization and drill. The transmission of the social heritage was the sole concern of education.

During the first quarter of this century, educators came to view the needs of society differently. The improvement of society was emphasized more than transmission of knowledge; improvement was thought to be dependent on the creative effort of the individual. The curriculum evolved into unstructured activities initiated by wants and desires of

pupils who were urged to express themselves freely. The child was considered to be a delicate flower unfolding its petals of interest to a world of endless activity. In such an educational climate the needs and nature of society were of secondary importance, child interest reigned supreme, and the ideal curriculum was whatever the child and teacher found most attractive.

Such pictures as these caricatures call to mind may make some of you uncomfortable as you remember many capable and conscientious teachers who never thought about the child as either a passive receptacle or an unfolding flower.

Some of you will remember that John Dewey, Francis Parker, and others placed emphasis on the child in the days when most schools stressed content memorization; many of you will recall that John Childs, Harold Rugg, and others placed emphasis on the nature of society in the days when many schools stressed the interests and growth patterns of childhood. But I have deliberately drawn these distinctions more sharply than is justified in order to impress you with the notion that earlier emphasis in education was on the nature of society — and that the later emphasis is on the nature of the child.

Today, many educators wish to know why the curriculum should be dominated by either the child or society. The needs of each are interrelated in such ways that the nature of society and the nature of childhood are indispensable to a balanced curriculum. On one hand, the curriculum is based upon a regard for the individual child and his optimum growth as valuable ends in society. The individual child whose basic emotional needs are being met in ways acceptable to society is the “father of the self-respecting man” who can take his useful place in the activities of living and working for the common welfare of our society.

On the other hand, the curriculum imparts to the young that knowledge which perpetuates and enriches the society. We recognize three great strands of knowledge: the social sciences dealing with the man-to-man relationships; the humanities dealing with the man-to-spirit relationships; and the natural sciences dealing with the man-to-thing relationships. A full consideration of the topic “society, the child, and the curriculum” would necessarily develop equally each of these three strands of the curriculum framework. Because we are limited for time, we have selected for illustration only that strand most closely identified with society and the child — the social studies. We shall leave to others delineation of designs for the other two broad fields of the curriculum.

Let us examine the problem more closely. First, we will consider the selection of socially significant content. Then, we will review briefly the nature of the child and a few principles of learning. And finally, we will present an illustrative design for a balanced social studies program that is rooted both in the society and in the child.

Before we continue, however, I recognize that this topic needs a delicate touch; for there are still some who rise in alarm at the mention of content drawn from our social heritage and cry out that they do not wish a return to the curriculum of the last century. May we say that nobody who has studied with care the schools of a generation ago and compared them with schools of today would for a moment advocate a return to the exclusively “content-centered” curriculum of the past. But just as we seek no return to an earlier extreme, neither are we satisfied with dallying around the opposite polarity.

Society and the Problem of Content

What shall we select from our social heritage to form the solid core of citizenship training? What common understanding and behavior provide the cement which holds our society together?

Our heritage from society is, in all truth, a blend of yesterday and today. The atomic bomb is as much a part of our heritage as is the longbowman of Lancashire; automation as much a part as is the spinning jenny; the NATO agreement as much as the Monroe Doctrine. One gives perspective to the other, and behind both the historical and contemporary are generalizations and values essential to obtaining ultimate peace and order in our world.

But the problem of selecting and organizing content from our historical and contemporary social heritage is no simple matter. You understand that as the scholars have focused their inquiry on one phase of man’s activities alter another, the range, volume, and complexity of what is understood grow steadily greater. Such extension of knowledge promises man an increasing control over his destiny and makes imperative the need for each citizen to know more than did his forefathers. In our capacity as guides of the learning process, educators cannot escape this personal responsibility to try to keep growing in wisdom as the dimensions of our knowledge expand.

A major difficulty faced by the school staff is that of selecting the most significant content from this expanding store of knowledge about the social, economic, and political behavior of men. Several efforts are currently being made to solve this difficult problem of selection. I want briefly to review four of them for you.

Some of you here may have heard of the efforts of the California State Central Committee on the Social Studies to identify concepts from the
social sciences for use in designing, in broad outlines, a curriculum for California schools. This is a cooperative effort by a state department of education, scholars in the social science disciplines, specialists in child development, and schoolmen and schoolwomen. Their efforts to blend the concepts of society and the nature of the child in designing a curricular framework for the social studies promises exciting results and could be of use in the school curriculum of states other than California.

Another investigation worthy of consideration was conducted by Malcolm Douglass into the professional literature of geography. Douglass undertook to identify and classify the interrelationships persisting between man and his physical environment. This study, the most comprehensive and scholarly of its kind in some time, has been well received by both educators and geographers and has begun to have its impact on extending the geographic content of the elementary school curriculum.

A third example of selecting content for the social studies from a social science discipline can be illustrated in the recent six weeks Northwestern University School of Education workshop in geography led by Professors Clyde Kohn and Donald Hughes. Ten leading geographers presented papers to the workshop dealing with the geographic relationships of the United States since 1945. The workshop members were grouped into eight committees that extracted the geographic generalizations from these papers and discussed this content in terms of curriculum development and teaching methods. Under the guidance of the workshop leaders, these committees then wrote group papers dealing with these generalizations in terms of curricular scope and sequence. These papers were then added to the papers prepared by the geographers and the combined manuscripts will soon be published under the title The U.S.A. in the Modern World.

A final illustration of such content research can be found in several current investigations by Stanford graduate students. These researchers are engaged in a cross-disciplinary study of the social science disciplines for the purposes of providing principals, teachers, and other curriculum makers with a synthesizing report of generalizations drawn from the literature of the social sciences. These generalizations can be used in the social studies strand of the curriculum in much the same way that the principles of natural science have been used in building science courses for the elementary school.

Let me caution you that the intent underlying these investigations mentioned is not to attempt the impossible. These researchers have no thought of making professional social science researchers out of elementary school youngsters. They consider that the logical order of arranging content found in the social sciences or the methods traditionally utilized by scholars to teach advanced university students are not—I repeat, not—appropriate for the immature youngsters of our elementary schools.

To anticipate the next section of this discussion, let me assure you that elementary teachers understand and utilize modern methods of guiding learning that are better suited to our pupils than those we could copy from collegiate instruction.

The Child and the Problem of Method

Like the man who came to dinner, bio-psychological studies created a furor in the early days of this century when the curriculum was dominated by textbooks best suited for maintaining the status quo. Fifty years of careful experimentation and accurate measurement, however, have made bio-psychological theory a welcome guest in the halls of education. Though many research efforts have advanced the methodology of teaching and improved the construction of curriculums, we can allow space to examine just one of the principles of psychology which we have tested in practice and from which we have developed dependable classroom methods.

You will recall that the older theories of learning thought of motivation as generated by the will. Any pupil supposedly could successfully master any school task if he would just work hard enough. "Put your shoulder to the wheel" and "keep your nose to the grindstone" were oft repeated phrases of that day—but most pupil motivation lay either in trying to get a gold star or in avoiding an application of the hickory stick.

Today all major schools of psychology contend that the pupil must be interested for effective learning to take place. Teachers have become committed to the idea that pupil interest must be aroused before pupil effort attends the lesson. The modern teacher, however, does not view child interest as something possessed by the child at birth. Interests are primarily the residue of one's prior experiences stimulated by current experience. What a pupil is exposed to over the TV set, in the comic book, at the family meal, in the streetcorner culture—these experiences shape the child's interests. Knowing these chance stimuli are both unelected and unevaluated, and that a better set of interests in the child would motivate more significant learnings, the school now deliberately decides what kinds of pupil interest are preferable and then sets a stage or creates an environment to arouse that interest. One of the school's greatest tasks is to stimulate and arouse pupil interest of the most worthy type.
Having created an interest-arousing environment, the teacher then uses the resulting interests and purposes to the limit to assure good teaching-learning.

There is little disagreement among us over the value of the contributions made by the bio-psychological sciences. We are often sharply critical of these foundation sciences for not giving us more and sounder cues for educational practice. There are, however, several principles that definitely have implications for properly designing a balanced curriculum. To review these: each segment of the curriculum must provide a wide range of possible educative experiences to fit a spread of maturational levels; within this spread, the curriculum must be flexible enough to permit adaptation to another range of individual differences so that each pupil can be provided with selected and evaluated educative experiences beginning where past experiences left off; the experiences must be such that they will arouse in the individual sound purposes in accord with the developmental tasks he seeks to accomplish; the experiences should be well organized in the sense that they flow from previous experiences and lead toward specific pupil-accepted goals so that the possibilities of transfer are enhanced.

The Theory of Curriculum Design

The assertion that the elementary school curriculum must be designed or organized rather than formless or haphazard is basic to any improvement in the curriculum. As the educator must understand the nature and needs of his society and survey the interests and capacities of his pupils, so John Dewey says he must also:

arrange the conditions which provide the subject-matter or content for experiences that satisfy these needs and develop these capacities. The planning must be flexible enough to permit free play for individuality of experience and yet firm enough to give direction towards continuous development of power.

When we speak of planning or designing the curriculum, we refer to a process that has at least two stages. Some aspects of the curriculum must be carefully planned in advance, while others are best planned just prior to or during the educative experiences.

First, what is designed in advance? The representatives of the people and their selected educational leaders decide what objectives best suit the educational purposes of the society. These objectives give direction to the efforts of the school staff as they work to make these objectives operational. The over-all curriculum pattern should then be drawn to include those understandings and behaviors which the school staff believe are required for competent citizenship in the several communities of men, and should be drawn in harmony with that staff's knowledge about the nature of childhood. In advance, the school faculty not only design the over-all scope and sequence of learning experiences for all grades, but they sketch in the broad but flexible framework for each grade. Attention here is given to the maturation characteristics of children as cues to the understandings and behaviors that can be developed at various grade levels.

Second, what is designed in process? Teacher-pupil planning is a joint enterprise that cannot be structured in advance. Any sound educational experience depends upon the interaction of the learner and his environment. The unique personality of each pupil and each class vitally influences the immediate choice of activity. The unpredicted happenings of the kaleidoscopic events of the day are often the stimuli that spark pupil interest which the teacher can put to good use in guiding the teaching-learning experiences toward the desired objectives. These individual pupil differences and the stimulating events of a changing life can only affect the curriculum planning while the educative experiences are underway. The teacher, always the most important member of the class group, guides the pupils in designing in process within the broad, flexible framework of that which was designed by the school staff in advance.

Objectives: The First Step

A single course of study or the standardization of learning experiences for all American schools is out of the question. But because all Americans hold in common certain objectives for education, and because school faculties judge certain behavior to be more desirable than other behaviors, we are charged with the responsibility of providing an over-all curriculum framework incorporating these objectives and leading to experiences within which children may develop these behaviors.

One of the most difficult problems of curriculum construction, however, involves the translation of these educational objectives into educative experiences. Once a school staff has worked with its community in determining the general objectives for education in that community, then the staff must have accepted the responsibility of stating these objectives in behavioral terms. After this, the staff must provide itself with a curricular framework within which pupil experiences may lead to
achievement of these objectives. In order to build such a framework, the school staff must next concern itself with those elements of design that we term scope and sequence.

**Scope: The Second Step**

Scope refers to the breadth and depth of content and experiences to be provided within the social studies program. The scope can be thought of as the what of the curriculum.

**Chart 1**

**Categories of Basic Human Activities:**

**The Wheel of Life**

For our purposes, the scope or range of content can be grouped in eight categories of basic human activities that represent the efforts of men to meet their needs in a social setting and to solve their problems arising from man-to-man relationships. These eight categories of activities are illustrated in Chart 1 as a wheel divided into eight wedges. Such a catalog of basic human activities, universally carried on by all societies regardless of time or location, is now widely used in our American elementary schools.

This particular way of organizing the scope of the social studies program has been found to have several advantages over other, less carefully planned designs: first, the eight categories make up the totality of the citizenship activities in which all Americans need to develop competence; second, the list can be used as a checklist against which the teacher and pupils test the comprehensiveness of what is planned in process; third, such a list suggests content drawn both from the ongoing life of the pupils and from the literature of the social sciences.

**Sequence: The Third Step**

Sequence refers to the continuity and order of experiences provided from year to year throughout the pupil's school career. The sequence can be thought of as the when of the curriculum.

The sequence of themes or emphases for the social studies program of the elementary school should not be determined solely either by child nature or by the inner logic of content. But combining the nature and demands of the child and the nature and demands of society, it is possible to arrive at a logically and a psychologically defensible curriculum design.

For our purposes, the sequence of emphases can be sketched in eleven expanding and concentric communities of men. These concentric communities are illustrated in Chart 2.

The world of the child obviously represents the widening horizons which he experiences as he grows up. The world for the baby is the area surrounding his crib and the population of that world is his family. Later, his world becomes the family house and yard, and the population of this world is the family and all who service and visit the home. Still later, the world becomes the urban block or the rural township in which the home is located; its population naturally increases to include the neighbors. After the child bursts the bounds of the block or the township, his world begins to expand rapidly as he comes into contact with more people living in larger and larger arenas.
This is the way a child's communities grow, and this same outward thrust from the home and family to larger arenas and larger numbers of people is paralleled in the history of the growth of mankind's communities. The earliest community of man was the family; later, family groups joined other families, thus expanding into a clan that occupied a neighborhood, clans joined other adjacent clans to form a local tribe; and tribes later banded together into economic, social, and political states. More recently science and technology gave man greater mastery over communication and transportation, thus facilitated mankind's current movement through walls of state and national isolation outward into newer, ever widening communities.

A community can be thought of as having both structural and functional elements. A community is a consciously assembled group of people living in a defined geographic space within which the processes of human interaction result in the development of basic human activities, appropriate in kind and intensity to meet problems and purposes of the members of the community. For example, grouped together thus into communities, men have found it easier to protect themselves against harm, to provide food, shelter, and clothing, or to satisfy their needs for spiritual expression.

The family, for instance, exhibits both the functional and structural characteristics of a community. It exists functionally as a biological group required for procreation and for rearing of the young, and it also exists voluntarily for the mutual advantage of its members. A variety of structural arrangements is illustrated in matriarchy and patriarchy.

A community then, not only has size of area and number of people but can be described as a condition in which these people living in the same arena find they have purposes in common. As a community they face common problems, have common interests, and must share common understandings, attitudes, and behaviors if they are to work together to meet their needs.

It is clear that one holding such a conception of a series of expanding communities finds unacceptable the current and erroneous idea brought out in much educational discussion, that community refers only to the local arena. School people must accept the idea of multiple communities and deliberately prepare children and youth for membership in each and every one of the arenas.
Coordination: The Fourth Step

The fourth step in curriculum designing combines the content of the scope with the emphases of the sequence. To illustrate this process of curricular coordination we will combine the diagrams we used in discussing the basic human activities (Chart 1) and the expanding communities of men (Chart 2).

If we lay down our basic human activities wheel and scribe thereon the eleven concentric circles representing the expanding communities of man, then the interrelatedness of the scope and sequence of this particular curricular design becomes apparent. (See Chart 3.)

You will notice that the band between any two circles - representing a particular community - cuts across all eight basic human activities. This suggests that the teacher in treating the community emphasis for which he is responsible, consciously selects experiences calculated to develop pupil understanding and behavior related to each of the several clusters of human activity.

To illustrate this idea more specifically, let us look at Chart 4 which represents one enlarged segment of Chart 3. You will notice that the radii lines of the scope wheel and the parallel arcs of the concentric circles bound a definite space. This segment of the band suggests to a teacher that one focus of study for his class could be concerned with transporting people and goods within the pupil's local community. In turn, this focus is (1) related to other segments of scope within this local community emphasis, (2) is founded on a prior focus dealing with the segment of transporting in the neighborhood community, studied in a previous grade, and (3) foreshadows subsequent foci dealing with the segment of transporting to be developed in subsequent emphases in later grades. Within this particular focus of study the teacher and pupils would plan the anticipated pupil outcomes in accord with their objectives and would decide upon the content and activities from which they would build their experiences.

There are a number of principles that must be held clearly in mind when creating a curricular design that is based on this particular scope and sequence. The first principle is that the sequence of emphases can be assigned to grades within different school systems by any criteria a system sets up with but one exception: the particular sequence of expanding communities should be followed in logical order. Flexibility as to the particular grade in which a community emphasis is treated is permissible. The flexibility depends upon levels of maturation and back-
Transportation: The Relation Between Communities

Outer Limits of Local Community

Transporting People and Goods

Transporting People and Goods
Within the Local Community

Outer Limits of Neighborhood Community

Grounds of experience of particular classes of pupils. There is nothing sacred in the idea that the national community should be studied in the fifth grade or that the Inter-American community should be studied in the sixth. Some schools might, for their own particular reasons, wish to study them both in the fifth grade; other schools might cover the national community in the fourth and the next in the fifth. This variation is entirely proper psychologically as no one rigid allocation of community emphasis to grades will fit all children in all schools. The important principle lies in leading the child through these community experiences in a sequence that is both logically and psychologically systematic.

A second principle has already been introduced: each expanding community deals with the same list of basic human activities but treats each according to the interests and problems pertinent to that particular community. Within the family community, for instance, all the basic human activities are carried on within the limits of time and effort that the child's family can put into them. Those aspects of the basic human activities which lie beyond the power or capacity of the family (as a lesser community) to engage in successfully on its own are therefore provided for by cooperative activity in a larger community. To illustrate: consider how the family protects itself by locking the doors and windows of the house. Yet, it takes neighborhood cooperation to secure proper street lighting which will boost the degree of protection at night. And only the next larger, the local community, can afford the effort and money to provide squad-car patrols and radio communications for protecting the family, the neighborhood, and the local community. As we are well aware, a local community can provide itself with excellent protection facilities that might be partly nullified unless the next larger community deals with the problem of the criminal who moves freely from area to area. For this reason, the state community has its police force to handle problems beyond the powers of lesser communities. Then states, too, find they cannot provide all the elements of protection required; criminals move from state to state, and to prevent this circumstance from being an unwarranted protection to criminals, regions of states enter into agreements for sharing information, seeking out criminals, and returning them to states that wish to prosecute them. Finally, we find our national community engaged in protecting us in many ways that could not be effectively handled by any lesser community or any combination of lesser communities. The members of a family, the citizens of a local community, the residents of a state, all find that the Federal Bureau of Investigation serves them directly through national action and indirectly through cooperative action with lesser communities.

From this example we see how the increasing interests and needs which the members of a larger community share in common, force that community through either private agency or public institution to develop protective arrangements that are more complex and extended than in lesser communities. The same feature can be found if we trace any one of the basic human activities in its particular form and function through the expanding communities of man.

The implication for educational experiences seems quite clear: each basic human activity is treated in a manner pertinent to the needs of each expanded community. This is to say that within the design we are now discussing, transporting cannot be studied once and for all in any particular grade. Within this scope and sequence, each basic human activity is examined in each expanded arena as a new aspect of a familiar problem.

A third principle: membership in any one of these communities should not be in conflict with membership in others. Each community has its own structure and functions, paralleled but not duplicated by the other communities. The purpose, range, and complexity of functions
are different for each of the communities, yet each reinforces the other. Each American citizen, from the very fact that he is a citizen of the United States, is simultaneously a member of a family, of a neighborhood, of a local area, of a state, of a region of states, and of our national community. Beyond this, each citizen is a member of several larger-than-national communities in the sense that his lesser communities cannot provide solutions to all his problems. As our interests and activities leap over the boundaries of our national community, so they bring us into some more-than-national association with other peoples. With these people we share social, political, and economic problems of such magnitude and complexity that the facilities of a single national community are insufficient to solve them. This is not to say that we are citizens of these enlarged, region-of-nations communities in the sense that we are citizens of the U.S.A., but we share common interests with at least four communities larger in area and population than our national community. (See Chart 2.) A study of our interests in each of these larger communities, however, must not introduce conflict with loyalty to our national community.

A fourth principle deals largely with the nature of child learning but is definitely related to curriculum design. If it is a task of the school to provide pupils with ample first-hand experiences from which come the foundations for other, more vicarious learnings, then the home, school, neighborhood, and local communities provide the best environment in which initial meanings can be developed. As the child leaves the more immediate community emphases of the primary grades, he is introduced rapidly to curriculum materials that may not have available abundant first-hand experiences. The learning in the middle grades often loses some vividness and reality as vicarious experiences take up more and more of the pupil’s school time. The transition from the pupils’ immediate communities with their wealth of first-hand experience to the more remote communities of state, region, and nation requires very special attention to the connections between what the child learned from the family, school, neighborhood, and local communities and what he might learn about things with which he cannot always have direct personal contact. The curriculum design we are illustrating builds upon these first-hand experiences provided in the immediate communities, those latter meanings, understandings, and comparisons which are necessary for generalizing about other, greater communities of man.

At the same time, it should be recognized that the experiences dealing with these greater, more remote communities need not be exclusively vicarious. To use the national community as an example, many of the activities carried on in this emphasis affect the lives of pupils found in any classroom. A nation-wide strike of workers in transportation or a serious drought in the corn belt can deeply affect the social and economic life of children and their families. In making use of what is real in the lives of these pupils and their families, the teacher can guide pupil interest in such firsthand experiences into understanding of the interdependence of people within the national community. Such personally connected experiences constitute the impetus for dealing with many more vicarious experiences necessary to fuller understanding of the national arena.

A fifth principle: any single community emphasized for study in a particular grade has both central and peripheral areas of attention. Within the community assigned to a grade for special study, there will occur some phases of human activities that more properly belong to the peripheral communities assigned to later grades for emphasis. Pupil interest in these peripheral activities sometimes poses a problem for the teacher. The fascinating transcontinental airliners fly over the first graders studying the family community; the state senator visits the third grade absorbed in the affairs of the local community; a TV depicts the President of the United States in conference with the heads of other nations for fourth graders focusing on the basic human activities within their state community.

Such stimulating events and the interest aroused in alert pupils cannot be denied nor ignored. But neither should these peripheral experiences attain the center of attention and thus replace the emphasis on the lesser community assigned to the grade by the entire staff in the planned-in-advance aspect of social studies design. The focus of study in the local community emphasis, for example, with regard to transporting people and goods, is not aviation in all its global aspects, is not the national system of railroads, but is focused upon the transporting of peoples and goods through use of a local system of streets and roads, through local taxi and bus services, through local commuter train schedules, through local harbors and airport facilities, and the like. The peripheral events and resulting pupil interests suggested earlier can be used by the skillful teacher as the leads for building readiness for the next larger communities of men which pupils anticipate as emphases for study in later grades.

The phases of transporting that are clearly state, regional, or national are admitted in that grade studying the local community, and their relationship to local activities is established. But in the local community emphasis, the focus of attention is placed upon the efforts of people in the pupils’ town, city, or county, and the metropolitan area to meet the needs of the local community for transportation services. In the study in each community emphasis, phases related to other community empha-
SES will exist and these should receive some attention; it should be clearly held in mind, however, that these peripheral interests are not the center of attention in studying the basic human activities of that particular community emphasized at a given grade.

A sixth principle: each community has historical dimensions that give perspective to contemporary social, economic, and political conditions within that community. Each community—family, local, state, national, or whatever—has in its genesis and its history the factors that condition the current ongoing life of that community. For instance, each family has its history. The pupil who views pictures of his parents when they were children in the arms of their parents—the pupil’s grandparents—begins to understand that all adults were once children. The first grader learns that as children, his parents grew up in times and under conditions that were very different from those of today.

This increasing understanding of historical change must be nurtured in the pupil by the teacher who guides him to reach into the past and, in a degree appropriate to his maturity, to trace the roots of his community and to study its development. It is thus that the pupil gains perspective with regard to each of the basic human activities. To use an obvious example, transporting was once entirely a matter of human muscle power. As man created containers, floated logs on the streams, and trained his animals to carry his loads—so transporting became only partially a matter of human muscle power. Man more recently constructed steamships, railroad cars, automobiles, and airplanes. He has harnessed steam, expanding gases, electricity, and nuclear power to drive these new vehicles.

The teacher and his pupils can hardly avoid considering the history underlying the development of each community of men and each cluster of basic human activities if the understanding and the behavior desired for citizenship are adequately to be realized.

When these six principles for coordinating scope and sequence held clearly in mind, we can now move on to an emphasis-by-emphasis consideration of the possibilities for teaching-learning experiences within this social studies design.

The Family Community:
Emphasis No. 1

You will notice (in Chart 3) that the central circle, representing the family community, includes a segment or wedge of each basic human activity. Within this family community we find parents protecting the health and lives of their children. The activity of educating is evident as older siblings and adults instruct infants in learning to eat, walk, or talk; recreation is provided for all family members; and religious and aesthetic expressions find many outlets. The family organizes in different ways to suit different purposes; members communicate with each other almost constantly; and the family transports itself on many occasions. The family produces, distributes, and consumes many goods and services. The family obviously engages to some degree in each of the eight basic human activities.

The family, however, cannot through its own efforts provide for all its needs, so some must be met through the basic human activities as carried out by other larger communities. The most pertinent illustration for an audience of teachers would be the difference in providing education as carried on in the family community and in the school community.

The School Community:
Emphasis No. 2

If we draw the next circle and look closely at the band representing the school community, we see that the school also engages in each and every cluster of human activities. Schools are obviously organized for and are engaged in providing education. Play time provides recreation; the school nurse and the fire drill provide protection, and communicating within the building is essential to the life of the school. Transportation is provided to and from school, whether by bicycle, family car, or school bus. Pupils are encouraged to express aesthetic impulses, and spiritual values are stressed in holiday celebrations, flag salutes, etc. Producing, distributing, and consuming activities can be noted in such activities as hot lunch programs, and in the fruit juice or milk break.

The Neighborhood Community:
Emphasis No. 3

When we draw in the circle which defines the band representing the neighborhood community, we see how each of the communities expands from the previous and enlarges the pupil’s relationships with all the basic human activities. At this stage, it is also easy to understand
that the individual is a member of each of these communities and that there is no fundamental conflict involved in this multiple community membership.

Within this community of the child's neighborhood are rich first-hand experiences useful to an understanding of man's activities in meeting his needs. The branch bank in the neighborhood keeps his money, the neighborhood fire station protects his life and property, and the corner gas station services his family means of transportation. The child's school provides education and recreational facilities for all neighborhood community members; communicating is carried on over back fences, through the corner mailbox, and by sending small boys on errands; the neighborhood shopping center distributes the goods and services consumed by families and the school. Without question, the neighborhood is a community that influences the education of children to a great extent.

The Local Community: Emphasis No. 4

As we draw in the next circle which forms a band representing the local community, it would be well to point out that, according to local conditions, this community could be termed a town, a city, a county, or a metropolitan area. The local community is composed of all the neighborhoods that touch each other in this larger population complex.

The local community fairly teems with possibilities for direct experiences suitable for this social studies program. There are multiple examples, both private and public, of human activities appropriate for study in this arena. There is a host of examples of producing, distributing, and consuming to be found in the interurban rail and bus systems; communicating can be studied through the local telephone exchange, or the exciting media of the local press, radio, and TV stations. The town, city, county, or metropolitan area system of government can be experienced directly by pupils; recreational opportunities abound in the civic center or the zoo; and understanding of education can be gained through finding out how the county or city school system serves all of the children within the local area.

Many teachers find the local community an appropriate emphasis in which to begin systematic attention to historical perspective. Every community has had its beginnings and its story of growth. In considering the history of the local community, many teachers mistakenly assume that the historical grass is greener in some storybook community, but this social studies design suggests that there are more exciting first-hand historical experiences to be had in the pupil's own local community.

The State Community: Emphasis No. 5

As we sketch in the next band, the state community, one is conscious of the particular manner in which the public and private sectors of the state pick up each of the basic human activities and expand them in ways that are impossible for the smaller populations of the lesser communities within the state. In the state arena one thinks of protecting in terms of the state police force, of conserving in terms of state associations of tree farmers or of insurance underwriters, or of transporting in terms of the state system of highways and of feeder airlines that connect the larger population centers of the state. One sees in the mind's eye the state department of education and the state library system as agencies providing educational services; the state Chamber of Commerce, state Council of Labor Unions, or the state Association of Wholesalers, as illustrative of producing and distributing goods and services; or the state parks and beaches as examples of providing recreation facilities beyond the ability of lesser communities. The various religious denominations have state-wide conferences and programs; and the state capitol is a rich resource in its legislative, executive, and judicial branches which demonstrate organizing and governing activities.

The state community has a time dimension of a great interest and import to children. Not only is the school responsible for developing understanding of the state of today and tomorrow, but also for helping pupils comprehend antecedent conditions and events that shaped the state of today. Who lived in this arena before our ancestors came to settle here? How did these earlier people, generally Indians, carry on the basic human activities? How did the early settlers transport themselves and their livestock and household possessions to the new land? What resources did they extract from the soil, the sea, the mine, and forest to feed, clothe, and house themselves? What new tools and techniques were invented or borrowed that changed the earlier ways of communicating, transporting, protecting, producing, etc., within the arena we call our state? The possibilities of historic study in discovering the cause of current state activities are rich and almost endless. The teacher and his pupils have great latitude, during the planning-in-process, in deciding what clusters of human activities to pursue and in what order within this emphasis on their state community.
The Region-of-States Community:
Emphasis No. 6

The next band represents the region-of-states community. The people of the United States were once much concerned about sectionalism and fought a regrettable war in which nationalism triumphed and sectionalism dwindled.

Recently we have seen a realistic approach to certain problems that cut across state lines but are not universal enough to be appropriately considered as national problems. This approach can be termed regionalism and has been found an effective instrument filling a gap between the inability of states to deal with certain problems and the nation which is busy with more universal concerns. There has been much of the press about the Colorado River. Yet in spite of the arguments among the states over the use of the waters of this river, we find it successfully tapped for industrial and domestic use in the entire state of Colorado, in southern Nevada, in the Yuma area of Arizona, in the Imperial and Coachella Valleys of California, and in the city of Los Angeles. Without the cooperative efforts of the several states that consider themselves as a region of states sharing this river wealth, the dams, aqueducts, and canals necessary for distributing this water would never have been built.

The United States National Community:
Emphasis No. 7

As wescribe the great band representing the national community, we are aware once more that the child must come to see the interrelationships existing between communities contained within it. This is true of the historical as well as the contemporary insights. These insights are further developed as special attention is given to the history of our nation. We must understand that problems and interests examined in this seventh emphasis leap over the limits of state and regional communities and bring people together into national association. There is a "weeness" about 170,000,000 Americans that must be appreciated and understood by all competent citizens.

In the study of this national community we guide pupils through appropriate experiences, to grasp the magnitude of our continental railway systems that carry us from Los Angeles to New York without changing trains. In this emphasis we study a national postal system, a national organization of law enforcement, national systems of producing, distri
problems of co-existing with nations that do not value, as we do, the individual and free institutions. We draw sharp contrasts between different forms of government and different ideas about the nature and rights of man.

We see the results of men's efforts in this community to provide the conditions and facilities that meet the common needs of nations. The North Atlantic Treaty Organization, the European Coal and Steel Community, and the other working agreements are known by you by virtue of their prominent position in the news of our day. In all of the basic human activities new arrangements and institutions, both public and private, are emerging to bind the peoples of the U.S. and Atlantic community together.

The United States and Pacific Community:
Emphasis No. 10

Our final ellipse starts at our eastern seaboard and extends westward to include most of Asia and all of Australia. This band we call the United States and Pacific community. It can be likened in many respects to the preceding community for in it we find both free and slave nations. With these free nations we seek to build a cooperative community in which he efforts of our and their public and private agencies will serve to satisfy our mutual needs. With the slave nations, however, we seek to maintain a condition of co-existence.

The Southeast Asian Treaty Organization, the Ceylon nations, and the efforts of the International Cooperation Administration stand as tributes to the mutual confidence and good-will existing between the United States and certain other national communities in this area. The basic human activities that make us members of this emerging community are reflected in the rapidly increasing economic connections we share with the Pacific peoples in producing and distributing goods and services and in maintaining with them the air and sea means of transporting goods and people.

In considering these larger-than-national communities we should ask whether our membership in any one of these communities is in conflict with membership in any other. It is relatively easy to see how the human activities of the national, regional, state, local, and lesser communities parallel but do not duplicate the activities of other communities. We are not only members of each lesser-than-national community, but we are citizens of each. Beyond the national borders, however, each American citizen is involved in larger communities even if he isn't aware of it. We need raw materials from other parts of the world to maintain our economy. They in turn need our commodities, friendship, and even protection. With these peoples we share economic, social, and political problems of such complexity that the facilities of a single nation are insufficient to solve them.

The United States and the World as the Home of Mankind:
Emphasis No. 11

Lastly, the great band that enircles all the lesser communities is coterminous with our earth. Within this arena the human family of 2.7 billion people spreads unevenly over the surface of the land. Mounting population is pushing the limits of earth's resources to sustain so many. As the natural barriers of mountain, desert, or sea are bridged, lesser communities of men with differing ideals and institutions come into direct contact with one another. The tensions resulting have caused two recent world wars and threaten us with yet more tragic ones to come. For such a confused setting, men try to invent laws and institutions and techniques that will reduce conflict and prevent war.

There are many approaches to the social, economic, and political problems that affect all of mankind. The United Nations and its agencies of Food and Agriculture Organization, World Health Organization, Security Council, and Social and Economic Council are efforts to work out our common destiny with peace and justice.

In the private sector, industrialists, artists, scientists, sportsmen, spiritual leaders, and a host of groups with common interests and values have formed associations to promote their joint welfare. In each of the basic human activities we see the beginnings of customs and institutions out of which could possibly emerge a world association of free peoples that would hold in check any anarchistic group or nation from destroying the peace and order of the earth.

Pupils need to have carefully selected and directed learning experiences that will prepare them to participate in creating the policy and in administrating the public and private efforts in this emerging human community.

In Summary

In retrospect we can see how the expanding, concentric communities cut across all the basic human activities of men living in these
arenas. Within this curriculum design for social studies it is possible to fuse the needs of society and of the child into educative experiences designed not for mere accumulation of information, but rather designed for developing the understanding and attitude that form the core of competent citizenship behavior. Within such a curricular framework, our schools have the opportunity to foster the creative potential of each individual child and at the same time build the basic understanding and behavior required in common by all citizens. Experiences with the full range of basic human activities would be the consciously held responsibility of each teacher—from kindergarten through the secondary school. The full range of expanding communities of men from the family to the nation to the world would be treated systematically and assure each citizen the preparation for fuller participation in the several community arenas in which he lives simultaneously.

We can be certain of peace and security in the coming years only as men universally hold in common great ideals, sound plans, and essential skills of cooperative action. The survival and progress of our democratic and representative way of life demand that the elementary [and secondary] schools give pupils experiences in each and every human activity in each and every expanding community of men.

We can sum up much of what we said in the words of John Childs. This philosopher contends that we need a balance in our curriculum. He says:

I consider it important for American educators to recognize that devotion to the ideals of democracy in no way bars us from making a deliberate effort to nurture the young in the essential patterns of democratic life and thought. If our schools are to serve as positive agencies for the maintenance of a ‘free’ society, they must be concerned today with ‘society’ as well as with the ‘child,’ with ‘subject-matter’ as well as with ‘method,’ with ‘product’ as well as with ‘process,’ with human ‘responsibilities’ as well as with human ‘freedoms,’ and with social and moral ‘ends’ as well as with classroom ‘procedures’ and educational ‘means.’

You in this audience, and the unseen numbers of educators you represent, have it in your power to draw from society and from childhood the materials for a curriculum design that will respect the individuality of learning while assuring the survival and progress of the values and institutions we hold so dear.