The Lisle Followship as a method of group education for democracy.

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THE LISLE FELLOWSHIP AS A METHOD
OF GROUP EDUCATION FOR DEMOCRACY

McCORMICK - 1942
THE LISLE FELLOWSHIP AS A METHOD
OF
GROUP EDUCATION FOR DEMOCRACY

by

MARY JANE McCORMICK

A Thesis in Partial Fulfillment of the Requirements
for the Master of Science Degree

Massachusetts State College
1942
That cause can neither be lost nor stayed
Which takes the course of what God has made;
And is not trusting in walls and towers,
But slowly growing from seeds to flowers.

Each noble service that men have wrought
Was first conceived as a fruitful tho't;
Each worthy cause with a future glorious
By quietly growing becomes victorious.

Thereby itself like a tree it shows;
That high it reaches, as deep it grows;
And when the storms are its branches shaking,
It deeper root in the soil is taking.

Be then no more by a storm dismayed,
For by it the full-grown seeds are laid;
And tho' the tree by its might it shatters,
What then, if thousands of seeds it scatters.
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INTRODUCTION
CHAPTER I

Introduction

The Reverend and Mrs. DeWitt C. Baldwin started the Lisle Fellowship at Lisle, New York, in 1936. Stated broadly, their purpose was to provide a six-week summer "laboratory in democracy" which would stimulate college students to re-think their philosophies in terms of a world community.

(1) *Survey of Student Opinions and Attitudes* - The Baldwins had recently returned from ten years of service in the Methodist foreign mission field in Burma. Soon after their arrival in the United States they began a three-year personal survey of student opinions in colleges throughout the country on such questions as: interests and activities in group experiences, inter-racial and inter-faith attitudes, the place of religion, the church, and missions. Their study was under the auspices of the former Board of Foreign Missions of the Methodist Episcopal Church, with the encouragement of members of the staff of Cornell University United Religious Work, and with cooperation from Boards of Foreign Missions of the Presbyterian, Congregational, and Baptist churches. "Later, some boards of Home Missions, Boards of Education, and Regional Councils of the Student Christian Movement, becoming aware of its relatedness to their work, began to
lend support.¹

At the conclusion of their survey Mr. and Mrs. Baldwin submitted a mission board report which showed that college students needed a re-education for "World-mindedness", a broader view of social relationships through democratic and Christian experience.

The only church contact many students had was with local institutions, which failed to stimulate real interest among members of college age, even when attendance was regular. With the critical eye of youth they seldom saw much below the surface formalities and the local rivalries of one denomination or faith with another; and as a group college students appeared to have relatively little knowledge of the wider scope of the church or the relation of the church to contemporary problems.

According to the Baldwins' survey study, there was an urgent need for student orientation, for the development of a more positive philosophical and religious outlook. This called for a method of teaching rather than preaching, for motivational forces which would bring about a more direct connection between the ideal of Christian life and personal responsibility. Furthermore, through their direct personal

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¹ Lisle Fellowship Publicity Pamphlet, 1942, p. 21.
contacts with students in practically every state in the Union, they saw a place for an experience which would afford young people the opportunity to face more directly problems of democracy in a changing social order. With these factors in view they undertook to devise a plan that would meet such needs.

(2) Question of Approach - At first Mr. and Mrs. Baldwin were uncertain as to how this task might be accomplished. It was obvious that the old system of having adult leaders visit campuses for short periods, ranging from one lecture period to a ten-day visit, would not be adequate. Under this plan outside speakers barely touched the surface of problems in student thinking. Through such short contacts it was difficult to establish even the necessary rapport as a basis for re-thinking issues, much less get to the root of matters.

One of the first clues as to a method of approach came to the Baldwins from a discussion with Mount Holyoke College girls who spoke enthusiastically about their group experience in an Episcopal daily vacation school in Maine. This idea started them thinking in terms of a summer session which would attract student leaders who could return to college campuses in the fall to act as new centers of "World-mindedness" in their respective institutions.
(3) Other Summer Projects for College Students -

Once the summer session plan had been adopted, it was necessary to examine the existing vacation-time projects for college students. During the past decade about forty types of summer laboratory projects have been developed. "Each of these has centered around some practical experience in living, and the accumulative effect of all these marks a natural definite trend to come to grips with the urgent social issues and to deal realistically with community planning and service."²

Of all these projects the one which resembled most what the Baldwins had in mind was the "Peace Caravan" organized under The American Friends Service Committee. Mr. Baldwin talked with Ray Newton who was responsible for this phase of the Friends' program in order to determine whether or not their idea was a duplication of what the Service Committee was trying to do. The "Peace Caravan"³ and the proposed plan of the Baldwins had a common objective in that both sought to help build "the kind of a democracy that has spiritual as well

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3. The "Peace Caravan" has become the "Peace Service Seminar". The former traveled from one community to another with short stops in each. The Seminar groups identify themselves with certain typical communities.
as political roots”. Yet the Baldwins were interested in an inter-racial, international experiment which would be student-centered. The Friends' groups, as they were developed in this country, were composed almost wholly of American-born white students, and the emphasis of their program was upon community service. While the proposed plan for what developed into the Lisle Fellowship was to include community service, its principal stress was to be upon student development. This means, for instance, that a student would not stay in one community to do service work there all summer if it necessitated sacrificing more profitable opportunities which a wider variety of contacts would afford.

Consequently, the Lisle Fellowship, originally called "The Christian Mission Service Fellowship", began in the summer of 1936 as a new type of qualitative experience for college students.

(4) Previous Study of Lisle Fellowship - In the past six years 308 students from 101 colleges in 38 states, and 52 Nationals from 19 other countries have participated in the Lisle Fellowship. It has attracted the active

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5. Lisle Fellowship Publicity Pamphlet, 1942, p. 2.
interest and support of many outstanding educators and leaders from the United States and foreign countries. Up to the present time, however, nobody has written a single comprehensive study of this experiment in group education.

In 1939 Helen Nash, a sociology seminar student at North Central College, Naperville, Illinois, wrote a special paper on "The Social Effects of the Lisle Fellowship". She did an admirable piece of work, but her approach to the subject was too indefinite and in some respects too limited. In trying to deal with such intangible factors as attitudes and personal relationships in terms of statistics and graphs based upon her personal questionnaire, she necessarily became unscientific or "pseudo-scientific". The questionnaire included seventeen items, about half of which were of a subjective nature. She herself points out the danger and difficulty involved in attempting to set up a causal relationship between two events or between an event and a change of attitude.

There is much research to be done in the field of appraisal and measurement of attitudes. The reduction of misrepresentation through indirect self-ratings, or observations made by others, the construction of less ambiguous test items, and thorough factorial analyses may indicate more clearly the basic patterns of attitudes of a group of
persons. To determine more scientifically the social effects of the Lisle Fellowship, it would be necessary to employ standardized scales of measurement. In so far as the social effects can be evaluated accurately, they should be considered as only one phase of a well-rounded study.

(5) Purpose and Plan of This Study - This study treats the Lisle Fellowship as a method of group education for democracy. Its purpose is to interpret and evaluate the method in terms of its worth in the present social order. Chapter V will discuss the place of such a method in time of war.

The thesis involves a detailed analysis of the Lisle method and philosophy in the light of present-day group educational practices and their significance in education for democratic citizenship. Keeping in mind "World-mindedness", the writer will develop the idea that a democracy with a sufficiently wide social basis can be translated into world-wide democracy.

(6) Materials Used in this Study - The primary source of information for this thesis comes from the writer's direct association with the Lisle Fellowship, as a member of the Lisle, New York, group in the summer of 1941 and as an associate director of a western unit started at

Loveland, Colorado, the latter part of the same summer. Personal interviews with the Reverend and Mrs. DeWitt C. Baldwin and other leaders, as well as discussions and correspondence with students who have been members of the group in different years, have proved invaluable in supplying source material for the study. The Baldwins have been generous in making available for the study all pertinent records, reports, articles, relevant letters and student evaluations of the experience which have been written annually and collected over a period of six years.

As each new student group studies the purpose and method of the Fellowship, the Baldwins recommend certain literature for its factual and interpretative value, notably Sheldon's *Psychology and the Promethean Will* and Hocking's *Re-thinking Missions*. These books together with writings selected by the writer and her advisers augment the personal material. Publications of the American Association for the Study of Group Work are of particular significance from the standpoint of the examination of the Lisle Fellowship as a method of group education for democracy.

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AN INTRODUCTORY DESCRIPTION
OF THE LISLE FELLOWSHIP
 CHAPTER II

An Introductory Description of the Lisle Fellowship

(1) An Experiment - The Lisle Fellowship started as an experimental method, and through six years it has maintained an experimental attitude. Ideas are employed as hypotheses, not final truths. Each summer a new group of students retests the plan and adapts it to their individual needs as changes make revisions necessary. This means keeping alive to ideas and the consequence of certain practices, a continual reviewing of what has been done, and an evaluation of personal experience. Critical examination of underlying principles of the Fellowship method by members of the group itself plays a definite part in the development of the plan.

(2) Not an "ism" - This experiment is not a matter of taking issue at the extreme end of any "ism", "progressive" or otherwise; nor does it advocate what John Dewey calls an "Either-Or" philosophy of education\(^1\) which recognizes no intermediate possibilities. Although its method involves progressive ideas and depends upon experience as an essential factor in learning, its chief purpose has not been to champion the learning-through-experience method which has been so frequently misinterpreted as being a chaotic do-as-you-please idea.

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The program is built upon a positive, constructive basis, not the negative idea of tearing down the shortcomings of modern colleges and universities. It recognizes the necessity for the formal curriculum, but at the same time it sees the need for further educational opportunities through group experience or what has become known as "group education".

(3) **Group Education** - "In group education a group is conceived as an aggregation of three or more persons in an informal face-to-face continuous relation in a direct and dynamic interaction with one another." The members of a true group or fellowship have a deep and fundamental influence upon each other so that the personality of every member is permanently modified. S. R. Slavson, a pioneer author and lecturer in the field of modern creative group work, differentiates group work education from other types of education by the fact that the pupils, the educators, and the materials of education are the members themselves; whereas in conventional school education, the educational instruments are subject matter and learning techniques. "In group education, the materials are the emotional conflicts and harmonies, identification with each other, and the interaction of ideas." Its chief contribution to education is

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the experience it provides in social living.

Educators in this country have given little attention to group work as a means of "unofficial" education or to the possibilities of applying principles of effective working in groups to the regular school and college methods. The editorial committee for New Trends in Group Work\(^4\) found an almost complete absence of material describing experimental group work efforts and very little material on group work processes in activity and group relationships.

(4) Sponsors and Supporters - The Lisle Fellowship, described concisely, is an international, inter-racial, inter-faith, inter-denominational "world community". Among its supporters are five major Protestant denominations, the Student Christian Movement, the Associated Boards for Christian Colleges in China, and other organizations interested in youth.\(^5\) It receives its main financial support from the Board of Missions of the Church Extension of the Methodist Church, but from the beginning it has functioned under an Advisory Committee, composed of members of the staff of the United Religious Work of Cornell University, national religious leaders, local laymen and clergy, students, and student movement secretaries.

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4. Published in 1938 under the auspices of the National Association for the Study of Group Work.

5. For a complete list see Appendix, p. 1.
(5) **Locations** - The eastern unit is situated in the small village of Lisle beside the Tioughnioga River, in the Finger Lakes region of New York State. A small inn of stage coach days and an attractive renovated barn are the chief buildings in the Lisle settlement around the village green in this rural community.

A movement to establish a second center in the West resulted in the formation in 1941 of a "Colorado Lisle" which retained the name "Lisle Fellowship". During its first summer this branch occupied a group of modern buildings and cabins at Sylvandale near Loveland, at the foot of the Big Thompson Canyon in the Rocky Mountains. Both centers, east and west, attract students from colleges, universities and theological seminaries in all parts of the country.

(6) **Students** - The Baldwins are usually acquainted personally with all these students before they join the Fellowship. Reverend Baldwin, as Secretary of Student Work for the Board of Missions and Church Extension of the Methodist Church, travels extensively throughout the country during the regular college year. This makes it possible for him to establish wide personal contacts with potential members of the Fellowship and to renew friendships with Lisle students from former years. Through his associations, the ever-broadening influence of leaders, guests, and especially the personal influence of students upon their friends, the
Lisle experiment continues to attract applicants from widely scattered areas.

The map on page 17 shows the location of over 100 colleges in 38 states which have been represented at Lisle during its first six summer sessions. Many young men and women from these colleges have transferred from foreign institutions or are in this country only for the duration of their college and graduate work. A second map on page 18 gives an idea of the diversified origins of the group by indicating all the countries throughout the world which are represented in the Fellowship.

The maximum number of students who are accepted as members in the group for any one session is set at fifty. This is because Lisle is person and experience centered. It depends for its success in large part upon the deeper understanding and sympathy, a sense of "fellowship" through cooperative enterprise that is not likely to come to a large, scattered group or even to a smaller group over a period of time shorter than about six weeks.

(7) Leaders - Guest speakers and leaders join the Lisle group for varying lengths of time, some for an evening, others for the entire session. Many outstanding men such as Dr. T. H. P. Sailer of Cornell University and Dr. John Clark Archer of Yale University return year after year.

These faculty members stimulate thoughtful study
and serve as resource people in their various fields: economics, sociology, comparative religions, teaching, recreation, the ministry or other professions, and vocations. Speakers go to Lisle "as people, not so much to lecture on a subject as to share insights in some field in which life has become meaningful or important to them."  

(8) Cooperative Living - For students and leaders alike, cooperation is the key word at Lisle. All the menial everyday tasks depend upon this method. Students volunteer to work with an experienced dietition, herself a volunteer, in planning, cooking and serving meals. Cleaning, office work, care of equipment and a cooperative laundry all enter into a system that reduces assigned work to a minimum. Each individual tests for himself his sense of responsibility and group feeling, often developing new interests and skills in the process.

The picture on page 20 shows a group of four students preparing vegetables for dinner at Lisle, New York. A second picture, "Fuel for high altitude cold" demonstrates enthusiastic early morning cooperation in the Rockies.

The Lisle philosophy of community cooperation carries over even into the method of financing the project.

Fuel for high altitude cold

Peeling Potatoes
Chinese Medical Student and Teacher from Rangoon, Burma

Breakfast in the Rockies
For each student the cost is approximately $55.00 (exclusive of traveling expenses). Some students contribute the full amount or more, while others pay very little or nothing. Members of the Fellowship, interested friends, and participating organizations contribute toward the budget, thereby making it possible for qualified students to join the group, regardless of their financial status. Accepting membership means accepting the responsibility to contribute toward the expense of the group according to one's resources. In any case an individual's own judgment, not the opinion of any other student or leader, determines the amount. For the girl who arrived via a chauffeured limousine it means one thing, to the boy who "hopped the freight" it means another.

A student who had been unable to make any financial contribution while he was participating in the Fellowship later turned poet and won the first prize in a literary contest. He mailed a ten dollar check to the Lisle fund with the comment, "I thought immediately of my debt to the Fellowship, and I am glad that I at last have some money of my own to send."

Since rich, middle-class, and poor, negro, white and oriental are expected to share alike in the business of daily routine jobs, there is no such thing as "working your way through" at Lisle. This spirit tends to bring a debutante
member and a struggling Korean girl to a closer understanding through cooperation, to accomplish with ease and even enjoyment work that might otherwise have been a burden. For the first time an American boy raised in China, where household labor is cheap, learns to dry dishes; and a debutante takes her turn at mopping the floor!

(9) **Orientation and Preparation** - During the first week, which is a period of orientation and preparation for the field work that is to follow, students get an introduction to the philosophy of the Lisle Fellowship and some conception of the meaning of "world-mindedness".

(10) **Deputations** - Beginning the second week the Fellowship divides into teams, of from two to eight members each, to spend from Thursday morning until Sunday evening in communities within a 150 mile radius of the center. Deputations go by invitation, usually each student to a new place with a different group each week, and are guests in homes in the town or city visited. Mr. Baldwin makes arrangements in advance each year through ministers and other representative people so that he may indicate to each group the general type of program each community wants. He then works out with the deputations the best way of meeting these requirements. "This is the minimum program. Its maximum grows out of the community, as the members of the group see
or are able to create opportunity." "This process of adapting oneself to a community and to others proves to be an education in itself." 7

One week a boy might find himself in a rural New York State village with a negro girl, a young medical student, a Burman, and a Congressman's daughter as teammates. A typical program in such a community could include among other things: pitching hay with the farmer's sons, leading a young people's society in folk games, washing dishes at a church supper, giving a talk on international friendship and conducting the Sunday morning church service.

The next deputation might provide the same boy with an opportunity to visit an industrial town with an entirely different group of students. Here he might get first-hand reactions of non-union men in an Endicott Johnson Shoe Factory to what they called an "Industrial Democracy", or he might become week-end assistant at a settlement playground.

A girl who belonged to the Colorado unit could pick cherries with migrants one week-end and address a ladies' society in an aristocratic church in Colorado Springs the next Sunday. Or, she might visit a mining center one time and participate in the Grand Mesa Youth Conference the following week-end.

7. Lisle Fellowship Publicity Pamphlet, 1942, p. 11.
In preparation for these deputations students learn to operate moving picture projectors, prepare for production one-act plays, collect material for daily vacation schools, direct recreational activities and prepare talks in church and community organizations.

A carefully selected library of books and vacation school teacher materials is at the disposal of students. Many volumes are loaned by Cornell University, the Student Volunteer Movement and other organizations as well as by individual students and faculty members. Deputation material also includes a collection of costumes, seven motion picture projectors and a large number of films, chiefly on the work of foreign missions.

(11) Special Interests - Variety and flexibility in the deputation and camp programs allow almost unlimited opportunity for the development of special interests among students. One boy interested in journalism started a weekly publication. A Wheaton College girl collaborated with a Wesleyan boy in writing a religious drama to be presented in different communities. In Colorado a young interne worked with the community nurse, while a Cornell home economics major participated in government home demonstration projects in the Spanish-American and Mexican homes in the sugar beet district of Loveland.
(12) **Reports** - In order to evaluate the deputation experiences, to share problems, and to improve preparation for the next week, every team meets to fill out a deputation report. These reports are presented to the entire group for discussion. In addition, the minister or other community person who sponsors a team writes a confidential report to the Fellowship directors. This gives the leaders a better insight into the nature and development of each member and lays the groundwork of information for a second deputation in the same towns the next summer.

(13) **Recreation** - With time at a premium every phase of the program is designed to give the most value to students in terms of the group experience that Lisle affords. This applies even to recreation. "The adult conception of recreation as change of employment rather than the adolescent idea of time off to play tends to govern the program at Lisle. There is plenty of fun together, but time is at a premium and the desire is to make the most of it for the particular values Lisle affords, rather than to use it in ways that one can enjoy any time." Volleyball, lawn bowling and swimming yield social values as well as a good time, while folk games and folk songs are learned and practiced as

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8. See appendix, page 101 for report forms.
part of the skills for community work.

(14) **Vespers** - At evening, just about sun-set time, the Lisle group meets upon a hilltop overlooking the valley for a period of worship and meditation. The atmosphere is quiet and unpretentious, conducive to a sincere, spontaneous spirit. "The character of the activities at Lisle, the issues we were always conscious of and specific needs and problems that arose were the basis for our worship, not just custom or tradition", writes a 1940 student.

The flexible, informal nature of vespers at Lisle leaves time for natural pauses, periods of quiet. Usually a vesper committee invites some student or leader to speak, but the spirit of the meetings allows individual students to speak briefly, to offer prayers or to lead the group in singing their favorite hymns and songs. Often talented students contribute choral and solo selections or play musical instruments.

(15) **Fellowship Circle** - Before retiring each night and at times of departure for deputations, the entire group joins in a "Fellowship Circle" which is symbolic of the unbroken circle of kinship to the world and to each other. In a few brief moments everyone is reunited and in a sense re-dedicated as Nationals pray in their native language, individuals offer a word of inspiration, or everyone joins in singing. This is a spirit of "Fellowship".
THE FELLOWSHIP METHOD
CHAPTER III
The Fellowship Method

(1) Fellowship - Fellowship means "companionship of persons on equal and friendly terms, a state of being an associate or a fellow." 1 "Equal" does not necessarily refer to an equality of function, nor of wealth, but to quote Macmurray, author of Creative Society, "It is the sense that that which gives significance to human life lies in the individual person himself and is equally present in all." 2

The term "fellowship" has been used so loosely that for many people it becomes simply an empty expression applied to superficial associations. One student who had been accustomed to a common type of theoretical idealism was somewhat surprised to find that "at Lisle they really mean what they say". Fellowship becomes significant only as group spirit develops gradually over the six-week period. Introduction to the meaning of "fellowship method" comes slowly, and not until about the middle of the six-week session is it discussed in detail. For most students anything like a real understanding of the process would be impossible before the necessary rapport between individual students and leaders had

1. Baldwin, Mrs. DeWitt C., Discussion period, Lisle Fellowship, Lisle, New York, Summer, 1941.
2. Macmurray, John, Creative Society, p. 94.
been established through a common cumulative experience.

(2) **Leadership** - If a real sense of fellowship that can include faculty members as well as students is to be achieved, the quality of the group leader is highly important. "Faith in youth based on intelligence and imagination", says Grace Louckes Elliott, "is the first requisite for anyone who would work with boys and girls."³

The Baldwins have this faith. By putting into practice their philosophy they have the courage to work for the accomplishment of things they may never hope to realize. Harrison Elliott draws a distinction between the prophet and the reformer. "The prophet is the person who helps to arouse his generation and joins with them in an earnest search for better ways of living; the reformer is a person who has a solution which he wishes adopted, and is attempting to press against all others."⁴ The Baldwins are prophets, capable of leadership in creative group thinking.

They dare to respect and trust students not so much for what they are as for what they may become. Kilpatrick describes this as the method of intelligence: "We begin by respecting each person, respecting him, however, not simply as he is but even more with respect to what he may become.

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We respect him as he is by letting him start now, with his present shortcomings, but also with his present promises."

(3) **Importance of Individual Personality** - Under this philosophy, with its stress upon the importance of the individual, a high type of social development is possible. Hornell Hart defines "social" as "having to do with relations between conscious personalities". Personality functions on an expanding scale as each member in a closely-knit group comes to think of every other person as a conscious personality, not just somebody else in a crowd. Some students experience at Lisle for the first time the social sense of belonging to a group, of being of some significance.

Lisle recognizes the basic needs of the individual, a desire for affection and a basic need for ego gratification. It may, upon first thought, seem paradoxical that ego gratification is even mentioned in connection with a method which stresses group cooperation and harmony. Yet the highest group accord requires an inner adjustment of each individual. It is essential that every member within the group be afforded the opportunity to make some definite contribution to the group, to be able to feel a genuine satisfaction in something well done, however insignificant that thing might seem in the

larger scheme of things. Just what the contributions might be would depend largely, of course, upon the individual's interests, talents and his stage of social development. One student might feel pride and a sense of responsibility in building the morning fire, while another would secure recognition in playing a concerto at the evening vesper service.

The accent is upon what Smith and Roos, New York guidance experts, call "factual virtues", with the idea of building up from the good qualities a person already has. A person who is everlastingly beaten down, adversely criticized and humiliated will almost inevitably become anti-social in his attitudes and in many cases will develop undesirable compensatory behavior patterns. "In normal development, the personal ego evolves into the social ego (or what is known as the super-ego) in slow imperceptible stages, as a result of interactions with the outer world."

(4) Method of Group Discussion - Respect for personality carries over into the method of leadership in group discussions. Leaders who understand the philosophy and method behind Lisle practice what Slavson in Creative Group Education calls the principle of "alternate assertiveness and withdrawal". The leader returns to a position of prominence

9. Ibid., p. 25.
only when the student group loses its momentum, or indicates the need of factual material. At no time does he attempt to force his ideas upon the group.

In discussing processes of group thinking Elliott contrasts the Herbartian five-step plan with the procedure used in modern creative group education. The Herbartian method, according to Elliott, has formed the basis for most groups or classes where there was participation, during the latter part of the nineteenth century and early twentieth century. The steps are as follows:

1. Preparation.
2. Presentation.
3. Comparison.
4. Generalization.
5. Application.  

Elliott recommends Dewey's analysis of group thinking in a revised form which involves:

1. A felt difficulty.
2. Its location and definition.
3. Suggestion of possible solutions.
4. Development by reasoning of the bearing of the suggestion.
5. Further observation and experiment leading to its acceptance or rejection.  

In the Herbartian plan the purpose is stated in terms of "a conclusion reached, a goal predetermined, an outcome decided upon", whereas in the procedure for real group thinking the purpose is stated in terms of a search or a quest. "There is a situation, and the aim is to find what to do in the situation. No one is sure of the outcome. The aim is definite but it is in terms of a process to be followed rather than a predetermined outcome to be adopted." In the group method the difficulty or question of vital interest starts the discussion so that there is no necessity of leaving the question of application to the end. This results in a more meaningful and thought-provoking experience for the students.

(5) Qualitative Group Experience - Dewey points out that the quality of any experience has two aspects: the immediate aspect of agreeableness or disagreeableness and the far-reaching influence upon later experiences. "Hence the central problem of an education based upon experience is to select the kind of present experiences that live fruitfully and creatively in subsequent experiences." For this reason the directors of Lisle try to

12. Ibid.
13. Ibid., p. 37.
condense as much "quality" into the short session as possible. They discourage individual visits to movies, frequent trips to see relatives in the vicinity, or even such outside attractions as a Wyoming rodeo for a small group of easterners who happen to be able to afford the excursion. While such experiences are all right in themselves, they tend to scatter the group and reduce the quality of group development.

According to Dewey there are two principal criteria of discrimination in selecting educative experiences. The first is continuity of experience, growth in terms of "growing". This is dependent upon where the individual starts or what stage he has reached. The important thing is that his horizons are continually becoming wider and wider, that he accepts the challenge to more mature living. What Dewey calls "interaction" is the second standard for interpreting the educational function and force of an experience. Interaction involves two factors in experience, objective and internal conditions which taken together result in a "situation".

It is the leaning too far in the direction of the objective that has been responsible for much of the criticism of so-called "traditional" education and the over-emphasis upon internal factors ("expressing" oneself) that has brought

discredit to "progressive" education. Traditional education had tended to emphasize external conditions and certain subjects and methods as being intrinsically good for mental discipline. "The notion that some subjects and methods and that the acquaintance with certain facts and truths possess educational value in and of themselves is the reason why traditional education reduced the material of education so largely to a diet of predigested material. According to this notion, it was enough to regulate the quantity and difficulty of the material provided, in a scheme of quantitative grading, from month to month and from year to year." ¹⁶

In the past there has not been enough regard for the quality of response brought about in an individual through a given set of conditions. It is at this point that the modern educator can to a great extent regulate the effectiveness of the learning situation. So far as possible, he should control methods, materials, associates, and the total social set-up in such a way as to bring out the best interaction of these objective factors with the aptitudes and interests (internal factors) of the individual.

(6) **Deputations** - In making deputation assignments each week the Baldwins and their associate directors try to weigh all factors carefully so that each student will be

placed in an appropriate educational "situation" commensurate with his or her stage of growth. Naturally the requirements of the deputation community must be kept in mind, but at the same time the personal development of each student is the foremost consideration.

First the directors consider the person in relation to the type of community a team will visit. "In the course of six summers, about 352 teams have worked in and taught at more than 170 different communities, conferences and institutes." Students may indicate their preferences and special interests as to deputation centers each week, and the requests are granted in so far as they seem feasible. A student interested in cooperatives might be sent to a rural community that was organizing farmers' cooperatives, while another member particularly interested in race relations might go to work with a group of second generation Japanese young people in the Denver Y.W.C.A. In another case a young man trying to work out his ideas in relation to the military draft might be given the opportunity to join a deputation going to a civilian public service camp for the week-end.

On the other hand some deputation situations are carefully avoided. For instance, a sensitive negro girl

17. Lisle Fellowship Publicity Pamphlet, 1942, p. 3.
would not be sent the first week to a community strongly prejudiced against her race. If later in the season the same girl showed enough stability in thinking through her particular problem, she might be strong enough to face this situation, to the mutual benefit of herself and the community.

In another instance, a girl who was not physically very strong was placed with a rural community deputation, instead of being allowed to exert herself unwisely by participating in the strenuous program at the Denver Grace Church camp for underprivileged children.

Having taken into consideration the individual in relation to the community, the Baldwins and their associates decide secondly what relationships of team members will be most beneficial to individuals. They attempt to plan well-balanced groups that will bring out the best responses from each person on the deputation list. Naturally this is a difficult task, especially since it is complicated by community requirements and sometimes by the question of having automobile drivers with the teams that need transportation.

The idea of bringing together unlike individuals and uniting them in a common purpose lies at the root of the group method used at Lisle. "It aims at the development of
persons through the interplay of personalities in group situation and at the creation of such group situations as provide for integrated cooperative action for common ends."¹⁸ These common ends are personal growth and the development of socialized attitudes on a progressively wider basis through contacts with peoples of other backgrounds and cultures.

"Race relation, peace, social and economic problems, world fellowship, and religion are not discussed as subjects; they are constantly cropping up in experience, and from these experiences and situations principles appear."¹⁹

(7) Majority and Minority Groups - In connection with the question of race relations, Slavson discusses majority and minority group attitudes in Character Education in a Democracy. "Education", he writes, "has a specific function to perform in the area of majority and minority groups:

1. "The education of minority groups so that they may be fortified against the deprivation and stigma that result from membership in such groups;

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¹⁸. Lisle Fellowship Publicity Pamphlet, 1940, p. 8.
¹⁹. Ibid., 1942, p. 3.
2. "Education or better still re-education, of the majority or dominant citizens of a country, toward an understanding of the artificiality and baselessness of ethnic characteristics, and racial superiorities and 'inferiorities'. Of even greater importance, and more difficult, is to change the emotional attitudes in these respects."  

(a) Race Relations - The first point brings to mind the discussion of the sensitive colored girl who was not prepared to go to a prejudiced community on her first deputation. In many communities negro and oriental students must meet not only strong prejudice but gross ignorance. "The lumping fallacy" is very common, that is, classifying every individual of a race or class according to preconceived notions about general characteristics of the race or class as a whole. "The very essence of race prejudice, or culture group antagonism, is that the individual identified with the hated groups are not accepted on their merits, but are at once regarded with all of the antagonism which has been built up against the group as a whole, or against its least desirable members."  

A letter from a negro boy who was a member of the Fellowship in 1939 gives a somewhat ludicrous example of the questions that might confront a member of his race on a deputation:

"One person asked me, quite seriously, if I could pick cotton. Another asked if my parents were married, explaining that she had heard that colored people did not bother with the quaint ceremony of marriage. Several asked what kind of service my parents were in. The climax was capped when I was asked to do an African dance."  

The second function of education in the area of minority and majority groups, the education or re-education of majority groups affects the greatest number at Lisle. The laissez-faire method of dealing with the minority question would not be possible in such a mixed group as Lisle, even if it were desirable to evade the issue. The solution depends upon mutual understanding. This involves first of all knowledge and education, if new attitudes are to be formed. Edward B. Greene in *Measurements of Human Behavior* cites several studies which deal with the relation of information to attitudes:

"A remarkable widespread study by Watson

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22. Student Letter from the 1939 Fellowship.
(1929) reported the application of a questionnaire on far eastern relations among 3,000 adults in church groups, prisons, business clubs, and schools. The questionnaire contains both information items and attitude items. The scores of information on Japanese issues correlated .82 with favorable attitudes toward the Japanese, and information on Chinese issues correlated .70 with favor toward Chinese nationalism. Another study by Maury (1927) found among college students a correlation of .69 between knowledge of international affairs and favorable attitudes toward 'World Citizenship'.

"Reckless and Bringen (1933) found that among college students information about negroes and their problems had a mean correlation of .64 with favorable attitudes toward the negroes."\(^{23}\)

The foundation for factual knowledge about such a problem as race relations is started at Lisle through direct contacts of one student with another in situations which are not likely to arouse conflict or antagonism. The first association might come, for instance, in a pleasant singing group or in folk games of an international character. There

\(^{23}\) Greene, Edward B., op. cit., p. 515.
is no direct avoidance of the possibility of conflict, but the situation is psychologically conducive to a feeling of good-will. This spirit develops naturally as members of different races join in doing things cooperatively day by day. A good example of this is a Louisiana boy who at the end of an evening of group recreation found himself standing without antagonism beside a negro girl in the fellowship circle.

"Doing things together is the basis of expansion of personality between groups as between individuals.... Successful joint functioning is the key to inter-racial and inter-cultural good-will."

(b) Economic and Social - The differences in economic and social levels among students at Lisle are almost too obvious to mention after an account of the scattered origins of the Fellowship. Students who have always taken material comforts and luxuries for granted are sometimes startled into reality when they compare their conditions with less fortunate Lisleites.

A wealthy New England college girl while on deputation in a small railroad town happened to enter into a discussion of weekly railroad wages with a farm boy from the Middle West. She was actually amazed to discover that

anybody managed a household and family on as little as fifty dollars per week! She was even more surprised to hear the Mid-westerner say that his father had never in his life earned more than twenty-five dollars in a week. One wonders what this New Englander would have thought if she went on another deputation whose members heard from a New York State farmer that he was receiving only four cents a quart for milk that sold in the city at fifteen cents. Or what might have been her reaction had she worked with migrant cherry-pickers in Colorado at the rate of ten cents per hour?

(c) **Religion** - In the field of religion Lisle has a diversity proportionate to the many places from which students come. During the first six summers the Fellowship has included, as outlined in Table I, page 43, twenty denominations and sects of the Christian religion here and abroad as well as five other religions, Jewish, Confucian, Buddhist, American Indian and Zoroastrian.

Religion at Lisle is definitely Christian in its influence, but it is a broad Christianity which appreciates the viewpoints and attitudes of other religions. The largest single denominational representation is Methodist; but there are no restrictions as to church affiliations, either of students or churches served through deputations.

Individuals are encouraged to be honest with themselves, to get together as religionists or people interested
TABLE I

RELIGIONS REPRESENTED IN LISLE FELLOWSHIP

A. Christian Sects and Denominations

<table>
<thead>
<tr>
<th>Sect/Denomination</th>
<th>1936</th>
<th>1937</th>
<th>1938</th>
<th>1939</th>
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<tr>
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<td>6</td>
<td>4</td>
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<tr>
<td>Union (Including Nanking Union)</td>
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<tr>
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B. Non-Christian Religions

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<th>1937</th>
<th>1938</th>
<th>1939</th>
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<td>Jewish</td>
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<td>1</td>
<td></td>
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</table>
in religious searching, to come to know each other sympathetically. Spiritual things are shared on a plane of experience rather than upon a basis of dogmatic theory. The need of stimulation of religious thought is recognized, but it is carried on in a spirit of searching and inquiry.

The quiet vesper hour affords time for contemplation which is so commonly "shouted down" today. It is a time for self-inventory, for a pause in the busy activities of the day. It is not a young peoples' service patterned after a stereotyped adult-conceived plan, but something in which the students cooperate. Once the group has broken down the first barriers of formality and strangeness, vesper hill becomes a place where a young person dares to be "caught" serious in his search for a better way of life. One can appreciate the beauty of quiet thoughts without feeling the conventional pressure to keep the program moving in a continuous succession of music and speaking.

"And in much of your talking, thinking is half murdered.

For thought is a bird of space, that in a cage of words may indeed unfold its wings but cannot fly.

There are those among you who seek the talkative through fear of being alone.

The silence of aloneness reveals to their
eyes their naked selves and they would escape."^{25}

----Kahil Gibran, "The Prophet"

Dr. Hugh Vernon White of Boston, a faculty speaker at Lisle in 1937, expressed the religious attitude of the group when he said: "Christianity proposes to recreate each individual till he assumes voluntarily responsibility for his own conduct and spirit and endeavors to help others to opportunity to attain the same in fellowship". A favorite biblical text used frequently by Mr. Baldwin suggests the same spirit: "Not that we may have lordship over your faith but that we may be helpers of your joy".^{26}

In practice this philosophy means that the only Confucianist at Lisle could catch the spirit of love and service in a Christian community, that a Buddhist could share his problems with understanding friends, that a Bavarian Lutheran could actually become friends with an Austrian Jew.^{27} What in some respects is a more remarkable result of this religious attitude is that it allows twenty some Christian denominations to work side by side in a spirit of cooperation instead of rivalry. The chief concern is with actions, not theological professions.

26. Ii Cor. 1.24.
27. Facts from Lisle Groups of 1937, 1940, and 1941 respectively.
Many Christian students have realized the advantage in having people of other faiths in the Fellowship. A Drew Theological student writes, "Their presence served as a wholesome corrective to uncritical assumptions and unthinking generalization".

Dr. John Clark Archer of Yale, an authority in the field of comparative religions, has contributed much toward better understanding of different faiths through his interpretations of non-Christian religions and Christianity in other lands. To supplement his lectures on Mohammedism in the summer of 1941 he, with the assistance of an Egyptian member of the Fellowship, led the entire group in a Mohammedan service. They used the Arabian language and interpreted each part of the ceremony as they proceeded.

In the western unit several deputations had opportunities to visit a Buddhist temple at Fort Lupton, Colorado, and to observe the religious customs of the people at first hand.

These contacts with different religions form a background for the discussion of modern Christian missions and their place in the strengthening of international friendships. Re-Thinking Missions is used to supplement speakers on the subject. It is a laymen's inquiry into missions of the Orient made after one hundred years of missionary work. William Ernest Hocking was chairman of a special inter-
denominational commission of appraisal that made the study.

For the most part missions have been criticized by two extreme groups: critics of missions who know practically nothing about them and people who are so close to the work of missions that they are disqualified to give anything like objective opinions of the real worth of missions. This unbiased report attempts to recognize all the factors in their proper perspective. In treating the question of personnel of missions today the committee bring out the fact that there are too many missionaries who are better able to transmit the letter of doctrine than to understand the religious outlook of the Orient or to inspire better religious living. According to the report there is too much competition of one denomination against another.

To quote Hocking, it is necessary that the modern mission "make a positive effort first of all to know and to understand the religions around it, then to recognize and associate itself with whatever kindred elements there are in them." 28

Continuing in the same vein, the inquiry states: "It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. Nor is it his primary duty to denounce the errors and abuses he may see in

them. It is his primary duty to present in positive form his conception of the true way of life and let it speak for itself". 29

The Lisle Fellowship adopts this attitude toward the spread of Christianity, hoping to make possible a deeper spiritual consciousness. Religion is not handed over as a finished product without renewal or insight on the part of each person who adopts it. The more diversity of religious insights in a group the greater is the possibility of contributions toward further insight on a higher level.

(8) Toleration, Not Resolution of Conflict -
Despite the fact that Lisle students as a group differ widely in many respects (race, experience, social and economic positions, or religion) there is no attempt to resolve these differences in the Fellowship. Rather the objective is to tolerate conflict.

In Psychology and the Promethean Will Sheldon points out that conflict is universal and inescapable, that the student should try to comprehend and control rather than eliminate conflict.

"The maturest minds are mature not because they have eliminated conflict but because they have elevated it to intellectual levels. At

29. Ibid., p. 40.
these higher levels conflict becomes tolerance, suspended judgment, the back and forth play of ideas..."30

Thus, through "the back and forth play of ideas", each citizen contributing his best in daily cooperative living, Lisle becomes a qualitative laboratory experience in a world community.

EVALUATION OF THE LISLE FELLOWSHIP
AS A METHOD OF
GROUP EDUCATION FOR DEMOCRACY
CHAPTER IV
Evaluation of the Lisle Fellowship as a Method of Group Education for Democracy

If education is to promote democracy, it must provide an opportunity for the student to live and experience democracy. Ideally speaking, an individual's home, school, club and social life should function democratically so that they afford "such a life of acting on thinking, such shared thinking and co-operative acting, as makes abundant use of democratic attitudes and democratic practices".¹

With these principles in mind, Dr. Kilpatrick, "the Dean of American educators", formulates seven criteria for judging given opportunities as to whether or not they educate youth for democracy.² These standards will be used as a basis for evaluating the worth of the Lisle Fellowship as a method of education for democracy. The first two points apply to the conditions of learning in general, while the other five deal specifically with criteria for democracy.

I. "Is Purposeful Activity Present and How Intense Is the Interest in It?"

To quote a statement made by the Baldwins, "There are no 'made work' projects at Lisle. That would defeat the purpose. But the set-up is such that it constantly pre-

¹ Kilpatrick, William, op. cit., p. 106.
² Ibid., pp. 106-116.
cipitates problems and opportunities. This means that, although the general plan of the Fellowship is carefully developed so that students may receive the highest possible value from the experience, there are no artificially conceived activities which do not grow naturally out of the method of operation. The media for purposeful cooperation in worth-while things include a host of activities ranging from all the jobs involved in the mechanics of daily living to the multitude of things to be done in connection with field work. In such a scheme there is no chance to worry about "filling in time". In fact the complaint is that there is not enough time.

In several instances students have become so interested in particular field work projects that they have asked to be sent to the same deputation centers repeatedly, or even to be allowed to remain there during the entire week. The Denver Grace Church camp for underprivileged children was one such center of interest in 1941. Students who had acted as councillors on different deputations got together to discuss "The Ramblers" gang and what could be done to direct the energies of this unruly lot to useful channels. They puzzled over what they might do to cooperate

3. Lisle Fellowship Publicity Pamphlet, 1940, p. 9.
more fully with the regular camp staff. This carry-over spirit from one deputation to another is typical. Each group tries to build on the basis of experiences of previous deputations.

Some Lisle alumni have even returned in later summers to follow up work started as a result of deputations. Two girls planned in 1941 to return as full time workers at the Denver Grace Church community center the following summer. In the East a group of alumni have worked as a summer volunteer unit in a Brooklyn church where a former Lisle student is pastor.

Lisle measures its success not so much in terms of these specific projects as in terms of the quality and extent of growth of purposeful attitudes within individuals. An Amherst College man from the 1941 group wrote in a letter to the Baldwins that his attitude had changed from one of "detached criticism to joyful participation" in life. This attitude, once established, carries over naturally into purposeful activity in everyday living.

A quotation from a 1939 student gives another good personal evaluation of Lisle in terms of purposeful activity: "At Lisle I began to know what it is to have an integrated understanding of life, not a life that exists from day to day, but a life which understands itself and is directed by a pulsating purpose that knows no limitations".
II. "Is Adequate Provision Made for Wise Guidance?"

The second criterion is concerned with adequate provision for wise guidance. At this point it is necessary to recall the foregoing discussion of leadership at Lisle.

Kilpatrick states that leaders of youth must be not only trained but educated in the best sense of the word. "These leaders must be educated as to where we are going and why, and as to the skills of getting there. The leader is thus responsible for choice and purpose on the one hand as truly as for guidance; because we need both." 4

If Lisle is to be a "laboratory in democracy" its leaders must keep clearly in mind the ultimate purposes and aims of their endeavor. First, they must lay the foundations for contacts that will quicken the individual's perception of his own value meanings which will form the basis for his philosophy of life as a responsible adult. Secondly, they must help teach the individual to relate his own integrity to the world-wide net-work of relationships in which he lives. In the third place, the leaders should be able to exercise foresight in offering opportunities for the kind of experience that gives proper perspective and contributes to democratic life.

The Baldwins started by investigating student attitudes and needs, by detecting some of the "blind spots" in the outlook of college youth. With this working knowledge they undertook to provide a controlled, analyzed, and evaluated experience in group living. Employing the method of "alternate assertiveness and withdrawal", they have given enough direction and guidance to maintain development through the proper channels in a "qualitative" experience.

Guidance only starts, however, with a good basic plan of operation. The next step is to supply individual guidance where it is needed. In a large measure this is done at Lisle through deputation assignments made with regard to the student in relation to the community and to his fellow teammates.

Aside from this type of guidance which grows out of the total plan, there is an urgent need for helping students to solve their particular problems. American and foreign students alike are confronted with questions of personal adjustments, vocational plans, and other vital issues. The war has increased these problems. Everyone is affected, directly or indirectly, by the military draft and the complications of war-time life. Foreign students especially have had perplexing situations to face as their financial resources from home have been diminished by new
exchange rates or in some cases cut off altogether. Since the outbreak of war many of them have extra burdens to carry as they find themselves separated from their families by thousands of miles. With their understanding of other cultures and years of experience with youth of many nations, the Baldwins are qualified to guide wisely. They go below the surface to study home and national backgrounds in relation to personal difficulties of each student.

III. "To What Extent Is There Provided the Opportunity for Conscious Choice?"

The question of guidance is related closely to the third criterion, which opposes indoctrination and autocratic rule of the few. Young people need guidance from experienced, educated adults; but at the same time they must be given opportunity for making choices in a democratic society.

"...Education becomes indoctrination in the degree that what is taught is taught on other than the merits of the case seen and accepted as such by the learner." The Lisle Fellowship, in stressing the importance of the individual personality, allows people with different viewpoints and backgrounds to share in molding this experiment in education.

"Freedom from indoctrination is a striking

5. Ibid., p. 172.
aspect of the method. No one is told what to think. Dogmatism and authoritarianism are absentees. Facts are presented, world needs are stated; but the old time complexes of superiority are pretty well reduced by factual realities, and the values in all faiths and races are recognized as fairly as possible for what they are from an objective view."

As has already been pointed out, students take part from year to year in re-evaluating the Lisle experiment and in formulating new policies and programs to meet the rapid changes in a period of social flux. The principal medium for discussing camp and deputation problems is "Family Council", a meeting of the entire group for a short session after dinner during the evenings that the Fellowship is in the home center. Here the group decides most issues in a direct democratic manner. Some matters, such as the details of planning a community pageant, are necessarily relegated to representative committees.

Under the cooperative plan students are asked to choose jobs according to their interests and abilities. A

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6. Edward, Dr. Richard Henry, Paper Entitled "Students Experiment in World Christian Community", Lisle, New York, 1938. (Dr. Edward is Retired Director of Cornell United Religions Work Staff.)
group experienced in the management of cooperative boarding houses on their own campuses volunteered to help the dietitian plan menus and organize a schedule for assistant cooks. A Louisiana boy who earned college money by pressing clothes was responsible for organizing ironers. To give still another instance, an artistic negro girl from Fisk undertook a kitchen "beautification" program.

The numerous opportunities for the development of social interests through student choices of deputation work have been discussed in connection with Chapter III.

IV. "To What Extent Are the Highest Available Motives Utilized?"

There must be not only choice in a democratic experience for young people but choice in view of desired good results. The fourth criterion contemplates that in each instance the highest motives that will work be put into play.

This ties in with the Lisle principle of growth in terms of growing, continually taking more and more into account by outgrowing petty personal whims. In trying to give students an insight into the question of motives, Mrs. Baldwin discusses with the group Sheldon's Psychology and the Promethean Will which is a psychology woven around the Greek legend of Prometheus.

According to legend, Prometheus (Forethought) and
Epimetheus (Afterthought) were immortal sons of Titan and Clymene. Prometheus, in his attempt to bestow upon the earth a gift which would bring man nearer to the immortal gods, made his way to Mount Olympus to steal a fire brand from Jupiter. In the traditional version, Prometheus is represented as "the bringer of new light, the restless penetrator of the future who, heedless of his own world of present conflict, eternally yearns to discover new knowledge". He is "the inner flame of desire for a better world".

On the other side, Epimetheus symbolizes the follower of Right, the adapter to the traditions of the present order and the worshipper of clearly-defined wisdom of the gods. He is the stabilizing factor in the social order, the representative of the status quo.

Neither character is wholly good nor wholly bad. Society needs the Epimetheus to maintain order, to act as a stabilizing, cohesive force. Yet without the striving Prometheus society would be static. There would be no dynamic leaders to spur society on.

The Promethean will to understand and to struggle is what leads people out of the "rut" of lethargic mental

7. Sheldon, William, op. cit., p. 78.
8. Ibid., p. 80.
habit. Still, on the other hand, there is a great need, especially in this time of great social change, that the predominantly Promethean youth be warned against the dangers of throwing himself blindly and immaturity into some form of radical idealism designed to revolutionize all social dullness.

An integration of the best motives of Epimetheus and Prometheus results in a well-balanced personality, mature in judgment and orientation. Lisle undertakes an important psychological function of higher education, to reach both the Epimethean and the Promethean mind through techniques which permit a common ground for divergent viewpoints. In the spirit of cooperative group endeavor individuals of both types of personality tend to put aside selfish motives in favor of higher purposes which include community, national, and even world interests.

V. "To What Extent Is There Present the Opportunity to Develop, in Community With Others, an Ever-increasing Range of Active Social Interests?"

The emphasis of the fifth criterion is upon interests, the question being how great an opportunity the organization provides for the development, in company with others, of interests that lead out into new fields of social activity.

For the average student, if one may speak of an "average" student at Lisle, the summer laboratory experience opens up entirely new areas of social interests. The very
idea of joining such a cosmopolitan group in cooperative living is a new idea for most people. Breaking down class and race barriers means endless possibilities for insight into the lives of other groups and cultures, literally contacts with representatives from the other side of the world.

After a period of group study, preparation, and recreation, the Fellowship expands its social interests to include activities in deputation communities - working with rich and poor in agriculture and industry, participation in clubs, churches, and other organizations. Then, at the close of Lisle, students return to their colleges or to their vocations, enriched by the experience. Social interests broaden to include increased activity on campus and in some cases organization of intercollegiate projects.

Helen Nash, Lisle '33, in her paper on "The Social Effects of the Lisle Fellowship" cites specific projects that have been undertaken as a direct result of the social interests developed at Lisle. One southern college student started an "Intercollegiate Fellowship of Cooperative Understanding" which drew its membership primarily from Duke University, The Woman's College of Duke University, North Carolina College for Negroes, and the University of North

Carolina. The organization held regular meetings, organized deputations, and fostered friendships among students of different races. A second southern student was instrumental in starting a Kentucky State Interracial, Coeducational, Christian Conference.

Other Lisle alumni have reported organizing such groups or working with greater interests through existing agencies, such as international relations clubs, cosmopolitan clubs, and the Student Christian Movement.

Under the present system, with its economic pressure and emphasis upon financial success, many students begin early to focus upon economic or vocational ambitions. Ordinarily this makes it necessary to limit one's field of intellectual interests while the personality should still be in a formative and plastic condition. It results in an artificial narrowing down of curiosity in many cases. Instead of developing broad social and cultural backgrounds, some young people narrow down their horizons at an early age, with the result that they never grow into a well-rounded personality.

Two members of the 1941 Colorado group mentioned at the last vesper service of the year how much Lisle had broadened their active interests. One was a Cornell graduate student in chemistry, the other a second year medical student at Chicago University School of Medicine. Both men stated
that their scientific ambitions had kept them confined to narrow fields and that the wide association and balanced program at Lisle had given them new insights and interests along lines which until that summer had been closed. To them lectures in the field of the social sciences and their contacts with different types of peoples were most valuable, both as a factor in personal development and as a probable asset in their chosen professions.

A 1938 girl who majored in the teaching of science is quoted in the Foreign Missions Journal as saying that the broadening experience at Lisle enabled her to go "beyond science in the way science points". Lisle, she writes, "has given me an increased awareness. I have had as much incentive to honest scientific thinking as in all my college sciences. I find myself more critical of what I read and hear than ever before."¹⁰

In a letter to the Baldwins a 1937 southern girl tells how the Lisle Fellowship has colored her interests in school subjects: "Applied psychology, sociology, and even Ibsen's anti-idealistic plays". The same student mentions her increasing interest in people of other races: "I had never had any contacts with people of other races before,

except negro servants. Lisle was certainly an eye-opener. I found curiosity and interest growing into appreciation and friendship."

VI. "To What Extent Is Opportunity Provided to Study the Nature and Working of Our Social Institutions?"

The sixth criterion should be considered partly as a corollary of the fifth standard and partly as necessary to its fulfillment, since social interests are developed through social institutions. It emphasizes the building of more mature, critical attitudes and the development of insight into current social principles by study and participation.

Kilpatrick brings out the fact that adequate insight can be got only by studying live-issue problems. Proper social intelligence cannot be built or adequate insights achieved through detached study alone. Because of the element of habituation and common practice involved, institutions should be examined as directly as possible and evaluated in the light of the best knowledge available.

Dr. Ross L. Finney, author of *A Sociological Philosophy of Education*, defines an institution as "a habit or a system of habits participated in by the social group".11 In order to clarify his analysis of the place of institutions in education, he offers a simplified list of the institutions

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In dealing with the question of social institutions it is necessary to recall once more the idea of growth in terms of growing. Kilpatrick's sixth criterion must be applied according to the maturity of the young people concerned. Larger problems of the State, for instance, are beyond the immediate comprehension of the ordinary undergraduate. Before an immature student can participate intelligently in the affairs of State, he must go through a process of development "by gradual stages from the lesser sphere to the greater". In this way there is solid foundation work for the building of intelligent, constructive, social attitudes. Despite the careful selection of members, some Lisle students are much more mature than others. Nevertheless, the Fellowship experience provides such wide contacts with social institutions that democratic attitudes

12. Ibid.
13. Zimmern, Lord Alfred, Learning and Leadership, p. 43.
are built up, even among the less advanced participants.

From the time they first arrive at Lisle, New York, students are an integral part of the local community. The location of the main building on the village green puts the group in the center of the town geographically. Consequently, the Fellowship is never set apart from neighborhood responsibilities. Mutual cooperation in program planning, business relationships with townspeople, baseball games, and participation in church affairs help to foster a good community spirit.

Deputation work gives students further insight into other local communities, industrial and agricultural. Through living with different families in a new town or city each week, a single student comes in contact with family life and customs under various standards of living. One week the writer was entertained at a beautiful estate where maids served dinner in the garden. Another time she visited a Colorado Mexican shack where one room served as living room, dining room, kitchen, bedroom, and nursery.

Industries can also be studied from many angles through deputations. At breakfast in a railroad junction home, one group heard about a switchman's work. The same team might have visited a sauerkraut canning factory, a large industrial plant in Rochester, or a farmer's wholesale market.
The place of recreation at Lisle has already been mentioned. Folk games, singing, athletic sports, and the like are learned as part of the preparation for community work. In addition to this, students can observe the recreation in the centers where they work.

Occasionally a deputation has the opportunity to study with more than ordinary thoroughness customary recreations in a community. Two students had the privilege of making a survey of recreational facilities and practices in a Colorado town where the juvenile delinquency rate was very high. This study involved personal observations of the playgrounds, swimming pool, dance halls and popular "spots" in town. It also entailed numerous interviews with people in the town, such as leaders in youth organizations, business men, the truant officer, the judge, a member of the College Woman's Club, ministers, and the superintendent of schools. At the conclusion of the survey a report was drawn up and presented to interested citizens of the town.

Since the Fellowship is in session during the summer months, there is no opportunity to study the public school in operation. However, schools do enter into the experience indirectly through associations with children in daily vacation schools in the churches. In the field of higher education there is an unusual opportunity to discuss
the relative merits of twenty-five to fifty institutions which may be represented at Lisle in any one summer.

Lisle offers a unique opportunity to study the church both in theory and in practice. Outstanding clergymen and lay leaders are always present during the camp training period to lecture and discuss different phases of the church. The other side of the picture comes to life as students work through various churches while on deputation. They see twenty-six churches competing for membership among a town population of less than 6,000 people; they see a new form of evangelism blazing through neon signs in a resort center, and a Sunday school superintendent of twenty years' standing who refuses to cooperate with the new minister. Likewise they witness an energetic young pastor covering a five-church circuit, the ladies' aid putting on a community party, and a church youth conference breaking down racial and denominational barriers.

Even the Press sometimes reveals itself at Lisle, as, for instance, when one compares the headlines on a Fellowship article in a conservative paper with those on the same article in a journal which specializes in the sensational.

As for the institution of "Health-preserving Activities", it comes in incidently in connection with the
study of the communities. One 1941 medical student particularly interested in health problems worked with the public health nurse among the low-class Mexicans and Spanish-Americans in Colorado.

This summary of the opportunities the Lisle Fellowship provides to study "the nature and working of our social institutions" indicates unusually comprehensive education for democracy according to Kilpatrick's sixth criterion.

VII. "To What Extent Is Opportunity Provided for Co-operation to Social Ends in Ever-widening Social Groups?"

In explaining the last criterion of group education for democracy, Dr. Kilpatrick writes: "If one had to choose a single definition of democracy, it would be hard to choose a better one than this, cooperation in its broadest sense in ever-widening relationships". 14

Cooperation begins at Lisle in the miniature "world community" which is the Fellowship itself. This "fellowship circle" is not exclusive, however. It includes first of all the local community. As the deputations set out for different sections within a 150 mile radius of the center, the area of cooperation becomes wider and wider. Students are often surprised to find that at the end of

four short days filled with activity they feel so much a part of a hitherto strange town. Many alumni keep up contacts through the years with people in deputation places they have visited.

A national student secretary commented upon the relation of the Fellowship to community life as follows: "I believe in the Lisle Fellowship most of all because it is one group which is making a real contribution in training our young Christian leaders in the techniques and approaches of a total community work". 15

With its broad social base, the Fellowship expands beyond its own small membership and cooperation with local communities to a spirit of "world-mindedness". Macmurray expresses this conception of a world-wide community in *Creative Society*.

"He (Jesus) conceived human society as based neither on the blood-relationships of natural affinity, nor on the organized relationships of political or ecclesiastical groupings, but simply on the practical sharing of life between any two individuals on a basis of their common humanity. At once there appears the

possibility of a unification of all human beings in a single community, irrespective of race, nationality, sex or creed."

Through stimulation of philosophical and religious thinking Lisle students come to see the deep significance in the mutuality of man, not simply in cooperation for the purpose of providing immediate physical needs but in the enrichment of life through friendship and communion with one another. The pervading spirit of cooperation works toward the elimination of the fear element, which arises out of an over-emphasis upon competition and develops a sense of isolation of the individual from his associates.

Once this sense of cooperation has developed to such an extent that it becomes the natural attitude, there is no longer a defensive feeling. A healthy spontaneity which is conducive to creativity results. An individual no longer feels the pressure of being "on guard" lest he be out-witted by one of his competitors. Where defense of one deputation team member against another becomes unnecessary, "grandstand plays" are ruled out. Each student has a real contribution to make to the program as a unit,

even though talents may be undeveloped or lacking in particular areas.

After working side by side with members of other races, nationalities, and religions, at first in common everyday tasks, and then gradually in wider spheres, students become conscious of the fact that cooperation can be translated into world terms. In short they become "world-minded".

SUMMARY

These seven criteria are by no means rigid or all-inclusive; but they do serve as a good working basis for examining important factors in group education for democracy: Intensity of interest in purposeful activity, adequate guidance, conscious choice, utilization of worthy motives, building active social interests, the study of our social institution, and cooperation with ever-widening groups.

In the words of John Dewey:

"A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience. The extension in space of the number of individuals who participate in an interest so that each has to refer his own actions to that of others, and to consider the action of others to give point and direction to his own, is equivalent to the breaking down of national territory which kept men from perceiving the full import of their activity."17

THE PLACE OF THE LISLE FELLOWSHIP

IN A DEMOCRACY AT WAR
The Place of the Lisle Fellowship in a Democracy at War

Now that the United States is actively engaged in an all-out war effort, educators on all sides are re-examining the purposes, content and methods of existing educational forces.

Many summer projects which developed in the 1930's when students were unemployed have been abandoned or are struggling to survive. The effectiveness of Lisle depends upon "the group itself; its quality, its diversity, its inclusiveness, its spread". Consequently, the situation presents many challenging problems.

In spite of all obstacles, including the limited number of students available, rationings, increased prejudice against foreigners, and financial demands, the Lisle Fellowship is continuing to function because its leaders, alumni and associates feel that it has an even greater social contribution to make in time of war.

The place of the Fellowship in a democracy at war might be considered from two angles: first, its immediate significance during the conflict, and second, its importance in a long-range view of the post-war world.

(1) During the Conflict - Since the outbreak of World War II the socializing task of education has been strongly emphasized. People who never concerned themselves with such questions as racial discrimination are now beginning to realize that internal disputes over race, color, and creed are retarding the national war effort. John C. McDermott, Professor of Education at Saint John's University, writes in School and Society:

"That all social distinctions must disappear in the hour of democracy's greatest need is certain. There are to be no distinctions of race, color or creed in the national effort. A job is to be done and every one must play his part. Now, more than ever, the socializing task of education looms large. No opportunity, curricular, extra-curricular or other, can be neglected in the present emergency." ²

A recent Christian Century editorial entitled "Race Problem Will Not Wait for Peace" shows the disunity among United States citizens caused by ideas of racial superiority:

"Discrimination against negroes in employment in war industries, in housing, and in service with

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the armed forces shows an incredible degree of insensitiveness to the demands of justice and the necessities of the practical situation. The dogma of racial superiority cannot yield even in the presence of a national emergency.  

It is obvious that a large number of American citizens have not yet been educated to the point where they can eliminate social distinctions even temporarily for national interests. Much less are these people capable at present of thinking in terms of international peace based upon mutual understanding.

Now that the country is actually at war, it is interesting to observe the reactions of Lisle alumni to the situations that they meet both as members of the armed forces and as civilians. In the spring of 1942 a group of Middle Atlantic and New England students who had participated in the Lisle Fellowship at different times organized a reunion at New Haven to discuss issues arising out of the war.

At this meeting a Lisle alumnus who is now a marine on the Pacific was quoted as saying in a letter to the Baldwins, "I look forward to the day when we can share something besides bullets with the Japanese". Mrs. Baldwin read

a second letter from a Lisle '39 man in the air corps.
Among other things he said that he did not hate Axis people
as individuals but that he was fighting against their
ideologies.

Both of these statements have the same implication
as a war editorial in The New York Times. The idea is that
citizens of a democracy must draw a distinction between
individuals and their governments. "It is part of the
German Government's own propaganda to pretend that the United
Nations will not draw this distinction, and that if Germany
loses the whole people will face a dreadful fate."4

Lisle is not fostering what the Washington Times-
Herald (quoted in the Congressional Record) calls "Better,
more ruthless killers" or "the highest possible average
killer-power"5; but it is educating citizens with intelligence
and equilibrium in time of crisis.

In a democracy which puts its trust in government
by the people, it is important that civilians as well as men
in the service maintain stability in face of war. One Lisle
student writes, "In these days the meaning of Lisle is
becoming clearer and clearer and begins to show me the

(Quotation from the Washington Times-Herald.)
importance of living at my best and remembering people in other countries".6

A young minister who attended the New Haven reunion pointed out how he himself was attempting to apply "the fellowship method" in his daily work as a wartime pastor. He explained that he considered his church as a community organization made up of people with conflicting viewpoints and that it was his duty to keep his pastoral relationship with all members alike, pacifist or army major. Only by keeping the channels of communication open can any two individuals hope to arrive at an understanding attitude.

Another student at New Haven, a Smith College girl, stated that she had little respect for the pacifist who works actively against the war effort by trying to force his ideas upon others, because she never felt so right that she was ready to assume political responsibility for another person.

(2) In a Long-range View of the Post-War World - If a lasting peace is going to be established after the war, it must be based upon a sound intellectual foundation. This means that education must perform a far-reaching, telic, function. "It is not enough that the educational program anticipate the social order of the future; it must anticipate 6. Student quotation from a letter written to Lisle Alumni by Mrs. DeWitt C. Baldwin, February 4, 1942.
what ought to be; and thereby help create it."  
In the first place mature, educated leaders will have to strike at the root causes of war and eliminate the real obstacles to peace through socialized education. Huxley says in considering the causes of war:

"Wherever we turn we find that the real obstacles to peace are human will and feeling, human conviction, prejudices, opinions. If we want to get rid of war we must get rid first of all of its psychological causes. Only when this has been done will the rulers of the nations even desire to get rid of the economic and political causes."  

The two chief psychological causes of war according to Huxley are:

(a) The excitement and feeling of purposefulness in war activities as contrasted with the aimless boredom in the lives of many people during time of peace.  
(b) Fanatical nationalism which is psychologically satisfying to individual nationalists.  

Having in mind the same idea of a society which

lacks intelligent purpose, Sheldon refers to "a waster civilization"\textsuperscript{10} which falls back upon war for excitement. If educators lead the way in providing opportunities for purposeful activities and strengthen orientational influences, especially at the higher educational levels, they will gradually make a positive contribution toward realization of world peace. The Lisle Fellowship is an educational group which helps to develop purposeful attitudes in youthful citizens through a program of integrated, meaningful experiences.

To discuss the second point under psychological factors involved in war, it is necessary to qualify the word nationalism. Huxley uses the term in a negative sense, that is, he suggests a kind of narrow, local nationalistic idolatry which excludes the possibility of international cooperation.

Nicholas Murray Butler in writing on "Hatred and Tolerance" comments on nationalism as follows:

"It must never be forgotten that a nation, whether large or small, is not an end in itself. It is a means to an end. That end is an orderly, a prosperous, and a peaceful world. If the spirit of nationalism be permitted, whether through

\textsuperscript{10} Sheldon, William, \textit{op. cit.}, p. 11.
ambition, or gain-seeking, or emotion, to develop into unreasonable and unintelligent rivalry with other nations or into persecution of any racial or religious group, it does the gravest damage to the cause of civilization.\(^{11}\)

By promoting "world-mindedness", even while the country is at war, Lisle is working toward a permanent world order, however remote the goal may be.

If democracy is going to survive after the war, education must be given a high "priority rating". Ten million United States citizens have already been lost to the army and war industries because they were "functionally illiterate".\(^{12}\) It is much more difficult to estimate the total loss should educators fail now to train the potential leaders of tomorrow to apply all their intellectual and spiritual resources to the complex task of establishing a world peace based upon an intellectual foundation.


DISCUSSION OF RESULTS
CHAPTER VI
Discussion of Results

(1) **Summary of Study** - It has been the purpose of this thesis to consider the Lisle Fellowship as a method of group education for democracy. The writer has interpreted and evaluated the Fellowship in terms of its worth in the present social order, using Kilpatrick as the chief authority in establishing criteria. The place of such an educational group in a democracy at war has also been discussed.

Emphasis in the evaluation has been not so much upon specific services students render in communities but upon the development of mature attitudes, growth in terms of growing, which is essential in a progressive democracy.

"To have learnt to open the mind to hitherto unknown and even inconceivable states of thought and seeking is to have undergone a permanent change."¹ As a result of the Lisle experience, students see their own particular problems in a new, broader light. Some may leave the group at about the stage of development where others entered, but in each person there is expansion to a wider, more democratic viewpoint. With two possible exceptions, every single member of the Fellowship has left feeling enriched through his

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experience. This statement is made on the basis of facts obtained from the Baldwins and through an examination of written student evaluations which cover the six years (1936-1941) of this educational experiment.

The exceptions mentioned occurred in the cases of two boys, one from Rhode Island and the other from Minnesota. Neither really gave Lisle a trial. The former had arrived, disgruntled, at a late date, stayed over night, and left the next morning. Panic-stricken at being away from home for the first time and facing such a challenging situation, the Minnesota student pleaded sickness and left Lisle after three days. This same boy later traveled fifty miles to see the Baldwins when they were in the vicinity of his state, and he has maintained an active interest in the Fellowship ever since.

Three years after his experience at Lisle another student wrote that he had come to realize that a certain deputation he disliked at the time was the best experience he could have had. As a result of his revised opinion, he influenced a friend to apply for membership in the group.

The Baldwins request that students write their evaluations of Lisle at least three months after their departure. This is because many students at the height of exuberant enthusiasm are apt to make lavish statements before
they have had time to see the experience in better perspective. As a matter of fact, the typical Lisle alumnus reports an even greater and increasing realization of the value of the Fellowship as time goes on.

(2) Limitations of the Lisle Fellowship - In the opinion of the writer the Lisle Fellowship has four limitations which should be considered in dealing with the question of a wider application of the method: the selective nature of the personnel, the limitation of the size of the group, the time that any one fellowship can function effectively, and the dependence of the method upon community cooperation. Although these factors are considered as "limitations", they are at the same time fundamental points which are of the essence of the method itself: the dynamic interplay of one personality upon another in a unified but truly democratic fellowship which cooperates in social ends in ever-widening relationships.

(a) Selective Nature of the Personnel - The personnel, both faculty and student, is highly selective because of the dependence of the method upon the direct and dynamic interaction of individuals upon each other. Leaders should possess a rare combination of maturity, insight, courage and imagination, if the group experience is to be developed to its potentialities. Faculty members and visiting
speakers are chosen not to provide intensive university instruction in any branch of study but to share insights into their particular fields.

Likewise, the maturity and diversity in backgrounds of the students themselves is a necessary part of the Lisle method. To give and receive the most from the Fellowship, a student should have attained an educational foundation and maturity which is seldom found before the junior year in college. Two members of the group have been non-college people, one a working girl and the other a debutante; but these cases are exceptional.

The student membership problem has been complicated further by war conditions and the military draft. Up until the outbreak of war, the number of foreign exchange students in American colleges was multiplying. Now, however, it is becoming increasingly difficult to find a sufficient number of foreign students.

(b) Limitation of the Size of the Group - Because Lisle is person and experience centered, the maximum number of students who are accepted as members in any one group is limited to fifty. The success of the method depends in large measure upon a fellowship of deep understanding and close, cooperative, enterprise, and therefore cannot function on a "mass production" scale. Conditions permitting, however,
it is possible to set up additional units of the Fellowship, such as the Colorado branch which was started in 1941.

(c) **Time the Fellowship Can Function** - Summer seems to be the only logical time for the Fellowship to meet, since it draws its faculty and students from colleges and universities throughout the United States and foreign countries. It recognizes the place of the regular college curriculum which is in effect during the rest of the year.

Even if financial and other conditions permitted, it would probably be unwise to continue much beyond six weeks the length of time any one Fellowship is in session. The experience is so intense and the necessity for making re-adjustments to new communities so frequent that the average student would become too fatigued in a prolonged period, unless the program were revised.

(d) **Dependence upon Community Cooperation** - To be effective the Lisle method depends upon cooperation with the local communities. Racial, religious, and nationalistic prejudices can be broken down to a remarkable degree; but the Fellowship must function in a society which permits a certain amount of intellectual freedom. Obviously, it would be taboo in a totalitarian State.

(3) **Wider Application** - It has been demonstrated that additional units of the Lisle Fellowship can be
established as long as the circumstances permit. The question to be considered here is how the principles of the Fellowship method can be related to education in a democratic country, even though the exact pattern of the Fellowship cannot be duplicated on a large scale.

Each student who grasps the fundamental ideas behind the Lisle philosophy can transfer, in some measure, the principles of the method through his attitudes in daily associations. The campus leader returns to his college with a new insight and experience, with a more meaningful conception of "democracy" and "world-mindedness". On the campus or in his home community the Lisle alumnus can reflect the spirit of the Fellowship by striving to act upon intelligence instead of established prejudices.

In a democratic society it is significant that the Lisle experience stimulates the individual himself to grow as a social person or, to use Kilpatrick's expression, to become "more of a person".

"In school or out, always and everywhere, the chief thing - far and away more important than any subject-matter the school can teach - is that the child, the youth, and the man shall, with their fellows, ever be growing as persons. In education this must be our chief aim."²

(4) Limitations of This Thesis - While this thesis has the advantage of being based in part upon the personal experience of the writer, that experience is quite limited. She participated in only two of the Fellowship sessions, having had no direct contact with the Lisle experiment until the spring of 1941. It would have been advantageous to have witnessed the growth of the movement from its beginning in 1936. The fundamental principles have always been the same; but each new group represents a different combination of personalities, conditions, and experiences.

A study of the Lisle Fellowship as a method of group education for democracy entails a study of new group educational practices as well as an investigation of educational standards in a democracy. A wider personal experience in the field of group education would have been valuable as a background. Books and other literature on modern group work are relatively limited and therefore well represented in this study. On the subject of education in a democracy, however, the supply of literature is inexhaustible. Only a few outstanding books and articles have been selected as resource material.

(5) Possibilities for Future Study - It will be worthwhile to watch the development of the Lisle Fellowship in the future, to study the continued experimentation within the group itself, and to observe the effect of the post-war social order upon methods of education for democracy.
APPENDIX
APPENDIX

The following is the list of organizations who recommend or support the Lisle Fellowship:

The Methodist Student Movement.
Regional Councils of the Student Christian Movement.
Student Volunteer Movement.
Committee of Reference and Council, North America Missions Council.
Boards of Foreign Mission, Home Missions and Education, one or more, of the Baptist, Congregational, Methodist, Presbyterian, and Protestant Episcopal churches.
Missionary Education Movement.
Committee on Town and Country, Home Missions Council.
The Associated Boards for Christian Colleges in China.
The Methodist Youth Fellowship.
The United Christian Youth Council of North America.
THE LISLE FELLOWSHIP APPLICATION FORM

Send picture and two letters of reference

Name

Home address

Birthplace. Date of Birth

Health Physical Handicaps

Ancestry

Father's Occupation

Immediate Family

College Year

College Address

Major Scholarship rating

Minors

Vocational intent

In School next year? Where

Skills

College Activities

Special Experience

Religious Affiliation, if any

Parents' Religious Affiliation, if any

Religious Activities, if any

Financial Situation (Read Statement on other page)

How much do you expect to contribute? When

Can you bring a car? Driver's License

Please add a brief statement about why you wish to come to Lisle. Frankness will be appreciated.
REPORT OF DEPUTATION

These reports have a two fold purpose. First: to help in analyzing the week-end's work and then to prepare the team for more effective work the next time. Second: to record factual information which you feel would be of aid to a team visiting the same community another year, information which you feel would have helped you in this year's deputation had you known it beforehand.

1. Town
2. Date of visit.
3. Name of church or churches cooperating
4. Name of Pastor
5. Activities of the team:
   A. Meetings - with team members participating.
   B. Personal Interviews - with team members participating.
6. Names of team members.
7. Characteristics of the Community:
   A. Name of Community
   B. Location of Community - County and State
   C. Extent of area serviced
   D. Population:
      1. Growing
      2. Receding
      3. Static
      4. Prosperous
      5. Poor
      6. Native born (white)
      7. Foreign born (white)
      8. Negro
      9. Jewish
      10. Oriental
   E. Service facilities:
      1. Nearest physician
      2. Nearest hospital
      3. Fire protection
      4. Public library
      5. Recreational facilities
      6. Service clubs
   F. Educational Standards:
      1. College graduates
      2. High School
      3. Grammar
      4. Social facilities, Central or Local?
         High School
      5. Check on reading material, secular and religious, available for young people
   G. Economic Standards:
      Resources:
      1. If rural community:
         a. Types of farming
         b. Other enterprises

2. If of other types, specify:
   a. Residential ..........................................
   b. Industrial ...........................................
   c. Commercial .........................................

H. What are the predominant political views?
   1. Conservative . Liberal . Radical ............

I. Dominant social attitudes toward:
   1. Racial relations ....................................
   2. Labor problems .....................................
   3. Peace movement ...................................
   4. Cooperatives ......................................
   5. Religion ...........................................

8. Characteristics of the Church:
   A. Church School:
      2. Quality of leadership ..........................
      3. Will the interpretations given in church and
         church school cause conflict later with the
         scientific approach used in the public schools
         and colleges? .................................
   B. Young People:
      1. Organization ....................................
      2. Vitality .........................................
      3. Types of social life ............................
         Grammar School ..............................
      5. What part do they play in the life of the
         church? ........................................
      6. Relations between older and younger people ..
      7. Any missionary education? If so, indicate type.
         .............................................
      1. Characterize prevailing philosophy of
         missions ........................................
      2. Vitality of missionary interested in the
         church .........................................
      3. Amount of money contributed ..................
   D. Social attitudes:
      1. Toward community responsibility .............
      2. Toward other churches (cooperation) ........
      3. Evidences of social vision (world peace, labor
         problems, race relations, international
         policies) .....................................
   E. Theological views:
      1. Conservative or liberal .......................
9. The Minister:
   A. Education - College... Seminary...
   B. Theological position:
      Rigidly orthodox. Open-minded. Radical...
   C. Social attitudes.
   D. Philosophy of missions.
   E. Relations with constituency.
   F. Prestige in community.
   G. Attitude toward young people.

10. Evaluation:
    A. Did you start anything which you think may be of
        future significance?...
    B. Did you get acquainted with any persons who showed
        possibilities for future leadership?...

11. Interesting personal experiences with, or significant
    comments made by local people.


Attach a church program, if possible, and any other local
publicity.
For Report From Pastors and Laymen

THE CHRISTIAN MISSION STUDENT SUMMER SERVICE

Lisle, New York

Church:                   Date:
Address:                 
Pastor:       
Group Members:          

CONTENT

1. Did the members of the team in their various contacts present ideas which were within the grasp of the members of your community? Were the ideas presented interesting and relevant to them?

2. Did the group leave a clear-cut impression of what they were trying to do?

3. Would you have any suggestions to make as to the content of their message?

4. In the Sunday morning service did the team touch all the age groups? If not, which group?

PRESENTATION

1. Did the members of the group seem well prepared in what they were presenting? If not, mention specific instances.

2. How would you rate the poise and public speaking ability of the various members?

3. Who in the group seemed shy and found it difficult to mix with your people?

4. Was any member too aggressive in his or her approach?

5. What concrete suggestions do you have for a more effective presentation?
ATTITUDE

1. In view of the barrier which often arises between "College" and "non-College" groups, were the members of the team successful in breaking down this difficulty during their visit? If not, why not?

2. Since most of the students come from cities, were they able to satisfactorily bridge the gap between themselves and the people of your smaller community?

3. Was there any trace of condescension and patronage in their manner?

4. Did the group seem sincere in their Christian convictions?

5. Do you have any further suggestions to make as to the team's general attitude?

6. Do you think the group made contributions which will probably prove to be permanent?

Do you have any further comments or suggestions?
<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
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<tbody>
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<td>Hoober Professor of Comparative Religion</td>
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</table>
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Miscellaneous Pamphlets, Letters and Papers


The Lisle Fellowship Publicity Pamphlets, 1936 to 1942.


Student Reports, 1936-1942.
APPROVED BY:

[Signature]

Thesis Committee

August, 1942