

THE LIGHT OF LIBERTY --
A GUIDE TO BETTER HUMAN RELATIONS
FOR USE IN THE SOCIAL STUDIES PROGRAM OF
JUNIOR HIGH SCHOOLS

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Abstract

The purpose of this dissertation is to present an original textbook for use in the social studies program of the junior high school.

It has been clear to educators in the United States, for a long time, that the greatest opportunities and the most logical framework in which to teach, and to practice the fundamentals of harmonious human relationships, is in the public school. Obviously, the public school is all of American society in miniature, for in the public school we have constellations of various families, groups, religious faiths and races.

It is only since the beginning of the 20th century that emphasis has been placed on the production of suitable textbooks concerned with the basic problems of democracy. Today the subject holds an important place in the curriculum of the secondary school.

To answer, in some measure, the increasing need for a new textbook which deals with the human relations problems confronting our democracy on the threshold of the Atomic Age and menaced by World War III, this dissertation

has been written. It is entitled, 'The Light of Liberty-- A Guide to Better Human Relations, For Use in the Social Studies Program of Junior High Schools'.

Suggestions For Use of This Textbook

1. It can be used as the main textbook or as supplementary material for the social studies program of the eighth or ninth year of the junior high school.
2. It might also be used to advantage in the home-room program of the junior high school.
3. It might be used effectively in club activities of junior high schools.

Contents

The dissertation consists of, (1) an explanatory Foreword, (2) an Introduction which is part of the textbook itself, (3) the main body of the textbook composed of Ten Topic-Narratives, each followed by questions to discuss, facts, things to do, books to read for pupils and teachers, and a catalog of pertinent films and records, whenever these are available and helpful, (4) a general Bibliography covering the field of intercultural relations follows the Ten Topic-Narratives, (5) an Appendix wherein is recorded, (a) experiences of several teachers and classes who used some of the material of the textbook, (b) an explanation

of how the United Nations is organized and functions,
(c) other illustrative material.

Subjects of the Ten Topic-Narratives

- I. How To Be an All-American or Desirable
Human Relations.
- II. The Makers of Our Country's Greatness.
- III. The Enemies Within Our Democracy.
- IV. Hate and Prejudice.
- V. The Builders of Civilization.
- VI. What Every Human Being Needs.
- VII. All Men Are Created Equal.
- VIII. What All of Us Have In Common.
- IX. War -- The Threat To Our Civilization.
- X. The United Nations.

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To Almighty God, I express my gratitude for permitting me and helping me to accomplish this work.

FOREWORD

To achieve world peace, we need harmonious human relations. This harmony ought to be experienced in the home, on the street, in the school, in the community, within the state and the nation, as well as in international relationships. The three basic institutions which, more than anything else, influence human relationships are, the home, the school and the church. While none of these three is excused from doing its best for a better world, it is clear to me that the greatest opportunities and the most logical framework in which to teach and to practice the fundamentals of harmonious relationships is in the public school.

The home is limited to its own family group and thus is bound to be a very small organism within the larger corpus of society. By definition, the family is a small group of common origin with its own fierce loyalties and attitudes and problems. Granted that there is much to be done in trying to produce harmony within family life. This, however, belongs to the realms of psychology, economics and religion.

The church is likewise a limited frame of reference in that it is composed of a group of people with a common faith, and this faith in common tends to confine the families within that church to the scope of their own chosen goals and

activities. Certainly, the church has much to do with its own people and with teaching its people to live in concord with members of other faiths.

The limitations of the home and the church do not apply to the public school. The public school is all of American society in miniature, because in the school we have constellations of various families, groups, religious faiths and races. Thus, the area in which the school moves is broad and great and all-inclusive. To walk into a classroom is to confront a cross-section of living America. That is why it has been clear to educators in the United States, for a long time, that the greatest opportunity in producing harmonious human relationships is to be found in the public schools of our country. Certainly, if the highest objective of education is to prepare people to live happily with themselves, their dear ones and society, then it is to the public schools that we must turn as our greatest hope for the achievement of a better world. Moreover, we stand on the threshold of the Atomic Age and are menaced by World War III. There is an increasing need for a textbook that deals with the problems of human relations in our time and in our modern democracy.

Because I believe that the public school can do more than any other institution to inculcate the attitudes, the understanding, the cooperativeness, the social responsibility and the desire to live harmoniously. I have written this

textbook for use in the social studies program of the eighth and ninth year of the junior high schools, entitled The Light of Liberty -- A Guide to Better Human Relations. There may be some question as to why the junior high school is chosen particularly. In answering this question, let me hasten to say that the school ought to begin to teach the basis of harmonious human relations at the very earliest levels of the elementary school and continue to do this throughout the years that it has the privilege of influencing young America. To my mind, textbooks should be written to meet this responsibility of the school for all age levels.

I am selecting the age level group of the eighth and ninth year of the junior high school, primarily, because it will be able to reach the greatest number of students at a point in their lives when they are most sensitive to the problems of getting along with others. Another reason is that students in junior high school have a high enthusiasm for idealistic causes, and the contents of this textbook constitute a challenge to this enthusiasm of thirteen and fourteen year olds.

Moreover, after a study of the social studies program of the junior high school, it seems to the writer that his textbook can easily fit into this program, either as the main textbook or as a supplementary textbook.

A number of teachers like Miss Helda Davis of Johnson

Junior High School in Houston, and members of my thesis committee, especially Dr. E. E. Oberholtzer and Dr. W. W. Kemmerer, recommend the use of this textbook for home-room programs. If this be the general consensus, the writer has no objection. It might prove to be the most valuable use that could be made of this book.

Another suggestion from several members of my thesis committee, particularly Doctors Donner, Stovall, Callicutt and Crouch, is that this textbook could be used to great advantage in the club activities of junior high school students.

My approach to the preparation of this textbook was, first of all, to study the best of the available literature on the subject. For my bibliography I am especially indebted to Review of Educational Research, Vol. 16, No. 1, February 1943, entitled "Social Foundations of Education", and to Democratic Human Relations, by Hilda Taba and William Van Til, Editors, Sixteenth Yearbook of the National Council for the Social Studies, 1945, for what I have found to be the most extensive bibliography in this field. Furthermore, my work at the University of Houston and Columbia University of New York, in the field of social studies for the secondary school, as well as school administration, has opened up a realm of material which is directly applicable to my problem.

BASIC PRINCIPLES

Let me state here the basic principles I have kept in mind while writing this book.

1. One must realize that without enlisting parental cooperation, one cannot expect success in the teaching of any subject in social studies which involves human relationships. Were anyone to write a book for students in this field and leave out the suggested means whereby parents are brought into the scene, then such a book, no matter how excellent in other respects, would fail in its ultimate objectives.

2. The approach should be psychological. The writer should bear in mind the emotional contents of the pupil's mind and attempt to win a favorable position within this emotional framework.

3. One ought to write such a book with great faith in the potentialities of the human being to become a better person.

4. There are a number of other principles that I have adopted, such as, (a) to present as many opportunities as possible for discussion in the classroom, (b) for outside activities, (c) to avoid "yes" and "no" answers and (d) to get the children concerned with answering the question "What would you do?" through the presentation of problem situations.

CONTENTS OF THE STUDY

At this point, I wish to present a prospectus of the contents of this book. The first part is a simple introduction in which the ideology and philosophy of the book is made clear. The latter part consists of ten chapters under various topics. The content of the entire book is written for the students. From the very outset of the introduction to the last topic, the hope is indulged that the student will find subject matter of fascinating interest.

In the appendix of this dissertation are recorded the experiences of several teachers and classes who used some of this material: as well as illustrative subject matter.

INTRODUCTION

In the Introduction, I stress the importance of the welfare of the human being, above all other values in the world. The point is made, at some length and with concrete examples, that all we enjoy is a heritage from the past generations, from numberless unknown heroes, thinkers, saints and inventors, as well as from the known benefactors of the human race.

Having established the universal background of our debt to the past, I direct attention to our own country and explain how much the greatness of the United States owes to the peoples of the world. From this idea I move on to an evaluation of the freedoms we enjoy, their uniqueness and sanctity in the world of today.

The Introduction next spotlights the dangers to our democracy from within. It tries to make the student sensitive to what constitutes un-American activities. The student is urged to react to these diseases, which plague the American body-politic, in a constructive way. Primarily, his interest is stirred toward a recognition of the symptoms of this sickness and what to do to cure the malady. He is shown how he himself can frequently, unwittingly, add to the evil of misunderstanding and hostility in American human relations, as well as in international human relations.

Finally, the Introduction underlines the crucial need for world peace and how important it is that the United Nations shall succeed. A successful American Democracy, it claims, an America of all the people living together amicably and in concord, is probably the most potent agent for the achievement of world peace in our time.

THE TEN TOPIC CHAPTERS

Following this introduction, the book presents ten topics in the form of a typical case or challenging story, followed by facts and leading questions, suggested activities, topics for discussion, as well as a bibliography. The sequence of the ten topics was determined, after some thought and discussion with others, with the following ideas:

- (a) Deal with positive, constructive ideas first.
- (b) Proceed from the known to the unknown.

TOPIC I

The first topic is concerned with the subject of Desirable Human Relations, entitled "How to Be An All American". The case stories are several, and present examples of desirable conduct on the street, in the school, in the home, in relationships with neighbors and strangers. The facts and leading questions and discussion suggestions offer the student model verbal pictures of what is desirable in human relations, if there is to be harmonious living wherever we are. There are vexing problems of human relationships in the very classrooms where this book may be used, and that is why I was persuaded that it is best to start out with the discussion of a topic that is very near at hand, and, therefore, is most likely to be of immediate interest and usefulness.

TOPIC II

Topic II is concerned with the United States, and is entitled "The Makers of Our Country's Greatness". The case story tells of the now famous record of heroism of the chaplains of different faiths who gave up their life preservers to others and went down on the U.S.S. Dorchester. The story would make the student realize that America is a composite of many melodies, which, blending together like a great symphony orchestra, have made the great music of our national life. The leading questions and discussion topics would guide the student to an understanding of the contributions made by all the peoples of the world to our country's democratic growth, as well as to its material and spiritual riches.

TOPIC III

Topic III is entitled "The Enemies Within Our Democracy". The case story is a description of a meeting of an un-American group, based on facts as reported in the press. Out of this case study the students would be helped to understand what constitutes real Americanism and patriotism. The questions and discussions would lead him to distinguish between the friends and the enemies of our Democracy. It is suggested that Topic IV, Hate and Prejudice come before Topic III, since the subject of Hate and Prejudice would prepare the students so much better for Topic III.

TOPIC IV

Topic IV is entitled "Hate and Prejudice". The topic-narrative illustrates the causes of hate and prejudice. For the questions and discussion topics and bibliography, I rely here on the findings and teachings of Dr. Clyde Miller of Columbia University, on the publications of the National Conference of Christians and Jews, and especially on the report "To Secure These Rights" of the President's Committee on Civil Rights.

TOPIC V

Topic V is entitled "The Builders of Civilization". The topic-narrative explains the universality of the sources which contribute to our civilization. It shows how our civilization is the product of all peoples from ancient Egypt and China to our own modern world. The facts and leading questions following the above help the students to realize how important it is that provincialisms be broken down, and aid them to gain an appreciation of what the peoples of the world have given to create the civilization which we today seek to preserve.

TOPIC VI

Topic VI is entitled "What Every Human Being Needs". The topic-narrative reveals the universal need for economic and emotional stability. It shows that wherever men live, there is hunger for bread, love, recognition, security, adventure and justice. The questions and suggested topics of discussion are designed to develop the attitude of respect for folkways and mores, which, on the surface, seem alien and strange.

TOPIC VII

Topic VII is entitled "All Men are Created Equal". The topic-narrative presents the facts of anthropology on race, blood, heritage, and nationality. The facts and leading questions following this narrative are based upon the works of such authorities in anthropology as Dr. Franz Boaz and Dr. Ruth Benedict.

TOPIC VIII

The subject of Topic VIII is "What all of Us Have in Common". The case story presents a description of love and friendship and idealism in a remote mountain village in China. The story tries to create an understanding of the truth that fundamentally the entire human family shares in ideals that are ubiquitous. It would help the student build up respect for the human being that we never see who lives far away. The story would build up a respect for the dignity of the human personality, wherever human beings dwell. The facts and leading questions and discussions following this story emphasize the brotherhood of mankind.

TOPIC IX

The subject of Topic IX is "War -- the Threat to Our Civilization". The topic-narrative deals with the devastation of the Atomic bomb accomplished at Hiroshima and Nagasaki. The object of the questions and suggested discussions is to make the students realize that modern warfare is so terribly costly, materially and spiritually, and in human lives, that in the end, no one really wins wars. Without any attempt to diminish the stature of any of the great warriors of the armies of history, this topic stresses the point that warriors of peace are needed if our civilization is to endure.

TOPIC X

The subject of Topic X is "The United Nations". The topic-narrative describes the bases for national and international security. The facts and leading questions and discussion topics inform the student of the background of the United Nations Organization beginning with the Biblical dreams of world peace, up to the League of Nations and on to a discussion of the Four Freedoms, the Atlantic Charter, and how the present United Nations was formed and is at present organized. This topic seeks to make clear to the student that the United Nations must succeed if our world is to be spared from the total devastation of another war.

CONCLUSION

I want to stress again that each topic is followed by facts, leading questions, discussion topics, suggestions for assembly programs, parent participation, extra-curricular activities, such as, visiting foreign consulates, Chinatown, etc., as well as bibliography. The Light of Liberty -- A Guide to Better Human Relations must stimulate thinking and be helpful in improving attitudes. It must, in considerable measure, do away with groundless prejudice. I hope that I have written such a book. I pray that it helps the younger generation to find, at least, the beginning of the road that leads to national and international peace.

Hyman Judah Schachtel

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INTRODUCTION

INTRODUCTION

This book is about you. The writer believes that you, because you are a human being, because you are part of mankind, are more precious than anything else in the world. The story that this book tells, and the many things it hopes to help you to think about, are all the result of faith in you, as a human being.

Some people might say that the most precious thing in our country is the gold at Fort Knox, or the silver at West Point. Others might say that the great cities of America and the great farms, the mighty factories and the business activities all over our nation are our most valuable possessions. Surely these things are valuable, but far more valuable are you and all the other boys and girls and people of the United States and the world. To believe that people are the most valuable part of a country or of the world is to be able to join hands with all those who are working for world peace and world friendship.

Unfortunately, the past of the human race is full of many wars and much trouble, brought about by those who did not believe that a human being is the most valuable thing in the world. In our own time, we are faced with the greatest danger, because of the lack of friendship on the part of one people for another, or one group for another. We are in

greatest danger now because another war might destroy our world. When you come right down to the facts, it seems that whenever we have trouble in the world or a struggle, it is because somebody has said that a piece of ground or a house or a piece of gold means more than human beings. Let us, then, be very clear as we begin our story that nothing is of greater importance than the welfare of human beings. This means that we want a world where boys and girls and men and women are happy and like to work and live together for the happiness of others, as well as their own.

Whatever you enjoy today, as a human being, did not just happen. It was worked for, and there has been a great deal of hard work and sacrifice to help you to enjoy what you have. Your home, your parents, your school, your place of worship, your fun and play and entertainment didn't just happen by themselves. Our wonderful country did not just suddenly appear among the nations of the world. The United States, as we know it today, has grown up out of much suffering and bloodshed. We ought not take the good things in life for granted. Whatever we enjoy, our parents and their parents and all the people of past generations, both here and overseas, have made possible. You should look upon yourself as part of a great chain, a long, long chain that goes back so far that you almost lose sight of it in the long ago. Take nothing for granted. It is all the result of what others have done

for our good.

Let us look for a little while at our country. It is a beautiful land. It is a rich land. Who made the United States the country that she is? You cannot point to any one group. You cannot say that we can thank the English alone, or the French alone, or the Spaniards alone. All the people of the world who have come here have added to our country's glory. We are made up of all the peoples of the earth, and from the different peoples we have received much strength and beauty. Our corn came from the Indians and our chickens from the South Pacific. Our lemons and oranges first came from Italy and France and our cattle from Western Europe. You cannot sit down to a meal without sitting down to enjoy the gifts of mankind.

Yes, the great men and women who have enriched our life are often unknown. Who was the first man who learned how to make a fire? Who was it who taught his friends to write and to read and to study the stars? Who was the one who first discovered the drinking of milk, the planting of a field, the care of the soil, the cure of illness? You do not know, and nobody knows, for their names are lost in the long ago. What we are and what we enjoy comes to us from unknown heroes. The United States, like all other countries of the world, is in debt to mankind.

When we look at our government and our democracy, we

find that these wonderful gifts, too, have come to us from others. Americans did not invent Judaism or Christianity. Americans did not invent the laws of democracy. These most important ideals came to us, as we shall see later on in this book, from many parts of the world.

Consider, also, our great buildings and highways and beautiful cities. They represent the work of all the people, not just some of them. The very school which you now attend is a perfect example of how much we owe to all mankind. To begin with, the idea of a school goes back thousands of years to the ancient Chinese. The idea of teaching the young became an ideal of many peoples, and the schools of the Greeks and the Romans, the schools of Europe, and especially those in England, finally came to this country as Americans. used these ideas to establish their own schools. Of course, we have added a great deal to this gift and other gifts from the past, but, without the history of education, which was written and lived by peoples throughout the world, we would not have the fine schools that we find in our country today.

When the writer of this book lived in New York City, he often went down to that part of Manhattan Island which is called The Battery. It is from the Battery that one can look out over the water and see the beautiful gift from the people of France to the United States, which is known as the Statue of Liberty. It is a thrilling sight to see at any

time, but especially so at night when the torch in the hand of the statue is brightly shining and throws its beams of light into the surrounding darkness. Whoever feels worried about the way things are going in our country ought to stand and look out from the Battery and see the light of liberty shining over the waters. It makes anyone feel better; and you realize again how wonderful our country is and how much it has yet to give to all mankind. It makes a person willing to do all he can to keep America free.

For, in truth, our United States is the hope of mankind. We are living in a country about which men and women all over the world have dreamed. We enjoy so many good things, so many blessings every day, that we have come to take it all for granted. But these good things and blessings are unknown to most of the boys and girls in the world. You take it for granted that when you are twenty-one you will vote. You take it as a matter of course, if you do not like what the mayor or the governor or the president is doing, that you may complain and speak out what is on your mind. We call this Freedom of Speech. We have had this so long that we forget that most of the other people in the world do not have Freedom of Speech.

Then think what we enjoy in Freedom of Religion. We can all go to the church of our choice. Nobody makes us go and nobody keeps us from going, except our own desire.

This, too, is unusual in the world.

There is another important freedom which we enjoy that most of the people do not have; this is Freedom of Assembly. You and I can meet together with others to talk about anything that we wish to discuss. No one has the right to say to us that we cannot meet to speak of our differences with the president or the governor or the mayor. As long as we are meeting to take action on something which we feel is for the welfare of our country, we are not only doing something that we want to do, but also, we are doing something that our country wants us to do. Our democracy expects us to do whatever we can to add to the happiness of the American people.

Consider also that wonderful American ideal which is called Freedom of the Press. Our newspapers are not the slaves of the government. In our country, there are as many different kinds of papers printed, with different points of view, as there are people with different ideas. Our newspapers are free to print the truth as they see it and they do not have to take orders from Washington or any other place of governmental authority.

Look at another ideal of our democracy. Look at what we call Free Enterprise, which means that every citizen of the United States is free to work at what he likes and to go from log cabin to the White House, or to grow from a tiny

store into a great national business institution. This means that any one of us, if we work hard enough and plan wisely enough, is free to grow in wealth and influence and position. There are not many other countries in the world where we can find the free enterprise ideal in action. It exists most of all and best of all here in our own country and it is a great part of and an ideal of our free life.

With all these blessings you would imagine that the people of our country are all working together as one mighty team. You might imagine that from coast to coast we enjoy a great brotherhood. You would hardly imagine that you can find, here in the United States, people and groups working against American ideals of freedom. Yet the facts are that there are individuals and groups and forces in our country trying to work against the American ideals of freedom. You realize at once, of course, that these people with un-American ideals are able to speak out for their point of view just because we have Freedom of Speech and Freedom of Assembly and Freedom of the Press. We do not want to shut these people up or refuse to let them meet or to speak out because if we did these things, we would be doing something which goes against the ideals of freedom in America. It was the great Thomas Jefferson who once told the Americans of his day that we must permit those who differ with us to speak out because there was no greater tribute to our own faith in the American

way of life than to allow those who differ with us to speak out freely. To be sure, Thomas Jefferson would not have said this if he thought that those of us who do believe in the American way of freedom did nothing to answer the enemies of our democracy who live within our own country. Jefferson believed, as all of us must believe, that the greatest answer to the enemies of American freedom is a happy American People, who, by what they say and do, are not only protecting American ideals, but are also bringing these ideals to more and more of the people, so that the blessings of democracy are enjoyed, not by some, but by all.

It is important, therefore, that you, young as you are, should know about the unhappy and unpleasant side of our American life, the dangers to our country from within. You ought to know that we do have enemies of our country who are citizens in name only, and are using the freedoms of American life for their own selfish reasons, and not for the welfare of all the people. Some of these people and some of these groups are called "hate mongers", which means that they go around telling lies about other people and stirring up quarrels and fights between people. They hold meetings and they publish papers which spread hatred, and they do everything they can to make America an unhappy place in which to live. They believe in freedom, it is true, but freedom only for themselves and their kind. They want to gain power for

their own wicked and selfish reasons. Some of them use Freedom of Speech in the hope that some day they can take Freedom of Speech away from the people. You will see, in some of the topics that you will read further on, how these un-American people work. It is most important that you be on the lookout for these unpleasant and ugly movements in American life, so that you will not be fooled and find yourselves doing things which will hurt your country. We ought to remember that our country is safe, and that democracy is safe, as long as we are on guard and see to it that freedom is enjoyed by all the people.

Now you do not have to wait to grow up to do what you can to make democracy work. In your own homes, on the playground, in the parks, in your school and in your friendships, you must try to be a real American. Whenever you act like a bully, or have nothing to do with somebody because that somebody belongs to a different religious faith from yours; or whenever you hurt somebody by an unkind word or an insult because of that person's race or creed; whenever you take advantage of somebody because that person is weak, you are hurting, not only that person, but also your country. A real American plays fair and according to the rules. A real American believes in being a friend to all of his neighbors and to the stranger. A real American wants to be a friend to the people in other countries of the world. He does not

believe in war--although he has had to save the world twice now during the twentieth Century in terrible world-wide wars. The real American believes in peace for people at home and people all over the world.

When a true American looks at other people of the world, he is at first surprised to find how different these people seem to look and act from the kind of people he knows at home. However, when the true American looks closer at the peoples of the world, he comes to see that the differences are only what meets his eye. When he looks with his mind, and with a feeling of love for all men, he sees more. Then he sees that deep down below and behind the differences, there is so much that all of us have in common. Yes, what we have in common is far more important than what we do not have in common. Most human beings, no matter what the color of their skin, or what kind of house they live in, or what part of the world they are born in, want friendship and peace. Most human beings are trying to find happiness. Our boys found this out, during the last war. They fought in Asia and in Africa, on all the oceans and in Europe. They have come back with stories that prove how much we all have in common. They found out that when a Chinese is sick, he is just as helpless as when an American is sick. They found out that when a Siamese is hungry, he is just as weak as an American is when he is hungry. They saw how war brought misery and

hunger and death and suffering alike to all the peoples of the world, wherever war carried its powerful engines of destruction and death.

It was most proper and natural that, as the last war came to an end, the people of the world looked to the United States as the place where they wanted to establish the offices for what is known as the United Nations. For the people of the world know that we are a peace-loving nation. America does not want to harm its neighbors, whether on the North American continent, or anywhere else in the world. We have but to point to the Canadian border which, for thousands of miles, does not have a gun on its border, proving that we are a peace-loving nation. We are friends with Mexico, on our Southern border, and with all the other nations on the South American continent. Our heroic part in World War I and World War II did not gain for us anything in lands or in wealth. We fought in those wars to make the world a happier place to live in for all mankind. It is no wonder, then, that we are the home for the United Nations. Americans realize that unless we can have peace throughout the world, there can be no peace for America. We know even better perhaps than any other people, since we have the atomic bomb, how dreadful and awful World War III can be to the whole world. That is why we believe in the United Nations, and that is why we, who are

Americans, young and old alike, must try to understand how the United Nations works and how it can be made to succeed.

At this time, we are fighting the greatest war that the world has ever known. It is not a war fought with guns and tanks and airplanes against an enemy of armies and navies on the land and in the air and on the seas. That greatest of wars which we are now fighting is the war against ignorance, hatred, prejudice, hunger, poverty, slavery, disease and tyranny. We have come to understand that the most powerful answer to those who hate freedom and mankind is an America whose people are free and happy and living together as brothers. We know that the most important thing that we can do to make the United Nations succeed is to make American democracy succeed. We know that democracy begins in the lives of our people. Democracy is something that we believe in and live up to right here at home in your school, in your home and on your block.

This book that believes in you has been written to bring you closer to the light of liberty by helping you to understand that the first responsibility of an American is to get along with the next person. That is why this book is called The Light of Liberty -- A Guide to Better Human Relations. If you enter into the spirit of this book, if you will really follow its ideas and try to answer its questions, and if you will read some of the books that it

tells you about, then this ought to be one of the most delightful and interesting studies you have ever made. You will find ten topics, each one of which presents a story based upon true facts; then these stories are followed by questions for discussion. In addition, you will find suggestions for assembly and special programs. You will also find suggestions of special activities, books to read, and things to do on your own part, as well as together with your classmates and your teacher. In the final topic on the United Nations, you will find material on how the United Nations is organized and what the various sections of the United Nations do. By taking this study seriously, you will be doing something as an American citizen to preserve democracy at home, and live at peace with all nations.

It is a great privilege to welcome you to the Light of Liberty. May its light become so much a part of your own lives that you too will spread its light and become part of the great American ideal of "One nation, indivisible, with liberty and justice for all".

THE LIGHT OF LIBERTY

by

Hyman Judah Schachtel

TOPIC I

HOW TO BE AN ALL-AMERICAN

In the School--On the Street--On the Playground
At Home--On a Bus--On the Beach
When Finding Something Lost--At the Store

IN THE SCHOOL

Joe Smith had been absent for a number of days from school. The teacher learned that he was recovering from an appendix operation. He would have to be at home another ten days and she so informed the class.

George Gordon lifted his hand, "What is it, George?" asked the teacher. "Miss Williams, let us appoint a committee of students to visit Joe each day after school and tell him about the class and homework. If we do this then Joe will be able to keep up with the class, even though he has to be at home." The teacher and the class accepted this fine and thoughtful suggestion. Joe Smith was grateful and happy. The class felt good about it too.

- Questions For Discussion -

1. If a classmate is absent, why should you be interested in finding out the reason for his absence?
2. When you are absent from school because of sickness, how much would it help you if some of your classmates would let you know about the class and homework?
3. Do you look upon your classmates as friends? as enemies? as brothers and sisters? Tell why.
4. Why is it desirable that you should like your teachers and that your teachers should like you?

ON THE STREET

Bill Stevens was angry at Tom Corman for a number of reasons. Tom always made fun of him. Tom never lost an opportunity to make Bill feel unhappy.

But one day Tom was walking down the street to school when a wild dog rushed toward him. Not far behind was Bill. For a moment Bill thought, "I'll run off to safety. Why should I help Tom? He does not deserve my help". But Bill did not run away. Instead, he ran toward Tom and together they fought off the dog. They were close friends ever after.

- Questions For Discussion -

1. What would you have done if you were Bill? Why?
2. What is your idea of courage? of cowardice?
3. Why were Bill and Tom close friends after fighting off the wild dog together?

ON THE PLAYGROUND

All the girls at school knew that Carla Santayana was not the one who could help a team to win, no matter what the game might be. She could not hold onto a ball. She was very slow and awkward. She had "butter-fingers". But when it came to choosing sides for a game, Carla was always chosen by one of the captains. For this school had a great code of sportsmanship and friendliness. The students were taught to believe that they must respect one another and at no time to hurt the feelings of a fellow student.

That is why Carla was always asked to be a member of someone's team. In time, she improved and became a reliable teammate. Her improvement was due to practice and experience, but above all to the kindly consideration of her classmates.

- Questions For Discussion -

1. What is your idea of good sportsmanship?
2. Was it Carla's fault that at first she was slow and awkward? Why?
3. How friendly are the students in your school to one another?
4. If you were choosing a team, would you choose someone like Carla? Tell why you would or why you would not.

5. Which is more important, to win the game without Carla or to lose the game with Carla? Why?

AT HOME

Johnnie Millston waited, each afternoon, for his favorite radio program which came on the air at five o'clock. It was a program of popular recordings. He was looking forward especially to this program one day because a song that he had requested was to be played. He settled back in a comfortable chair at five minutes of five. At two minutes of five, his mother exclaimed from the kitchen, "Johnnie, please run over to the grocery store and get me another quart of milk! I forgot to get it earlier today and simply must have it at once, if we are to have dinner tonight!" Imagine Johnnie's feelings! "But Mother, give me fifteen minutes and then I'll go", he argued. His Mother replied, "I'm sorry, Johnnie, I need the milk within the next fifteen minutes." So Johnnie went to the grocery store.

Later on at dinner, he thought to himself, "Mom was right. It's more important for the whole family to enjoy dinner at six than that I should enjoy something for myself alone at five o'clock." Just the same, he hoped it would never happen again.

- Questions For Discussion -

1. What is your idea of a happy home?
2. What is your idea of an unhappy home?

3. Do you think that Johnnie's Mother was asking too much of him? Why?
4. Would Johnnie have been right if he had refused to go to the store? Why?
5. Why is it that so often boys and girls will gladly run errands for someone else, but are so unwilling to do the same thing for their own parents?
6. What do we owe our parents?
7. What do our parents owe us?

ON A BUS

Sam Jones was delighted to get his favorite seat on the bus. It was close to the window and he kept his face glued to the glass. He always enjoyed the view of the new cars along Automobile Row. Each day, going to and from school, he watched the interesting sights of the city streets; the people, the stores, and the new buildings going up.

On this particular day, he was on the look-out for another glimpse of the new cars. From the corner of his vision, he saw an elderly lady waiting to board the bus. The bus was stopping and Sam looked around. All the seats were taken. He knew at once what he ought to do. "Maybe", he said to himself, "if I just keep looking out of the window, it will appear that I just did not notice that all the seats are occupied. Besides, let someone else be a gentleman". But Sam was decent and stopped kidding himself. As the bus stopped, and the lady came aboard, he arose and offered her his seat.

- Questions For Discussion -

1. What makes a boy a "gentleman" and a girl a "lady"?
2. When riding in a bus or on a train, are we responsible for the comfort of the other passengers? Why?

3. Are most of us polite to one another? Are we courteous?
Why is it important to be polite and courteous?
4. Do you respect Sam more or less for having offered his
seat to the lady? Why?
5. If you were waiting in line to buy your ticket at the
movie box-office and someone pushed himself in ahead of
you, what would you think of such a person?

ON THE BEACH

This might have happened at an outdoor swimming pool as easily as it happened on the ocean beach. Mary and Clara were school friends. They were having a wonderful time at the shore. They were sunning themselves and resting after a long, tiring swim, when they noticed the arrival of Rose and Harry, a sister and brother. Mary's first impulse was to snub them, although she and Clara had seen them at school. Rose was not popular and Harry was an awkward lad. They were newcomers to the neighborhood and the school. Being new and not very attractive, they had a hard time of it trying to make friends with the rest of the students. Besides, they went to a different church and their parents were very plain, unimportant people. Life was very miserable for Rose and Harry. Often they talked things over and could never fully understand why they were not accepted.

This day, as they came on the beach, they saw Mary and Clara. Both Rose and Harry were thinking to themselves, "Oh how I wish they would say 'hello' and be glad to see us". And Mary and Clara were each thinking, "Good heavens, I hope they do not see us.. Who wants to be with them?" To make sure of not being in the company of Rose and Harry, the girls dashed into the water. They swam very far out....too far. On turning back, Mary felt the muscles stiffen in her right

arm. She cried out in her fright to Clara. "Oh Clara, I'm afraid--I cannot make it--help me!" Clara did her best, but she was weak and too scared to do much good. So both of them cried aloud for help. And help came from Rose and Harry, who, by lucky chance, were near.

Later, they were all sitting together on the beach. Clara said, "We owe our lives to both of you. I'm ashamed of myself for not being friendly to you at school." And Mary said, "If this had not happened, we might have gone on being unfriendly. Oh why must we wait for something like this before we do what is right and decent". Rose and Harry said nothing, but their eyes were shining, and behind the radiance were tears.

- Questions for Discussion -

1. Why are we friendly with some people and not with others?
2. Are rich boys and girls more popular than boys and girls who are poor? Why?
3. Why are some people rich and others poor? Should poor people be denied the right to vote? Why?
4. Our country, a democracy, respects difference in people. America has become great because of this respect. In a dictatorship there is no respect for differences. Why?

5. What makes some people important? wealth? position? wisdom? goodness? Explain your choice or choices.
6. Are you in favor of exclusive fraternities, sororities, and clubs? Why?
7. Are boys and girls usually kind or unkind to newcomers? Why?

WHEN FINDING SOMETHING LOST

Bob saw it on the grass near the school building.

It was shining in the sun, a perfect wrist watch. He was thrilled for here was something he had always wanted. Now he had it. For a moment he wondered who the owner might be; but then he assured himself by repeating: Finders, keepers, losers, weepers!

He rushed home and couldn't wait to show his mother the precious watch. "Isn't it a peach, Mom, just what I need," he exclaimed. His mother was quiet, as he chattered on in his excitement. Finally she asked, "Bobby, are you going to try and find out who owns this watch?" And Bobby said, "I own it. I found it". His mother continued, "It is not your watch. Suppose you had lost your ring. Would you not hope that the finder would try to return it?" Bob was silent. He thought hard. He realized that his mother was right.

The next day he notified the newspaper. Bob brought the watch to his school principal. A few days later, the rightful owner appeared, and in gratitude gave Bob a reward. But Bob's greatest reward was in knowing that he had done what was right.

- Questions For Discussion -

1. Do you agree with Bob's mother? Why?
2. If a thing is right or wrong, then it is so, all the time, under all conditions. Then why do some boys and girls believe they may deface and harm other people's homes and property on Halloween? Are they right or wrong? Why?
3. During the war our armed forces took over many islands of other nations and used them for defense reasons. Now that the war is over, ought we give the islands back to their original owners? Why?
4. Look at the "lost and found" column in the newspaper. You will see the "lost" things are greater than the "found" things. This would prove that most people keep the thing that they find and do not try to return it. Why?
5. Suppose you owned a fountain pen and lost it. A few days later, you saw it in the hands of somebody in your school. What would you think of that person and why?
6. If you found a pen or a ring or a watch or money, would you try to return it? How?
7. Give reasons why you do or do not believe in the old saying "Finders, keepers, losers, weepers".

AT THE STORE

Mildred was on an errand at the grocery store for her mother. She picked out all the things she came for, which amounted in cost to three dollars, and waited for the cashier to give her her change from a ten dollar bill. She was expecting seven dollars.

The cashier gave her the change in three bills. As she walked out of the store, Mildred discovered that by mistake she had received, not one five and two one dollar bills, but two fives and one dollar bill. Eleven dollars! She was tempted to keep it, and almost did so, but she hurried back and pointed out the mistake to the cashier. The cashier looked long at Mildred and then she said, "If not for your honesty, I would have lost my job. God bless you, young lady."

- Questions For Discussion -

1. Would Mildred have been dishonest had she kept the money? Why?
2. What do we mean when we say, "Honesty is the best policy"?
3. Do you trust everybody? Why?
4. Are we born honest, or do we learn to be honest from the teachings of our parents, our church, our school? Why?

5. Some boys and girls cheat in an examination. Why is this dishonest?
6. Some boys and girls tell lies; they will not tell the truth. Why is this dishonest?
7. Is a "white" lie dishonest? If not, why?

1. Almost all of these short stories, with the possible exception of "On the Beach" and "On the Street", can be dramatized and presented as a series of skits. They would be appropriate for the class or the assembly, or for a Parent-Teacher meeting.
2. An excellent one-act play is entitled Look Beyond The Label by Irene Jaworski. It is adaptable for either stage or radio. Write to: Bureau for Inter-Cultural Education, 1697 Broadway, New York 19, New York.
18 pp. 15¢.
3. Another excellent selection is Let's Play Fair, a series of eight fifteen-minute plays by Gretta Baker. These plays, while intended for radio primarily, are adaptable to the stage. They were published at monthly intervals during 1944-45. Let's Play Fair is available free from The National Conference of Christians and Jews,
381 Fourth Avenue, New York 16, New York.
4. Conduct a Quiz Program on the subject of "Courtesy". Ask questions based on the book Etiquette by Emily Post, or some other book on etiquette written for students of high school age. Entitle the program "Ladies and Gentlemen".

5. Let each member of the class ask his parents or guardians the question, "What helps to make a family happy?" The answers should be written down by the pupils and read to and discussed by the class. The answers considered best, by vote of the class, might be printed in the school paper. The answers can also be used in a Mother's Day Program.
6. Invite the athletic coach or physical education teacher to talk to your class on the subject of "Good Sportsmanship" or "Team-Work and Team Spirit". Follow this talk by a discussion of the message.

SOME BOOKS TO READ

- I. Chin, Stanley Hong, and Virginia Fowler, Two Lands for Ming.
- II. Means, Florence Crannell, Teresita of the Valley.
- III. The sports stories of John R. Tunis, especially:
 - A. All-American.
 - B. Yea! Wildcats!
 - C. Keystone Kids.
- IV. Allen, Adam, New Broome Experiment.

For All Above Books Write To:

Bureau for Intercultural Education
1697 Broadway
New York 19, New York

TOPIC II

THE MAKERS OF OUR COUNTRY'S GREATNESS

TOPIC II

THE MAKERS OF OUR COUNTRY'S GREATNESS

Here is a true story. It is not only true because it is something which actually happened, but it is true to the most wonderful and glorious traditions of heroism in our country's history. You are going to learn about four heroes and you will be thrilled by their courage and fearlessness.

These four men were not soldiers or sailors, as you might expect. They were four chaplains of the United States Army. Think of it! Four men of God who have written a chapter of glory and heroism that no one can ever forget. Two of these heroes were Protestant ministers. You probably want to know their names and here they are:

Clark V. Poling and George L. Fox. The third was a Catholic priest and his name was Father John Patrick Washington. The fourth was a rabbi. There never was a finer man than Alexander D. Goode. So there you have them, Poling, Fox, Washington and Goode--four men of God, standing on the deck of the Army Transport Dorchester on a bitterly cold night, February 3rd, 1943.

The whole ship was on the alert! A German submarine was attacking! The gunners stood by their weapons! The ship lurched forward in the Atlantic blizzard. The men of

God prayed for the welfare of the boys who crowded the vessel. And then it happened! A torpedo from the German submarine struck the transport and she shuddered from stem to stern. The boat stopped and began to list heavily. Men rushed for the life boat and for their life jackets. Because it was about one o'clock in the morning, many of the men were caught below deck and those on deck were unable to find their life preservers. Then it was that the four army chaplains gave away their life jackets to four of the boys. Yes, they gave away their chance to live, so that others might be saved. When last seen, the four chaplains were standing with arms locked, each uttering his own prayer. They went down with the ship but they went up to God, even as they have gone high up in the annals of America's glorious history of great heroes.

No matter what your faith, you are proud of these four men of God. We are proud of them as Americans. We shall never forget the picture they have left behind for us, the four men of different faiths, but all Americans who loved their fellowmen more than they loved themselves.

These four chaplains are part of the greatness of America. Each one of them was devoted to his own religion. Each one of them was true to his church and his faith. Just the same, the four of them acted as one, in loyalty and devotion to the United States of America. And they also acted as one, when it came to serving their fellowmen. They

illustrate nobly what has been true of our country, namely, that many different kinds of people have gone into the making of our country's greatness. No one of us can say that his group alone, or his faith alone, has made America what she is.

We can go even further and say that people of all creeds and nationalities and colors have combined to produce the mighty symphony of democracy which is, today, the United States of America.

Our nation is a better nation because of the heroism of these four chaplains and the heroism of thousands upon thousands of young Americans who died so that democracy might endure. We shall ever remember them as being part of that distinguished company of heroic men, women and children who are the makers of our country's greatness.

QUESTIONS FOR DISCUSSION

1. Supposing you had been one of the soldiers whose life was saved by the life preserver of one of these heroic chaplains. Imagine that this were so and discuss what this means to you, as a member of a church, as a citizen of this country, as a member of a family.
2. Consider the fact that these four chaplains did not have to give up their life preservers. They could very easily have saved their own lives and all of us would understand why they did this for we would not find fault with any man who saves himself on a sinking ship. These chaplains had a very important part to play in life. They had many reasons to live. But they acted as heroes. They were absolutely unselfish. They thought of others and not of themselves. Would you say that their sacrifice was wasted? If so, why? If you do not think so, tell why it means more for the welfare of our country that these chaplains should have given up their lives than if they had chosen to live.
3. Thomas Jefferson was the third president of our country. He was born in Virginia in 1743 and died there in 1826. He was the author of the Declaration of Independence. He helped to establish the University of Virginia. He was a champion of the ideal of religious freedom for all. Before he died, he wrote out the words that were to be carved upon his tomb. They are:

"Here was buried Thomas Jefferson, author of the Declaration of American Independence; of the Statute of Virginia for religious freedom; and father of the University of Virginia."

Now let us consider another great American whose first name was Thomas. Thomas Alva Edison was born in Ohio in 1847 and died in New Jersey in 1941. He was one of the greatest inventors, not only of our country, but of the world. He invented, among many other things, the phonograph and the electric light bulb.

You will certainly agree that both Thomas Jefferson and Thomas Alva Edison were great Americans. However, which of the two do you think contributed the most to our country's ideals of democracy, justice and freedom. By democracy we mean government by the people. Justice means treating all people fairly. Freedom means being

able to do what you want to do.

Think of this question as it applies to America over a long period of time, and then tell what you believe has meant more to our country's true greatness, the inventions of men like Edison, or the principles of Democracy expressed by men like Jefferson. Bear in mind that this discussion is not intended to prove that Edison was greater than Jefferson, or that Jefferson was greater than Edison. Both of them were great. We are interested, however, in finding out what the American way of life needs most of all and what it depends upon more than anything else, if it is to live and to grow.

4. There will always be a few men who will entertain and teach at the same time. One of the greatest of them was the late Will Rogers. He was a famous star on the stage, on the screen and on the radio. He was also very famous for a little newspaper column which he wrote and which appeared daily. All America mourned when the news came that Will Rogers and the famous aviator, Wiley Post, had crashed to death in an airplane. When Will Rogers died, people missed his little statement in the papers every morning. People used to read what Rogers wrote and they would chuckle at what they read; but they would also nod their heads because he had said something very important.

Will Rogers, who was part Indian, once said, "It never bothers me when I hear some people boast that their ancestors came to this country on the Mayflower. Their boasting means nothing to me because, after all, my ancestors met the boat." What do you think Will Rogers had in mind when he said this, in terms of good citizenship, of belonging to a country? Do you have to be born in America to be a good American?

5. America has been called a "melting pot" because, to these shores, all nationalities and races have come. We have learned to live together in peace and we have, together, built America, fought for her and died for her and made her victorious.

The Nazis wanted to destroy our country. They mocked our democracy. Why did they hate our form of government so much? Would you say that they were opposed to our Bill of Rights and the Constitution, or would you say that they wanted to own our wealth and mechanical power? Did the Nazis agree with the American ideal that all races and all creeds, that all men are entitled to life,

liberty and the pursuit of happiness?

6. All of us like to sing "America". In that stirring song we find the words, "Sweet land of liberty, of thee I sing." Did you ever stop to think of what you mean when you say that? How does a land of liberty differ from a land of slavery? Who deserves liberty? Is liberty intended for just one group, or for all groups? According to American principles of liberty, have we the right to withhold liberty from any American who is a law-abiding citizen? When we keep people out of certain neighborhoods or schools or hotels, only because they are of some particular race or creed, are we being true to the ideals and traditions of American liberty?

THINGS TO DO

1. If you live in a city, write the director of public welfare or the chief of police or the fire chief to come and tell your school or your group how neighbors have helped in times of trouble like accidents, fires and explosions.
2. If you live on a farm or out in the country, ask the farmers to tell you how each comes to the help of the other, at certain times of the year, like the threshing season. Learn how the farmers provide us with a wonderful and thrilling example of good neighborliness and helpfulness. Find out how Americans on the farm contribute to our country's greatness in terms of co-operation, courage and devotion to liberty.
3. Let a group of the class visit the library. It can be either the library of the school or the library in town. Let this group observe the names of the authors and from where they came. You will find books there by writers like Shakespeare and Alcott and Dickens, and many, many others. Find out if each of these came from the same country. Find out from the librarian what would happen if only books by American authors were allowed in the library.
4. Visit the local art museum, if you have one in your city. If you haven't, look through a book that contains a collection of the world's great pictures. Find out how many of these great painters were American. What would happen if only American painters were represented in our art galleries?
5. Ask your music teacher or anyone who knows something about music to come and speak to your class or your school on the music that America loves best. Let the speaker point out to your group, what would happen to the music that we hear over the radio, in concert halls and the music that we sing in our schools, if only the music of American composers were used.
6. If you live close to the county court house or if you live close to monuments or historical markers; if you live close to the capitol of your state, visit these places and find out who the men and women were who made these places great and famous. Were they all of the same faith, the same church? Find out and tell what made them great Americans.

7. Plan an assembly program that would dramatize the story of the four chaplains. This could also be used for a parent-teachers meeting.
8. Plan a parent-teachers meeting at which there are three or four speakers chosen from the parents, who have come from other countries or whose parents were born in other countries. Let each speaker describe what America gained from that other country and what that other country has gained from America.

BOOKS TO READ

I. Three stories by Clara Ingram Judson:

- A. "They Came from France" (the setting is New Orleans in 1741-42);
- B. "They Came from Scotland" (Indianapolis in 1838);
- C. "They Came from Sweden" (Wisconsin and Minnesota in 1856-57).

II. The Welcome, by Babette Deutsch.

III. Two stories by Florence Crannel Means:

- A. "Shuttered Windows".
- B. "The Moved-Outers".

IV. Three books unusually good for teachers:

- A. Americans All: Studies in Intercultural Education, sponsored by the Department of Supervisors and Directors of Instruction of the National Education Association, the Society for Curriculum Study, and the National Council of Teachers of English.
- B. Intercultural Education In American Schools: Proposed Objectives and Methods, by William E. Vickery and Stewart G. Cole; No. 1 in the series "Problems of Race and Culture in American Education," sponsored by the Bureau for Intercultural Education.
- C. From Sea to Shining Sea, American Association of School Administrators, 1201 Sixteenth St., N. W., Washington 6, D. C.

FOR ALL ABOVE BOOKS WRITE TO:

BUREAU FOR INTERCULTURAL RELATIONS
1697 BROADWAY
NEW YORK 19, NEW YORK

TOPIC III

THE ENEMIES WITHIN OUR DEMOCRACY

TOPIC III

THE ENEMIES WITHIN OUR DEMOCRACY

The story you are about to read is based on facts. I am not going to name names or tell the exact time and place, but you ought to know that such un-American activities, alas, are to be found in many parts of our country, under the leadership of so-called American citizens.

Picture an auditorium crowded with people. On the stage there are a number of men and women waiting their turn to speak. A huge American flag is draped over the back of the stage and a large picture of the first president, George Washington, is hanging right under the flag. If you could not hear what was being said you would imagine, from the sight of the flag and the picture of George Washington, that a very fine patriotic meeting was being held. Actually, this is what the speaker is probably saying:

"Fellow citizens, the time has come to clear everyone out of office who is not on our side. This country ought to be put in charge of men who know how to purify America, by force, if necessary! Never mind about the Bill of Rights or all this talk about Freedom for All! Time enough to think about those things when we have given the power into the hands of our kind of people. Join our club. We will put you on our mailing list and let you know when to come to our meetings. When the hour strikes, we shall call upon you to rise up and take over what rightfully belongs only to us! Don't do business with anyone who isn't with us.

Don't let your children play with the children of any family unless that family is lined up with our movement. Make things hot for anyone who opposes our objectives. Let's send the foreigners back to where they came from and let us become the masters of this nation!"

All during this speech, the crowd cheers and yells and sometimes gets up and cries out for real action! When emotions reach the fever point, the speaker calls upon ushers to pass through the auditorium to hand out membership applications and pledges to be signed promising to be loyal to the club. Then a number of the other people on the platform speak and say pretty much the same thing as the first speaker. The meeting comes to an end with the singing of the great hymn "Onward Christian Soldiers".

Perhaps some of you have attended such a meeting or have heard about them or have read about them in the newspapers. These meetings are a menace to our democracy. Such organizations are led by irresponsible, violent men and women who are full of hate and criminal tendencies. They spring up whenever our beloved country is going through a crisis and they play upon the fears and weaknesses of the hour. They are most common, following a war and during periods of unemployment. Our democracy will never be safe until such meetings and false leaders are gone forever. The true American will ever be on the lookout and on the alert for such un-American activities and he will refuse to have any part in them.

To be sure, there are enemies of our country outside, but we must be just as careful and on guard as we look within our nation. Perhaps the greatest enemy to American Democracy is the enemy within.

QUESTIONS FOR DISCUSSION

1. The meeting described in the story you have just read is an un-American meeting. Tell why it is un-American.
2. Tell why un-American leaders and groups find it easier to grow strong during a time when people are out of work.
3. Do you know of any church that calls upon its followers in the name of God to hate their fellowman? Of course there is no such church, but the fact remains that many people who are members of some church belong to un-American groups. Tell why it is impossible for a person to be a real Christian or a real Jew or a real believer in God, who teaches that freedom is only for a certain kind of human being and not for another kind.
4. Here are a few quotations from the report of the President's Committee on Civil Rights delivered to the White House on October 29, 1947. By Civil Rights, we mean the rights of all the citizens of our country, such as, the right to vote and to hold office, the right to life, liberty and the pursuit of happiness. Some of the other words quoted here may be difficult for you to understand but between the help that your teacher and the dictionary will provide, as well as simple explanations of them which you will find here, you ought to be able to know what these words mean.

Here is the statement made by President Truman on October 29, 1947, when he received the report of the Civil Rights Committee. The report is entitled "To Secure These Rights" --

"The President's Civil Rights Committee has just submitted its report. I am going to read and study this report with great care and recommend to all my countrymen that they do the same thing.

I created this committee with a feeling of urgency. No sooner were we finished with the war when racial and religious intolerance began to appear and threaten the very things we had just fought for.

In times past, when our American freedoms were threatened, groups of our citizens banded together and set out on paper the principles that they felt would preserve freedom and the kinds of action that would defend freedom.

The Declaration of Independence was that kind of document and I notice that the title of this report is taken from the Declaration of Independence. I hope this committee has given us as broad a document as that--an American charter of human freedom in our time.

The need for such a charter was never greater than at this moment. Men of good will everywhere are striving under great difficulties to create a world-wide order, firmly established in the life of nations.

For us here in America, a new charter of human freedom will be a guide for action; and in the eyes of the world it will be a declaration of our renewed faith in the American goal--the integrity of the individual human being sustained by the moral consensus of the whole nation, protected by a government based on equal freedom under just laws.

The members of this committee are busy men and women. We all owe them a debt of gratitude. I feel I am speaking for all Americans when I thank them for their unselfish, devoted service."

This statement of the President tells us clearly why we need to think about the rights of American citizens in our day. We can all join the President in thanking the members of the Committee on Civil Rights for the wonderful report they have made for the benefit of the entire American people.

Here are three quotations of the Committee's report.

A. Here is the first:

"People who live in a state of tension and suspicion, cannot use their energy constructively. The frustrations of their restricted existence are translated into aggression against the dominant group."

Let us put this into simple words for you, so that you

will be sure to understand and be able to discuss its meaning. Here it is -- People who are afraid that something bad is going to happen to them and, therefore, do not trust anybody, cannot be happy at home or outside the home. The result is that they will hate the people who make them afraid. They will hate so much that they will break the law in order to get even with those who make their lives so unhappy.

Think this through and then discuss the meaning of statement A. Ask yourself, have you ever been afraid? If so, tell what it did to you. Explain why fear of other people is bad for a person, as much as it is for a country.

B. Another thing that this Committee found out they expressed as follows:

"The people of the United States stem from many lands. Other nations and their citizens are naturally intrigued by what has happened to their American 'relatives'. Discrimination against, or mistreatment of, any racial, religious or national group in the United States is not only seen as our internal problem. The dignity of a country, a continent, or even a major portion of the world's population, may be outraged by it. A relatively few individuals here may be identified with millions of people elsewhere, and the way in which they are treated may have world-wide repercussions..throughout the Pacific, Latin America, Africa, the Near, Middle and Far East, the treatment which our Negroes receive is taken as a reflection of our attitudes toward all dark-skinned peoples."

Let us simplify this statement by saying that the people of the United States come from most of the countries of the world. Many Americans have uncles and aunts and cousins across the ocean in other lands. These overseas relatives get to

know what is happening to their families here in the United States. Whenever something bad happens to Americans who have families overseas, it makes those people in other countries angry at the United States, so much so that they do not have any respect for our democracy. If we do not deal fairly with men, women and children who come from China, Japan, India or Africa, then the United States loses its good name for being the land of the free and the home of the brave.

After you have read this second statement, discuss its meaning as it applies to your own life. Suppose that one of your cousins or one of your friends went to a school that was supposed to be the best in the city; best because of its fine teachers and fine students and because everyone was supposed to be happy going to that school. Then one day your cousin or your friend told you that he was very unhappy in that school. The students were unfriendly to him. The teachers were unfair to him, making him do things that the others were never asked to do. Tell why this would make you angry with that school or why it would change your mind about that school. Why would you no longer think of that school as being the best school in the city?

C. Here is a third statement from the Report of the Committee on Civil Rights:

"The rates of disease, crime and fires are disproportionately great in areas which are economically depressed, as compared with wealthier areas. Many of the prominent American minorities are confined--by economic discrimination, by law, by

restrictive covenants and by social pressure-- to the most dilapidated, undesirable locations."

Another way of saying this is as follows: There is more sickness, more robbery and murder, and there are more houses burned down in the poor sections of our cities and towns than anywhere else. It is a very unhappy truth that many American citizens who come from Latin America and Africa and the Far East are made to live in the poorest sections of our cities, towns and villages. What must these poor people think about the American way of life?

Discuss this third statement, bearing in mind the following--Is there any good reason why any American, no matter what his color or his religion, should have to live in special poor sections of a city or town? Do you know of any part of our laws which permit you or anyone to make another person live in a house that is unfit for human use?

THINGS TO DO

1. Cut out of newspapers any reports of meetings that seem to you to be very much like the un-American meeting described in the opening story of this chapter. Use these reports as a basis for discussion of un-American activities.
2. Get the recording of "Ballad for Americans", sung by Paul Robeson and the American peoples' chorus, Victor Album P-20; two 10-inch discs, \$1.50. Also, "Unity of Free Men", written by Stephen Vincent Benet and read by Raymond Massey. Columbia record No. 55008; one 12-inch disc, \$1.00.

Also, from The Federal Radio Education Committee
United States Office of Education
Washington 25, D. C.

you can obtain:

- A. "We Hold These Truths", a one-hour program on the Bill of Rights of the Federal Constitution. Complete on two double-faced 16-inch discs at thirty-three and one third r.p.m. For free loan or for purchase at \$1.50 per disc.
- B. "Freedom's People", a series of eight 30-minute programs dramatizing the Negro's contributions to American life. The first program deals with contributions to music, the second with science and discovery, the third with sports, and so on. Each program complete on one double-faced 16-inch disc at thirty-three and one third r.p.m. For free loan or for purchase at \$1.50 per disc.
- C. "I'm an American", a series of twenty-seven 15-minute programs, in each of which a distinguished foreign-born American tells what the United States means to him. Among the speakers are Hendrick Willem Van Loon, Albert Einstein, Tony Sarg, Vera Zorina and Paul Muni. Available only for loan; not for purchase. (Thirty-three and one third r.p.m.)

- D. "One Nation Indivisible", presenting in one 30-minute program the voices of several foreign-born Americans expressing their faith in democracy. Available only for loan; not for purchase. (Thirty-three and one third r.p.m.)

Also: from The Recording Division of the
New York University Film Library
71 Washington Square South
New York 12, New York

your class or school may purchase:

- A. "Roger Williams", a dramatization on the theme of religious liberty. Complete program, twenty-five minutes, either at seventy-eight r.p.m. (three 12-inch discs, \$4.50) or thirty-three and one third r.p.m. (one 16-inch disc, \$3.50).
- B. "Penn and Religious Liberty", a five minute episode in the "Growth of Democracy" series. On one side of a twelve inch, seventy-eight r.p.m. disc ("Bacon's Rebellion" is on the reverse side.) \$2.75.
- C. "I'm an American", statements by Albert Einstein, Thomas Mann, and Luise Rainer. Three 12-inch discs at seventy-eight r.p.m. \$2.00 each.
- D. "Selection from Mary Antin's 'The Promised Land'" and "Selection from Woodrow Wilson's 'Americans of Foreign Birth'", the two sides of record No. 6 in the "Our American Heritage" series, recorded by Wesley Addy. One 10-inch disc, seventy-eight r.p.m. Not separately available. The complete set of six double-faced discs costs \$3.94.

After playing these, or any one of these, let the class or group discuss their meaning and their importance as equals, for our American way of life.

3. Let each member of the class read the Bill of Rights. After reading it, let each one write a short Bill of Rights for the students of the school and give each pupil a chance to tell what he thinks of it.

4. Arrange for a visit to the poorest section of the city or town or village in which you live. Make this visit under the guidance of your teacher or some adult who can point out to you the many things that you should notice in a slum area. See the crowded conditions, the sickness, the hunger. Then let someone write, in the form of a play, the experiences of the visit, and suggest what the city or individuals can do about it. Present it as a program before the assembly of the school, as well as before a meeting of the P.T.A.

SOME BOOKS TO READ

- I. Eberle, Irmangarde, The Very Good Neighbors,
Lippincott Co.
- II. Estes, Eleanor, One Hundred Dresses, Harcourt, 1944.
- III. Jackson, Jesse, Call Me Charley, Harper Bros.
- IV. Malvern, Gladys, Jonica's Island, Messner, 1945.
- V. Some books for teachers:
 - A. Literature--A Pathway to Understanding, June 1946.
Curriculum Department
Milwaukee Public Schools
Milwaukee, Wisconsin
 - B. Reading Ladders for Human Relations,
American Council on Education
744 Jackson Place
Washington 6, D. C.

TOPIC IV

HATE AND PREJUDICE

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HATE AND PREJUDICE

If you looked up the word "hate" in your dictionary, you would find that it means "to dislike intensely." If you looked up the word "prejudice" you would learn that it means "a judgment or opinion, or an idea unfavorable to anything without just or sufficient reason". A large amount of misunderstanding and trouble in our world is due to hate based on prejudice. We hear unpleasant things about someone, and without stopping to seek proof of whether or not what we heard is true, we hate that person, and, whenever possible, do unkind things to him. Now if we really knew the facts, if we took the time to learn the truth, we might realize how wrong we are. We would then be ashamed of our hatred and would try to be understanding and friendly.

A very interesting story, to illustrate this point, is told about a man who, standing on a hill, saw what looked like an object moving toward him, from a distance. The man on the hill was a hunter. He took a firm grasp on his gun, preparing to shoot what he certainly believed to be a wild animal. As the object moved closer, he began to take aim.. He was waiting for the unknown thing to come within the range of his gun, so that he might kill it. Finally, he saw what the object really was. It was a human being--another man.

Even then he did not put his gun down for he feared that it might be an enemy or someone coming toward him to do him harm. He waited and watched as the man kept coming closer. Finally, with startled surprise, he could make out the face of the man and realized that here was no stranger, nothing of which to be afraid. It was his brother!

Our prejudices and hatreds make us see enemies, and people to dislike, in strangers; whereas, if we really saw them through the eyes of truth and clear reason, they would be seen as future friends and brothers and our fellowmen. Like dust, which blinds our eyes, when it blows around in the air, there are prejudices which float around in loose conversation, which blind our mind and our eyes to real understanding and appreciation of others. For example, we hear that people of a certain country are stingy or greedy or dirty or lazy. We are told that people with a particular color of skin are stupid or uneducated or dangerous. We do not stop to find out if these prejudices are based on truth. We accept them without question.

In a country like ours, which is made up of all the nationalities of the world, we have managed to become the greatest nation on earth because, most of the time, we respect differences, and because we not only live and let live, but also live and help live. Were we to stop our brotherhood and fellowship, it is easy to realize that our

country would be destroyed from trouble within. The American people would destroy themselves. Surely, no true American wants to see such a horrible ending to the noble American democracy. That is why we must be on guard against prejudices and hates. We must recognize that such prejudices and hates are un-American. We must learn to meet our fellow Americans with the out-stretched hand of friendship, and not with the raised hand of anger and violence. The more friendship we have in America, the greater our country becomes, and the more firm is our democracy. Perhaps there will be times when we cannot quite make up our minds on this or that person or some group. At such times, let us be patient and seek to learn the truth, for then, like the hunter on the hill, we shall discover, as we come closer to the person or group whom we do not understand at first, that they are not anything or anyone to dislike, but are truly our brothers.

The world has become a very small place
And every race upon its face--
Every creed and every breed--
Are our next-door neighbor.

So you can't just sit back
And you can't say "Pooh pooh,"
For whenever something happens to anyone
It's happening to you!

The world has shrunk, that's something we've learned.
When it's afire we all get burned,
Every man and every clan
Are our next-door neighbor.

. . . . Harold Rome

Discuss the meaning of this poem.

America is a land of but one people gathered from many countries. Some came for love of money and some for love of freedom. Whatever the lure that brought us each has his gift. Irish lad and Scot, Englishman and Dutch, Italian, Greek, French, Spaniard, Slav, Teuton, Norse and Negro--all have come bearing gifts and have laid them on the altar of America.

All have brought their music--dirge and dance and wassail song, proud march, religious chant. All brought music and instruments for the making of music, those many children of the harp and flute.

All brought their poetry, winged tales of man's many passions, folk songs and psalms, ballads of heroes and tunes of the sea, lilting scraps caught from sky and field, or mighty dramas that tell of primal struggles of the profoundest meaning. All brought poetry.

All brought art, fancies of the mind, woven in wood or wool, silk, stone or metal--rugs and baskets, gates of fine design and modeled gardens, houses and walls, pillars, roofs, windows, statues and paintings--all brought their art and handcraft.

And all brought hands with which to work; and minds that could conceive.

And all brought hearts filled with home--stout hearts to drive live minds.

. . . . From The Springfield Plan, Page 45.
by Alland and Wise, New York:
Viking Press, 1945.

Discuss the meaning of the above.

SOME FACTS FOR DISCUSSION

Taken from the report of the President's Committee on Civil Rights, published by Simon and Schuster:

- A. One out of every four Americans is still either a foreign-born white or the child of foreign-born parents.
- B. One out of every five white Americans speaks some language other than English, in his home.
- C. Today, one in every ten Americans is a Negro. There are thirteen million Negroes in America.
- D. Mexicans and persons of Mexican descent, numbering over a million and a quarter, live mostly in Texas and California.
- E. Four hundred thousand Indians live on Reservations. The Hispanos of New Mexico and Southern Colorado are descendants of the first Spanish settlers in the Rio Grande Valley. There are about two hundred and fifty thousand of them.
- F. In 1940 there were about one hundred and twenty-seven thousand persons of Japanese descent in the United States, seventy-nine thousand of Chinese descent, forty-five thousand of Filipino origin, and small groups from India and Korea.
- G. Our diverse population also includes the inhabitants of areas administered by the United States: Hawaii, Alaska, Puerto Rico, The Virgin Islands, Guam, American Samoa, the Trust Territory of the Pacific, and the Panama Canal Zone. More than two million five hundred thousand people live in these dependent areas. They include Caucasians, Negroes, Asians, Eskimos, Indians, Polynesians and Micronesians. Of these peoples, only the Puerto Ricans have immigrated in substantial numbers to the mainland. By 1940, one hundred and fifty thousand had entered the country; since then, the rate of immigrants has increased tremendously. Most of them have settled in New York City.

1. Consider these seven facts taken from the President's Committee on Civil Rights. They help us to understand why it is that our country has been called "the land of many peoples". Since it is true that we are a country whose people have come from so many parts of the world, what do you think would happen to our American way of life, our Democracy, if we were to allow hatred of one group or another to grow strong in the land?
2. What is it that makes us dislike a person whose language we do not understand, or who looks different from most of the people we know?
3. Why should we respect the rights of a stranger? Why should we be courteous to the person we have never seen before, and why should we respect his unusual dress or the unusual way he act? If people in New England were to mock the Southern accents of their fellow Americans, living in the South, or if the Southerners were to mock the Yankee accents, what might this do to the peace within America? Tell why it is absolutely important for Americans to respect the rights of someone else to be different in speech or dress or in eating or dancing, or in worship.

You are about to read four statements taken from President Truman's message on Civil Rights, which was sent to Congress on February 2, 1948. Each one of these quotations offers many opportunities for discussion.

(a) Consider this first one:

"This nation was founded by men and women who sought these shores that they might enjoy greater freedom and greater opportunity than they had known before. The founders of the United States proclaimed to the world the American belief that all men are created equal, and that Governments are instituted to secure the inalienable rights with which all men are endowed. In the Declaration of Independence and the Constitution of the United States, they eloquently expressed the aspirations of all mankind for equality and freedom.

These ideals inspired the peoples of other lands, and their practical fulfillment made the United States the hope of the oppressed everywhere. Throughout our history, men and women of all

colors and creeds, of all races and religions, have come to this country to escape tyranny and discrimination. Millions strong, they have helped build this democratic nation and have constantly reinforced our devotion to the great ideals of liberty and equality."

4. Consider the above statement very carefully, and then tell what is meant by the words "all men are created equal". Also, notice that the statement declares that all the people have built our nation and have helped to make our democracy. Since this is true, what does this mean for each one of us as we meet new people and move into new neighborhoods? Tell why it is un-American to refuse to be friends with somebody because that person may be of a different color or a different religion, or because he was born in another country.
- (b) And now consider the second statement which we call statement "b". Read this through carefully:

The American Faith

"We believe that all men are created equal and that they have the right to equal justice under law.

We believe that all men have the right to freedom of thought and of expression and the right to worship as they please.

We believe that all men are entitled to equal opportunities for jobs, for homes, for good health and for education.

We believe that all men should have a voice in their government and that government should protect, not usurp, the rights of the people.

These are the basic civil rights which are the source and the support of our democracy."

5. And now that you have read this, can you think of anything that the President forgot to put in as part of what all of us Americans believe? Probably you will find that this statement includes everything. If you do not, explain what is missing. If you think this

tells the whole story, then explain what it means to boys and girls and men and women who live in the United States. What does it promise them? What does it not promise them? What does it say everyone of us ought to enjoy, and what must we do to see to it that all of us can enjoy these ideals?

- (c) We turn next to the third quotation, statement "c".
Read this through carefully:

"The peoples of the world are faced with the choice of freedom or enslavement, a choice between a form of government which harnesses the State in the service of the individual, and a form of government which chains the individual to the needs of the State.

We, in the United States, are working in company with other nations who share our desire for enduring world peace and who believe with us that, above all else, men must be free. We are striving to build a world family of nations--a world where men may live under governments of their own choosing and under laws of their own making.

As part of that endeavor, the Commission on Human Rights of the United Nations is now engaging in preparing an international covenant to give effect to basic human rights and fundamental freedoms. We have played a leading role in this undertaking designed to create a world order of law and justice fully protective of the rights and the dignity of the individual."

6. Having read the above carefully, discuss the difference between a government which makes servants of its people, with a government that is the servant of the people. Give examples of a slave state; a free state. Also, discuss the difference between a world in which the different nations live like a happy family, and a world in which there is hate between the nations. If half the world is made up of slave states and the other half is made up of free states, why would this mean trouble for the whole world?

- (d) Finally, here is the fourth statement. Study this very carefully.

"We know that our democracy is not perfect. But we do know that it offers a fuller, freer, happier life to our people than any totalitarian nation has ever offered. If we wish to inspire the peoples of the world, whose freedom is in jeopardy, if we wish to restore hope to those who have already lost their civil liberties, if we wish to fulfill the promise that is ours, we must correct the remaining imperfections in our practice of democracy. We know the way. We need only the will."

7. Now discuss the following question: Why is it important for us in the United States to become the best kind of free government in the world? Do we want freedom just for ourselves alone? Or is it not rather that if we can be as perfect a democracy as it is possible to become, then people in other parts of the world will also want to enjoy freedom like ours?

Another question: What do you think is keeping us from becoming a perfect democracy? Is it because we do not want to be a perfect democracy? Tell what you think stands in the way of our becoming a more perfect, free country.

THINGS TO DO

1. Let the class arrange an exhibit of heirlooms brought by each pupil from his home. For example, someone might find a teakettle or samovar from Russia, a piece of old Irish lace, or a colonial candle-mold. The person who brings an heirloom should tell the story of it as to how it came into his home and the country of its origin. It will be seen that in these many differences, there is beauty in each one of them, and yet, together they become even more beautiful, the way America is made stronger and better because of the many kinds of people who make it up.
2. If the school has an orchestra, let the orchestra play, some morning, at an assembly program, a concert of different musical contributions from countries of the world that have sent settlers and new citizens to the United States. Let this music be described so that respect for differences, and not prejudice against them, may develop.
3. If you live in a larger community, there probably is an office of the National Conference of Christians and Jews. Invite the director of the office to come and speak on the contributions that all religions have made to American democracy.
4. If there be, in your community, some outstanding citizens who were not born in the community, but came from outside, or from a foreign land, let some of the students visit these citizens and learn from them the story of their experiences as newcomers to the community. These stories can be written up and printed in the school paper. They can also be used as the basis of a discussion on the problems that all newcomers face when they arrive in a new community or country. The pupils will also learn of the great blessings American democracy gives to all people, no matter what their point of origin.
5. Arrange a high school "Town Meeting", to discuss such questions as "The Good Neighbor Policy at Home and Abroad", "Prejudice and Hate--the Twin Dangers to American Democracy".

The preparation of a high school "Town Meeting" involves, according to The Springfield Plan, written by Alland and Wise, the following:

1. A preliminary presentation in which members of the group express their personal views of the problem under discussion.
2. Group research and study to find out what other people have thought and said and done about the problem, and to obtain evidence useful in arriving at reasoned conclusions.
3. Further discussion based on newly discovered "evidence" to support opinions pro and con, and a summary of all arguments.
4. Arrival at a group decision by formal vote. This decision is drawn up in writing and sometimes includes a minority report.
5. Decisions on appropriate action. This is taken by members of the group appointed for the purpose and is followed by a report of results to the entire group.

The Springfield Plan notes that the High School "Town Meeting" is productive of the following:

Experience in the technique of public meetings;

Free discussion;

Acquaintance with sources of information;

Increased power to do straight thinking;

Appreciation of the need for fair play in all human relations;

Opportunities to make decisions and to act on them;

The possibility of making even a small contribution to the improvement of school, city or nation.

6. If possible or feasible, plan a series of visits to different churches in your community. The teacher should call up the minister of the church advising him that the class would like to make a visit and would like to know something about the church and its teachings. In larger communities, it is an excellent thing to visit Protestant, Catholic and Jewish sanctuaries. After the class has made these visits, let them report, to the school, on their experiences.

Another suggestion would be to make a mural, describing the highlights of the visit, by drawing models of a church, a cathedral and a synagogue.

FILMS

Here is a list of films that help to develop understanding between different groups:

Americans All (the problem of preventing racial and religious intolerance). 20 min., March of Time, forum edition, 1945.

Army Chaplain, 18 min., Pictorial Film Library, 1944.

As Our Boyhood Is (Negro education), 18 min., Educational Film Library Association, 1943.

The Bill of Rights, 20 min., Teaching Film Custodians, 1939.

Black Legion, "Foreigner" sequence, 20 min., "Violence" sequence, 30 min., Human Relations Series, New York University Film Library.

Challenge to Democracy (Japanese Americans during the war), 17 min., War Relocation Authority and Office of War Information, 1944.

China's Gifts to the West, 30 min., silent, Harmon Foundation, 1936.

Common Cause (brotherhood of man), 11 min., British Information Services, 1944.

Five Faces (interracial cooperation in Malaya), 30 min., Gutlohn, 1938.

Fury, "Lynching" sequence...17 min., "Trial" sequence ...14 min., Human Relations Series, New York University Film Library.

Greater Victory, 20 min., National Conference of Christians and Jews, 1945.

Henry Browne, Farmer (a Negro farmer), 10 min., U. S. Department of Agriculture and Castle Films, 1942.

If a Boy Needs a Friend (friendship between boys of different races), 15 min., silent, Harmon Foundation, 1938.

The Negro Farmer, 30 min., U. S. Department of Agriculture and Castle Films, 1938.

The Negro Soldier, 45 min., U. S. War Department and Office of War Information, 1944.

The Refugee--Today and Tomorrow (attention centered on German Jews during Nazi persecution), 17 min., March of Time, 1938.

The Story of Dr. Carver, 10 min., Teach Film Custodians, 1938.

Towards Unity, 11 min., Brandon Films, 1935.

The World We Want to Live In, 10 min., National Conference of Christians and Jews, 1941.

SOME BOOKS TO READ

- I. Building America Series, New York: Americana Corporation, 2 West 45th Street.
 - A. We Americans, 1941.
 - B. The American Indian, 1942.
 - C. Spanish Speaking People, 1943.
 - D. Italian Americans, 1943.
- II. Diener, Thelma, United We Grow, New York 10, N. Y.: Friendship Press, 156 Fifth Ave., 128 pp., 50¢.
- III. Miller, Kenneth Dexter, We Who are America, New York 10, N. Y.: Friendship Press, 156 Fifth Ave., 181 pp., 60¢.
- IV. Simon, Emily Parker, Strong as the People, New York 10, N. Y.: Friendship Press, 156 Fifth Ave., 165 pp., 60¢.
- V. Some Books for Teachers:
 - A. Brameld, Theodore, Minority Problems in the Public Schools, Harper Bros., 1946.
 - B. Hansen, Marcus, The Immigrant in American History, Cambridge, Mass.: Harvard University Press, 1940, 230 pp., \$2.50.
 - C. McWilliams, Carey, Brothers Under the Skin, Boston: Little Brown Co., 1943, 325 pp., \$3.00.
 - D. Myers, Gustavus, History of Bigotry in the United States, New York: Random House, 1943, 504 pp., out of print.
 - E. We Americans: Who We Are--Where We Came From--What We Believe, Whither We Are Going, Boston 6, Mass.: Atlantic Monthly Co., 8 Arlington St., pocket-size pamphlet, 127 pp. 25¢.
 - F. Wittke, Carl, We Who Built America: The Saga of the Immigrant, New York: Prentice-Hall, 1939, 547 pp., \$5.35.

TOPIC V

THE BUILDERS OF OUR CIVILIZATION

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THE BUILDERS OF OUR CIVILIZATION

You probably have often heard about, or come upon, the word "civilization". Looking it up in E. L. Thorndike's Beginner's Dictionary, published in 1945, you would find that it means, "Change from being savage and ignorant to having good laws and customs and knowledge of the arts and sciences". We say that a person is not civilized when he acts like a savage. For example, cannibals who eat human beings become civilized when they stop this practice because they have come to believe that all human beings are sacred. We are civilized when we respect one another's rights, when we learn to read and write, and to obey laws that make for peace among men. We become more civilized when we learn to enjoy good books and good music, and follow certain rules and regulations that are accepted by people who believe in God and the rights of all men to life, liberty and the pursuit of happiness.

Today, when we say a person is civilized, we assume that he will do those things which are considered decent and fair and kind and helpful; and he will not do those things which are destructive, hateful, selfish and brutal. The difference between man as brute and man as gentleman lies in his knowledge of, and loyalty to, the code of accepted right conduct. A Tarzan, for example, differs from a

civilized person in that he wears only a fur skin for a garment, speaks in animal sounds; he swings from tree to tree, eats the wild fruit of nature for his meals, and is at home with animals rather than with human beings. If you want to civilize Tarzan, you will have to clothe him in a suit, teach him to speak our language, teach him to enjoy the food we eat, ride in our kinds of transportation, worship in one of our churches, play with other people, whether it be football or baseball or tennis, or any kind of sport. He would have to learn how to sleep in a bed, how to take a shower, clean his teeth, see the doctor when he is ill, understand, and carry out his duties as a citizen of the country in which he lives.

When we look about us, our civilization today is a very remarkable development. We live in a world of the radio, motion pictures, television, electric power, airplanes, trains, submarines, telephones, automobiles, skyscrapers and tunnels under the rivers. It is a world of so many interesting changes in things and ideas that we have to keep working constantly with our minds. We must listen and read and learn and converse, so that we can be up to date and truly modern. We are told that with the discovery of atomic energy, we shall soon be making such uses of it that our civilization will change as much under atomic energy as it did with the discovery of the uses of electricity.

We must always keep in mind, that a civilization is the combination of everything that we know and do and see. It is the alphabet and number system that we use, the houses in which we live, the religion in which we believe; it is the clothes we wear, the books we read and enjoy, the art we appreciate and create; it is our schools and government, our courts of law, our hospitals, the games we play, the families of which we are part.

When we stop to think where all this civilization came from, we begin to realize that our civilization has been built, not by our country alone, but it is the result of the thinking and the creating, the experience, the discoveries and the decisions of every country and people in the world. Just as in the making of an automobile we need to get so many of its parts from all over the world, so is our civilization the end product of mankind living in all parts of the earth. In the making of an automobile, we have to import 300 different products from fifty-six countries. In order to have high-speed steels, we must have chrome from South Africa, nickel from Canada, vanadium from Peru, and manganese from Russia. We also need antimony and tungsten from China, for battery plates and heat resistance. Babbitt metal is used for bearings. And, of course, there is tin, even in the most expensive cars; it is essential in solder. Hardly any tin is to be found within the bound-

aries of the United States. Now we could build automobiles without importing these three-hundred-odd products from abroad. We have inferior grades of some of them in this country. During the war we have learned to make synthetic rubber and to substitute many domestic products for those formerly obtained from abroad. But not so many of us would want to drive an automobile made only of American materials. It would be heavier, not so strong, and much more expensive than our regular cars. Without kryolite from Greenland, the headlights would blacken, no matter what we did about it. And without asbestos from Canada, the brakes would be, by no means, as dependable.

The same thing is also true of our telephones. The facts are that eighteen of the thirty-seven most important materials used in making the telephone come from outside the country. Of course, we could make a telephone without these products, but it would be heavier, less satisfactory, and cost much more.

It is true that the electric light bulb, the phonograph, and the motion picture have been the inventions of Americans; yet, each one of the discoverers of those great machines relied upon the study and findings of other inventors throughout the world.

To be sure, Americans have made great contributions to our civilization, and probably the greatest contribution

of all is our democratic form of government. However, all of what we know and have and enjoy, including our form of government, either began in some other country and was developed here, or else it was begun and developed, altogether, somewhere else. Our principal religions come from Palestine, our language from England, our number system from the Arabs, our music, in the main, from Germany and Italy and France and Russia. Our schools from Europe, our government, first from ancient Rome, and then through developments in Holland and England. The builders of civilization, you see, are the people of the world, and no one has the right to say that his people, or his nation, or his country alone has done the main job. Some countries and some people have done more than others, but all have given something. The builders of civilization are the people of the world.

QUESTIONS FOR DISCUSSION

1. You have just read about what Tarzan would have to do to be civilized. Now what could we learn from Tarzan's uncivilized way of living that might help us? For example, do you think that Tarzan, in the jungle, knows how to take care of himself, how to protect himself better than we do, living in a civilized country? Is Tarzan, in the jungle, healthier than we are? Why?
2. What do you suppose Tarzan would think as he saw airplanes dropping bombs on crowded cities, on hospitals and schools? What might he say, then, about our civilization?
3. You have just read that our automobiles and telephones are made up, largely, of materials that come from all parts of the world. Bear this in mind as you discuss the following: Why must we be friends with the peoples of other nations?
4. Is civilization a matter of getting around faster, like in airplanes, or is it learning to live at peace with our neighbors? Explain.
5. What must each one of us do to be a builder of civilization?

THINGS TO DO

1. Invite a representative of the telephone company to speak to your class or assembly on the ways in which a telephone is the product of the world's civilization and how the telephone helps to build civilization.
2. Ask your English teacher to explain to you how much the English language owes to other languages, like French and Latin and German.
3. Go to the library and find out how many Nobel Prize winners are American, and how many come from other lands. Find out what the Nobel Prize is for, and why people are chosen to receive this great award. Report on this to your class.
4. Also, learn from your library what is meant by a Rhodes Scholarship. What does it mean to our civilization? Tell your class about the Rhodes Scholarship.
5. Make up a list of all the things we need in order to live in comfort in the world of today. Then find out where these things came from, who discovered or invented them. Write a paper on "Our Debt to World Civilization".

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TOPIC VI

WHAT EVERY HUMAN BEING NEEDS

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WHAT EVERY HUMAN BEING NEEDS

It doesn't make any difference where we are born or what the color of our skin is when we are born, or whether we are a boy or a girl, or whether we are born into a rich or poor family, there are certain things that every baby born in this world needs. Yes, every baby, every child, in every part of the world, needs certain things in order to live a healthy and happy life.

One of the most basic needs is the need for love. The baby receives tender care when it is born. During those first years, the young child receives much love from his parents, and for him the world is full of love and tenderness. Should the child stop getting this love and attention, the child becomes unhappy and may turn out to be a bully. The child will turn against younger or weaker children because he is so miserable inside, and feels that he simply must do something just to get rid of his unhappy feelings. Somebody once said, "it is love that makes the world go 'round". If, by this, is meant that it is love which makes all of us happy and makes the world seem good and beautiful to us, then this saying is certainly true.

Another great human need is to do something well. The word for this is **ACHIEVEMENT**. To be sure, every baby

that comes into the world is helpless. It cannot do anything for itself. Every baby needs to be fed, to be dressed, to be kept clean, to be kept safe from harm and danger. As the baby grows older, the baby slowly but surely learns to do things for himself. He is able to walk alone, to feed himself, and to talk. In the beginning, as he comes to do these things, he is praised for his achievements. The day that he learns to tie his own shoestrings brings all kinds of loving praise from his elders.

However, as the child gets older, he often does not receive the praise to which he was accustomed during his early years. Whereas, his parents and older folks used to make so much fuss over him for any little achievements, they no longer pay any attention to him. He feels, when he learns to ride a bicycle or when he becomes a good baseball player or tennis player, or whatever it is that he has learned to achieve for himself, that he deserves a great deal of praise. When he was a child, he was praised for everything. Now that he or she is a grown boy or girl, very little is said in praise. It is then that many of us become unhappy and very disappointed, and we feel that we are being cheated out of what really ought to come to us. We must all realize that just as important as achievement, is to receive praise for the achievement. All of us need to be praised for the special things we have learned to do.

Then, of course, there is the need that everyone of us has of BELONGING. When babies are born into a family, they are welcomed as someone important to the family, as someone who adds to the happiness of all. They feel that they belong. They are part of something, and this makes them feel secure and happy. But, alas, as the years go by, the family can be broken up by death or separation. The family that we felt we were part of is no longer there or widely scattered and our feeling of belonging has ended.

Then again, we feel that we belong when we are part of a school or class or club. If we are made to feel like an outsider, if we are not called upon or chosen for games, we feel that the world is against us and that we are alone and we become full of sadness, anger and jealousy. Indeed, all of us must have the sense of belonging to some group. And when we do not have the feeling that we belong, our lives are unhappy.

Another important human need, everywhere in the world, is ECONOMIC SECURITY, which means having the money to buy what you need. When we are born, and when we are young, most of us are protected from cold and hunger. We are clothed and fed and housed. We feel secure. Later on it often happens that a family becomes poor. It cannot afford to live in a comfortable house or to eat sufficient food, and members of the family become ill because they are not dressed

warmly enough against the cold, and life is a very painful, miserable thing. When we realize that, every night, one-half of the human race goes to sleep hungry, we can understand why there is so much trouble in the world. All of us must hope and work for the day when every human being will at least have sufficient food, proper clothing, and a decent, healthy home.

In recent years, all of us have heard about another important thing that every human being needs. It is FREEDOM FROM FEAR. No one really knows how many fears there are in this world. Are there not a number of things of which you are afraid? Let us find out how fears come to be. When we were very young, our parents explained things to us and they certainly saw to it that we were protected and prepared for certain unusual things, like strange lights and loud sounds. Unfortunately, as we grow older, we run into many things for which we have not been prepared. We may run up against older and stronger children who like to be bullies. We may be afraid of thunder and lightning; of hurricanes, of crossing the street or of shadows. There are so many things, too numerous to mention, which make people afraid, and which add to the sorrow of life. All of us, wherever we are born in the world, ought to be so prepared for life that we are free from fear. This world ought to be a place where we can live happy lives.

The world could be so much better than it is if we learned, in our schools and churches, and from wise, older people, how to grow up without fears.

Finally, there is the need of UNDERSTANDING THE WORLD. Every child asks so many questions of his elders. He wants to know "what is this?" and "why is that?" Sometimes his questions are answered. In the beginning, at any rate, parents and older people take pleasure in answering the questions of children. However, as we grow up, many questions that we have to ask, we do not seem to be able to find an answer for, either because our parents do not know enough, or because they do not take the time to answer our questions. The more mysterious everything seems, the more uncertain we become. A person who is ignorant and does not understand the world around him can easily be made to believe what is untrue. He picks up what someone else has said and takes it to be truth itself. He does not find out if it is true.

We ought to realize, therefore, how important it is that we should help ourselves to learn the truth and understand our world, in order to get along with the neighbor next door and the neighbor who lives across the seas. We must never forget that we are as much of a mystery to someone far away, as that someone is a mystery to us. We call

the Chinese "foreigners" but we are "foreigners" to the Chinese. It is important that we come to see the world as being the home of no one special group, but rather the home of the families of all the human race. We shall be much closer to world peace once we have learned to understand the world in which we live.

QUESTIONS FOR DISCUSSION

1. Think about the number of things of which you are afraid. Perhaps you are not afraid of anything. Explain how a person gets to be afraid or not afraid. Are we afraid of the police? Why yes, or why no? Do we fear the leaders of our government? Explain your answer.
2. Why is it easy to think the worst of somebody or something that we do not know or see?
3. Why is it most important that we, who are citizens in a democracy, should have a good education?
4. Which do you think is more important to a class in school, a good teacher or a good textbook? Why?
5. Explain the importance of having enough money to buy the food, clothing and shelter that we need. If a person is out of work and, therefore, has no money to buy anything, should our government take care of him until he finds a job? Explain your answer. Also, tell what you think happens when large numbers of people in a country are out of work.
6. Many things made in the United States are sold to people in other countries. When people in other countries are poor, they cannot buy from us. Tell why it is important for economic security in the United States that people the world over should enjoy economic security.
7. Why do people like to join clubs and fraternities and sororities? What happens to those who are not invited to join the club? Tell why you believe that school clubs are good or bad for the boys and girls in the school.
8. Why do people need to be thanked and to be praised for the good things they do? Why do we thank God when nice things come to us? Why do we award the school letter and prizes to our teams and the best students?
9. Tell why you agree or do not agree with the idea that one of the most important needs of all human beings, in the world, is to love and to be loved.

THINGS TO DO

1. Write a paper on the subject of "My Most Important Needs". Then read these papers and discuss them.
2. Let three members of the class prepare a five minute talk each, on the subject of "The Fears of Boys and Girls". After these talks are delivered before the class or assembly, let there be a discussion on the subject of how to end these fears.
3. Let each member of the class ask his father or mother or guardian this question, "What do you think is needed to make children, everywhere in the world, happy?" Then report the answers to the class and discuss.
4. Invite a nurse or a leader of a community chest agency, or the Superintendent of an orphanage or old folks home, to speak to your assembly on the subject of "What Every Human Being Needs".

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TOPIC VII

ALL MEN ARE CREATED EQUAL

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ALL MEN ARE CREATED EQUAL

It is to the glory of our country that in its most precious statement on freedom, which we call the Declaration of Independence, we find the following sentence:

"We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness."

It is important for all of us to realize that the Declaration of Independence does not say that just Americans are created equal, or Christians or the white race or any of the colored races alone are created equal, but it specifically says that "all men are created equal".

Unfortunately, a great deal of wrong thinking and wrong ideas have come to be accepted as true by many people with regard to the equality of all men and with regard to races. For example, the word "race" used correctly, according to E. L. Thorndike's Century Beginning Dictionary, means--"a group of persons, animals or plants having the same ancestors far back in the past; as the white race, the race of fishes". Thus it is wrong to refer to national groups, to Americans, Germans, French, Spaniards or Japanese as distinct races. It is also incorrect to speak of a Semetic race, since the word Semetic refers to a language.

Thus it is incorrect to speak of a Jewish race since the Jews are made up of very many different physical characteristics, from many different ancestors. When used correctly, the word "race" refers to people who fall under the five main colors of skin. There is the white or Caucasian, the black or African, the yellow or Mongolian, the brown or Malayan, and the red or American Indian.

Of course, this is only one way to classify the races of men. Some scientists divide up the races by putting into one group those who have a certain shape of the head. Such scientists speak of races with round heads and long heads. When they do this they put into the same racial group the blondest Scandinavian and the darkest Negro, because, on the average, both have long and narrow heads.

Consider also, the fact that many people have wrong ideas about blood, when they speak of races. The absolute scientific fact is that there are no racial differences in blood. Of course, there are different types of blood. There is type A and B and so on, but if a white man needed a transfusion and he happened to be type A, he could get that type, just as well, from a Negro or a Chinese or Filipino or from an Australian Bushman, as he might find it among his own neighbors. The important thing then about blood is not race but the type of blood. And the different types of blood can be found among the different races of the world.

A very interesting study¹ was made, not long ago, by Professor Franklin P. Mall, one of America's greatest professors of anatomy at Johns Hopkins University. He studied the brain of Negroes and whites, but he and his fellow workers did not know which were the Negro and which were the white. Only after they had written down what they had discovered did they learn which were Negro and which white. They found not a single difference between the Negro and the white brain.

The founders of our great country understood that when we are born, we do not have any unpleasant feelings toward any race. It is only as we grow up that we get such feelings because we are told by this or that person to look down upon this race or another race. There is a story told about a little boy in Boston who went to kindergarten for the first time. He came home one day excited about another little boy whom he liked very much and whom we will call Johnny Jones. He told his mother that Johnny Jones was a swell little guy and could he bring Johnny home to have lunch with him some day. His mother agreed. Then she remembered that there were a number of Negro children in the school. So she asked her little boy, "By the way, is Johnny a white boy or a colored boy?" And her little boy said, "You know Mother, I forgot to look. But I'll look the next time I see him."

¹ American Journal of Anatomy, Vol. 9, 1909, pp. 1-32.

It is certainly true that, at first, children are free from liking or disliking this person or that person, just because they are a certain color or belong to a certain group. They develop such feelings, which we call prejudices, only as they grow older, under the influence of people who have wrong ideas about their fellowmen.

It is well for us to remember that in the early days of our country, there were a number of groups that were very unpopular, but in time they came to be respected and there was no longer any prejudice against them. For example, there is the case of the Quakers who suffered greatly. They had their own way of worshipping God, which was different from the way most of the people in the early Colonies worshipped God. These Quakers were driven out of cities and were punished and tortured. Today, if anything, it is almost a badge of honor to be a Quaker.

Let us never forget that World War II, which was brought upon us by German Nazis, was fought by these Nazis because they believed in race differences which had no basis in truth. The Nazis claimed that the Germans were the superior race of the world. They talked of Master Races and Slave Races. Today we know how wrong they were and how dangerous it is for the peace of the world, whenever people show hatred against other people just because these others have a different color skin, or speak a different language, or wear different kinds of clothes.

Our beloved America is made up of people from many nations of the world, as well as people who belong to the colored races. As long as we believe with our Declaration of Independence that "all men are created equal", just so long will we be able to go forward and find real friendship and peace within our own country. To be an American is to be friendly to all people and to respect the things that make other good people different from ourselves. To believe in democracy is to believe that all men are created equal. Indeed, "Democracy is people--living together as equals".

1. Discuss the meaning of the words, "all men are created equal". Does this mean that all of us are born looking the same, equal in wealth or equal in being able to learn? Are we born equal in health and position? Explain.
2. Discuss the meaning of "equality". Look it up in the dictionary. Do all Americans enjoy "equality"? Explain.
3. What are some of the wrong ideas about "race"? What does "race" really mean? Is it correct to say (a) the American Race? (b) a race of doctors? (c) the Christian race? (d) the Catholic race? (e) the Presbyterian race? (f) the Methodist race? (g) the Baptist race? (h) the Jewish race? Explain your answers.
4. Explain the importance of the discovery that blood is the same in all human beings, of all races.
5. Is there such a thing as American blood? French blood? Christian blood? Jewish blood? Tell why it is wrong to speak of American, French, Christian or Jewish blood.
6. Are we born with prejudice, with a dislike for this or that person or thing? Of course not. Well then, tell how we get a prejudice.
7. Discuss the question, "How to get rid of prejudice." Also, "How to grow up without prejudice."

THINGS TO DO

1. Invite a judge to speak to your school assembly on the subject of "Equality Before the Law".
2. Invite a doctor or Red Cross leader to speak to your group on "Blood Plasma".
3. Invite someone in your community, who has lived in other parts of the world, to speak to your group on the subject of "My Experiences Abroad".
4. Invite a leader of one of the colored races to speak to your school on the subject of "Great Americans of My Race".
5. Get an encyclopedia and look up China, India, Greece, Buddha, Confucius, Arabia, Mohammed, Dante, Virgil, Beethoven, Verdi, Goethe, Shakespeare, Carver. Let the class learn about these subjects, at least learn enough to be able to see that real greatness can be found everywhere, among all people. Then write papers on the subject of "All men are created equal". Read these papers and discuss.

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TOPIC VIII

WHAT ALL OF US HAVE IN COMMON

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John Goodman was sailing down to earth in his parachute. He and his buddies had to bail out of the plane when it caught on fire, after being strafed by Japanese bullets. Below him was mountainous, unknown country of inner China. He was so glad that he was alive, he did not have much chance to think of what was going to happen next. He came closer and closer to the ground and fell, at last, upon a clearing at the base of the mountain. It was unfortunate that the wind was very strong at the time, for it made his fall very hard and sudden and sharp, so that he felt a painful break in his right leg, and he lay there, where he had landed, quite helpless.

Perhaps a minute or perhaps half an hour passed, but suddenly he was surrounded by natives whose language was entirely unknown to him and whose Chinese appearance seemed most strange because they were so much taller than any Chinese he had ever seen. He couldn't know if they were friendly or not, so he kept his right hand on his gun. The Chinese men--there were eight of them--kept looking at him and talking to one another, but John could only wait and see what would happen next. The pain in his leg kept getting worse, then all at once it was too much and he fainted.

Upon coming to his senses, he found himself lying on the floor of a very crude hut which the natives called a "basha". He saw that the walls were really pieces of bamboo that had been woven together. The roof of the "basha" was also made of slices of bamboo woven together, but above the bamboo was at least six inches of straw, which was very good protection against the heat by day or the heavy rains. He could still feel a dull pain in his right leg and knew that up to this point nothing had been done except that they brought him to the "basha" and let him rest. He was convinced that these men were not going to harm him or they would have done away with him before this.

When one of the natives came in with a wooden bowl of warm soup, he accepted it and made a very brave effort to smile. And then something wonderful happened that seemed to change the crude and ugly little "basha" into a palace of beauty. The man who brought him the soup also smiled and John Goodman thought that he had never seen a more beautiful face in all his life. He tried to talk to his Chinese friend, but they could not understand one another. Instead, what they would do was to smile every now and then, and that seemed to help.

John Goodman didn't know it, but all this time, two of these Chinese who had found him were on their way through the mountain passes to a village where a medical missionary

lived. Very late that night they returned with the doctor. John was able to speak with him for the doctor was a Chinese who had received training in England. He told John that it would be a number of weeks before he could walk on his leg again, and that he would ask to have John brought over to his village across the mountain. This meant tremendous sacrifice of time and strength, for the natives would have to make a stretcher out of wood and bamboo and carry John Goodman over that mountain. They would do this only out of friendship, only out of sympathy and a desire to help. They would not get paid for this or get any special honor or reward. They would do this in order to help a stranger walk again and live again. And so they made the stretcher and a number of them carried John Goodman for almost ten hours, over the mountain, to the small hospital of the medical missionary.

In time, John completely recovered and was able to join the American forces in China. He never forgot those Chinese friends. Though he had been unable to speak with the men who had found him, though there had been no possible language they could speak in common, yet had he discovered that they were as wonderful to him as his own parents could be. They had found him injured. They had nursed him and carried him and brought him back to health and life again.

Sometime later, when John was back home in the

United States, he used to think back over this remarkable experience. Whenever he did so, he would close his eyes, for then he could see as clearly as you see the dawn coming through your window, that golden smile of the Chinese native who had brought him that hot soup. It was the smile of friendship, the smile of helpfulness and of brotherly love.

All of us know that many, many men were saved by natives in all parts of the South Sea Islands and China, as far north as the country where the Eskimos live. When we look at a map or hear about the Chinese or people who live in Manchuria, they seem like never never people from a never never land. We can hardly believe that they really exist. And yet, they are there, and their love and their kindness and their friendship brought many a boy back home again to the United States, and to families all over the world.

It is true that they live in a different kind of a house from the one we know. Some of them eat different foods and they certainly look different, but once you get beneath these surface differences, you find that they are just like everyone of us and we are all, wherever we live. in the world, quite the same. To be happy, all of us need friendship and understanding and sympathy and love. The natives of the South Sea Islands and of the cold regions of the Arctic and of the inner stretches of China can be

just as heroic, as noble, as good and as true as we. The things that make an American happy, things like having a loving family, sufficient food and clothing and shelter, are the same things that make every other human being happy, no matter where he lives in the world.

John Goodman would be the first to tell you that it isn't just talk when we speak of the brotherhood of mankind; it is something that can really be found if we go out in search of it, and if we go out wanting to be brothers to strangers. For brotherhood doesn't have a special color of skin or eyes or hair or name or even a country. Brotherhood is found all over the world, by those who believe in it, and by those who practice it.

QUESTIONS FOR DISCUSSION

1. Where did the idea of brotherhood, as taught by our religions, come from? Was it taught first in Europe or Asia or Africa? Look up, in the Book of Leviticus, in the Bible, Chapter 19, Verse 18, "Thou shalt love thy neighbor as thyself". Explain what this means.
2. If you were John Goodman, would you believe that the best way to settle differences in the world is through war? If so, why? If not, why?
3. Suppose you have a difference with a boy on the playground. Tell why you think or why you do not think you can settle this difference, not with fists, but by talking it over.
4. When we ride in automobiles, we all have to stop at certain traffic signals. There are times when we can travel on the highway faster than at other times. There are rules and laws that all of us must obey when we drive in our cars. Tell why you think it is good or bad to have these traffic signals and traffic rules. What would happen if we had no traffic laws? Would we be better off or worse off without stop and go lights? Explain.
5. The United States is one of the greatest powers on earth. Norway is one of the smallest powers of the world. Explain why both great and small powers, among the nations, must be true to the ideals of brotherhood. Do you think a great power has more rights than a smaller power, and if not, why not?
6. Military experts say that in a future war disease germs could be used to destroy whole communities through epidemics and plagues of sickness. The scientists tell us that, in time, we shall be able to cure disease through using the power that can be found in atomic energy. What do you think will make for brotherhood in the world, using our brains to find out how to kill one another, or trying to help men to live?

7. It is clear that as we try to conquer disease, and as we do those things which make for world-wide happiness and health, we shall be helping brotherhood. Why do you suppose it is necessary to be always preparing for war? What is the reason for not trusting other nations? Why don't other nations trust us? Do you think it is because we have the atomic bomb and refuse to share the knowledge of how to make it? Do you think that we ought to do away with all atomic bombs?
8. What do you think would be the best way for the United States to strengthen the feeling of friendship all over the world?

THINGS TO DO

1. Invite representatives of different religious faiths to speak on the ideal of brotherhood, at several assembly programs.
2. Memorize the Preamble to the Constitution of the United States and write a paper explaining what this means in terms of brotherhood in the United States, and brotherhood between the nations of the world and our country.
3. Write letters to children of the United Nations. This can be done through getting in touch with the Red Cross and learning about their project called the "Junior Red Cross Pen-Pals".
4. Start a scrapbook in which you include poems on humanity, pictures of great heroes of foreign countries, and include everything in it that shows the brotherhood of mankind.
5. Invite a Boy Scout Troop Scoutmaster to tell your class or the school about the world jamborees held by the Scouts.
6. Invite your athletic director to tell you about the Olympics which bring all the star athletes of the world together.

BOOKS TO READ

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- II. Foster, Genevieve, Augustus Caesar's World, New York: Scribners, 1947, \$3.50.
- III. Foster, Genevieve, George Washington's World, New York: Scribners, 1947, \$3.50.
- IV. Frost, Frances, Legends of the United Nations, New York: McGraw-Hill, 1947, \$2.50.
- V. Books For Teachers:
 - A. Toynbee, Arnold, A Study of History, New York: Oxford, 1947, \$5.00.
 - B. Willkie, Wendall, One World, New York: Simon Schuster, 1944, \$1.00.

TOPIC IX

WAR--THE THREAT TO OUR CIVILIZATION

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WAR--THE THREAT TO OUR CIVILIZATION

Many cities and places of the world will be remembered in the years to come, because of what happened in these cities and at these places during the last war. When we mention the name of London, we recall how the Nazi air force, night after night, bombed that noble capitol of the British Empire. The Germans called this nightly bombing "blitzkrieg" and this has come to mean, in our language, the lightning blows of modern warfare hurled from the skies. The world will never forget how the "blitzkrieg" failed to destroy the spirit of England and her faith in freedom.

When we mention the name "Lidice" there comes to mind a terrible scene of horror and crime when a whole community of people, men, women and children, were wiped out in a small town in Czechoslovakia--were killed because of the cruelty of German revenge.

"Pearl Harbor"--the moment you pronounce those two words you are reminded of how the warlords of Japan made their criminal attack upon our Navy. We call that day a "day of infamy" but it is also a day which brought us into the war so that, ultimately, Germany and Japan were destroyed.

There are many other places and events of World War II that will never be forgotten, like Iwo Jima, Corregidor, and the Battle of the Bulge. You can add any number of places all over the world where our armies and our navies fought with glorious heroism and sacrifice. Yes, there are many names and events of World War II. You can add to this list and make your own record, if you want to, but don't forget Hiroshima and don't forget Nagasaki.

Yes, Hiroshima and Nagasaki where the atom bombs fell, one for each city. Do you remember? Two atom bombs!

After the atom bombs fell, the Japanese quickly surrendered. After they fell, we were all living in a new age, the age of atomic power. Maybe you are too young to appreciate just what this means. You are probably too busy with your own activities in school and at home to pay much attention to such words as "atomic power". But you'd better pay attention because unless you do, there isn't much chance for any of us to escape from the terrors and destruction of another world war.

You see, the trouble is that instead of using atomic energy to make life better and happier and easier for people, we have used it first to kill. To be sure, there are good reasons why we had to use it as we did. The fact remains that it did bring the war to a speedy conclusion. It certainly saved thousands of lives for our side. Probably, if

we had been asked at the time to say what should be done about the atomic bomb, we would have agreed to use it against those two cities.

Perhaps the most important thing for us to realize now is that those first two atomic bombs, compared with the kind of atomic bombs that have been developed since the first two, are like comparing the first airplane that the Wright Brothers invented with a huge Constellation airliner. We are only reporting facts when we say that atomic war, fought with atom bombs, could destroy our civilization. Atomic bombs could easily wipe off every living thing from the face of the earth. It is also a fact to realize that, up to the present time, we have no way of defending ourselves from an atomic bomb. We have reached the point of extreme danger. Let those who tell us that war is the only way to solve our problems, realize that they are bringing upon all of us, all mankind, death and pain and destruction.

A long time ago, when wars were fought by soldiers face to face with the enemy in hand-to-hand combat, there was something exciting and even noble about the life of the warrior. But modern warfare is fought from planes far up in the sky, and bombs are dropped by machines that are controlled by pilots and bombers who never even see the target. We also have, in modern warfare, remote control, so that there need be no people in the plane whatever to guide it to the target.

In other words, modern warfare is out and out cold blooded destruction.

If we could make ourselves understand that the choice before us is, either one world or no world at all, we should then be able to choose what is best for ourselves and for the other peoples of the earth. Surely, we would then want to learn how to get along together; how to be at peace with one another. Realizing that the next war means the end of everything, we would be willing to do everything in our power to avoid that war. Now you can begin to understand why we are so anxious to have the United Nations be a success. Now you ought to realize why the different peoples of the world must try to understand one another and respect differences.

However, it isn't just because we want to avoid war that we are willing to do almost anything to get along with others. The fact is that atomic power can be used for making our lives and civilization into the most wonderful world we have ever known. Truly, we have the knowledge, today, to give to every man, woman and child in the world, a life of health and prosperity and happiness. There is only one thing that keeps us from moving into that golden age. That one thing is our unwillingness to give up some of our selfish thinking and action. For is it not selfishness for anyone to say, "I don't care what happens to the children of Europe

or Asia. All I care about are the children in my home town"? Is it not selfishness to say, "Let us not worry about freedom for people across the seas. Our job is to care for our own freedom"? In a time like ours, when another war can mean the end of our civilization, it is not only selfishness, but criminal selfishness, to turn away from the idea of one world and the idea of the United Nations. We simply cannot afford another war. There isn't enough money in the world to pay for such a war and if there were, there would be nobody left to pay the bill.

The threat to our civilization is war. The hope of our civilization is the United Nations.

QUESTIONS FOR DISCUSSION

1. At the end of World War I, the countries of the world formed what was called the "League of Nations". The idea of the League of Nations came from President Woodrow Wilson. Find out what you can about the League of Nations and discuss why the League of Nations failed. From your readings, you will learn that many people believed that the United States, by not backing up the League of Nations, brought about its failure. Discuss why we did not support the League of Nations.
2. Woodrow Wilson believed in world peace. Some of his enemies in this country called him a foolish dreamer. Look up in your library all that you can find about the life of Wilson and discuss in the class the question: Was Woodrow Wilson one of America's greatest presidents? Also, discuss the question: What makes a president a great man? Consider the interesting point that our most famous presidents like Washington and Lincoln and Franklin Roosevelt were wartime presidents. Does this mean that a man has to be president during a war in order to be great?
3. It has been said that no one ever really wins a war. The result of a war is defeat for both the winner and the loser with perhaps the loser suffering more. What does this mean? When discussing this question, think of it as it might be answered by a mother who lost a son in the war, or as the American people thought about it when they prepared themselves for bombing attacks upon their cities. Also, bear in mind the thousands upon thousands of homes that are broken up by a war, as well as all that it costs us to fight a war.
4. There are many exciting things connected with a war. The handsome uniforms of the soldiers and sailors, the rousing music of the military bands, the roar of the airforce speeding through the skies, the patriotic songs that everyone sings, the drama of a mighty battle on the land, seas or in the air; all these things and much more make war seem much more interesting than peace. Yet peace is very exciting too, when you think of all the wonderful things we are able to do in peace time. We can enjoy all the good things of life, the grocery stores and the butcher shops and the department stores are filled to overflowing with things we want to buy. In peace time we have our fathers and brothers

with us, our homes are unbroken. We can go to sleep at night and not be afraid that bombs might destroy us. We are able to travel around the world and see other countries and find friends everywhere. In peace time, all the great athletes of the world compete with one another in the Olympics, and all the lovers of sports can go and come as they please and enjoy themselves without feeling that the government may stop them from doing this or that because of the war. In peace time, our factories turn out all the clothing we need, all the automobiles, bicycles, machines and toys we can use. We can plan our lives and not be afraid that suddenly we will have to change them, or perhaps lose our lives.

In view of what has just been written, discuss the following question: Which is better for the American people and for American Democracy, wartime or peace time? Tell why you think as you do. If you believe that it is better for the country to be at war, to have its homes broken up and its sons fighting and dying and its cities being bombed, explain your reasons. On the other hand, if you believe that peace is best, then explain your reasons for this choice.

THINGS TO DO

1. See the film based on the life of Woodrow Wilson called "Wilson".
2. Look up the cost of a modern battleship and compare it with the cost of a first-class school building. Look up the cost of a flying fortress and compare it with the cost of a city library or the nicest hospital where you live.
3. Invite some war veterans to speak to your school assembly on the subject, "What I think of war", or "What war has taught me about the blessings of peace".
4. Here are some of the great heroes of war:

| | |
|---------------------------|---------------------------|
| George Washington | General Douglas MacArthur |
| Gen. Robert E. Lee | General John Pershing |
| General Dwight Eisenhower | |

Here are some of the great heroes of peace:

| | |
|-----------------------|------------------|
| Thomas Jefferson | Thomas A. Edison |
| Alexander Graham Bell | Horace Mann |
| Henry Ford | |

Find out what each one of these men did, and either have a number of students write a brief article on each one of these heroes, in your school paper, or at an assembly program, let a number of students tell the high points in the life of these American heroes of war and peace.

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- I. Gates, Doris, North Fork, New York: Viking Press, 1945, \$2.00.
- II. Lovelace, D. W., Rockne of Notre Dame, New York: Putnam, 1931, \$2.00.
- III. Smith, Edward E., Ph. D., Spacehounds of I.P.C., Inter-Planetary Corporation, Reading, Pa., Fantasy Press, 1948, \$2.00.
- IV. Snedeker, Caroline D., The Town of the Fearless, New York, Doubleday, 1931, \$2.50.
- V. Sperry, Armstrong, Call it Courage, New York: MacMillan, 1940, \$1.75.
- VI. Van Loon, Hendrik, The Story of Mankind, Garden City, New York: Garden City Publishing Co., 1947, \$1.00.
- VII. Van Vogt, A. E., Slan, Sauk City, Wisconsin, Arkham Houser, 1946, \$2.50.
- VIII. Books For Teachers:
 - A. Burnham, James, The Struggle for the World, New York: John Day, 1947, \$3.00.
 - B. Curtis, Lionel, World War, Its Cause and Cure, New York: Putnam, 1946, \$2.75.
 - C. Hersey, John, A Bell for Adano, New York: Knopf, 1944, \$2.50, Sun Dial, \$1.00.
 - D. Hersey, John, Hiroshima, Printed by New Yorker Magazine, 1946.
 - E. Reves, Emery, The Anatomy of Peace, New York: Harpers, 1945, \$2.00.

TOPIC X

THE UNITED NATIONS

TOPIC X

THE UNITED NATIONS

Wherever people come together and live together, they must observe rules and regulations, if there is to be peace for all. In the classrooms we are able to work together because we accept the idea of listening to the teacher, of paying attention to our fellow students when they speak, and by looking up to our principal and teacher and all those in our school who are in charge of its activities. Most schools today have a council of students to which the classes send representatives. This council, since it represents all, is a democratic organization and it deals with all things that are for the good and welfare of the student body, the faculty and the school. Everybody in the school can vote for the representative to the council. By recognizing that each person is important, and by accepting the ideal that what is accepted by the majority is the rule for all, but at the same time to respect the opinion of the minority, is to experience democracy in the school building.

We find, on a larger scale, the same thing holding true in the communities and the city where we live. We elect our mayors and city council, each citizen having a vote. There is a city charter which protects the rights

of all and enables majority rule to prevail, while, at the same time, upholding the right of the minority to its own opinion. We would not think of one side of the town going to war against the other side of town, over any issue we can imagine. We take it for granted that if we are to live in peace in our cities and villages and towns, we shall talk things over and arrive at a decision, for which the majority votes.

We can follow this same idea as it applies to the United States. We are forty-eight States. We have different kinds of people in each one of these States, and many different industries and occupations, and different ways of making a living. However, nowadays when States differ with one another, they do not go to war. We feel that these differences can be discussed in the Congress at Washington and a peaceful decision can be made. This is exactly what we hope will take place for all the countries of the world in the United Nations.

Of course, it has not always been like this, for on two occasions, our States had serious differences which almost meant the end of our country. Immediately following the victory of the Revolutionary War, the thirteen original States did not get along too well together. Some of them had tariff wars against one another. Some States had disputes over their boundaries. Seeing the danger, the great

Founding Fathers of our Country met in Philadelphia in 1787 to establish a form of government which would save the country. It took them four months before they finally came to an agreement and drafted a Constitution. It took many many months after that for the States to accept this Constitution, but it was finally accepted. Today, we know that the Constitution of the United States is the greatest model of democratic government. Even the Preamble to the Charter of the United Nations is based upon the Preamble to our Constitution.

The States went along rather well after the first crisis, but the second one came when the North and the South went to war in 1861. That war, when it ended, taught every American a lesson he can never forget. It taught us that if our nation is to survive, it has to be united, it has to be undivided, and it has to be one.

The Constitution, which keeps our country united, is a set of rules which we follow in order to get along peacefully together. Of course, the Constitution has to be brought up to date every now and then. We call this amending the Constitution. For example, in 1791 we amended it so that every person in the United States of America could enjoy freedom of religion, speech, press, assembly, fair trial and the right to petition the government for redress of grievances. In 1865 we amended it with the

thirteenth amendment to abolish slavery. In 1920 we amended it with the nineteenth amendment which gives women the right to vote.

The Constitution is such a remarkable document that it also makes it possible, if we believe that an amendment is a mistake, to do away with it. We call this repealing the amendment. For example, in 1919 we passed the eighteenth amendment which is known as the Prohibition Amendment. In 1933, however, we passed the twenty-first amendment which repealed the eighteenth.

Now let us turn to the nations of the world who have just gone through one of the most bloody wars and who are now afraid of World War III. Men and women all over the world realize today that just as we must have a charter and constitution, and rules and laws, for peaceful living in towns and states and countries, so we need this for the world. That is why, in April of 1945, representatives of fifty nations met in San Francisco and they finally agreed to do away with war, by united agreement, and in London in January, 1946, they decided to set up "peace machinery". At San Francisco they drew up a constitution, or charter, to enable the nations of the world to prevent war. This charter is called the Charter of the United Nations. It is by no means a perfect document. Like our own country's Constitution, it has rules in it for changes and amendments

and repeal. The first principle and ideal of the Charter of the United Nations is to save the nations from going to war again, to help them to live together in peace. In the back of this book, you will find detailed information as to how the United Nations is set up and the different bodies that make up the United Nations, its different committees and officials.

At this point, however, we want to make it perfectly clear that unless the United Nations succeeds, we shall be unable to save ourselves from another war, which would prove to be the end of our civilization. The first duty of every civilized person in the world today is to try to live in such a way and to work for such objectives as to make certain that we and the rest of the world will go forward together in peace.

This United Nations' idea, of course, is not new. Long ago, the Bible described it in the words of the Prophet Isaiah who said, "They shall beat their swords into plowshares, their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war anymore". This ideal of world peace has had a number of champions ever since Isaiah, and it certainly is taught by the great religions of the world.

In our time, important steps leading up toward the United Nations' Charter were seen in the Four Freedoms

message of President Franklin Delano Roosevelt on
January 6, 1941. In that message Mr. Roosevelt said:

"In the future days, which we seek to make secure,
we look forward to a world founded upon four
essential human freedoms:

THE FIRST IS: freedom of speech and expression--
everywhere in the world.

THE SECOND IS: freedom of every person to worship
God in his own way--everywhere in
the world.

THE THIRD IS: freedom from want--which translated
into world terms means, economic
understandings which will secure to
every nation a healthy peace time
life for its inhabitants--everywhere
in the world.

THE FOURTH IS: freedom from fear--which translated
into world terms means, a world-wide
reduction of armaments to such a
point and in such a thorough fashion
that no nation will be in a position
to commit an act of physical aggression
against any neighbor".

Another step was in the Atlantic Charter which was signed
on August 14, 1941, on the Battleship "Augusta" out in the
Atlantic. It was signed by President Roosevelt and Prime
Minister Churchill, of Great Britain. Throughout the course
of the war, there were a number of important conferences and
declarations like the Moscow Conference in October, 1943,
the Teheran Conference in December, 1943, and the Dumbarton
Oaks Conference in October, 1944. We can get a good idea
of what all these conferences were aiming at by reading the

following, which is the Preamble to the United Nations Charter:

"We, the peoples of the United Nations, determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

To establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

To promote social progress and better standards of life in larger freedom, and for these ends

To practice tolerance and live together in peace with one another as good neighbors, and

To unite our strength to maintain international peace and security, and

To ensure, by the acceptance of principles and the institution of methods, that armed forces shall not be used, save in the common interest, and

To employ international machinery for the promotion of the economic and social advancement of all peoples, have resolved to combine our efforts to accomplish these aims.

Accordingly, our respective governments, through representatives assembled in the City of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United States and do hereby establish an international organization to be known as the United Nations¹"

¹ See Appendix B for explanation of the Organization and Function of the United Nations.

QUESTIONS FOR DISCUSSION

1. Discuss the meaning of the following: (a) "United We Stand, Divided We Fall"; (b) "In Unity there is Strength"; (c) "One World or None at All".
2. After the victory of 1776, the American Colonies took until 1789, a period of thirteen years, before they had a constitution on which our great democracy could stand. Discuss what this means for people who expect the United Nations to be a success overnight.
3. Discuss the meaning of the Four Freedoms, (a) Freedom of Speech; (b) Freedom of Worship; (c) Freedom from Want; (d) Freedom from Fear.
4. Explain the meaning of the Preamble to the United Nations Charter. For example, tell what you think is the meaning of (a) "the scourge of war"; (b) "the equal rights of men and women and of nations, large and small"; (c) "better standards of life"; (d) "to practice tolerance and live together in peace"; (e) "good neighbors"; (f) "the economic and social advancement of all peoples"; (g) "armed forces shall not be used".
5. How is the United Nations organized to keep war from breaking out?
6. How is the United Nations organized to face hunger and sickness?
7. How is the United Nations organized to bring schools and teachers and books to countries that need these things?
8. What can American children do to help children in other parts of the world who need schools, food, friends, games?
9. The United Nations is made up of six main parts. Here they are. Explain what each one is and does: (a) General Assembly; (b) Security Council; (c) International Court of Justice; (d) Secretariat; (e) Trusteeship Council; (f) Economic and Social Council (for help in answering this question look at the appendix of this book. Also, read the book *You and the United Nations*, by Lois Fisher, published by Children's Press, Inc., Chicago).

10. Discuss what you think would make the United Nations stronger? What would make the United Nations weaker? What would break up the United Nations?
11. Just as we can add to and change the United States Constitution, so the United Nations Charter can also be changed, provided that the changes help the world to enjoy peace. Why is it important to be able to add to and change the United Nations Charter?
12. Why must the United Nations succeed?

THINGS TO DO

1. Learn some of the National Anthems of the United Nations and sing them at a special assembly program. You can find these songs in Songs of the United Nations, by Kramer, published by Edwards Music Co., New York.
2. Hold a debate on a very important subject before the United Nations.
3. Prepare and show an exhibit of all newspaper clippings, drawings, maps, charts, pictures, poems, stories, music, on the United Nations.
4. Write a paper on the subject of "How American Citizens Who Were Born In One of the Other United Nations Have Added To the Greatness of the United States".
5. If you can do so, prepare a puppet show which will present some of the leaders of the United Nations. Almost any weekly news-magazine or daily paper contains pictures of these leaders and reports what they say.
6. Organize a drive in your school to help the needy children of Europe and Asia.
7. If any teacher of your school or student visits New York City or Washington, D. C., ask him or her to try to attend a session of Congress or a session of the United Nations, and deliver a talk to your assembly on what was seen and heard.
8. Make believe that your class is a meeting of the United Nations. Each student will represent one country. Elect a chairman and hold a meeting to discuss the subject, "What My Country Can Do to Keep Peace in the World".

BOOKS TO READ

- I. Fisher, Lois, You and the United Nations, Chicago: Children's Press, Inc., 1947, 60¢.
- II. "A Third World War Can Be Prevented Now", eight page colored comic; can be secured from American Association for the United Nations Inc., 45 East 65th St., New York 21, N. Y., single copy free; 100 copies 50¢; 500 copies \$2.20.
- III. "How Will the United Nations Work?" Pamphlet published by Woodrow Wilson Foundation, 45 East 65th St., New York 21, N. Y., single copy free.
- IV. "You and the United Nations--Program Material for Young People." A pamphlet published by the American Association for the United Nations, Inc., 45 East 65th St., New York 21, N. Y., 15¢.
- V. Books For Teachers:
 - A. A Better World, Manual of Suggestions for the presentation of the United Nations in the Elementary and Junior High School years by the Board of Education of the City of N. Y., Curriculum Bulletin 46-47 Series #1.
 - B. Arne, Sigrid, United Nations Primer, New York: Rinehart, 1948, \$2.50.
 - C. Gunther, John, Inside U.S.A., New York: Harpers, 1947, \$5.00.
 - D. Gunther, John, Inside Europe, New York: Harpers, 1940, \$3.50.
 - E. Gunther, John, Inside Latin America, New York: Harpers, 1941, \$3.50.
 - F. Gunther, John, Inside Asia, New York: Harpers, 1942, \$3.50.
 - G. Meyer, Cord, Jr., Peace or Anarchy, Boston: Little Brown, 1947, \$2.50.
 - H. Nussbaum, Arthur, Concise History of the Law of Nations, New York: McMillan, 1947, \$4.50.
 - I. "The United Nations", A Handbook of the United Nations, Columbus, Ohio, Merril Inc., 15¢.

ORGANIZATIONS TO HELP TEACHERS WITH MATERIALS ON THE
UNITED NATIONS

American Association for the United Nations, Inc.,
45 East 65th St., New York 21, New York.
American Council on Education, 744 Jackson Place, N. W.,
Washington 6, D. C.
American Council on Public Affairs, 2153 Florida Avenue,
Washington, D. C.
Carnegie Endowment for International Peace, 405 W. 117th St.,
New York, 27, New York.
Commission to Study the Organization of Peace, 45 E. 65th St.,
New York 21, New York.
Committee on International Economic Policy, 18 Pine St.,
New York 5, New York.
Council on Foreign Relations, 58 E. 68th St.,
New York 21, New York.
Federal Council of Churches of Christ in America,
297 Fourth Ave., New York 10, New York.
Foreign Policy Association, 22 E. 38th St., New York 16, N.Y.
Institute of Pacific Relations, 1 East 54th St.,
New York 22, New York.
National Council for the Social Studies, 1201 16th St., N.W.,
Washington, D. C.
National Planning Association, 800 25th St., N. W.,
Washington, D. C.
United Nations, Department of Public Information,
610 Fifth Ave., New York 20, New York.
United Nations Relief and Rehabilitation Administration,
Dupont Circle Building, Connecticut Ave., N. W.,
Washington, D. C.
Woodrow Wilson Foundation, 45 E. 65th St., New York 21, N.Y.
World Peace Foundation, 40 Mt. Vernon St., Boston 8, Mass.
World Education Service Council, Inc., 2 West 45th St.,
New York 19, New York.
World Friendship Festivals Association, 35 E. 35th St.,
New York 16, New York.

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APPENDIX

APPENDIX A

CONTENT OF APPENDIX A

In order to obtain some idea of how the material in this dissertation would work out in the classroom, parts of it were used in a Northern Junior High School, in a Southern Junior High School and in the Confirmation Class of a Religious School.

The parts used were Topic I, Topic II and Topic X. The schools are: (A) Benjamin Franklin Junior High School of Norwalk, Connecticut, where Topic I was used, (B) Albert Sidney Johnston Junior High School of Houston, Texas, where Topic I and Topic II were used, and (C) Temple Beth Israel Religious School, where Topic I, Topic II and Topic X were used.

Appendix A presents the findings of the teachers in these three schools and is most revealing of the effectiveness of the used material. These findings indicate to what extent the material of this dissertation fills a need in the Social Studies Program of the Junior High School, as well as how well it works out in the classroom.

In order to guide the teachers toward what the writer was most eager to learn from their experiences, the following list of questions was sent to them:

1. Do the children have any difficulty in understanding the problems presented?
2. Is the vocabulary within the children's comprehension, or is it beyond them?

3. Do you think this material is helpful in improving human relations, in establishing favorable attitudes toward the stranger?
4. Please criticise freely and tell what this material lacks, if you find it lacking.
5. Is a book, like this sampling suggests, needed in the social studies program of the Junior High School?

In the following order, Appendix A presents the finding of Miss Ruth White, South Norwalk, Connecticut, Miss Nelda Davis, Houston, Texas, and Mr. Dore Cohen and Mr. Emmet Frank, Houston, Texas.

REPORT OF MISS RUTH WHITE -- SOCIAL STUDIES TEACHER --
BENJAMIN FRANKLIN JUNIOR HIGH SCHOOL
SOUTH NORWALK, CONNECTICUT

I am pleased to present here the report of Miss Ruth White. Through my sister-in-law Mrs. Clifford Steinberg of South Norwalk, Connecticut, I contacted Miss White and she used Topic I "How To Be An All-American", with her seventh and eighth grades. Copies of my letters to Miss White and her replies follow, as well as her detailed report.

March 2, 1940

Miss Ruth White
Benjamin Franklin Jr. High School
South Norwalk, Connecticut

Dear Miss White:

Many thanks for your letter and its sampling of the children's reactions. I know how busy you are, but let me take advantage of your kind offer and ask you to send me the full report.

Thanking you in advance for your gracious cooperation,
I am,

Yours faithfully

Hyman J. Schachtel

BENJAMIN FRANKLIN JUNIOR HIGH SCHOOL
SOUTH NORWALK, CONNECTICUT

February 27, 1948

Dear Rabbi Schachtel,

At Mrs. Steinberg's request I used Topic I "How To Be An All-American" from your THE LIGHT OF LIBERTY in my seventh and eighth grade history classes.

My students and I enjoyed the experience very much and -- as teachers do everyday -- I learned a great deal more about my children and their reactions to the outside world than I ever expected to learn. It really was fun!

Mrs. Steinberg requested that I write a little note recording student reaction.

Neither class had any difficulty in understanding the problems presented. They considered the vocabulary adequate and even in disagreeing on answers to questions, no one ever misunderstood the issues at hand.

Is this the type of data you wish to know? If not, I'll try to send a different report. I have notes on their reactions to each set of questions if you desire more detailed information. You'll find a sample enclosed.

The only real protests that arose were in "On the Beach", question two, and in "Lost and Found", question three. In the former question the students just did not think that rich children are more popular and in the latter question they all voted "no, because the Japs might do something to us again". I tried to coax them to think of other nations and then answer but they still voted "no".

I do hope that we have done as you wished.

Sincerely,

(Miss) Ruth White

BENJAMIN FRANKLIN JUNIOR HIGH SCHOOL
SOUTH NORWALK, CONNECTICUT

April 6, 1948

Dear Rabbi Schachtel,

Under separate cover I am sending you the additional notes on the children's reactions to each set of questions.

We enjoyed the experiment very much and hope that the answers will be helpful.

I must apologize for my notes being in long hand but my typing is not such as one would exhibit to public view.

Sincerely,

(Miss) Ruth White

BENJAMIN FRANKLIN JUNIOR HIGH SCHOOL
SOUTH NORWALK, CONNECTICUT

SEVENTH GRADE CLASS

I. Q.'s

12¹/₄ - 121 - 117 - 115 - 112 - 111 - 111 - 109 - 107 - 106 -
105 - 10¹/₄ - 10¹/₄ - 101 - 99 - 93 - 95 - 95 - 91 - 89 -
8¹/₄ - 81 - 75 - 7¹/₄.

EIGHTH GRADE CLASS

I. Q.'s

11¹/₄ - 119 - 117 - 116 - 113 - 111 - 111 - 102 - 95 - 9¹/₄ -
9¹/₄ - 93 - 92 - 90 - 89 - 86 - 86 - 82.

THE LIGHT OF LIBERTY

IN THE SCHOOL

Question 1. If a classmate is absent, why should you be interested in finding out the reason for his absence?

1. To help him "catch up" easier when he returns to school.
2. To find out if his absence is legitimate.
3. To help him get promoted.
4. To help him get ready for a test.
5. To visit him socially. (Maybe your "pal".)
6. Let him know he has friends.
7. Just because it is a nice thing to do.

Question 2. When you are absent from school because of sickness, how much would it help you if some of your classmates would let you know about the class and homework?

1. All agreed that it helped very much.

Question 3. Do you look upon your classmates as friends? as enemies? as brothers and sisters? Tell why.

| | | |
|----------------------|---|-------|
| Friends | - | all |
| Enemies | - | none |
| Brothers and sisters | - | three |

Question 4. Why is it desirable that you should like your teachers and that your teachers should like you?

1. It's important to know and understand her and vice versa.
2. So she'll help you if you get into trouble.
3. For co-operation.
4. Just to get along.
5. She'll teach you more than she is supposed to teach.
6. So you can tell her the things you can't tell to your parents.

Most of the children were unknowingly amusing in their answers to this question. One boy insisted that he be allowed to distinguish the teachers he liked as teachers but not as friends.

These children have been in school six and seven years and the majority confessed to disliking only one teacher during these years. Naturally, they all disliked a different one because they come to our school from several elementary schools.

ON THE STREET

Question 1. What would you have done if you were Bill? Why?

1. All agreed to help because:
 - a. Danger too great to ignore.
 - b. Conscience bound.
 - c. Your fault if Tom died.
 - d. Possibility of eliminating the danger.
 - e. You just couldn't NOT help.

Question 2. What is your idea of courage? of cowardice?

1. Courage
 - a. Help person out of trouble.
 - b. Give your life if necessary.
 - c. To be afraid but help anyway.
 - d. Own up to own mistakes.
 - e. Save a person's life.
 - f. Be brave enough to dive off a diving board.
One girl said "swim out and save a drowning person". But a boy objected and said "real courage means jumping in -- even if you can't swim".
2. Cowardice
 - a. Turning aside when you can help.
 - b. Big boy hitting a small boy.
 - c. Just being afraid.
 - d. Running away just because your enemy is bigger than you.
 - e. Failure to help.
 - f. Evading responsibility.
 - g. If you get in trouble and "squeal" on others.
 - h. Denying something you've done.

Question 3. Why were Bill and Tom close friends after fighting off the wild dog together?

1. Tom was grateful.
2. Bill helped and was glad.
3. Tom stopped making fun of Bill.
4. They felt closer because they fought a common danger.
5. Bill's courage shamed Tom and he wanted to make amends.

ON THE PLAYGROUND

Question 1. What is your idea of good sportsmanship?

1. Play fair.
2. Give in gracefully.
3. Be democratic about selecting of team members.
4. Help each other.
5. Be friends before - during - after each game.

Question 2. Was it Carla's fault that at first she was slow and awkward? Why?

1. No - all.
 - a. Might be a slow learner.
 - b. Maybe she had been ill.
 - c. Lack of previous experience.

Question 3. How friendly are the students in your school to one another?

1. Majority are very friendly.

Question 4. If you were choosing a team would you choose someone like Carla? Tell why you would or why you would not.

1. Majority - yes.
 - a. Give her a chance.
 - b. Teach her.
 - c. Be patient.
2. A few said no.
 - a. Why get stuck with her if you could get a good player.

Question 5. Which is more important, to win the game without Carla or to lose the game with Carla? Why?

1. Majority wanted to lose with her.
 - a. Give her a chance.
 - b. She may improve.
 - c. At least she took part.
 - d. Give her the experience.
2. Same few - no.
 - a. Rather win without her.

AT HOME

Question 1. What is your idea of a happy home?

1. Everyone agreeable and content.
2. Things are solved without fighting.
3. People able to see both sides of a question.
4. Children do as they are told.
5. Everyone shares in the work.
6. Non-borrowing of other's clothes, toys.
7. A home that runs smoothly.

Question 2. What is your idea of an unhappy home?

1. Parents argue a lot.
2. Frequent fights among members.
3. Step-parents.
4. Not obeying orders.
5. Excessive work demanded of children.
6. Shifting responsibility.
7. Lack of appreciation of work done.
8. Lack of help (if you have too much work to do).
9. Divorce. To many sets of parents.
10. A home where you have to cook your own breakfast.
11. One where your mother has too many outside activities.
12. A home where everyone has own interests but the family never does anything together

Question 3. Do you think that Johnnie's mother was asking too much of him? Why?

1. All agreed - no.
 - a. You should obey your mother.
 - b. Your mother does more than that for you.
 - c. You are supposed to run errands.

Question 4. Would Johnnie have been right if he had refused to go to the store? Why?

1. All agreed - no.
 - a. Obedience always.
 - b. His mother asked it.
 - c. No favors for him unless he did as he was told.
 - d. It wasn't his radio.
 - e. If he ran, maybe he could make it.
 - f. It wouldn't hurt him to miss the program once.

Question 5. Why is it that so often boys and girls will gladly run errands for someone else but are so unwilling to do the same thing for their own parents?

1. Money.
2. It isn't polite to refuse.
3. Your mother makes you to run errands for others.
4. You feel like saying "no" but you are afraid.

Majority of children disliked errands for others because parents would not allow them to accept payment. Parents insist that it is to be done gratis.

Majority would rather "run errands" for mother.

Question 6. What do we owe our parents?

1. Love and obedience.
2. Courtesy.
3. Support in old age.
4. To please them.
5. Truthfulness.
6. Sympathy.
7. Appreciation.
8. Loyalty.

Question 7. What do our parents owe us?

1. Immediate response from all students "Nothing", but after reflecting a few moments they decided on --
 - a. Good up-bringing.
 - b. Love and understanding.
 - c. Good home.
 - d. Good education.
 - e. Security.
 - f. Food, clothing, shelter.

ON A BUS

Question 1. What makes a boy a "gentleman" and a girl a "lady"?

1. Courtesy.
2. Bravery.
3. Kindness.
4. Politeness.
5. Good Manners.
6. Acting grown-up.

Question 2. When riding in a bus or on a train, are we responsible for the comfort of the other passengers? Why?

1. Yes. It's good manners.

Question 3. Are most of us polite to one another? Are we courteous? Why is it important to be polite and courteous?

1. Yes.
2. Yes.
3. You usually get repaid.
 - a. Good reputation.
 - b. Your manners reflect your home.
 - c. You get respect.
 - d. Maybe someday good manners may get you a good job or a promotion or some reward.

Question 4. Do you respect Sam more or less for having offered his seat to the lady? Why?

1. Respect Sam more -- all.
 - a. It might have been my mother.
 - b. It might have been an old lady.
 - c. It is proper
 - d. It was a kind act.
 - e. Ladies should be seated.
 - f. He was a gentleman.
 - g. It showed good home training.

Question 5. If you were waiting in line to buy your ticket at the movie box-office and someone pushed himself in ahead of you, what would you think of such a person?

1. Very rude.

2. No manners.
3. No home training.
4. Show-off.
5. "I would think that he was looking for a punch in the nose and he would get it."

ON THE BEACH

Question 1. Why are we friendly with some people and not with others?

1. Don't know them too well.
2. Heard something about them.
3. They think that they're better.
4. Different personality.
5. They may not be the friendly type.
6. Different tastes in things.
7. Different religion.
8. They may be practical jokers.
9. Can't do things as well as you can.
10. Maybe they won't play the games you like to play.

Question 2. Are rich boys and girls more popular than boys and girls who are poor? Why?

1. No one believed that they were. (Norwalk is only an average community and Franklin School draws its students from the low income families. We haven't any rich children. So maybe that explains the answer.)

Question 3. Why are some people rich and other poor? Should poor people be denied the right to vote? Why?

- A.
 1. Inherit wealth.
 2. Save money.
 3. High paying occupation.
 4. Win it on a radio program.
 5. Win it gambling.
 6. Reward money.
 7. Doing something dishonest.
- B.
 1. Never. All agreed that money has nothing to do with your voting opinions.

Question 4. Our country, a democracy, respects difference in people. America has become great because of this respect. In a dictatorship there is no respect for differences. Why?

1. Dictatorship allows no individual opinions.
2. It operates on false "master" system and false superiority of race.

Question 5. What makes some people important? wealth? position? wisdom? goodness? Explain your choice or choices.

1. Goodness - first.
2. Wisdom - second.
3. Wealth - third.
4. Position - fourth.

Students seemed to think that it was too hard to decide this without giving qualifying statements. They said things like "Well - goodness - but if you weren't wise it might be a dull stupid goodness." They seemed to want more leeway than just voting cold on the four items.

Question 6. Are you in favor of exclusive fraternities, sororities, clubs? Why?

1. No. Definitely not.
 - a. Undemocratic.
 - b. Hurt other students.
 - c. No one is that exclusive.

Question 7. Are boys and girls usually kind or unkind to newcomers? Why?

1. Majority -- kind.
 - a. Want to help.
 - b. Maybe she's pretty.
 - c. Newcomer will think highly of your school.
 - d. It's good manners.

WHEN FINDING SOMETHING LOST

Question 1. Do you agree with Bob's Mother? Why?

1. Majority - Bob's Mother was right.
 - a. It wasn't his and he'd be dishonest to keep it.
2. A few students disagreed.
 - a. He found it. Therefore, he could keep it.

Question 2. If a thing is right or wrong then it is so all the time under all conditions. Then why do some boys and girls believe they may deface and harm other people's homes and property on Halloween? Are they right or wrong? Why?

1. For fun.
2. Tradition.
3. Imitate others.
4. Afraid of gang's opinion.
5. Hate to be a "sissy".
6. Revenge on unpleasant neighbor.

Right - one-half Only time you can wreck things and get away with it.

Wrong - one-half Dishonest. Sneaky. You'd be angry if someone ruined your house or property.

Question 3. During the war our armed forces took over many islands of other nations and used them for defense reasons. Now that the war is over ought we give the islands back to their original owners? Why?

8th grade.

1. Majority - no. Danger of war again.
2. Few - yes. Belong to owners.

7th grade.

1. Majority - yes. Danger of war again.
2. Few - no. Belong to owners.

Question 4. Look at the "lost and found" column in the newspaper. You will see the "lost" things are greater than the "found" things. This would prove that most people keep the thing that they find and do not try to return it. Why?

1. Finders' Keepers.
2. Maybe you've lost something which no one returned.
3. Who's going to pay for the "Ad"?
4. Maybe you can use it yourself.
5. Maybe it's money and you need it.
6. Maybe you know the loser and know that he wouldn't return anything to you.
7. Suppose you find \$1.00 and a few days before you lost \$1.00. That evens things up.
8. Pawn it.
9. Suppose false claimant comes forward.
10. Too much trouble to find owner.
11. Suppose you find a dog and you know its owner treats him badly, you can keep him and be nice to him.

Question 5. Suppose you owned a fountain pen and lost it. A few days later you saw it in the hands of somebody in your school. What would you think of that person and why?

1. He is dishonest.
2. Might not be yours. Maybe it only looks like yours.
3. Ask him about it before making up your mind about him.
4. Perhaps he didn't have a chance to return it yet to the Lost and Found Box in school.
5. Perhaps he is using it until someone claims it.

Question 6. If you found a pen or a ring or a watch or money, would you try to return it? How?

1. Yes -- everyone.
 - a. If it was in school, you put it in the Lost and Found Box.
 - b. If it was a lot of money, give it to the principal or a teacher.
 - c. If it was outside of school, you could put an "Ad" in The Norwalk Hour (local newspaper), or turn it over to the police.

Question 7. Give reasons why you do or do not believe in the old saying "Finders, keepers, losers, weepers".

1. Majority - do not believe.
2. Few - do -- but would not believe if they had lost anything.

AT THE STORE

Question 1. Would Mildred have been dishonest had she kept the money? Why?

1. Yes, it wasn't her money.

Question 2. What do we mean when we say, "Honesty is the best policy"?

1. We mean that it's better to be honest.
2. You are happier.

Question 3. Do you trust everybody? Why?

1. Nearly everybody is trustworthy.
2. At least you trust a person until he does something to you.

Question 4. Are we born honest or do we learn to be honest from the teachings of our parents, our church, our school? Why?

1. We learn to be honest.
2. Someone has to teach you or else everyone would be dishonest.

Question 5. Some boys and girls cheat in an examination. Why is this dishonest?

1. It isn't your work.
2. Maybe you'll copy wrong answers.
3. Your stealing just as much as if you stole money.

Question 6. Some boys and girls tell lies; they will not tell the truth. Why is this dishonest?

1. It is a sin.
2. You'll pay for it eventually.
3. Might get to be a habit.
4. You'll hurt someone.
5. Consequences are terrible.
6. If you tell one lie, you have to tell others to bolster up the original lie.

Question 7. Is a white lie dishonest? If not, why?

1. Yes - majority.
 - a. A lie is a lie.
2. No - few.
 - a. Maybe purpose was "good".

REPORT OF MISS NELDA DAVIS -- SOCIAL STUDIES TEACHER --
ALBERT SIDNEY JOHNSTON JUNIOR HIGH SCHOOL
HOUSTON, TEXAS

Miss Nelda Davis used Topic I, "How To Be An All-American", and Topic II, "The Makers of Our Country's Greatness", from this dissertation, in her Home-room Program with the registration group of Lower Nine. These children number thirty-two and their ages range from thirteen to fifteen.

Miss Davis reported as follows: "I think this material is excellent. It caught like wildfire and the children were most enthusiastic in discussing the questions. I find it to be ideal for use in the home-room program. At the present time, we lack the material to make the home-room program worthwhile. 'The Light of Liberty' could well answer that lack. As for using this book in the Social Studies classes, my belief is that parts of it could be utilized as a supplement. Since our time is fully absorbed in the study of World History, I do not see how we could do anything beyond using parts of 'The Light of Liberty' as additional material".

"The children found no difficulty at all with the vocabulary or with the problems and concepts. This book, when properly handled by the teacher, could aid substantially in improving human relations. We need such a book and

I hope this book is adopted".

"In discussing the section of Topic I, called 'On the Street' the children howled with laughter. They thought it was very funny and impossible because they could not imagine such a scene taking place with a wild dog. They said that it would be far more credible if the scene described an onrushing car moving toward Tom. Whether this laughter indicates how urbanized our children are or what it means, I do not know. But they laughed at the mere idea of a wild dog".

"In the section called 'On the Playground' the most valuable discussion came from new pupils. They have the most to contribute because they feel the problem most keenly".

"When dealing with the questions in the section called 'At Home', the children expressed surprise at the very idea that Johnnie could entertain the thought of refusing his mother. The most provoking of the questions here, however, was 'What do our parents owe us?' The children had never thought of their parents in this light. Their answer was that parents owe children a happy home."

"A very interesting discussion was stimulated by the questions following 'On a Bus'. The students spent most of the hour pointing out that adults were seldom courteous to children. For example, at a grocery store, the clerk

waits on adults first and passes by children, even when the children came in first. The student also said that clerks pass by Negroes and make the Negroes wait until all the white customers are served first".

"In dealing with 'On the Beach' the children talked most about clubs and fraternities. They felt that we ought to have exclusive clubs, but could not explain why, satisfactorily".

"When discussing the questions in 'When Finding Something Lost' the children were most intrigued by the question dealing with whether it is right or wrong to deface property on Halloween. The consensus was that it is proper to do so because it was fun and people expected rules to be broken on that night."

"I found the questions following 'At the Store' unusually good. We need to talk out our ideas on the subject of cheating in an examination. So many of the children seem to feel that it is not dishonest to cheat at such a time."

"Let me tell you what happened when we finished reading the story of the four heroic chaplains which opens Topic II. I read the story to the class. When I finished, I looked up and there were tears in the eyes of the children, boys and girls alike. I have never seen such a reaction before. It was a most touching experience."

"The discussion that followed was very lively and good. The children, in answering question one, which asked them to imagine that they were one of the soldiers who received a life preserver from the chaplains, and what this would mean to them, commented on what this would mean if a soldier were a Catholic and received the life preserver from the rabbi. Or what it would mean if a Protestant soldier got his life preserver from the Catholic chaplain. The children agreed that this true story should be known by all Americans, for it would build fellowship and understanding."

"Discussing the question that compares Jefferson with Edison as to which one was most important to Democracy, the children agreed that Jefferson was more important. They said that Edison might not have been able to do his great work were it not for Jefferson."

"The last three questions are excellent and the children, in dealing with them, achieved a richer awareness of the meaning of good citizenship and freedom for all the people, regardless of race or creed."

"Let me conclude by saying that the suggested list of activities and the reading lists strike me as being very fine and helpful. This book, from my experience with its first two topics, can contribute much to our children. There is a definite place for it in our curriculum."

REPORT OF MR. DORE COHEN AND MR. EMMET FRANK
TEACHERS OF CONFIRMATION CLASS
TEMPLE BETH ISRAEL
HOUSTON, TEXAS

Mr. Dore Cohen and Mr. Emmet Frank are in charge of thirty-two students, ages fourteen and fifteen, who comprise the Confirmation Class of Temple Beth Israel, Houston, Texas. These gentlemen used Topics I, II, and X, from 'The Light of Liberty', in their class, and the report of their findings follows:

"We enjoyed greatly the material that we used from 'The Light of Liberty'. It offers what we believe ought to be a basic part of the curriculum of the Religious School. Surely the Religious School is concerned with the challenge to improve human relations; and the Religious School must do its share in bringing knowledge concerning the United Nations Organization, to its pupils".

"We found that the stories in Topic I were regarded as being too simple, by our fifteen year olds, although they found these stories of interest. However, the questions for discussion to Topic I were on a level of great interest to all. Topic II and Topic X proved to be of ever increasing interest and the discussion was most enlightening."

"Topic I brought out excited points of view on cheating, newcomers and friendship. The students agreed that cheating is dishonest, but they were sympathetic to the reasons why a person cheated in an examination. They declared that there are times when the examination is unfair, too difficult. Or they claimed that too often the students sit so near one another that proximity was a temptation too much to resist. Some opined that examinations ought to be eliminated because the students are too nervous to do their best when so much depended on one examination. Cheating is bad, they all agreed, it is dishonest, but most children, when tempted, will cheat. They offered the solution that examinations should be abandoned and all marks and grades be based on daily class performance."

"Concerning newcomers, they differed on why students are kind to some and unkind to others. It depends on the newcomer, was one opinion. The newcomer should try to make himself liked. The oldtimers in the class are too busy with established interests and friendships to give time to the newcomer, or to pay much attention to him. Those who disagreed with this viewpoint stated that it is up to the oldtimers to go out of their way to welcome the newcomers. The newcomer is shy, doesn't 'know the ropes', needs help. It is deplorable that only the good looking girls or the athletic boys, among newcomers, are immediately taken into the in-group."

"Friendship among boys and girls at school consumed much time in discussion. It centered mainly around clubs and small circles of friends. The students, with only a few dissenting, look upon fraternities and sororities as a necessary evil. Like attracts like, and a student at a big school cannot be intimate with all. Some complained that parents have too much to say about friendship. Parents either warn the child against being friendly with certain other children, or they push their children into contact with others. The class, interestingly enough, seemed to be very romantic about friendship. You either like or dislike the next person, for no apparent reason. Somehow you get along with some people, and you just cannot get along with others."

"Topic II engaged the class in discussing Jewish-Christian relations and the Negro in America. Jews and Christians, they agreed, live more or less separate lives in the school and outside. This is not good. At lunch-time, most of the Jewish children sit together, of their own choice. A few students fought against this practice. They claimed that this separate existence takes place whenever there is a large concentration of Jewish students. Their solution is that Jewish children ought to attend schools where they are few in number. Some of the class contended that this separation is due to prejudice against

the Jewish students. Jewish children are made to feel they are not welcome. While this does not hold for most of the Christian children, still the attitude toward Jews is not friendly on the part of a number of non-Jews at school. The class concurred in the view that special effort should be made to build understanding between Christians and Jews at school by open discussion in the classroom and by the faculty doing what it can to promote interfaith fellowship."

"The Negro in America, the class agreed, lives at the bottom of the social scale. It is up to the whites to give the Negro educational and economic opportunities to improve himself. The class was unanimous in declaring against social equality for the Negro. They are not ready to let Negroes attend 'white' schools or to live in 'white' neighborhoods."

The discussion on Topic X revealed that the students are cynical about the effectiveness of the United Nations Organization as the means to achieving world peace. This cynicism emerges out of their distrust of Russia and their rejection of Communism. Indeed, the class was a hot-bed of declarations of war against Russia now. Many declared that we ought to fight Russia now while we have the Atom Bomb and Russia does not. The class believes that the United Nations Organization would make for a peaceful world if Russia would cooperate. The students were impressed with the organization

and the functions of the United Nations but they could not see how it can work at this time."

"We believe that the topics we used are splendid, and are grateful for having been able to use them in our class. We look forward to seeing such books as 'The Light of Liberty', not only in the Junior High School, but also in the Religious Schools of all denominations of organized Religion in the United States."

APPENDIX B

CONTENT OF APPENDIX B

THE UNITED NATIONS: ITS ORGANIZATION AND FUNCTION

GENERAL ASSEMBLY

Up to five delegates from each of fifty-one member nations, but only one vote for each nation. Its duties are to discuss any questions within the scope of the Charter, and submit recommendations to the Security Council.

SECURITY COUNCIL

Eleven members--The Big Five permanent, the other six elected for two-year terms by the Assembly. Investigates international disputes; takes action against aggressors if necessary.

ECONOMIC-SOCIAL COUNCIL

Eighteen members elected for three-year terms by the Assembly. Will coordinate the work of specialized agencies to eliminate economic and social roots of war.

INTERNATIONAL COURT

Fifteen members, chosen for nine-year terms, by Assembly and Council, from candidates nominated by national groups in Permanent Court of Arbitration. Will meet in permanent session to decide legal disputes between nations.

TRUSTEESHIP COUNCIL

Composed of any members administering trust territories; plus those of Big Five not administering such trusts; plus as many as are needed to ensure equal representation of members who do and do not administer trusts.

SECRETARIAT

Headed by a Secretary General, it includes administrative and research staffs serving the entire United Nations.

INTERNATIONAL BANK

Part of the Bretton Woods Plan, ratified by thirty-five nations. Will provide funds for reconstruction, and develop resources not fully employed.

INTERNATIONAL MONETARY FUND

Also part of the Bretton Woods plan. Will be employed by member nations to help stabilize currencies.

FOOD AND AGRICULTURE ORGANIZATION

A research and study organization to help ensure freedom from want, increased food production, improved agricultural methods and higher food and nutrition standards throughout the world.

CIVIL AVIATION ORGANIZATION

Organized in 1944 to deal with complex economic and legal problems in commercial air transport operations, and inspect travelers and cargo to prevent spread of disease.

ATOMIC ENERGY COMMISSION

Eleven members of the Security Council plus Canada. Will "consider problems arising from the discovery of atomic energy".

MILITARY STAFF COMMITTEE

Composed of Chiefs of Staff of U. S., Britain, U.S.S.R., China and France. Decides composition and directs forces against aggressors under the Security Council.

INTERNATIONAL ARMED FORCES

To be composed of a quota of forces readily available from all members for putting down threats to peace. (Not yet organized. To be decided by Military Staff Committee.)

UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION

Drafted at London, 1945, to develop international cultural understanding and to help make the world's accumulated knowledge available to all.

WHAT IS THE CHARTER OF THE UNITED NATIONS?

The Charter of the United Nations embodies:

- Plans for a better world.
- Plans for preventing war and maintaining peace.
- Plans to meet problems which cause wars.

The Charter of the United Nations urges:

A higher standard of living--better homes, better food, better education, better medical care for all peoples throughout the world.

Understanding and practice of brotherhood so that fellow human beings may all live together, free from war and strife in the spirit of neighborly friendship.

Protection to all nations, and especially the weaker nations. (Discuss how small nations depend largely upon the unity and forbearance of great powers).

The combining of our power, economic and military, to enforce peace and security for all.

MAY ANY COUNTRY JOIN THE UNITED NATIONS?

The 51 nations which signed the Charter in 1945 are members.

Neither Japan nor Germany may become a member until it has formed a government acceptable to the United Nations.

Spain, as its government is organized today, is excluded.

Neutral nations may ask to become members if they are willing to abide by the rules and regulations of the United Nations.

WHAT IS THE MACHINERY OF THE UNITED NATIONS?

1--THE GENERAL ASSEMBLY

Membership

Every member of the United Nations is a member of the General Assembly.

Every nation may have up to five representatives.

Voting

Every member nation, large or small, has only one vote.

Decisions on the most important matters are by two-thirds vote.

Other questions are settled by majority vote.

Meetings

The General Assembly meets annually or more often, in special session, if necessary.

Duties

It fixes policy.

It makes recommendations for international co-operation.

It recommends peaceful adjustments.

It may direct the attention of the Security Council to situations endangering peace.

It controls the finances of the United Nations.

Once a dispute is before the Security Council, the General Assembly may not make any recommendations unless the Security Council specifically requests them.

It elects members of the Economic and Social Council, and the six non-permanent members of the Security Council.

2--THE SECURITY COUNCIL

Membership

The Security Council has eleven members. (Decisions of Council on all matters other than procedural are made by affirmative vote of 7 members "including the concurring votes of the permanent members". This requirement for unanimity of the permanent members has created wide discussion, as it gives the right to any one of those five powers "to veto" decisions agreed to by a great or small majority of others).

Permanently the Big Five; namely, France, Great Britain, Russia, China and the United States.

Six non-permanent members are elected by the General Assembly for a two-year term, three members being chosen each year.

Duties

It has the chief responsibility for preserving peace and security.

It acts to settle disputes through:

Diplomatic Action

It "shall call" upon nations involved in dispute to first seek solution through mediation, arbitration, conciliation, judicial settlement, or "other peaceful means of their own choice".

Economic Action

It can stop rail, sea, postal, telegraphic and radio communication, etc.

Military Action

It can stop or prevent wars by military action if other means fail. (Each nation must furnish armed forces if called upon to do so).

3--THE ECONOMIC AND SOCIAL COUNCIL

Membership

The Economic and Social Council has eighteen members elected for three years each by the General Assembly.

Duties

It pledges better standards of living and full-time employment.

It makes studies and reports on economic, social and health matters.

It promotes human welfare everywhere.

It urges cultural and educational aid.

4--THE TRUSTEESHIP COUNCIL

It is the duty of the Trusteeship Council to help dependent and colonial peoples toward eventual self-government or independence, and to supervise the administration of trustee powers in trust territories.

5--THE INTERNATIONAL COURT OF JUSTICE

Membership

Fifteen members, chosen for nine-year terms, by the General Assembly and the Security Council, from candidates nominated by the national groups in the Permanent Court of Arbitration; meets in permanent session to decide legal disputes between nations.

No two members may be from the same nation.

Functions

It deals only with legal questions.

Only representatives of states may appear before it.

Such appearance is voluntary.

6--THE SECRETARIAT

Membership

A Secretary-General is nominated by the Security Council and appointed by the General Assembly.

A secretarial staff is selected for integrity and competence, and on a wide geographical basis.

Duties

It does the administrative and secretarial work.

It brings to the attention of the Security Council any matter which in the opinion of the Secretary-General may threaten international peace.

THE CHARTER OF THE UNITED NATIONS IS NOT FINAL

The Charter is a living document; therefore it is not final.

It is merely a "dynamic beginning", a "common denominator" for trying to work together.

"This Charter, like our own Constitution, will be expanded and improved as time goes on.

No one claims that this is now a final or a perfect instrument....changing world conditions will require readjustments--but they will be readjustments of peace and not of war".

---Harry S. Truman
President of the United States
of America.

The Charter may be amended by a two-thirds vote of the General Assembly and ratified by all the permanent members of the Security Council.

One early point on which it was difficult to get agreement was the right of veto by the Big Five.

From time to time it will be necessary to amend the Charter, but these amendments should retain the spirit of the Charter for the preservation of "our great human family".

APPENDIX C

CONTENT OF APPENDIX C

1. The Texas Poll on President Truman's Civil Rights proposals.
2. Proposed Constitution for a world government by Dr. Robert M. Hutchins and Committee.
3. Replies to a questionnaire on Latin-Americans sent out by the Texas State Department of Education.

1. THE TEXAS POLL ON CIVIL RIGHTS

The report of the Texas Poll which follows is presented because it strengthens the writer's belief that education plays a dominant role in changing attitudes and liberalizing points of view on civil rights.

It is apparent, at once, to even the most casual observer of the statistics in this poll, that the more schooling our citizens receive, the more liberal are their attitudes on human relationships. In almost every instance those citizens who have received education beyond the elementary school level, are most amenable to social change.

The following is quoted from the Houston Post, March 21, 1948:

"The people of Texas are overwhelmingly against President Truman's civil rights proposals.

So strong is the opposition among white voters that a Southern Democrat upholding "white supremacy" today would have a 50-50 chance of beating the President in a popular election.

This is the finding of the Texas Poll in a state-wide opinion survey just completed. The survey shows how Texans feel about certain civil rights issues and indicates what political action they would take, if given the chance, to support their views.

Only Negroes as a group support the President's ideas. By majorities ranging from 71 to 99 per cent, they voice themselves against the poll tax as a requirement to vote, in favor of ending segregation in universities, for removal of Jim Crow rules on trains and buses, and in favor of equal job opportunities. A bare majority say they would vote for Mr. Truman, one-third favor Henry A. Wallace, and two per cent believe they would vote Republican.

For the most part, white voters are on the other side. Two-thirds say flatly they do not think Negroes should have the same rights as white people, no matter what the President believes. And if it comes to choosing between Mr. Truman and a Southern Democrat for president, white voters indicate they would go to the Southern Democrat by a slim margin.

The questions:

1. President Truman believes Negroes should have the same rights as white people. Do you agree or disagree with this, or just how do you feel?

| | Whites | Negroes | All |
|------------------|----------|----------|----------|
| Agree | 14% | 98% | 25% |
| Disagree | 66 | 1 | 58 |
| Qualified answer | 17 | | 14 |
| No opinion | <u>3</u> | <u>1</u> | <u>3</u> |
| | 100% | 100% | 100% |

People who gave qualified answers explained they believed in the principle of equal rights but felt the Negro should continue to be segregated in the South.

OPINION by Educational level:

| | Grade School Or Less | Some High School | Some College |
|------------------|----------------------|------------------|--------------|
| Agree | 23% | 22% | 33% |
| Disagree | 63 | 61 | 45 |
| Qualified answer | 9 | 14 | 20 |
| No opinion | <u>5</u> | <u>3</u> | <u>2</u> |
| | 100% | 100% | 100% |

OPINION BY age groups:

| | 20-29 | 30-49 | 50 Yrs. & Over |
|------------------|----------|----------|----------------|
| Agree | 27% | 25% | 25% |
| Disagree | 58 | 56 | 58 |
| Qualified answer | 12 | 16 | 14 |
| No opinion | <u>3</u> | <u>3</u> | <u>3</u> |
| | 100% | 100% | 100% |

2. "HAVE YOU heard or read anything about the President's recent message on civil rights?"

| | Yes | No |
|----------------------|-----|-----|
| All adults | 60% | 40% |
| By race: | | |
| Whites | 55 | 45 |
| Negroes | 94 | 6 |
| By education: | | |
| Grade school or less | 44 | 56 |
| High school | 58 | 42 |
| College | 75 | 25 |

3. "ARE YOU for or against the poll tax as a requirement to vote?"

| | For | Against | Don't Know |
|----------------------|-----|---------|------------|
| All adults | 51% | 39% | 10% |
| By race: | | | |
| Whites | 56 | 34 | 10 |
| Negroes | 20 | 71 | 9 |
| By education: | | | |
| Grade school or less | 49 | 37 | 14 |
| High School | 53 | 36 | 11 |
| College | 51 | 44 | 5 |
| By age groups: | | | |
| 20-29 years | 49 | 41 | 10 |
| 30-49 years | 51 | 39 | 10 |
| 50 and over | 52 | 39 | 9 |

4. "ARE YOU for or against Negroes and whites going to the same universities?"

| | For | Against | Don't Know |
|----------------------|-----|---------|------------|
| All adults | 20% | 76% | 4% |
| By race: | | | |
| Whites | 11 | 85 | 4 |
| Negroes | 78 | 11 | 11 |
| By education: | | | |
| Grade school or less | 17 | 79 | 4 |
| High school | 15 | 81 | 4 |
| College | 29 | 65 | 6 |
| By age groups: | | | |
| 20-29 years | 20 | 74 | 6 |
| 30-49 years | 21 | 75 | 4 |
| 50 and over | 17 | 78 | 5 |

5. "ARE YOU for or against Negroes having the right to sit next to white people on street cars, buses and trains?"

| | For | Against | Don't Know |
|----------------------|-----|---------|------------|
| All adults | 20% | 75% | 5% |
| By race: | | | |
| Whites | 10 | 85 | 5 |
| Negroes | 86 | 5 | 9 |
| By education: | | | |
| Grade school or less | 17 | 77 | 6 |
| High school | 15 | 82 | 3 |
| College | 31 | 62 | 7 |
| By age groups: | | | |
| 20-29 years | 22 | 73 | 5 |
| 30-49 years | 20 | 75 | 5 |
| 50 and over | 20 | 76 | 4 |

6. "ARE YOU for or against qualified Negroes having the same chance as whites to work at any job in business?"

| | For | Against | Don't Know |
|----------------------|-----|---------|------------|
| All adults | 38% | 55% | 7% |
| By race: | | | |
| Whites | 28 | 64 | 8 |
| Negroes | 99 | 1 | |
| By education: | | | |
| Grade school or less | 33 | 57 | 10 |
| High school | 34 | 59 | 7 |
| College | 47 | 46 | 7 |
| By age groups: | | | |
| 20-29 years | 38 | 55 | 7 |
| 30-49 years | 34 | 58 | 8 |
| 50 and over | 42 | 50 | 8 |

7. "THERE MAY be four major candidates for President this year. Suppose you were voting for one of those listed here (on card), which do you think it would be?"

| | Whites | Negroes | All |
|--|--------|---------|-----|
| "The candidate of the Republican party" | 11% | 2% | 9% |
| "Henry Wallace, candidate of the Progressive Citizens party" | 4 | 34 | 8 |
| "A Southern Democrat who believes in white supremacy" | 34 | | 30 |

| | Whites | Negroes | All |
|---|--------|---------|-----|
| "Harry Truman, candidate of the Democratic party" | 27 | 51 | 30 |
| None of them | 7 | 1 | 6 |
| Undecided | 17 | 12 | 17 |

2. CONSTITUTION FOR WORLD GOVERNMENT

The following is a quotation from the Houston Post of March 21, 1948. This is presented here to indicate how far ahead some of the leading educators in the United States are thinking along the lines of world peace. This report throws light on what some authorities believe will be a better basis for world peace than can be found in the United Nations Organization, as presently constituted:

"Eleven United States educators submitted their answer to the atomic age--a constitution for a world government.

They have been working on the document for two years.

ALTHOUGH CONCEDED the nations of the earth are not yet willing to surrender sovereignty in forming a workable world republic, the group predicted:

"Yet world government shall come...whether in five years or 50, whether with conflagration or after it."

Headed by Dr. Robert M. Hutchins, chancellor of the University of Chicago, the group carried out its project under the name of the Committee to Frame a World Constitution.

IT HAS FRAMED a charter which it says "should provide usable tracks for further study and discussion of the problem of world government, which is basically and ultimately the Problem of the Atomic Age."

The constitution, which contains 48 articles, is patterned to a large extent after the American and British forms of government.

It provides for a world president, a one-chamber legislature, world courts, an armed force and a federal convention or electoral college.

HERE IS HOW they would be chosen:

The world's voters would elect delegates to the federal convention (or electoral college) on the basis of one delegate for each 1,000,000 population, or fraction thereof above 500,000.

The delegates, who would represent nine prescribed geographical regions of the earth, would nominate from each region three candidates for president of the world.

THE ENTIRE convention would then choose a president from the 27 nominees. It would also elect the 99 members of the unicameral legislature, which would be the world's lawmaking body.

Unlike the United States constitution, the world charter provides that the world president shall appoint a chancellor, or legislative representative, who would in turn name the executive cabinet.

The chancellor would be subject to recall through two successive votes of the legislature, taken three months apart.

THE PRESIDENT also would appoint--with legislative approval--60 justices for a "grand tribunal," or judicial arm. The president himself would serve as chief justice.

The tribunal would elect seven members to a world supreme court.

It would also form various lower courts.

Also in the judicial branch would be the office of the "tribune of the people," a sort of public defender named by the federal convention.

THE JOB of this tribune, the constitution says, is to "defend the natural and civil rights of individuals and groups against violation or neglect by the world government or any of its component units..."

The world's armed force would be headed by the president and would be under control of a six-member civilian "chamber of guardians," elected for three-year terms by the legislature and the grand tribunal. No professional soldier could be a "guardian."

The "guardians" would regulate sizes of member state militias and control the manufacture of arms above specified levels.

WITH CONCURRENCE of two-thirds votes of the legislature, the "guardians" could grant "extraordinary powers" to the world president to deal with emergencies.

The world charter contains certain economic features which place the "common good" above rights of private property. In one section, it says:

"The four elements of life--earth, water, air, energy--are the common property of the human race. The management and use of such portions thereof as are vested in particular ownership. . . shall in all cases be subordinated to the common good."

HOWEVER, THE document emphasizes throughout the rights of individuals, and sets up safeguards for specific freedoms such as press, speech and assembly. It reserves to member states powers not specifically given the world government.

Besides Hutchins, framers of the charter included G. A. Borgese, Chicago university professor; Mortimer Adler, Chicago law professor; Stringfellow Barr, former president of St. John's college, Annapolis, Md.; A. L. Guerard, Stanford university professor emeritus of literature; Harold A. Innis, chairman of the University of Toronto department of political economy; Erich Kahler, Cornell university visiting professor; Wilber G. Katz, Chicago dean of law; Charles H. McIlwain, Harvard university professor emeritus in government; Robert Redfield, Chicago anthropologist, and Rexford Guy Tugwell, Chicago political science professor.

3. QUESTIONNAIRE ON LATIN-AMERICAN SCHOOLS IN TEXAS

The following is taken from the Houston Chronicle, March 20, 1948. It is included here because it reveals conditions in a basic aspect of human relations in the writer's own State. It indicates how significant and desperate is the need for more enlightenment in the field of human relations:

"Separate schools for Latin-Americans are maintained in 139 Texas school districts, it is shown in final tabulation of replies to a questionnaire sent out by the State Department of Education.

Replies from many superintendents indicated reluctance to house Latin-Americans in the same buildings with Anglo-Americans, even when the former's language difficulty is overcome, or to employ Latin-Americans for teaching Spanish. Seventy-five said they did not think it would be more economical to use the same buildings, with separate rooms for language-handicapped Latins. Seventy-two favored the same buildings.

Only 38 planned to combine schools for the two races, or make other changes, and 76 said they had no such plans. Twenty-five did not answer that question.

Asked if they would be willing to employ a well-qualified Texan of Latin-American descent as a Spanish teacher, 282 answered yes and 205 no.

It was shown that 452 schools teach Spanish and 347 do not. The Texas good neighbor commission co-operated in the survey."