A STUDY TO DETERMINE A SOUND PROGRAM FOR THE EFFECTIVE INSTRUCTION AND SOCIAL INTEGRATION OF LATIN-AMERICAN PUPILS IN THE SECONDARY SCHOOLS OF TEXAS

THESIS

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CHAPTER I

INTRODUCTION

Purpose of the Study

The purpose of this study was to formulate a recommended program to aid in the social integration of Latin-American and Anglo-American children in the secondary schools of Texas. In preparation for the development of this suggested plan, some of the more serious problems involved in the education of Latin-American children in schools designed primarily for the instruction of Anglo-American pupils were studied in available literature, and a set of psychological, sociological, and democratic criteria was formulated to serve as sound principles upon which to base the suggested program.

This particular problem was selected for study because of the writer's personal interest in the so-called "race problem," particularly as it is to be found in the public schools. It was learned through personal experiences in one school, and through observations made by teachers in other schools in the Rio Grande Valley section of Texas, that even in school districts in which non-segregation of the Latin-American and Anglo-American children is the practice, the children of the two racial groups tend to segregate themselves in their play

activities, in the choice of their friends, and to the greatest degree possible in the actual classroom situations. This spontaneous segregation is readily apparent in the classrooms, the library, the corridors, the cafeteria, the auditorium, on the playground, on the way to and from school, and in the various student organizations in the school, on the campus, and in the community. In the field of athletics and in some phases of the music program there is usually a perceptible tendency to break through the wall of segregation, which is more apparent among boys than among girls.

Limitations

While any study of inter-racial or group relationships may involve prejudices and the psychological and sociological forces responsible for them, this study was set up so as to confine itself to the prejudices existing between the Latin-Americans and Anglo-Americans in the public schools, and to the seeking of ways to mitigate or obliterate these biased points of view so as to bring about a situation of social integration between the two groups.

The study was limited also to an investigation of literature relating to these topics, and to the formulation of a sound program of social integration based upon such literature.

Sources of Data

In developing this study, information was sought concerning the problems which are encountered in the public schools of Texas by Latin-American children who attend them. At the same time, available literature was examined in order to learn something about the over-all problems of intercultural education and to take note of some outstanding plans which have been developed in American public schools for providing effective programs in this field with special emphasis upon Latin-American children in schools which are pre-eminently designed for Anglo-Americans. In the third place, it was believed that any sound program for the integration of Latin-Americans and Anglo-Americans in the public schools should be based firmly upon psychological, simple sociological, and democratic criteria of soundness. Such criteria were sought from the writings of authorities in the field.

In collecting these data, many books, magazine articles, pamphlets, and bulletins on race problems were obtained from the Library of the North Texas State College, Denton, Texas; from the Loan Division of the Library of the University of Texas; and from the Carnegie Library, San Antonio. In addition, the observations and knowledge of the writer during years of teaching in schools in which Latin-American children were enrolled contributed to the development of the study.

Procedure

Four distinct steps were taken in the completion of this study: (1) the reading of numerous publications relating to intercultural education, to the problem of Latin-American children in the public schools of the United States, and to various plans which have been found effective in programs of intercultural education and in the social and educational integration of Latin-Americans and Anglo-Americans in the schools; (2) the taking of notes and the organization of material in logical sequence to fulfill the purposes of the study; (3) the formulation of a series of psychological, sociological, and democratic criteria from the writings of authorities; and (4) the development of a recommended program for the social and educational integration of Latin-American and Anglo-American pupils in the secondary schools of Texas, based upon the selected criteria of psychological, sociological, and democratic soundness.

Chapter II presents a study of some of the problems involved in schools in which both Latin-American and Anglo-American children are enrolled. Among these problems are social and economic status, prejudice, discrimination, language difficulties, irregular attendance of the Latin-Americans, indifference toward education on the part of both parents and children, the difficulties encountered by children of migratory workers in attempting to attend school, and the impractical

nature of much of the instruction which these Mexican children receive when they do attend school.

Chapter III contains a discussion of the meaning, nature, and functions of intercultural or intergroup education, and outlines a number of plans which have been developed in specific schools and school systems of the nation, designed for helping to solve the difficulties which are ever-present in schools in which two or more racial groups are enrolled. Although this particular study is limited to a consideration of Latin-American and Anglo-American children and their social and educational integration in the schools, the plans discussed in the third chapter include those developed for other racial groups as well. These are included under the assumption that the problems existing when any two racial groups participate in co-operative and integrated learning activities are likely to be the same as those to be found when any other racial categories are involved. That is, the problems are assumed to be more or less common to an intermingling of the races in learning situations, and not dependent to any appreciable degree upon the specific racial groups involved.

The purpose of Chapter IV is to present certain psychological, sociological, and democratic criteria which are recommended by educators as important considerations in setting up any program which is educationally sound.

Chapter V is devoted to the presentation of a recommended program to aid in the educational and social integration of Latin-American and Anglo-American young people in the secondary schools of Texas. Every recommendation contained in the program appears to conform to the criteria which served as guides in the development of the plan; and the total program may therefore be considered as psychologically, sociologically, and democratically sound.

Chapter VI lists conclusions and recommendations which appear to be justified by the materials examined in the course of this study.

Related Studies

To one who is interested in race problems, it is encouraging to note that many studies are being conducted by scientists, religious leaders, and educators in the various fields of racial relationships. A few of the studies which appear to have a direct relationship upon the problem of this investigation are summarized briefly at this point. Such studies are being conducted in small-town and metropolitan areas in various sections of the country, and among the differing ethnic and religious groups. The United States is indeed a fruitful field for study since this nation possesses a heritage of so many religious, national, and racial groups.

The so-called "Springfield Plan" is one now being carried on in the community of Springfield, Massachusetts. Its dominant purpose

is to "develop techniques to immunize children and grown-ups against the virus of intolerance"[1] in order to bring them to a realization of a living, workable democracy, which is defined as "people . . . living together as equals." In this plan the adult population is motivated to work with the school, as it is known that the attitudes and concepts of the people with whom the child is in contact most of his pre-school and after-school time largely condition his environment and habits of thinking.

Mound Junior High School in Columbus, Ohio, is attempting to build a better relationship between its white and colored students. The plan is one of co-operation among school personnel, community organizations, and the children.[2]

The Warren Wilson College for white students in Swannanoa, North Carolina, is located in a section of the South in which strict segregation of Negro and white people is the rule. But a constructive program has been developed and carried on in the study of inter-racial problems which has resulted in modified and improved attitudes and actions of the white students toward their Negro compatriots.[3]

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[1]Alexander Alland and James Waterman Wiee, The Springfield Plan, pp. 7, 10.

[2]Hilda Taba and William Van Til, Democratic Human Relations, Sixteenth Yearbook of the National Council for the Social Studies, p. 165.

[3]F. Tredwell Smith, An Experiment in Modifying Attitudes Toward the Negro.

Most practices being carried out in the communities and schools of the United States have been planned and selected on the basis of their soundness in contributing to the learning process, and in most instances there have been no experimental or control groups. Columbia University did, however, conduct an experiment with both an experimental and a control group, and the investigators were able to conclude, by means of scientific testing, that the attitudes of white students toward the Negro could be modified.

Four studies have been conducted by graduate students at the North Texas State College in connection with problems directly related to the subject of the present investigation. Dorsey made a historical study of the education of Spanish-speaking people in Texas,[4] in which she sought to emphasize the origins and development of present-day problems in the education of Latin-Americans in Texas. The chief of these problems she found to be (1) the social and academic segregation of Mexicans from other whites in the public schools, (2) various types of antagonisms between Latin-Americans and other whites, and (3) the development of specialized curriculums for Spanish-speaking children. The segregation of Spanish-speaking children in the schools of Texas began about 1821. Antagonism between Mexicans and

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[4]Georgia Lee Dorsey, "A History of the Education of Spanish-speaking People in Texas," Unpublished Master's Thesis, Department of History, North Texas State College, 1941.

other whites in Texas dates back as early as 1836. The development of special curriculums for Spanish-speaking children in Texas schools began as early as 1860, as a result of a desire on the part of educators to Americanize all the residents of the state. Although much progress has been made, these three problems still remain to be reckoned with.

In answer to the often-asked question of how it is that the educational status of Spanish-speaking people in Texas is so low, Dorsey found it is partially because of the difficulty of teaching and learning a new language, the more or less instability characterizing the place of residence of Spanish-speaking people, and the low economic status of a large number of these people. A more distressing reason is that, taking the state as a whole, there has not been much serious effort to extend to Spanish-speaking people the educational opportunities guaranteed to them by the state Constitution and laws. Indifference and antagonism on the part of Anglo-Americans, rather than lack of ability or interest on the part of Latin-Americans, seem to be responsible for the failure to solve the problem of the education of the state's Spanish-speaking population. The compulsory school attendance law has not been enforced with regard to Latin-American children, and the Mexican child is discriminated against both in school and out.

Statewide organization for effective teaching of these children is seriously needed. People insist on Americanizing the Mexican without realizing that this is almost impossible under the present

setup. Dorsey pointed out that if the Mexican is to be Americanized, he must be raised to the social and economic level of the average American. Until these people are made to realize that they are Americans, the problem will not be solved. The primary task is to stimulate right attitudes, first in educators and teachers, then in the general public. Mexican people in Texas need nothing more than to be understood. These people represent all extremes, from abject poverty to wealth, from low social position to positions of esteem, and from primitive modes of living to the highest culture. The potentialities residing in these people must be recognized and they must be given every possible chance to develop normally. Poverty and low culture should be regarded as challenges rather than as barriers to education. If these Spanish-speaking people are to be permanent residents of Texas, the safety of the state demands their education. The Mexican child must be enabled to realize his potentialities and to take the place which he should occupy as a citizen of the state. Already there are signs of progress, but so vast a social program must develop slowly. From the standpoint of the child, the greatest need is opportunity. From the standpoint of the general public of Texas, the need is a clearer realization of the social purposes of educating the Mexican and the need of scientific research to make more effective the education of the Spanish-speaking population.

Brand made a study of the outstanding problems of beginning Latin-American children in the Falfurrias elementary school.[5] The constant moving about of a large portion of the Mexican population, the great distance between the school and the homes of many of the Mexican children, and language barriers were among the most significant difficulties noted. Brand found that many of these children did not enter school when they reached official school age, while others became seriously retarded because of language difficulties and because of irregularity in attendance or of non-attendance. Consequently, their mastery of the English language because of these handicaps became correspondingly slow and inadequate. Another serious problem was that of failure to enforce the compulsory attendance law where Mexican children were concerned.

Some of the Spanish-American children, because of various social maladjustments, exhibited feelings of resentment and sullen dislike for the social order in general and were non-co-operative and undisciplined in the school situation. Dissatisfaction with school work brought about retardation and failure, which usually resulted in listlessness, indifference, idleness, carelessness, and unwholesome attitudes. Many of the Latin-American children, because of low standards of living, came

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[5]Erwin I. Brand, "A Study of the Outstanding Problems of Beginning Latin-American Children in the Falfurrias Elementary School, Texas, 1939-1940," Unpublished Master's Thesis, Department of Education, North Texas State College, 1941.

to school improperly nourished and scantily clothed, which conditions lessened the benefit they otherwise might have received from their school experiences.

Brand found that, on the whole, Anglo-American children possessed many advantages over Latin-American pupils within the same groups or in comparable groups. For this reason, the Anglo-Americans usually experience a much faster rate of progress in school than do the Latin-Americans, although in both groups individual differences may be responsible for exceptions to this general rule.

In a study of the problems of Latin-American schools,[6] Howard dealt with the subject in general and then concentrated his attention upon conditions existing in the school system of Fort Stockton, Texas. His study caused him to conclude that the Latin-American segregated school, or any school which Latin-Americans attend, has special problems which require attention, not only from school administrators and teachers, but also from the citizens of the state as a whole, because ultimately these problems may influence the structure and functions of the total society. Some of these particular problems are the following:

1. Poor attendance records or even non-attendance of thousands of Mexican children is a serious handicap to their education,

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[6]Emmett L. Howard, "Problems of the Latin-American Schools," Unpublished Master's Thesis, Department of Education, North Texas State College, 1947.

2. The method of apportioning the available school funds of the state encourages discrimination against the Latin-Americans who, basically, usually have little interest in attending schools set up primarily for Anglo-Americans.

3. The socio-economic status of the average Latin-American family is very low. Economic needs of the family often require the labor of all children old enough to work.

4. Health education is an imperative need of Latin-American children, but in order to be effective, it must be functional and must include improvement of living conditions of these people.

5. Teachers of Latin-American children need special training and qualifications. Few now engaged in this work have sufficient qualifications to do effective teaching.

6. Modern methods of teaching should be introduced in Latin-American schools to the same degree that they are being utilized in Anglo-American schools. Present methods of teaching, in most instances, still follow traditional patterns of textbook instruction and rigid adherence to recommended courses of study, with little opportunity for pupil initiative, the expression of interests, the encouragement of creative interests, and the meeting of needs and problems.

The first and foremost need of Latin-American children in the schools of Texas is a better understanding among the citizens of the state of the special needs and rights of these children, and of the

implications involved in lack of proper training. Schools should do all they can to assist in raising the standard of living in the average Latin-American home. Programs of adult education have been successfully carried on in some of the larger cities. Such programs are both advisable and necessary.

Communities with a large number of Latin-American scholastics should conduct pre-school services and teach the prospective pupils a working knowledge of the English language before they enter school. Teacher-training institutions of the state should give specific training for prospective teachers of Latin-American children. When this is not done, in-service training of teachers is necessary in order that they may be more capable in meeting the special problems which arise with Latin-American pupils in the schools.

Nelson conducted a comparative study of academic achievements of Anglo- and Latin-American high-school pupils in a large high school in the suburbs of Harlingen, Texas.[7] He concluded that poor living conditions and sub-standard wages in transient types of work are the chief causes of non-attendance of the Latin-American child in school. In areas in which living conditions for these people have been improved and where more stable employment is offered, the Latin-American child

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[7]Leslie R. Nelson, "A Comparative Study of Achievements of Anglo- and Latin-American High School Pupils," Unpublished Master's Thesis, School of Education, North Texas State College, 1951.

has shown decided improvement both in school attendance and in grade progress.

A high percentage of the high-school Latin-American pupils was found to be over-age for their grade placement, while the Anglo-Americans had a very low percentage of discrepancy in age-grade placement. Housing conditions for the Mexicans were sub-standard and offered few sanitary facilities. A high percentage of failure and retardation, together with withdrawal from school, was evident for the Latin-American children in the course of their school careers.

In cases in which members of the two races had attended school approximately the same number of years and had comparable intelligence quotients, their age-grade placement was comparable. Latin-American pupils demonstrated no marked inferiority to the Anglo-American pupils, surpassing them in some areas and keeping pace with them in others. These data led to the conclusion that the average Latin-American child has the ability to learn and to progress satisfactorily in school if he attends with reasonable regularity and if the curriculum is adapted to his needs.

CHAPTER II

SPANISH-SPEAKING PEOPLE IN TEXAS: THEIR SOCIAL, ECONOMIC, AND EDUCATIONAL PROBLEMS

In the complex American ethnic system the Mexican is clearly "the forgotten man"—even more so than is the Negro. Far less is known about Mexican-Americans than about ethnic groups consisting of only a fraction of their numbers. Although there are close to three million Spanish-speaking people in the United States, they make up what George I. Sanchez has called an "orphan group"; still unorganized, incoherent, and more or less mobile, they are "the least known, the least sponsored, and the least vocal large minority group in the nation," Sanchez has said. "The Spanish-speaking minority ranks second only to American Indians in historical priority, yet it happens to be the most recent immigrant group in American life. The group is so old that it has been forgotten and so new that it has not yet been discovered."[1]

Today the Spanish-speaking population can be estimated, with no claim whatsoever of statistical accuracy, as follows: Texas,

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[1] Carey McWilliams, Brothers Under the Skin, p. 113.

1,300,000; Arizona, 120,000; New Mexico, 250,000; California, 500,000; and Colorado, 90,000. In addition, other thousands of Latin-Americans are to be found in Illinois, Michigan, Ohio, Pennsylvania, and Kansas. In the Southwest, Spanish-speaking people are concentrated in particular areas. For example, in Texas, 70 per cent are to be found in fifteen counties, and about 50 per cent in five counties. In each of the twenty-four counties extending from Santa Cruz in Arizona to Willacy in Texas, more than 50 per cent of the population is Spanish-speaking. In Texas, there is a tier of predominantly Spanish-speaking counties, often two or three counties in depth, that is three fourths as large as all of New England combined. In New Mexico, Arizona, California, and Colorado, likewise, Latin-Americans tend to be concentrated within well-defined areas, although migratory labor scatters them abroad at certain seasons of the year.[2]

In economic and social status the Mexican families in Texas and the United States as a whole vary from wealth, culture, and prestige through all degrees down to abject poverty, almost primitive culture, and a social position little above slavery. While all levels of occupation from capitalist and professional service to unskilled and menial labor are represented, almost half of the people in this racial group

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[2]Ibid., pp. 115-116; also, Arnold M. Rose, editor, Race Prejudice and Discrimination, p. 56.

are unskilled laborers, often with frightfully low living standards.[3] Manuel goes on to say: "While the Mexican population in Texas consists of persons of extremely varied social and economic status, the prevailing picture of the Mexican child is that of underprivilege, often extreme."[4]

A description of the Latin-American community at Crystal City, one of the state's headquarters for Mexican migratory labor, is typical of hundreds of "little Mexico's" found in various areas of Texas:

> Within this Mexican section are found the social maladjustments that usually accompany poverty. The ramshackle houses are overcrowded, health conditions are bad and medical care is inadequate, school attendance is poor and unenforced, relief is not available to many of those who are unemployed, and the social life of the Mexicans is hedged about with economic and racial restrictions. . . . These areas are crowded with the houses and shacks of the Mexicans in spite of the abundance of open land near by. They have no modern improvements; sewers and street lights are lacking. The unpaved streets are dusty in summer and muddy in winter.[5]

Manuel paints a similar picture of living conditions in general, with no particular town or city in mind:

> Typically, except in the most favorable situations, the Mexican element of a community lives in a section or sections to itself. "Across the tracks" and "Little Mexico" are phrases full of meaning to hundreds of Texas communities. In these sections Mexicans tend to preserve their

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[3]Herschel T. Manuel, The Education of Mexican and Spanish-speaking Children in Texas, pp. 151-152.

[4]Ibid., p. 10.

[5]Selden C. Menefee, Mexican Migratory Workers of South Texas, p. 41.

> language and customs. While the housing conditions vary widely, the average is far below that of the section of the community occupied by other whites. At the lowest end of the scale are conditions indescribably poor, and with them the usual train of attendant evils—overcrowding, undernourishment, disease, superstition, filth, and social maladjustment. No description is adequate for the person who has not seen such conditions close at hand.[6]

Because of wide differences in economic and social status, because of language differences, and because of different physical appearance, definite patterns of segregation, isolation, and discrimination operate against the welfare of both the Spanish-speaking people and the entire community in which such patterns exist. Community co-operation between English- and Spanish-speaking peoples and organizations for the study and solution of these problems has been initiated in some localities, notably southern California, Colorado, and some of the larger cities of Texas; for example, San Antonio and El Paso. Such projects would be invaluable wherever the problem of intercultural relationships exists.[7]

Segregation in neighborhoods, conveyances, schools, churches, and public eating places emphasizes social differences and fosters a spirit of narrowness which makes it almost impossible to work out any effective plan of mutual co-operation and adjustment between the

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[6]Manuel, The Education of Mexican and Spanish-speaking Children in Texas, p. 18.

[7]George I. Sanchez, editor, First Regional Conference on the Education of Spanish-speaking People in the Southwest: A Report, p. 12.

racial groups. In conditions in which the groups must come into contact with each other, they are handicapped and prejudiced because they have little knowledge of each other and are swayed entirely by their own emotional reaction toward the other group.[8]

A real danger threatens the nation in the continued growth of segregation on religious, economic, social, and other grounds. All of the children of all of the people should have the training in democracy that comes from living and working together in schools and in communities. Through daily association in situations that are pleasant and practical, children of differing backgrounds learn to understand and to appreciate each other, and to accept each other on equal terms.[9] This should be the task of the school in a democratic society.

That this ideal is still far in the distance is indicated in the following excerpt:

> In many communities Mexicans are still excluded from parks, from motion picture theaters, from swimming pools, and from other public places. Certain neighborhoods exclude Mexicans, however acceptable they may be culturally and professionally. There remain schools for Mexican children separate from those maintained for "white" children. In some important towns Mexicans do not patronize certain barber shops or stores. There are no "Keep out" signs, but instead of having a pleasant greeting for Mexican customers, "they make one a bad face," as the saying goes. This type of social exclusion has been responsible for a good deal of the northward migration of Mexican workers and their

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[8]Bruno Lasker, Race Attitudes in Children, p. 116.

[9]American Association of School Administrators, From Sea to Shining Sea, p. 9.

> families. Like the Negroes of the Deep South, the Mexicans have sought the more friendly towns and cities of central and northern California, Colorado, Wyoming, Indiana, and Ohio, where prejudice does not make a specific target out of them.[10]

The form of action which seems to be most needed is that which would be directed against the barriers now excluding some groups from enjoying equality of opportunity for employment, political action, health, education, housing, and recreation. These barriers actually are public sanctions which symbolize, reinforce, and create prejudice. In those instances in which malicious and unwarranted segregation has been broken down, it has been amazing to note how readily friendly qualities have come into existence to overcome prejudice.[11]

America's treatment of minority groups places the country in an unwholesome light in the eyes of other nations, whose people cannot understand how Americans can preach so much about democracy and practice it so little. Dean Acheson, Secretary of State, has written: "I think it is quite obvious that the existence of discrimination against minority groups in the United States is a handicap in our relations with other countries."[12] If that is true, then the United States is in a poor condition to assume the role of world leadership.

Large numbers of the Spanish-speaking people in Texas are migratory workers, supplying one of the largest groups of migratory farm

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[10]Rose, op. cit., p. 61.

[11]Goodwin Watson, Action for Unity, pp. 148-149.

[12]Howard M. Cummings, Improving Human Relations, p. 20.

labor in the nation. They furnish labor that is essential to the agriculture of the Southwest, the Middle West, and the Plains States. They migrate in family groups from one crop to another, returning year after year to cultivate and harvest beets, onions, cotton, spinach, fruits, and other crops.[13]

In view of their migratory way of life, it has been difficult to provide free public schooling for the children of Latin-Americans in Texas and in other states. Most of them enter school in an attitude of indifference and with a serious language handicap. Also, the majority of the families are in the low economic brackets, partly because of discriminatory wage practices and partly because most of the people work largely or altogether in agricultural pursuits. Therefore, because of poverty and low economic status, many children are unable to attend school. At the same time, large proportions of the total Latin-American population migrate from one section of the country to another in caring for and harvesting crops. Since they work as unskilled laborers, these migrants have no crops of their own to any extent, nor can they have permanent homes. In the growing and harvesting seasons they may work into the citrus and vegetable belts of the Rio Grande Valley, the cotton farms of central or west Texas, the potato and sugar-beet areas of Colorado, the cherry orchards of Michigan, and the sugar-cane fields of Louisiana.

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[13]Menefee, op. cit., Introduction by Corrington Gill, p. iii.

Thus they are frequently on the move, and the children's opportunities for education are hampered by the recurrent migrations, even if they make a serious effort to attend school with a fair degree of regularity. They do not remain long enough in any one community to permit them to receive much benefit from their school experiences. Further difficulties occur in the form of poor living conditions, unsanitary housing, overcrowding in small areas, and high sickness rates. Of course, under the various difficulties and handicaps which they encounter, comparatively few children of Mexican migrants ever reach high school. Those Latin-American children who do attain the secondary level, therefore, are likely to be permanent residents with a higher economic status than that of the migrants. Children of migrants usually begin to work all or part time as soon as they are old enough to earn wages, and for this reason their schooling is usually negligible in quantity and benefits.[14]

In season, Spanish-speaking people from Texas make their way by the hundreds and thousands into Colorado to work in the sugar-beet and vegetable fields, on a contract basis including the labor of the entire family—men, women, and children. No matter how hard they work, or how many moves they make to follow the crops, there are always long periods of unemployment. In 1938, the average earnings

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[14]Pauline Rochester Kibbe, Latin-Americans in Texas, p. 18.

per family totalled only a little more than $400, or about $70 a year per person.

Housing conditions for these workers are abominable, both in Texas and in the other states where they "work the crops" in season. Most of the sugar-beet workers live in one- and two-room shacks, crowded with from five to eleven persons. Because of the wretched conditions in which they live, health problems are exceedingly serious, and infant mortality is very high. Colorado regulates the housing of dairy cattle, but does nothing about the housing of 30,000 Mexican workers in the beet fields. Also, there is rank social discrimination. In many towns in the beet-growing area a Mexican cannot get a meal in a restaurant or a shave in a barber shop, and many stores have signs in their windows stating that Mexicans are not welcome inside and will be ignored by the clerks if they do enter. Many of the children have almost no schooling, and practically none of them ever brave the difficulties to go beyond the eighth grade.[15]

> Many of them live in shacks that are hardly fit to shelter goats. They have not sufficient rooms to live decently. Frequently there are no outhouses, no gardens, no grass plots, no shade trees, nothing whatever to make the place homelike.
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> Here among the weeds the children grow up like weeds. The renters in many cases must procure their provisions from the plantation commissary at exorbitant prices; and

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[15]Carey McWilliams, Ill Fares the Land: Migrants and Migratory Labor in the United States, p. 117.

> when the crop is gathered and sold, the renter is as poor as he was at the beginning of the year.
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> Passing through the same experience from year to year, he loses courage, becomes despondent. He believes himself defrauded and is in sore temptation to defraud in retaliation, and more trouble ensues. He cannot clothe his children as is necessary to keep them in good health, and in many cases children suffer from deficient nourishment. These children cannot attend school regularly and some of them hardly at all. The compulsory school attendance laws cannot be enforced in their case. They grow up in sorry surroundings that breed disease, ignorance, and crime.[16]

In terms of lack of educational opportunities, the children of migratory workers are the most unfortunate of any group in the nation. These people travel in family groups, beginning their "swing" through the cotton-growing areas of Texas in June or July and completing their work in December or January. Thus, when they return home, children have already been deprived of half a year's schooling, as most of them make no attempt to attend school while on their migratory trek. Even when they come back home, most of them begin work immediately in the vegetable and fruit fields of the "winter garden" area of the state. Many of those who enter school for the spring term are placed in the same grades year after year because of the time lost between enrollment periods. Needless to say, under these adverse conditions, few children of migratory workers ever make much progress in school, and most of them drop out completely after only a few years of erratic school experience.[17]

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[16] Ibid., p. 244.

[17] Kibbe, op. cit., pp. 90-91.

The effect of migratory labor upon school enrollment is graphically illustrated by McWilliams' discussion of a Negro school in a bean-growing section of Florida, in which the enrollment leaped from 280 to 503 when Negro migrants came in ahead of time for bean-picking. For a few weeks the school operated on a double shift, but when the major bean harvest occurred, enrollment dropped in a week's time from 485 to twenty. It is commonly said in this portion of Florida that "education is in competition with beans in this country, and the beans are winning out."[18] Similar situations occur with Latin-Americans and other groups of migrants. A few of the children go to school, but most of them work when there is work to be done.

It is only natural to expect that the influx of migrants would create serious social, economic, sanitary, and educational problems, and that these same problems should exist to a greater or lesser degree wherever the interests of majority and minority groups of any description clash or come into contact. Although this may be the natural state, it is not a wholesome one, and is the result of prejudice, misunderstanding, and other similar evils. An authority has said that "group tensions and hostilities are the symptoms of a disturbed, distorted, and diseased group life."[19]

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[18]McWilliams, Ill Fares the Land, p. 173.

[19]Goodwin Watson, op. cit., Foreword by Charles E. Hendry, p. ix.

What Brown has written concerning the major cause of Negro-white conflicts and misunderstandings in the United States is true also of the Latin-Americans as a minority group engaged primarily in menial labor:

> . . . Never, from the opening of the slave trade to the present day, have American Negroes been treated as persons and valued as persons rather than as instruments. Their involuntary migration to this continent, their labor for more than two centuries, even their emancipation and their enfranchisement were accomplished in the interest of other people and not primarily for the sake of the Negroes themselves. Our failure to treat Negroes as persons is still democracy's number one failure at home, and it is one of the nation's major embarrassments abroad.[20]

There are some who say that assimilation of the Latin-American population into the total society is inevitable, and the sooner the better. Such a view, however, assumes that the Anglo-American culture is in every respect superior to the Latin-American culture—an assumption which seldom, if ever, is true. In fact, the Spanish-American culture abounds in many elements in which the Anglo culture is deficient. For example, for three centuries Spanish-Americans have withstood drought, tilled the land faithfully, and maintained their strong sense of community solidarity. They have a staying power that is an inspiration to all. Their interacting, co-operative, efficient family structure is far superior in stability to the divorce-ridden one of Anglo-Americans. Their filial respect, love of home, devotion

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[20]Ina Corinne Brown, Race Relations in a Democracy, Preface, p. vii.

to family, and fortitude in the face of adversity all fit the American ideal. Most Anglos could benefit greatly from the racial and ethnic tolerance found among Spanish-Americans.[21]

Regardless of their admirable traits, however, the Latin-Americans are, for the most part, despised, neglected, and discriminated against by the Anglo-American population. This is especially true in regard to provisions for the education of their children. In 1932, Manuel wrote that, in the main, Texas had not yet made any serious effort to educate its Mexican children.[22] The same could be said today, although considerable improvement has been made in the past twenty years. Whereas "the Mexican child needs nothing so much as to be known and understood by men and women of deep human sympathy,"[23] too often he is abused, despised, discriminated against, and made to feel inferior and unwanted.

Texans have always had a strong faith in public education—in theory! But they have not been especially eager to admit the children of minority groups into the benefits to be derived from such education. One of the grievances brought against Mexico by the Texans in their Declaration of Independence in 1836 was that no system of public

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[21]Rose, op. cit., p. 54.

[22]Herschel T. Manuel, "The Mexican Child in Texas," Southwest Review, XVII (April, 1922), 302.

[23]Manuel, The Education of Mexican and Spanish-speaking Children in Texas, p. 159.

education had been established, although the public domain afforded "almost boundless resources" for the establishment and maintenance of schools. The various constitutions of Texas recognized this lack and provided for a school system and the establishment of an available school fund which should be distributed to counties and districts according to scholastic population. A provision of the Constitution of 1876, still in effect, states that "separate schools shall be provided for the white and colored children, and impartial provision shall be made for both." Officially, the "white" classification includes children of all races except those who have descended in whole or in part from Negro ancestry. The Mexican of Indian descent as well as the Mexican of Spanish descent is regarded as "white."[24] Note should be taken at this point that the Constitution provides for "impartial provision" for the education of minority groups within the state.

Admittedly, Texas is faced with a difficult problem when it attempts to educate all of its citizens. From the beginning, the state has had two strong minority groups—Latin-Americans and Negroes. Although the Constitution provides for the education of Negroes in separate schools, Latin-Americans are officially regarded as "white" children under public school laws. In the areas of heavy concentration of Latin-American population, these children usually attend segregated

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[24] Ibid., pp. 56-57.

schools, especially in the elementary grades, where most of the children require special training in English usage. Court decisions have upheld such segregation in instances in which it apparently has not been based upon or resulted in discrimination against the minority race.[25] The most common reason for segregation of Mexican children is their inability to speak English fluently. If the child continues in school, he is usually able to make satisfactory progress in conquering this language handicap by the time he reaches high school.

The Mexican and Spanish-speaking people of Texas form an exceedingly varied group. The problem of educating many of these children is no different from the problems of education in general. At the same time, however, a large number present what is now known as "the Mexican problem" since they have language difficulties, unfavorable economic conditions, low cultural levels, and are the victims of prejudice and misunderstanding.[26] Perhaps the most serious single obstacle to the education of Mexican children, once they have come to school, is that of language difference.

> Actually the language issue in the Southwest is part and parcel of a much larger set of socio-economic issues from which it cannot be separated. It is most absurd, therefore, to attempt to isolate this issue and to regard it as a special problem which might be solved, apart from the larger issues, by the development of special teaching techniques

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[25]Texas State Department of Education, Public School Laws of the State of Texas, Bulletin 413, p. 189.

[26]Manuel, The Education of Mexican and Spanish-speaking Children in Texas, p. 1.

> and especially trained personnel (important as these items would be). Obviously the issue is related to bad housing, lack of nutrition, migratoriness, social disorganization, segregation, dominant group hostility, and a dozen other factors. The language problem, in short, is a community problem; a problem involving the relationship of the school to the community and of the community to the school. Today the issue is widely recognized as the major educational problem in the Southwest.[27]

Manuel has painted a disturbing picture of the average Mexican child in school: He enters the first grade about a year later than other white children and spends nearly three years in this grade. By the time he is twelve years of age he is in the third grade if he is in school at all, while other children of the same are are in the sixth grade. If the average Mexican child is to receive the benefits of the junior high school, either he must be promoted more rapidly or else school programs must be altered to provide for introducing junior-high-school studies in the lower grades. In many schools this latter policy is being followed by offering such courses as home economics, industrial arts, agriculture, and civics in the elementary grades.[28]

As has already been pointed out, many Mexican children do not enroll for school until late in the fall because they have been picking cotton or harvesting other crops. This is one reason that purely Mexican schools have drastically shortened school years. Late entrants

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[27]Carey McWilliams, North from Mexico, p. 299.

[28]Manuel, The Education of Mexican and Spanish-speaking Children in Texas, pp. 110-111.

thus begin their school year at a distinct disadvantage, since their classes will already be somewhat ahead of them in their work. This is more serious in the secondary grades, in which the subject matter is more technical and specialized.[29]

Wide experimentation with testing programs in all sections of Texas led Manuel to conclude that there is a clear tendency for most Mexican pupils in mixed classes to rank in the middle and lowest thirds more frequently than in the highest third when all members of a given class are ranked scholastically. There are, of course, many individual exceptions, and many classes in which this tendency is sometimes reversed.[30] It is not to be concluded from this finding that the Latin-American child is less intelligent than is the Anglo-American child. He simply has so many handicaps and obstacles in his efforts to obtain an education that he often is not able to make a favorable showing.

> . . . Poor attendance, mediocre teaching, and early withdrawal from school prevent the acquisition of much proficiency. Progress in any subject tends to be below average. Relating the pupils' needs to the subject matter is even less usual.[31]

Rose has written a keen analysis of the problems of education as they relate to Latin-Americans:

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[29] Ibid., p. 155.

[30] Ibid., p. 26.

[31] Rose, op. cit., p. 52.

> The educational problems of the Mexican minority are of two basic types—the extension of educational opportunities and privileges to the young, and the creation of adult educational programs adapted to the needs of these communities. So far as the children are concerned, education and child labor are waging, now as in past years, a bitter struggle for the young mind. The tent schools of San Luis Obispo County in California are better than what most counties in that state provide for the children of wandering Mexican pickers. But they are also mute reminders of the inability of local, county, state, and federal authorities to provide these young American citizens with decent facilities for learning.
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> The adolescent and college-age Mexicans today represent a reservoir of possibilities for leadership that has not been recognized. Hundreds of young men and women who have somehow survived the attrition of the crops and the economic pressure on the home and have finished high school can go no further . . . .[32]

Pupils at the secondary level can go far beyond elementary-school children in regard to the formation of concepts, participation in activities, and use of materials. Terms such as tolerance and intolerance can be analyzed and their good and bad connotations pointed out in history, current events, and community affairs. Pupils can understand and learn to appreciate differences in religions, customs, and patterns of living. At this stage of learning, important factors in group relations, such as propaganda and public opinion, can become concrete problems for study and analysis. Above all, boys and girls must recognize the dangers of jumping to conclusions without adequate accurate information.[33] At the secondary level, then, pupils who are

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[32]Ibid., p. 62.

[33]Hilda Taba and William Van Til, editors, Democratic Human Relations, p. 94.

members of the majority group can grapple with the problems which confront minority groups and thus come to understand the wide gap that exists between democratic theory and practice in many areas of human life, even within the local community. When young people grow into adulthood with these understandings and appreciations firmly imbedded, there is hope that they will work toward the removal of such discrepancies. Their understanding will be immeasurably enhanced if, during their school life, they have opportunities to associate with and to work with members of the minority groups. Once they come to know a "different" person intimately, prejudice usually disappears and friendship and respect grow.

In an effort to determine the reasons for the success and failure of Latin-American children in the schools of Texas, Manuel interviewed, in person and by questionnaire, many teachers in scores of schools located in all areas of the state. The reasons for the favorable standing of Mexican pupils in the schools, as ranked in order by these teachers, were as follows:

(1) Ambition—desire to be educated.
(2) Hard work—inclined to take the work more seriously—attentiveness.
(3) Fewer diversions.
(4) Rivalry with other whites.
(5) Greater age than that of other whites.
(6) Previous training in Mexican schools.
(7) Intelligence—emphasizing particularly the factor of selection in grades beyond the primary.[34]

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[34]Manuel, The Education of Mexican and Spanish-speaking Children in Texas, p. 26.

Factors contributing to the unfavorable standing of Latin-American pupils in the schools were ranked as follows:

(1) Language difficulty—inability in English, both reading and expression.
(2) Unfavorable home situations—uneducated parents, lack of encouragement, inadequate reading materials, poor food, poor sleeping conditions.
(3) Poor attendance.
(4) Inefficiency of school system.
(5) Lack of understanding between home and school.
(6) Lack of incentive—to plan ahead for college or to work in lines in which they see no need.
(7) Less mental ability than that of other whites.[35]

In a study conducted in 1930, Manuel found that only about 50 per cent of the Latin-Americans of scholastic age were actually enrolled in any school in Texas. The average daily attendance for this racial group was not more than one third of the total number of scholastics of this race in the state. At the same time, nearly half of all the Latin-Americans enrolled were in the first grade, and nearly three fourths were in the first three grades. Only 3 or 4 per cent were in the high schools.[36]

Even where school facilities are technically available to Mexican children, a policy of antagonism on the part of the other white population too often means that actually the Mexican child has no school open to him. Sometimes Latin-American parents are warned that if they

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[35]Ibid., p. 27.

[36]Herschel T. Manuel, "Spanish-speaking Children," Texas Outlook, XIV (November, 1930), 21.

send their children to school, they will be out of a job. Since they must have work, they may be forced to submit to this injustice. There are cases on record in which members of school boards have appeared at the schools armed with guns in order to frighten Mexican children away and to keep them from attending.

In some school districts with as many as two hundred Mexican children of school age, not one was enrolled at the time Manuel made his survey. In some cases this was due to refusal to permit the two racial groups to attend the same schools; in others, to failure to provide schools for Latin-American children; in still others, to lack of teachers who were willing to instruct Mexican children; and in some, to such pronounced antagonism on the part of Anglos that the Latin-Americans felt it to be distinctly hazardous to permit their children to attend school. In some districts in which schools for Mexicans were not provided, Mexican children were not permitted to enroll in the public schools, or if they were enrolled, they might be given such unreasonable assignments that they would soon drop out from despair and sheer discouragement and failure.[37]

So far as its influence upon the children of Mexican migratory workers is concerned, the compulsory school attendance law might just as well never have been enacted.[38] Until the past few years,

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[37]Manuel, The Education of Mexican and Spanish-speaking Children in Texas, pp. 72-73.

[38]McWilliams, Ill Fares the Land, p. 245.

school officials, for the most part, made no effort to enforce such laws, for they definitely had no zeal in encouraging the Mexican children to come to school. In school systems in which Latin-Americans were readily admitted, the transient occupations of the migratory workers made it impossible to enforce compulsory attendance laws even if the administrators had been so inclined. Nelson in his thesis points out that, until 1948, financial support for public schools had been appropriated on a per capita basis, meaning that each district was paid a certain sum of money each year for every scholastic enumerated in the district, whether the child attended school or not. Thus, for example, the Edinburg school district in 1945-1946 listed 6,588 children in the scholastic census. But actual enrollment in the public schools for that year was only 4,308 pupils—2,280 below the census enumeration. As the apportionment for the year was $55 per scholastic enumerated, the Edinburg school district received $125,400 for children who did not attend school for a single day in the year.

The criticism was justly made that school officials made little or no effort to enforce the compulsory attendance law under such a plan of appropriation, since money was forthcoming regardless of whether the children actually were in school or not. Laxity in enforcement was especially true in the Rio Grande Valley area, where

the number of Latin-American children was out of proportion to the school facilities available to them.

This situation was somewhat improved by the so-called Foundation School Program Act passed by the Legislature in 1948. One of the major changes it brought about was that of providing that apportionment per pupil should be made on the basis of actual attendance rather than on the scholastic census. Under this provision, as might be expected, even the Latin-Americans and the Negroes were eagerly sought as school attendants. Also, a plan was set up for equalizing funds between the poorer districts and those with ample school funds, so that the educational program would not suffer for lack of adequate local support. This plan of equalization also provided for the building of facilities to accommodate the large number of Latin-American children who had not been attending school.[39] For these reasons, more Latin-Americans are now attending school in Texas than ever before.

Even when the Mexican children attend school, however, their progress is usually slow and painful. In 1947-1948, except for San Antonio and El Paso, the school systems of greatest Latin-American scholastic population reported that from 72 to 87.5 per cent of these children failed to earn promotion to the next grade. In San Antonio,

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[39]Leslie R. Nelson, "A Comparative Study of Achievements of Anglo- and Latin-American High School Pupils," Unpublished Master's Thesis, Department of Education, North Texas State College, 1951, pp. 19-20.

50.3 per cent were not promoted, whereas 44 per cent in El Paso were retained. In Hidalgo County, notorious for the poor living conditions of the Latin-Americans, the percentage of failure was 72. In this county 22,787 Mexican scholastics were enumerated, but only 14,526 of this number were actually enrolled. In El Paso the number of Latin-American scholastics enumerated was 23,206, and the number enrolled, 19,639. In all the schools of Bexar County, including those of San Antonio, 37,173 Mexican children of school age were counted in the census, while enrolled pupils of this race reached the figure of 28,759.[40]

These data indicate conclusively that the Latin-American people are more likely to send their children to school in communities in which they enjoy a higher standard of living and more opportunities for employment, and where efforts are made to offer a school program that is interesting and worth-while for them. Also, these figures reveal that there is a higher level of academic achievement noted for pupils, as indicated by promotions, than is to be found in schools in which no special effort is made to meet the needs of Latin-American children.[41]

Members of the First Regional Conference on the Education of Spanish-speaking People in the Southwest, held at the University of

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[40]Kibbe, op. cit., p. 87.

[41]Emmett L. Howard, "Problems of the Latin-American Schools," Unpublished Master's Thesis, Department of Education, North Texas State College, 1947, p. 51.

Texas in December, 1945, pointed out that the most important factors in explaining irregular attendance or non-attendance of Latin-American children are the following: health and economic conditions of the people, unattractive school plants and programs, indifference on the part of school administrators, poor teaching, seasonal labor, and the opposition of vested interests to any program of education for these people. Those attending the conference agreed that more attractive school plants and more practical instructional programs would do much toward correcting lack of attendance and failure to make satisfactory progress in school. Non-segregation, of course, would in most instances correct both of these unattractive features of the educational setup for Mexican children. Much of the blame for unsatisfactory school conditions can be attributed to inadequate and inequitable school financing. At the same time, the lack of satisfactory programs in vocational training and vocational guidance is a serious shortcoming.[42]

In an attempt to discover why Mexican children, in large numbers, are not enrolled in school, Manuel found the following reasons listed by superintendents, principals, and teachers to explain irregular attendance and non-attendance:

> (1) poverty—the need for work;
> (2) irresponsibility—lack of cultural background and interest in education (others state that Mexicans are interested in education and deny the alleged indifference);

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[42]Sanchez, op. cit., p. 15.

(3) lack of interest and sometimes actual opposition on the part of other white members of the community;
(4) lack of suitable clothing, especially in cold weather;
(5) illness;
(6) frequent moving—for example, of cotton pickers who follow the crop;
(7) failure to understand the privileges of free schooling . . . ;
(8) failure to enforce compulsory attendance law;
(9) sometimes a complete lack of facilities within easy range, or else very inferior provisions;
(10) shabby treatment often received from other children in school—and sometimes, it must regretfully be recorded, the lack of sympathy on the part of their teachers.[43]

It should be recognized that the issue of separate schools cuts deep into the basic ideals of American democracy. Some people fear that to go too far in the direction of separation would be to lose something valuable in common loyalties and friendships. On the other hand, to go too far in the direction of amalgamation might be to lose something valuable in the organized, integrated, differentiated, developing heritage of each cultural minority.[44] Unquestionably, the solution lies in each group's maintaining its own identity and taking pride in its cultural heritage, yet at the same time each group should realize that the other can make valuable contributions to society as a whole, and every effort should be made, in school and in the community, to bring about co-operative effort and mutual appreciation and respect as fostering the welfare of all.

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[43]Manuel, The Education of Mexican and Spanish-speaking Children in Texas, pp. 117-118.

[44]Goodwin Watson, op. cit., p. 74.

In many instances, segregation has been employed for the purpose of giving the Mexican children a shorter school year, inferior buildings and equipment, and poorly paid and inadequately trained teachers. When segregation is practiced, provisions for the education of Mexican children receive little consideration when compared with provisions for other white children. In many cases there is an obvious and tragic discrimination against Mexican children—often extreme and cruel. In other instances provisions for the two groups may appear to be equal, but seldom are, in fact.[45] One of the chief advantages of non-segregation in the schools is that members of the minority group then enjoy the same advantages and facilities as members of the dominant group. Ordinarily, in cases of educational segregation, such equality does not exist.

Obviously,

> It must be confessed that the reason for maintaining a separate Mexican school is sometimes neither a consideration of the needs of the Mexican child nor a matter of difficulty of access to some other school; and further that, when the principle of segregation has been granted, it is sometimes the occasion for enforcing unreasonable segregation and furnishing inferior opportunities. Public sentiment rather than pedagogical wisdom seems often to be the factor back of segregation and the inferior school facilities frequently—though not always—associated with it.[46]

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[45]Manuel, The Education of Mexican and Spanish-speaking Children in Texas, p. 61.

[46]Ibid., pp. 75-76.

Even in schools in which non-segregation is the rule, one often finds unwritten "restrictive clauses" which prohibit the full participation of representatives of minority groups in school functions. These are just as effective and just as deplorable as the "gentlemen's agreements" that frequently exist in the adult community concerning activities of minority groups. The fact that discriminations are characteristically subtle and intangible, sometimes even unadmitted or unconscious, is merely an indication of how deep and stubborn is their rootage in school and community life.[47] There are simply "understandings" to the effect that certain persons or classes of persons do not do certain things or go certain places, and everyone accepts this principle, regardless of how unjust and how unwarranted it may be, and without thought of the heartaches it may produce.

At the First Regional Conference on the Education of Spanish-speaking People in the Southwest, held at the University of Texas in December, 1945, it was emphatically pointed out that school segregation is pedagogically unsound, socially dangerous, and unquestionably un-American. In the Southwest the question of educational segregation has become a crucial issue in the schools, and should be attacked with all the intelligence and insight possible. Numerous illustrations were cited at the conference whose implications served to condemn segregation

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[47]William Van Til, John J. De Boer, R. Will Burnett, and Kathleen Coyle Ogden, Democracy Demands It, p. 100.

and which demonstrated the desirability of its elimination, in the interest of both the English-speaking child and the Spanish-speaking child.[48]

> . . . it must be recorded that many Mexicans bitterly resent compulsory segregation, that segregation is frequently based on other than strictly pedagogical considerations, that in practice sharp segregation is commonly made the occasion for inferior educational opportunities, that segregation opens the way to social cleavage and misunderstanding, and that some schools are meeting the situation otherwise with apparent success.
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> There are those who feel that segregation, if practiced at all, should be minimized as far as possible. It is pointed out, for example, that children who need to be placed temporarily in a separate group because of language difficulty, excessive retardation, or hygienic reasons can often be housed in the same building with other children. It is said, too, that some Mexican children, when measured by any reasonable standard, are ready to go on normally with other children from the time of their first entrance into school and that many others need only a short period of special training. Even when conditions are such as to make it advisable to maintain a separate school, as in centers of large population, it is felt that other schools of the community should be freely open to individual children who are ready for the opportunities they offer. It is maintained that not only are the rights of both Spanish-speaking and English-speaking children at stake in any given situation, but also the interest of the state in education for co-operative citizenship.[49]

Even when segregation is practiced, there are some districts in which Mexican children are treated as well as other children in regard to educational facilities and privileges. However, in districts in which compulsory segregation is practiced, the tendency is definitely toward

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[48]Sanchez, op. cit., p. 14.

[49]Manuel, The Education of Mexican and Spanish-speaking Children in Texas, pp. 86-87.

poorer schools for the segregated group. In some cases the discrimination is extreme. The school for Mexican children is likely to be an unpainted shack in poor repair, with no window shades, having antiquated, broken, and insufficient furniture, no adequate water supply, primitive and unsanitary toilet arrangements, a poorly prepared and poorly paid teacher, and a short school term. Not far away in the same district other white children usually enjoy a fine modern building with standard equipment and well-qualified teaching personnel. Some districts contrive to have no school at all for Mexican children by circulating the information that Mexicans are not expected to attend school.[50]

One of the greatest difficulties encountered in the education of Spanish-speaking children is the fact that they usually have little or no knowledge of English. The first task of the school, then, is to teach them enough English to enable them to read and write at the elementary level. It is commonly recognized that in teaching English to Spanish-speaking children, one of the most valuable aids is constant association with children who habitually speak English. This, of course, is impossible in the schools which practice segregation. Although it is admitted that the child may need a year or two of special instruction in English, in which case it is advisable to separate

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[50]Manuel, "The Mexican Child in Texas," Southwest Review, XVII (April, 1922), 296-302.

such children from those who already know English, it is also true that association with Anglo-American children is invaluable from the first year in school for as long as school is attended. And numerous studies have indicated that Latin-American children are likely to remain in school longer if they have the privilege of such association. Segregation, on the other hand, is a distinct hindrance to the learning of English, as well as to totally different aspects of education, which are nevertheless fundamental, such as unfavorable differences in facilities, teaching personnel, length of school term, provisions for health and sanitation, and so on.[51]

During the first three grades, it is usually highly desirable and beneficial to separate Spanish-speaking children from those speaking English. Such segregation is usually advantageous to both groups, especially if special, intensive training in English is given to the Spanish-speaking children during those three years, to enable them to enter combined classes in the fourth grade. Even when this arrangement is followed, however, it is neither necessary nor desirable to house Spanish-speaking children in separate buildings, for such segregation magnifies the natural barrier of language by the additional obstacle of physical separation. When Latin-American and Anglo-American children are housed in the same building, even though in separate

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[51]Sanchez, op. cit., p. 14.

rooms in the lower grades, but are allowed and encouraged to mingle on the playground, not only will the Spanish-speaking children's knowledge and effective usage of English increase much more rapidly, but also the process of intergroup adjustment and understanding will proceed with much greater success and speed.[52]

A Negro youth in a Midwestern city made an accurate analysis of segregation when he said: "The most unfortunate aspect of our segregated school situation is that those of us of Negro and white youth who think about the race problem have no opportunity to meet, discuss our different views, and learn ways and means of friendly adjustment."[53] This is true in any situation in which segregation is practiced. There can be little hope of understanding and friendly relationships between groups until they are able to meet on a basis of equality for the discussion and solution of their mutual problems.

Working toward the development of group understanding and appreciation, the principal of a school in Cleveland produced a minor rebellion among faculty members when he announced that all of them would be required to attend a weekly conference on intercultural education throughout the school year.

> . . . At first the teachers reported that there were no prejudices in themselves or their classes. They were

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[52]Kibbe, op. cit., p. 95.

[53]William E. Vickery and Stewart G. Cole, Intercultural Education in American Schools, p. 3.

> inclined to dismiss the course as unnecessary. Had it been left to be decided on a voluntary basis they probably would not have joined. Eventually, however, their indifference and resistance broke down. They began to recognize the unfairness and prejudicial nature of many practices they had previously taken for granted. Complacency faded and real concern arose.[54]

In most cases complacency gives place to real concern when understandings grow among various groups. With understanding come appreciation and respect, followed by friendly co-operation and good neighborliness, in most cases.

Much depends upon the teacher as to how well intercultural harmony functions in the classroom and in the school. To this end, the teacher should possess:

1. Understanding and devotion to democratic ideals and a conviction that they can be achieved if we will work toward them.
2. Understanding of the social and psychological problems involved in minority-group and lower-class status.
3. Skills in studying the community and in analyzing pupil needs and in bringing the two together.
4. Skills in the preparation of reading and language materials.
5. Appreciation, interest, and development of skills in working with community organizations.[55]

The teacher must recognize that human relationships are the most significant factor in a democratic society. He must know, too, that the facts about race and the fallacies inherent in doctrines of racism as now laid bare by modern science constitute a valuable field for sound

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[54]Goodwin Watson, op. cit., p. 35.

[55]Sanchez, op. cit., p. 18.

instruction. It is true that the teaching of facts about race will not solve race problems, but it will develop wholesome attitudes of tolerance where hitherto there were emotional reactions in disintegrated personalities based upon lack of knowledge and indifference to the truth.[56]

The following are illustrations of varying attitudes toward Mexican children. In some instances hints are implied as to underlying causes of these tragic attitudes. Some Anglo-American parents object to having Mexican children in the schools with their own children because they believe them to be dirty and often infected with head lice. A bus driver told Manuel that the Mexican people are "nasty" and that they live in dirty "bunches" and shacks. A school superintendent wrote that in his district Latin-American children attended the Negro school "if they live with Negroes and play with Negroes in the Negro section." In South Texas a rural district organized a separate school for Mexican children because there had been a great deal of sickness and the Mexicans were blamed for it, and it was believed necessary to remove the Latin-American children from the school attended by other white children in order to safeguard the latter from contamination. According to numerous principals, Mexican children often exhibit a lack of innocence that creeps up objectionably in the play and talk

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[56]Cummings, op. cit., p. 30.

of young children. There is often complaint that Mexican and other children do not get along well together. The principal of a two-room school in West Texas told Manuel, in the presence of his pupils, among whom were several Mexican children, that "it causes more or less confusion" for Mexican children to be enrolled with others.[57] A careful examination of these statements indicates that none of them is valid as a criticism of Latin-American children in general. Thus they illustrate the usual origin of prejudice—particular instances of an objectionable nature are magnified and clothed in terms of generalities; what is true of isolated individuals is unjustly applied to the group as a whole.

When a school does not practice segregation of Latin-American pupils, there is likely to be more or less voluntary segregation which they themselves practice. For instance, the members of this minority group will often be seen clustered together at lunch time, or they will make up their own playground teams, or meet together in the halls between classes, or walk home together—to the virtual or complete exclusion of members of the dominant group.[58] Of course, there is some justification for this situation in the light of common interests, like background, similar customs, cultural heritage, and socio-economic status; but truly democratic situations call for the

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[57]Manuel, The Education of Mexican and Spanish-speaking Children in Texas, p. 76.

[58]Van Til, De Boer, Burnett, and Ogden, op. cit., p. 101.

intermingling of all groups without distinction as to superior or inferior status. Often this clinging together on the part of the minority groups is the result of a feeling on their part that they are not truly accepted by the Anglo-Americans and therefore they feel more "at home" with their own kind. These invisible walls of separation are a social danger which may become as great a threat to intergroup adjustment and co-operation as an enforced policy of segregation would be. Classroom study and subject content are important, but so is the practice of democratic human relationships among individuals and groups in the daily life of the school, in corridors, in the lunchroom, and on the playground.[59] In fact, the democratic theories which the pupils learn in class will have little meaning if they cannot be put into operation in the school situations in which they engage from day to day. The school should be the incubator for nourishing democracy, thus making it possible for children to learn that democracy is functional and practical by living and practicing it. Only in this way can the meaning of democracy become real.

Perhaps the greatest single factor standing in the way of the realization of democratic principles is that of prejudice.

> A prejudice is an attitude we have toward a specific situation that we reach without sufficient consideration of the facts about the situation. It differs from an attitude

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[59] Taba and Van Til, op. cit., p. 21.

> founded on science and knowledge, for in the case of a prejudice we form a judgment without the help of science or of our own thinking capacities. We frequently do not know how a prejudice arose or when it first began. . . . Prejudice means jumping to a conclusion before considering the facts. . . . We may not even be aware that we have any.[60]

Early in life, children form false generalizations based upon the prejudices of their elders. When they hear talk of "dirty niggers," they often decide that all Negroes are dirty; and those they see appear to confirm their generalization, because they seldom encounter the Negro professors, artists, and professional people who are a credit to any society. When children hear of a Mexican migrant who stole some money, they may conclude that all Mexicans are thieves. Innumerable similar examples could be given. But it is sufficient to say that false generalizations are based upon the unfounded idea that because one member of a certain racial or social group acted in a certain objectionable manner, all members of that group will behave in a similar way. Such generalizations are seldom made in regard to one's own group, but they frequently occur in relation to groups which are considered to be "inferior" or "different."[61]

If the race-relations problem is to be understood and effectively dealt with, it must be seen through its larger socio-economic context.

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[60]Hortense Powdermaker and Helen Frances Storen, Probing Our Prejudices, second edition, p. 1.

[61]Ibid., pp. 24-30.

Race prejudice and race conflict will not be eliminated by exhortation or admonition. Prejudice and conflicts arise out of specific situations which have been unpleasant or unfavorable. These situations must be understood and underlying conditions must be corrected if progress is to be made. Psychological insecurity, feelings of inferiority, ignorance, economic insecurity, inadequate housing, lack of adequate recreational and cultural facilities—all these and numerous other factors enter into our racial conflicts. It is foolish and futile to attempt to solve the race problem without attacking the fundamental social and economic problems with which race prejudices and frictions are interwoven.[62]

In spite of a common belief to the contrary, prejudices are not inherited. The infant is not born with prejudice, though prejudice is so universal among human beings that it appears to be a fundamental part of their makeup. If permitted to do so, a white child will play as readily and happily with a Negro child as with one of his own race. In most cases, however, his parents and other adults ridicule him for associating with a colored child, and their remarks cause him thereafter to ignore his Negro friend. In other words, prejudice is not instinctive; there is nothing in the child's germ plasm which causes him to hate or dislike a Jew, a Catholic, a Negro, a Mexican, a Chinese,

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[62]Brown, op. cit., p. 161.

an Italian, or a Polish immigrant. Although young babies have no prejudices whatsoever, children soon acquire them through contact with the prevailing attitudes of the community and of their family groups. The child absorbs prejudice unconsciously from his parents and from other people in his immediate environment. His prejudices become more deep-seated as he grows old enough to have experiences of his own which cause him to arrive at false generalizations which are not justified but which nevertheless are the basis for most prejudices.[63]

A prejudice against a dress because of its color may be amusing but harmless, whereas a prejudice against a person solely because of color may be just as unreasonable, but it is devastating to personality.[64]

What causes prejudice? In addition to false generalizations and unfounded conclusions, various types of insecurity may produce prejudice. Some people feel so insecure in their jobs or in their social position that they need someone to look down upon in order to bolster their own confidence in themselves. There are thousands and thousands of prejudiced persons who fall into this classification —people who are insecure through their own lack of ability or opportunity and who feel more secure if they can find someone or some

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[63]Powdermaker and Storen, op. cit., p. 33.

[64]Ibid., p. 3.

group of people to blame for their own shortcomings. They do not feel so much like failures if they can point the finger of scorn at someone else. They reason that they have failed not because of a lack of ability, but because the "wicked Jews" or the "dirty Mexicans" or the "heathen Chinese" have tricked them. Thus, blaming someone else, they feel better.[65]

It is interesting to note that Pearl S. Buck, the famous novelist, a woman whose ancestors were of the South and who spent most of her early life in China, emphasizes the "stupidities of race prejudice," and challenges the American people to straighten out their thinking and their behavior in regard to "a white ruler race and a subject colored race."[66] Mrs. Buck is a good example of one who has lost her prejudices through association with people against whom she once was biased. Any fair-minded individual can lose his prejudices in the same way: by seeking to understand another, he will in time come to understand him, and the differences will no longer seem important, and the similarities and mutual interests will be surprisingly numerous.

The American Association of School Administrators has declared that "if prejudice and its resultant product, discrimination,

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[65]Ibid., pp. 30-31.

[66]Vickery and Cole, op. cit., quoting a letter written by Pearl S. Buck to the New York Times, November 15, 1941.

are to be eradicated, there is no better place to begin than with the boys and girls now enrolled in our schools."[67] This is certainly true; for, as the twig is bent, the tree grows. Children and young people, with their open minds and flexible opinions, can be made to understand and appreciate the similarities that should draw men together, rather than to lay stress upon the differences that drive men apart and make them hate each other.

Not since the end of the Civil War has there been such a great opportunity to eliminate one of America's major social problems—discrimination and unfounded prejudice. Rose sounds an optimistic note when he says that, both as the result of conscious effort and as the result of social changes occurring independently of minority problems, there is now taking place a rapid lessening of discrimination and prejudice in this country. It becomes difficult to recognize even rapid change when one is in the midst of it, but those who try to analyze such matters are positive that prejudice is not so widespread or so malicious as it once was. All Americans should work toward the acceleration of this trend.[68] Doubtless the Second World War was influential in bringing about a decrease in prejudice, as so many Anglo-American young men fought side by side with members of

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[67]American Association of School Administrators, op. cit., p. 6.

[68]Rose, op. cit., p. 535.

various minority groups and came to know, understand, and appreciate them as buddies and as true friends.

One writer has said, in discussing group differences:

> In our rapidly shrinking world it would be discouraging if the most striking facts about peoples were their differences. But physical differences are superficial, the likenesses are greater than differences, and furthermore the really important differences are acquired or learned and can therefore be changed. Even physical race differences are a matter of degree and not of kind. These differences consist of little more than the shade of color in the skin, the degree of curl in the hair, slight variations of measurement in one part of the body or another.
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> The customs of another people which seem queer to us —its differences in speech, beliefs, food, dress, and so forth—are only its way of meeting problems that all groups of human beings have in common. All groups of people must work out some reasonably satisfactory adjustment to their physical environment by which they may obtain food, shelter, and protection. They must also work out suitable adjustments of the members one to another for organizing the family, for delegating responsibility for various types of work. Different societies meet these needs in different ways, and those ways constitute the customs that seem queer to us when they differ from our own.[69]

When one becomes obsessed with the fact of differences in people, he may grow intolerant of those who differ from himself and from those in his group. Intolerance is not a problem which is peculiar to one part of the world or to one section of the United States. It is not a condition which exists in any particular form of government, although there are conditions and places in which it is more extreme, and times when it is more widespread. Human beings find it natural to take note

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[69]Brown, op. cit., pp. 3-4.

of the wrongs that exist elsewhere, and yet they usually are blind to their own faults and needs.

> . . . we quickly condemn the treatment of certain races and religious groups under dictatorships, and fail to recognize maltreatment of similar groups in a government that is supposed to be democratic. We notice the slightest degree of unkindness in so-called pagan lands and overlook unfair situations in a land we refer to as Christian.[70]

In a sense, prejudice is inevitable in a society in which the conservation of cultural concepts cannot be counted upon to proceed automatically. Whenever different social groups have different valuations for aspects of culture, they will endeavor to defend and sometimes aggressively to promote them; and the resulting conflicts will be charged at times with emotion, which may erupt into unfounded accusations. Even when an educational end is rationally desired, the method employed may have to be an appeal to the emotions. The most effective educational method will be one that uses all resources and integrates them into a coherent system.[71] Thus group differences and cultural peculiarities may serve real educational ends when they are brought consciously into the learning situations for serious consideration and analysis. In this way prejudice and intolerant attitudes can be combatted effectively through knowing and understanding the reasons for differences and appreciating the fact that every group can contribute

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[70]Gummings, op. cit., p. 83.

[71]Lasker, op. cit., p. 96.

to the welfare of the total society, if given adequate opportunities to do so.

Children's race attitudes are mainly conditioned by observing the behavior and remarks of other children and noting the attitudes of adults. The imitative tendency in children and the acceptance of adult standards are more important in shaping race attitudes than are unpleasant personal experiences with persons of other social or racial groups, which, in fact, are relatively rare. Thus prejudice received as a social heritage is the most vital factor in determining racial attitudes.[72]

Sometimes children and youn ppeople are overcome by prejudices and group animosities, and when such open conflict flares up, it becomes a serious situation similar to mob spirit which must be handled skillfully if peace is to be restored. Unfortunately,

> The weed crop of social antagonisms invades our schools. Occasionally group hatred takes the form of violence in corridors, after-school mobbings, or "getting" a player who does not belong. Subtler growths include the slur directed toward the Polish-American girl, inclusion of Negroes in some extracurricular activities and pointed exclusion from others, organized and discriminatory practices by sororities and fraternities, and the attitudes of cliques in lunchrooms. Some school officials inherit careful districting or accept the herding of minorities into segregated schools where, it is unctuously claimed, the children will feel happy and more at home in the most dilapidated buildings in the system.[73]

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[72] Ibid., p. 94.

[73] Taba and Van Til, op. cit., p. 5.

What can the high-school student do to combat prejudice and group hatreds? Obviously, he cannot participate in social planning except on a very limited scale; but there are other things which he can do. He can try to reduce his own prejudices; he can arm himself with facts; he can try to improve the attitudes and situations in his own school so that prejudices will not flourish there. He can work for understanding and appreciation among the different groups of students, and he can help to cope with biased attitudes and unfounded generalizations as to minority groups. In his immediate neighborhood and community he can do important work to prevent any outbreak of both organized and unorganized attacks upon minority groups.[74]

Whereas prejudice is aimed at the injury of its victims, and the holder of prejudices is certain that his attitudes are causing great harm and misery to the group against which they are directed, the one holding prejudice is more likely to be the greater sufferer, although he usually does not realize this fact. Powdermaker and Storen have pointed out that

> Prejudice . . . threatens the full development of the personality of the person holding it. The amount of energy that any one person has is not unlimited. If much of his energy goes into hating Negroes or Mexicans, Chinese or Jews or other groups, there is not much left for other activities. Hate is likely to be destructive and narrowing. Love is expansive and creative. The prejudiced person is apt to become small and mean, always putting up a fight against his kindlier and more co-operative impulses. That side

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[74]Powdermaker and Storen, op. cit., p. 60.

> of his nature, the co-operative side which can see something good in all peoples and which wants to help them, is thwarted. If this process goes on continuously over a long period of time, the person may become mean and unfriendly not only toward the people against whom he is prejudiced, but toward other people as well. His whole nature becomes thwarted and all his human relationships are affected. His whole life narrows.[75]

Whereas the persons holding prejudices are likely to become warped and narrow personalities, the victims of their prejudices suffer both in personality development and in social, economic, and educational restrictions.

> The most obvious effect of prejudice is on the person against whom the prejudice is directed. His whole life may be tragically affected. He may have to live in filth, squalor, and disease, receive less education, and earn less money, all because he is a member of a group against whom the dominant members of society are prejudiced.[76]

The cost of prejudice is an enormous one. It is a luxury we could well dispense with, to the increased happiness and enhanced welfare of all members of society.

> We pay a terrific price for our prejudices—all of us, the victims, the people who hold the prejudices, and the society of which we are all a part. Disease, death and crime are a part of the price the victims pay. Wasted potentialities, warped personalities, lowered economic standards, conflicts and tensions which are obstacles to progress are part of the high cost we pay. We who boast about our high standards, about our efficiency, about our ideals, cannot afford our prejudices. We who have carved a nation out of a wilderness, who have led the world in technological progress, who foster high ideals concerning

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[75] Ibid., p. 47.

[76] Ibid., p. 35.

> the dignity and freedom of all human beings, must do something about our prejudices.[77]

Derision that makes itself known in the application of nicknames may express merely a recognition of the strange, the different, the peculiar, under the assumption that anything or anyone who is different is inferior. Contempt is often shown for specific groups which are singled out from the general run of humanity and treated as different and inferior because of color, language, customs, social status, economic position, or any number of other distinguishing traits. As children grow up and become more aware of the attitudes and biases of their adult environment, their ridicule for those who are different is likely to take the form of assumptions of unquestioned superiority for their own group.[78] Thus prejudice is vicious, relentless, and difficult to overcome.

Without question, prejudices constitute one of the most obstinate barriers blocking attempts to cope with social problems. Although prejudices are not innate, they have a long and persistent history in the experiences of individuals, and they come to the individual as part of his social heritage from those who have lived before him. Because of their entrenched position in the lives of human beings, they must be attacked aggressively from many angles if they are to be reduced.

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[77] Ibid., p. 57.

[78] Lasker, op. cit., p. 20.

Anthropologists who have worked on racial problems for many years have established the scientific fact that there is no evidence for correlating racial characteristics with inferiority or superiority of intelligence. They also have formulated the concept of cultural relativity, which means that differences in the cultures of peoples do not necessarily imply that one race or group is inferior or superior to another. Although these facts are now well known to scientists, they have made little impression upon the majority of people.[79] When the masses come to understand the truth in the above statements, there will be some hope that prejudices will gradually lessen.

Prejudice is in direct opposition to the democratic ideals of the American way of life. Americans believe in and eulogize various freedoms and equality of opportunity for all, yet their prejudices deny these very things to large masses of the American people. A few years ago in Minnesota the Governor's Inter-Racial Commission urged all residents of the state to pledge: "I will never by rumor or careless conversation indict a whole race or religious group by reasons of the delinquency of a few members. I will daily deal with every man in business, social, and political relations solely on the basis of his individual worth and work." This is a commendable pledge which should be recommended to all Americans. Ironically, in Minneapolis

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[79]Powdermaker and Storen, op. cit., Introduction, p. vii.

no Jew is admitted to the luncheon clubs or the important civic boards, and even the almost wholly commercialized Automobile Club still tells new prospects, with pride, that it excludes Jews. When pledges and creeds stop at mere exhortation, they are worth little.[80]

In returning for a moment to the situation in Texas with respect to Mexicans, let us emphasize again the fact that there are many individuals and families among the Spanish-speaking population of the state who are in a highly favorable economic and social situation in the communities in which they live. They are among the socially elite, though admittedly they are among the exception rather than the rule among their people. This favorable situation is more likely to be found among families who have been long-time residents of a community and who have developed a high economic status, comparatively speaking. Such families usually have the respect and high regard of their Anglo-American neighbors and acquaintances, indicating that prejudice usually results from experiences with less-favored members of a group and that it is likely to be non-existent toward members of the minority group who have attained standards similar to or identical with those of the dominant group. Sometimes, though, the Anglos may become extremely envious of the high station attained by these exceptional Mexican families, and may therefore regard them with

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[80]Goodwin Watson, op. cit., pp. 26-27.

unjustified prejudice and consider them as inferiors, though in reality they may be superior in many or all respects to the Anglos holding the prejudice. Indeed, there is a strong tendency for English-speaking elements of the population to regard themselves as highly superior and to express this attitude of superiority toward all Mexicans, regardless of social or economic status. Thus the high-class Mexican may suffer from the same stigma of prejudice and assumed inferiority as those of his race who are in reality of low status.[81]

In determining the existence of prejudice, all Americans might well ask themselves questions similar to the following, and seek diligently for the correct answers within their own attitudes:

1. Do individuals tend to regard all folkways and customs different from their own as inferior?
2. Do individuals believe and transmit the pseudo-scientific theories and outright myths that serve as rationalizations for claims of racial and cultural superiority?
3. Do individuals tend to attribute to whole races and cultures unfavorable or favorable characteristics which actually can be attributed only to individuals or small groups within the race or culture?
4. Do individuals allow fallacious stereotypes to guide their action toward other individuals and groups?
5. Do individuals ignore or tolerate inconsistencies between their democratic beliefs and social actions?[82]

Americans should recognize that "there are no master races in a democracy."[83] In its fundamental conception, "democracy is people

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[81]Manuel, The Education of Mexican and Spanish-speaking Children in Texas, p. 19.

[82]Vickery and Cole, op. cit., pp. 73-74.

[83]Van Til, De Boer, Burnett, and Ogden, op. cit., p. 40.

—living together as equals."[84] The homogeneous and simple society of early frontier days is no longer a fact in the United States. Now there live in this country, often in close proximity to each other, people from every corner of the earth, possessing different racial and national origins, different creeds and cultures, different customs and habits, and different social and economic status. But they all have one dominant goal: to be good Americans and to enjoy to the fullest the blessings of the American way of life.

As a result, democratic theory flourishes while democratic practice decays. Conflicts and misunderstandings among the different groups have produced deepening cleavages along racial, religious, economic, and social lines—all of which prevents harmony and cooperation among people who, by virtue of the fact that they are neighbors, should be friends and mutually concerned with each other. Misunderstanding of neighbors and townsfolk and fellow workers becomes prevalent, and hostility toward classes and groups of people, rather than to their actions, produces tenseness and discord. Most serious of all in the cosmopolitan society of the United States is indifference to the common welfare and withdrawal from activities and movements which would promise its advancement and promote its realization. Thus the whole democratic process is threatened because members of

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[84]Alexander Alland and James Waterman Wise, The Springfield Plan, p. 7.

the dominant group decline to have anything to do with their neighbors of other groups or classes, and therefore have no interest in coming to understand them and to appreciate their worth.[85]

Under a democratic form of government the citizens of the state have the privilege and responsibility of carrying on the affairs of government and have a part in the making of the laws. If this democratic form of government is to succeed and to continue, the citizenship of the country should and must be educated to the degree that they will know how to read and write and form independent opinions, how to take care of their health, and how to understand the ways of other people. The democratic ideal can be realized only when the citizens of the country are intelligent, capable, and industrious, tolerant of the honest convictions of others, and willing to co-operate in promoting the general welfare. The school has been found to be the best institution for working toward these ends. Government, however, must be democratic in actual practice as well as in theory if it is to continue to be a democracy. The rights of all citizens—poor and rich, black and white, majority and minority—must be preserved if democracy is to be anything more than a name. A democracy, then, has a definite and inescapable obligation to all of its citizens and not merely to a chosen few.[86]

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[85] Ibid., p. 8.

[86] Educational Policies Commission, op. cit., p. 5.

"The democratic creed includes respect for individual personality, working together for common purposes, and the use of the method of intelligence."[87] In order to preserve the principles of democracy, Americans must engage in "the battle against bigotry and bias, . . . the war against prejudice and persecution," and "the battle for brotherhood."[88] These are challenges to stir the deepest loyalties and the most serious and aggressive efforts of true Americans.

The wastage of human resources has been and is appalling. Segregation, discrimination, hatred, lack of even the will to understand other kinds of people, and various types of prejudice have made the lives of Americans narrower instead of richer and fuller.

> . . . These failures keep idle and unused the best capital of any nation, her own men. Why can't we think of prosperous communities in which two great modes of life come together like the arms of two mighty rivers? Why can't we work for a bilingual culture, the like of which has not been seen thus far in the world? Why are we depriving ourselves voluntarily and foolishly of access to the wealthiest treasures of the world, and why can't we share our glories and our achievements in the same way that we have always shared our struggles? Without contradiction, we could easily bury under the same monument the ashes of our national heroes. Still, we are afraid of building our homes side by side.[89]

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[87]Taba and Van Til, op. cit., p. 8.

[88]Goodwin Watson, op. cit., Foreword by Charles E. Hendry, pp. ix, xi.

[89]Kibbe, op. cit., Foreword by Gustavo Ortiz Hernan, p. xx.

Hernan, in the above excerpt, refers to the problem of adjustment between Latin-Americans and Anglo-Americans. What he says of this situation could be said, also, of any instance in which there is contact between two differing groups who may be antagonistic to each other.

Yet, the problem of adjustment and harmonious interrelationships requires more than the mere building of homes side by side, for the development of democratic human relationships is a complex business. Desirable intergroup attitudes are not easily built, for prejudice and intolerance have deep roots in the social order, in the economic system, and in history. Man is more likely to inherit the intolerance and prejudice of his social group than he is to throw them off and to build more wholesome attitudes and actions for intergroup harmony and good-will. At the same time, any program of intercultural education has three powerful weapons at its command—the three big ideas of modern American culture: the democratic way of life, the religious traditions of western civilization, and the scientific method of inquiry.[90] If and when these are put into practice, prejudice will be doomed, and intolerance will cease to exist.

Group attitudes of superiority-inferiority and intergroup conflicts do not occur as long as people treat one another as individuals

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[90]Van Til, De Boer, Burnett, and Ogden, op. cit., p. 1.

and regulate their conduct on the basis of individual characteristics, behavior, and worth. Unwholesome group attitudes and group conflicts develop when all the members of Group A lump together all the members of Group B and treat them as if they were all alike, which they never are.[91] Strangely enough, the group is always looked upon as being like the least respectable of its members, never as being like the most admirable. If the latter were the case, prejudice would never be born.

The people of Texas and of several other states need to be awakened to the fact that large numbers of children from Spanish-speaking homes are out of school most or all of the time. They need to become aware that such laxity in the educational program is as bad for the dominant group as it is for those who do not receive the benefits of education, since the entire society suffers when large portions of its citizenship are illiterate, probably poverty-ridden, resentful, and socially outcast. Citizens of Texas need to know, also, that many communities do not make adequate provisions for the education of Mexican children; that in many communities an unwise policy of separating them from English-speaking children delays their language development and hinders the processes of democratic living; that programs of education for Spanish-speaking adults are generally nonexistent or inadequate; and that provisions for bringing English-speaking

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[91] Brown, op. cit., p. 17.

and Spanish-speaking peoples into effective co-operation in school and community are usually lacking.[92] These are challenges confronting all Americans who profess to believe in the democratic way of life.

> Intolerance and prejudice as expressed between races and nationalities is part of the whole problem of bigotry, intolerance, and misunderstandings in group living. People who are prejudiced against one group usually have prejudices against other groups or can shift easily to intolerance of other groups—other minorities, races, nationalities, religions, labor leaders, labor unions, bankers, industrialists, farmers, politicians, foreign nations, etc. Whatever is done to lay a foundation for an understanding of how people depend upon each other and how they can live together harmoniously will contribute to better relations between ethnic groups. . . .
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> Conscious effort is made to have pupils with differing racial and national backgrounds work together on common projects and toward common goals. As they become interested in the same activity, they forget their minor differences and come to recognize individual merit regardless of race, color, or creed. They discover that in all groups there are some who are crude, discourteous, dishonest, careless, shiftless, or lacking in ability, and conversely that ability and the common virtues are characteristics of members of all groups; that both the desirable and undesirable qualities are individual traits rather than group characteristics. Respect for the worth of each individual is a basic tenet of democracy and the primary requisite for good intergroup relations.[93]

The assimilation of the Spanish-speaking people of the Southwest, the inevitable cultural contacts and conflicts that occur among them and between them and other groups in this area, and a variety of many other issues and problems constitute a situation that should

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[92]Sanchez, op. cit., p. 19.

[93]Cummings, op. cit., pp. 145-146.

be of serious concern to all. Unfortunately, however, these issues and problems have not been made the subject of attack upon a large scale by any agency or institution. Although a number of individuals have won distinction as students of these problems, and although some passing attention has been given to narrow phases of some segment of the situation by several private and governmental agencies, this minority population has remained to the present day an "orphan group" in so far as effective, organized sponsorship and widespread interest in its problems are concerned.[94]

In his undelivered address for Jefferson Day, 1945, on which he was working at the time of his death, President Franklin D. Roosevelt wrote: "Today we are faced with the pre-eminent fact that, if civilization is to survive, we must cultivate the science of human relationships, the ability of all peoples of all kinds to live together and work together in the same world, at peace."[95] At home, in our own country, we are faced with the cultivation and practice of these harmonious human relationships in order to preserve democratic ideals and practices.

Near the close of World War II President Truman created, by executive order, the President's Committee on Civil Rights, consisting of sixteen distinguished American leaders. In 1947 this committee

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[94]Sanchez, op. cit., p. 7.

[95]Quoted, Brown, op. cit., Introduction, p. ix.

published a report listing four rights "essential to the citizen in a free society." One of these rights was stated as follows:

> The right to equality of opportunity.
> The opportunity of each individual to obtain useful employment, and to have access to services in the fields of education, housing, health, recreation, and transportation, whether available free or at a price, must be provided with complete disregard for race, color, creed, and national origin.[96]

Thus official government approval was placed upon the ideal of equal opportunities for all of the people of the United States. But stating this principle on paper in the pages of an official government report is much more easily done than putting it into operation in human affairs.

The utter inconsistency of formulating ideals of democracy while practicing something entirely different is emphasized in the following excerpt, which points out that democratic theory is of little value unless it is actually put to work in the relationships of man to man:

> In a world that is only "sixty hours large," . . . we must learn to live together or we shall perish. . . . We want "brotherhood," but we want other people to "know their place" and stay in it. We want peace, but we want the kinds of power and privilege and economic advantage that lead to war. We want a decent world, but we want to hold on to selfish habits that make a decent world impossible. Perhaps, therefore, the most important single thing any of

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[96]Ryland W. Crary and John T. Robinson, America's Stake in Human Rights, Bulletin 24, National Council for the Social Studies, p. 2.

> us can do is to look steadily at the alternatives—co-operation or annihilation; one world or none.
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> If we are to get along in a world of two thousand million neighbors, the obvious place to begin is at our own doors. It may not be romantic or exciting, but learning to get along with people in our own community is the first step toward living in a world neighborhood. We in America have a minority-group problem which is being watched by the rest of the world. If we handle that problem wisely, perhaps we shall gain wisdom and experience with which to help in solving the global problems.[97]

In 1945, Eric Johnston, president of the United States Chamber of Commerce, said, "We are all in business together."[98] By this he meant that people today are so interrelated and so interdependent that what concerns one concerns all. Hence, the problems of minority groups within the total society are the problems which the dominant groups should be most concerned in solving, for the general welfare of all and for the promotion of harmony and co-operativeness among all the people. It is the responsibility of all to promote and to practice the principles of democracy so that all may enjoy the blessings of the American way of life.

As a summary of the preceding materials, the following statements serve to point out a few of the fundamental principles mentioned as essential for the cultivation of harmonious relationships between

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[97]Brown, op. cit., p. 5.

[98]Clarence I. Chatto and Alice L. Halligan, The Story of the Springfield Plan, Introduction, p. xviii.

majority and minority groups in the United States. Certain generalizations may be stated as follows:

1. The United States is a cosmopolitan nation with a predominant Anglo-Saxon culture and many minority groups.
2. People of various races and nationalities have come to the United States for economic improvement and religious and political freedom.
3. Differences among races and people are due to differences in environment and cultural background and not to differences in innate ability.
4. All racial and national groups in the United States have made worthwhile contributions to our culture.
5. Participation economically, socially, culturally, and politically in our American way of life by all racial and national groups on a basis of equality is an implication of democracy.[99]

Once the above generalizations are accepted as valid, the following attitudes and appreciations should result:

1. Racial tolerance.
2. Desire to include all of our people in our democratic way of living.
3. Appreciation of the culture of the various racial and national groups in the United States and a desire to maintain cultural pluralism within political unity.
4. Appreciation of individual worth regardless of race or nationality.[100]

The realization of these goals has become the challenge of utmost importance if American democracy is to become fact rather than fiction.

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[99]Taba and Van Til, op. cit., pp. 134-135.

[100]Ibid., p. 135.

CHAPTER III

PROGRAMS IN INTERCULTURAL EDUCATION, WITH SPECIAL EMPHASIS UPON LATIN-AMERICANS IN AN ANGLO-AMERICAN SOCIETY

In any plan aimed at the integration of Latin-American and Anglo-American children in the educational program of the secondary school, it must be recognized that the children of the former racial group who reach the secondary school are not characterized by such difficulties as beset the child of the same group in the lower grades. The Latin-American pupil who persists in school until he reaches the secondary level is likely to have mastered all language difficulties, is more than likely to have won the friendship and respect of classmates of the Anglo-American group, is usually of the more favored social and economic classes among the Mexicans, and therefore is not likely to be held in contempt by members of the majority group. Even so, however, differences still remain, some of which may become serious handicaps to harmonious association between the two racial groups enrolled in high schools. It is the purpose of this chapter to discuss briefly a number of plans which have been put into operation by various

school systems for the purpose of lessening these differences and consequently unifying these two groups into a harmonious whole in which co-operative effort, mutual respect, and creative activities are engaged in freely because each group has come to appreciate the worth of the other.

Since the problems that confront Latin-Americans and Anglo-Americans in the school situation constitute a specialized phase of all intercultural education, it is advisable that some knowledge be gained at this point concerning efforts along the line of promoting understanding and co-operative effort among groups of differing cultures. Such a study will provide a background for a survey of plans which are in use for the integration of Latin-Americans into Anglo-American society.

In the Sixteenth Yearbook of the National Council for the Social Studies, the statement is made that "difficulties in group relations are America's primary problem."[1] If this be true, then all efforts aimed at bringing about understanding among differing groups within society should receive effective emphasis. In its ideal conception, intercultural education plans for non-verbal as well as verbal learning activities. This means that it provides opportunities for practicing intergroup co-operation and good will without necessarily talking about

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[1]Hilda Taba and William Van Til, editors, Democratic Human Relations, Sixteenth Yearbook of the National Council for the Social Studies, p. 22.

them. At the same time it devotes as much attention to the development of appreciations of cultural differences as to providing a critical understanding of them.[2]

"Intercultural education is concerned with behavior directly related to racial, religious, ethnic, and socio-economic group conflicts."[3] It must, therefore, be concerned with avoiding cultural conflicts as well as with providing channels for favorable cultural interaction. It must enable people who are culturally different to live as close neighbors and friends with the minimum of hostility and strife and with the maximum of profit to all groups concerned.[4]

A term often employed in connection with intercultural education, and sometimes as synonymous with it, is that of "acculturation." Acculturation is the interaction of cultures, together with changes produced in each culture by contact with another. It is often thought that immigrant and other minority groups must make comprehensive readjustments in terms of conforming to the predominant culture. This, of course, is true; but it is not the total meaning of acculturation, which takes into account the fact that the dominant culture is also modified, to a greater or lesser degree, when it comes into contact with the cultures of minority groups.[5]

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[2]William E. Vickery and Stewart G. Cole, Intercultural Education in American Schools, p. 178.

[3]Ibid., p. 148.

[4]Ibid., p. 177.

[5]Ibid., pp. 165-166.

> If intercultural education is carried on throughout the entire school program, the units used in senior high school should culminate the study, summing up and applying all previous learning. The majority of boys and girls step very quickly from high school into the responsibilities of adult citizens. The school must help them to live democratically with many individuals and prepare them for their relationships with groups they will meet in adult life. The school must help to make "the American Way" more than a phrase.[6]

What, then, shall be the purpose of intercultural education? The following six purposes must certainly be among any list of aims for intercultural and intergroup education:

> . . . (1) to help students to feel the need for a sense of values and to formulate these values; (2) to foster desirable human relationships in students' daily living; (3) to help all, majority and minority groups, to participate fully in American life; (4) to better human relations in the community through educational procedures; (5) to share with young people the findings of the social and physical sciences; (6) to develop critical thinking.[7]

Van Til, De Boer, Burnett, and Ogden have formulated a series of six objectives for intercultural education which are identical in implication to the above, but which are stated more fully in some respects. Their aims are as follows:

> . . . (1) To help students understand the need for a clearly formulated, consistent, meaningful, and magnetic pattern of values; (2) to help the largest possible number of citizens, of every kind of background, learn how and for what purposes to participate actively in American life; (3) to improve human relations in both local and wider communities through

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[6]Taba and Van Til, op. cit., p. 140.

[7]Ibid., p. 13.

> educational procedures; (4) to share with young people the findings of the social and biological sciences; (5) to develop critical thinking; (6) to foster wholesome, friendly, mutually respectful human relationships in students' daily living.[8]

Lasker, on the other hand, has indicated that intergroup education should have for its aims the promotion of justice in all dealings between individuals and groups regardless of race and social and economic status; the counteracting of influences that make for misinformation and misunderstanding with respect to different groups and classes of society; and the creation of appreciation for qualities and achievements in other groups which are in harmony with the cultural values shared by all groups.[9]

The fact should be emphasized that,

> Even though a school inaugurates units or stresses intercultural learning in subjects, school activities provide an important locus for intercultural education. As William Heard Kilpatrick has repeatedly pointed out, intercultural education must permeate the total life of the school and must not be regarded as simply another subject. The building of democratic human relationships must pervade the entire curriculum. School activities are key points for intergroup emphasis because they are close to students' hearts and lives. Democratic theories in the classroom will sound farcical to the students who realize that discrimination is sanctioned by teachers in the activities of school life.[10]

Just as modern education takes into consideration individual differences among pupils, so intercultural education must take into

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[8]William Van Til, John J. De Boer, R. Will Burnett, and Kathleen Coyle Ogden, Democracy Demands It, pp. 39-40.

[9]Bruno Lasker, Race Attitudes in Children, p. 268..

[10]Taba and Van Til, op. cit., pp. 161-162.

account the realities of the local situation. Each region, each locality, and each community have their own peculiar problems to solve in regard to relationships between classes and groups, whether economic, racial, or cultural.[11]

Teachers working in the public schools of America possess significant opportunities to train young people in democratic living. Administrators should encourage teachers to take in-service training in order that they may be better fitted for leadership in this area. Helpful lectures, workshop courses, exhibits, and special library materials may be provided for the teachers in any school or community. Teachers themselves can achieve much through their manner of handling classroom situations. They can arrange opportunities for children to meet and know persons of other races, if such racial groups are not represented in the student body. If they are represented, then the teacher can do much to bring about accord, understanding, and respect between the different groups. At the same time, teachers can select art, music, and literature that will enlarge the children's experience and acquaint them with the cultural contributions of people of various races. In more advanced grades, children may seriously consider the problems of race relations in a democracy, always under the tactful guidance of a teacher who is as free of prejudice as possible. Any

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[11]Ryland W. Crary and John T. Robinson, America's Stake in Human Rights, Bulletin 24, National Council for the Social Studies, p. 14.

teacher who is well-informed and who is concerned with bringing about equality of opportunity will discover many ways in which to guide pupils into more democratic attitudes and ways of living.[12]

But the sole responsibility for effective programs of intercultural education does not rest with teachers and administrators alone. Laymen, too, have a vital part in the matter, or should have. Little has summarized the responsibilities of laymen as follows:

> 1. Become more intimately acquainted with the machinery which limits organizational and administrative practices, such as: the constitutional provisions for education; the amount and kinds of assistance rendered by the state, by the Federal government, and by the people in the local districts; and the amount and method of distribution of the state's per capita apportionment.
> 2. Know whether or not the children for whom public education is intended are receiving its benefits.
> 3. Give administrators and teachers the support necessary so that educational opportunities may be extended to all children who are physically and mentally capable of receiving profit by attending the public schools.[13]

It is important to recognize that a long-standing and complex race problem cannot be "solved" in the sense of discovering or devising some quick and clear design or solution that will satisfy everybody. This being true, there is no reason to waste time in seeking such infallible panaceas; instead, it is far more profitable to try to think of ways in which more rapid progress can be made toward the attainment

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[12]Ina Corinne Brown, Race Relations in a Democracy, pp. 173-174.

[13]Wilson Little, Spanish-speaking Children in Texas, p. 69.

of increasingly satisfactory adjustments in the relations between racial groups. People of today have inherited, rather than created, a complex and difficult set of human relationships which are filled with prejudices and injustices. The past cannot be changed at this late date, but there is no reason why the future, or even the present, should be like the past. People can and should work together to find ways of improving the total situation, to speed up progress toward social justice, and to implement and extend the range of democratic ideals.[14]

In all learning situations,

> The unit approach must foster activities which are calculated to develop the student's ability to think critically in the area of the great fourth R, the relations of human beings to one another. It should be noted, however, that the ultimate purpose of a unit in intercultural education is to develop young people's attitudes and behavior toward democratic living in relation to all humans, minority and dominant. Attitudes have their sources deep in the emotional life; intelligence and understanding, standing alone, are obviously not enough. Not all bigots are stupid or uninformed. We must also aim at the level of motive, emotion, attitude, action. For this reason poetry, drama, music, pageantry, fiction, and other more direct forms of emotionalized experience are essential ingredients in any effective unit in intercultural education.[15]

One effective approach is to foster a democratic atmosphere within the classroom and throughout the entire school. With the newer methods of psychological testing has come an understanding of the importance of status in the group, a sense of belonging, mutual respect

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[14]Brown, op. cit., pp. 161-162.

[15]Van Til, De Boer, Burnett, and Ogden, op. cit., p. 8.

and affection, and the feeling of being welcome and wanted by others. These are indispensable in any program of intercultural education, for the first requirement is to develop proper attitudes. In the same way the role of deprivation, maladjustment, insecurity, and lack of status is understood in its influence in building the suspicious, hate-controlled personality. It is now recognized that the prejudiced person has to find a way to eliminate the disturbances which are within his own personality and center them upon some group or individual that can serve as a scapegoat. For this reason, intercultural education requires, above all, a democratic school atmosphere in which individuals will be regarded in terms of their merit and not in terms of their race, class, or group.

It follows, then, that democratic intercultural attitudes cannot be built in the authoritarian school, by rote recitation, by teachers who conceive their task as pounding knowledge into skulls assumed to be thick. When frustration, fear, insecurity, bickering, or boredom reigns over administrator, teacher, and pupils, democratic human relations become impossible. In situations in which teachers know and like both children and the work to be done; in situations in which children count, belong, are trusted, and welcomed, there wholesome, democratic intercultural attitudes may be developed.[16]

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[16] Ibid., pp. 2-3.

In a growing number of American schools there is a strong tendency to organize much of the instructional program around problems that have real meaning and urgency for young people. Problem-centered learning experiences may deal with health or recreation, personal adjustment, labor-management relationships, vocations, community affairs, social and economic injustices, public opinion on any number of possible issues, or with other centers of human experience. Since these are real and human problems, they frequently involve racial, religious, socio-economic, and ethnic tensions.

Another approach may be made through some center of real and immediate interest to young people in which problems arise only incidentally. Centers of interest with rich possibilities for emphasis upon intercultural education may include humor, adventure, exploration, friendship, mystery, religion, sports, festivals, heroism, and romance. All of these may make use of personal experiences, radio, motion pictures, magazines, newspapers, comic strips, poetry, fiction, and biography. Many of them provide opportunity to illustrate the contributions of people of various religious, racial, and national groups. Many of these may reflect situations in which attitudes toward people of different cultures may be influenced.[17]

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[17] Ibid., pp. 4-5.

All of these possibilities present rich challenges to the social-studies fields, in particular, since it is to be emphasized that

> Little would seem to be accomplished when we spend our time in the social studies classes talking about the values of our democratic way of life unless we actually give those same students both training and experience, here and now, in what democracy can mean to us as a way of life in our classroom.[18]

Hence there is an obligation upon the part of teachers to make the classroom democratic in attitude, atmosphere, and practice.

One unidentified high school in a northern cosmopolitan city has offered for a number of years a comprehensive unit on "Science and Prejudice," which probes into some of the more dominant mind-sets and into the actual evidence regarding them. The irrational nature of many customs and beliefs and the value of customs to society, past and present, are discussed. Much time is spent on the various racial and cultural prejudices which continue to flourish in spite of the mass of biological and anthropoligical evidence which refutes them. This evidence and its bearing upon racial problems is examined. Religious prejudices and the undesirability of intolerance and of violence in attitude or action toward various beliefs, which results from these prejudices, are considered in detail. An attempt is made to investigate the origins and historical backgrounds of prejudices,

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[18]Howard H. Cummings, editor, Improving Human Relations, Bulletin 25, National Council for the Social Studies, p. 45.

false beliefs, and erroneous conceptions regarding races, religions, and cultural groups.[19] Such a program would be of real value in any high school.

The eighth grade of the Campus Junior High School at the Western Washington College of Education at Bellingham spent a quarter developing a unit on tolerance and intolerance. The unit had its origin in the pupils' concern over the "Japanese problem" of the Pacific coast. The aim of the unit was to collect and study information which would show how racial prejudices develop according to a relatively definite pattern, and how such prejudices can be analyzed and conquered. Historical studies were made of persecution and prejudice from Biblical times to the present decade, with particular emphasis upon various common manifestations of prejudice in the United States—Negroes, certain groups of foreigners, social and economic groups, religious sects, competitive labor groups, and so on. In the course of their reading and research, the pupils often became shocked and indignant at instances of prejudice and intolerance. Many magazine articles and newspaper clippings were collected, reported on, and shared by the entire class. Groups of five or six pupils were organized for special phases of the study, with every class member as an active participant in one of these small groups. Class members formulated

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[19] Ibid., p. 94.

lists of questions relating to prejudice and sought diligently for the answers. They began to question their own feelings toward the Japanese and other minority groups, and apparently made much progress in developing more wholesome attitudes, which came as the result of knowledge and understanding of the customs and problems of such groups.[20] Ordinarily, when one knows the actual facts in a case, he loses his prejudices, and his attitude of intolerance disappears.

Crary and Robinson have formulated a list of facts for combatting prejudice, which is as follows:

> 1. In the American culture, many social, cultural, and political practices such as segregation, restrictive codes, social anti-Semitism, poll taxes, etc., stem from erroneous racial ideas.
> 2. In any group or school class, you will find some people strongly conditioned by these erroneous ideas; it is probable that all members of the culture—including the teacher—are subconsciously conditioned by them to a degree.
> 3. Since attitudes and behavior patterns are so deeply rooted, a superficial or hasty "once-over" in the classroom is useless.
> 4. If the prejudice is superficial, straight factual information may set it straight.
> 5. Facts and more facts are always good weapons against ignorance and prejudice; but the mere airing of facts, through lecture and exhortation, does not assure their acceptance.
> 6. Working together through free discussion directed toward real issues is the best method to change attitudes.
> 7. Because people differ in how they learn, it is important to utilize multi-sensory experience freely.

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[20] Ibid., pp. 65-70.

> 8. Because much prejudice stems from lack of experience, it is important to arrange experiences that will tend to diminish distance between individuals and build bonds of natural understanding.[21]

Along similar lines, Rose has formulated a list of plans for combatting and eliminating prejudice and discrimination. His list of proposals is as follows:

> 1. One step would be an intellectual appreciation by prejudiced people that prejudice harms them, financially and psychologically. They must recognize that . . . the gains that seem to come from discrimination are temporary and illusory. . . .
>
> 2. The passage of laws by governments and the adoption of rules by voluntary associations, making overt discrimination illegal and unprofitable, would not only remove one motive for discrimination but would also tend to make discrimination generally appear not respectable.
>
> 3. The provision of accurate information about minority groups would tend to break stereotypes, and satisfy natural curiosity regarding the causes of differences between minority and domiant groups. Facts of this type are learned not only through books, newspapers, and speeches but through personal contact on a friendly and equal basis. Some people's prejudices are based on misinformation, and correct information will tend to counteract them. Correct information about minorities and about discrimination in our society is especially important for children, since it will tend to block the inculcation of prejudiced traditions.
>
> 4. One of the most important traditions to oppose is that of racism. This tradition can be attacked not only when it is applied to minority groups but also whenever biological explanations are presented as the sole cause of <u>any</u> social phenomenon.
>
> 5. All traditions on which prejudice is based can only be maintained by being transmitted to children. If the transmission of prejudice through the home and play group can be counteracted by the school and church while the child's mind is still flexible, prejudice cannot long survive. Also, by

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[21] Grary and Robinson, <u>op. cit.</u>, pp. 5-6.

creating a public opinion that manifestations of prejudice are shameful, many parents can be induced not to display their prejudices in front of their children. . . .

6. Direct efforts to solve major social problems will both divert people from prejudice and remove some of the frustrations that create a psychological proneness to prejudice. Providing economic security is the most important single step of this type.

7. Restoration of easy communication among people will enhance their sense of being able to overcome common problems. This security, in turn, will contribute toward the solution of frustrating problems and reduce the general feeling that "mysterious forces" are manipulating society. Since minorities are the most frequent scapegoats for general frustrations and are frequently identified as the mysterious forces behind social problems, a diminution of these conditions should also diminish prejudice.

8. Demonstration that many of the fears about minority groups are imaginary might help to dispel these fears. Probably a more basic understanding needs to be inculcated that fear or hatred of a minority group is a mere substitute for a real fear or hatred of some other object, toward which people are unwilling to express their true attitudes. A general program of mental hygiene needs to be developed to get people to be honest with themselves. Frank discussions of the disliked or feared aspects of important cultural values would be the first step in such a program.

9. Any effort to develop healthier and saner personalities in general will diminish prejudice. Such efforts practically always require the guidance of psychiatrists.

A concerted program including all these activities would probably eliminate race prejudice in a generation or two. . . .[22]

Every social-studies class should be encouraged to include at least one comprehensive unit on the nature, cost, and elimination of prejudice and discrimination. Among the questions which pupils should strive to answer honestly as they carry out the unit are the following:

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[22]Arnold M. Rose, editor, Race Prejudice and Discrimination, pp. 535-537.

1. Do I personally have any prejudices against certain things or certain people?

2. How do we get our prejudices?

3. What effect does prejudice have upon its victims?

4. How does prejudice affect the person who holds the prejudice?

5. Why do psychiatrists say that prejudice is a symptom of a sick personality?

6. How does prejudice impede world and community progress?

7. How does prejudice affect America's international reputation?

8. Does prejudice affect health standards, economic and social status, and housing conditions?

9. Do we see any signs of prejudice in our school?

10. What can we do about it?

11. How can we get rid of our own prejudices?

12. Why are pupils who belong to certain races and religions not permitted to study in certain schools and colleges?

13. Should it be possible for students of all races and religions to go to college if they are intelligent enough to make good?

14. Do boys and girls whose parents are poor stay in school as long as the boys and girls whose parents are wealthy?

15. Should it be possible for all students to graduate from high school even if their parents cannot afford it?

16. What difference does it make for our country that intelligent boys and girls cannot become doctors, lawyers, dentists, and teachers because they do not have enough money to attend school or because they belong to a certain race or religion or nationality group?[23]

Since 1943 the Pittsburgh Child Guidance Center has made small therapeutic groups of from four to six members an integral part of its program. Such groups are valuable in diagnosis and treatment, and they also afford opportunity to study social, racial, and cultural factors in emotional disturbances of children. At the same time, they provide unique opportunities to help overcome racial and cultural tensions because in these therapeutic groups there is no segregation as to color, race, religion, economic or social backgrounds. People often believe that security is attained by staying in one's own racial and cultural groups, but actually the opposite is true: segregation, even if voluntary, only helps to increase feelings of insecurity, whereas genuine security can come only because of meeting with other groups, learning to know them, and accepting each other in varied associations in work and play. Sharing racial and national traditions, customs, and cultures is the source of mutual respect and understanding.

Children are referred to the Pittsburgh Child Guidance Center by teachers and principals, by the juvenile court, and even by families.

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[23]Van Til, De Boer, Burnett, and Ogden, op. cit., pp. 33-34.

Difficulties manifested range from those of lack of adjustment to school or neighborhood groups to those involving outright delinquent behavior of the milder varieties. Careful interviews are conducted when the child first comes to the center in an effort to discover causes of his behavior, and observers keep anecdotal records to note his actions and evidences of progress.[24]

Recently a class in a southern high school (unidentified) wanted to study the Negro and factors involved in intolerant attitudes and acts on the part of whites toward colored people. At the teacher's suggestion, the class began first of all to learn all they could about famous Negroes, including such persons as Booker T. Washington, George W. Carver, Paul Laurence Dunbar, Marian Anderson, Ralph Bunch, Paul Robeson, Roland Hayes, Paul Williams, Ethel Waters, Bill Robinson, and W. E. B. Du Bois. They were amazed at the high quality of the accomplishments of certain colored people. A committee visited the local Negro school, interviewed the principal, and borrowed books that gave them further information. Pupils whose families employed colored servants were encouraged to talk with these servants about living conditions among their people and to ask about famous members of their race. Many of the servants brought books from their own homes for the use of the class, and some of them invited white pupils

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[24]Rose, op. cit., pp. 565, 568-569.

to come to their homes, their churches, and to social gatherings. Several class members made a careful study of living conditions among the Negroes, interviewing them and taking pictures of their homes and of family members. Much reading was done on all phases of Negro history, living conditions, and social and economic problems and opportunities. When the glee club of the Negro school eagerly accepted an invitation fo sing at the white school, the class sponsored the occasion as a school-wide assembly, which was generally conceded to be one of the best of the year. In addition to the singing, the program included dramatic readings by several Negro pupils, and the principal of the Negro school made a tactful and interesting talk on the improvement of race relations. As was to be expected in a southern community, many of the pupils became indignant at the idea of visiting Negro homes, churches, and social events, and some rebelled against inviting the glee club to come to their school. In each case, however, tactful remarks from the teacher and from more liberal-minded pupils produced results, and co-operation was given, though somewhat reluctantly in some instances. Surprisingly, these reluctant individuals were among those who most enjoyed the unit of work, and certainly they were the ones reaping the greatest benefit in the form of new understandings, appreciations, and knowledge of the Negro people. More tolerant attitudes were evident throughout the class as a result of the unit of work.[25]

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[25]Cummings, op. cit., pp. 82-87.

Some schools have realized valuable experiences in intercultural education through the medium of units on the American people—their ideals, characteristics, interdependence, and co-operativeness. In such units differences are minimized and likenesses are stressed, so that the emphasis is upon the American people as a whole, not upon the various classes and groups that make up the total population. Some typical questions for guiding research and thought on the concept of the oneness of the American people are the following:

> Do people in different sections of our country live differently from each other? What makes this difference? Are there people from all sections of the country who are good Americans? Do ways of making a living indicate whether a person is a good American or not? Why then do some people feel superior to people who live in the mountains? people who work in coal mines? farmers? cowboys? How can we get to know the ways in which people live in other sections of our country? Is a person a better American because his family has lived in America a very long time? Are all Americans descendants of immigrants? How can some people say bad things about foreigners when they, too, are descended from foreigners? Are there things in which all Americans believe? What holds the American people together as a nation?[26]

When serious consideration is given to such questions as the above, one cannot fail to develop new appreciations concerning the fundamental values and unities that draw the American people together, thus promoting democratic practices and principles.

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[26]Van Til, De Boer, Burnett, and Ogden, op. cit., pp. 34-35.

For a number of years the Cleveland Public Schools have had a program designed to build in young people the foundations for harmonious relations between the various groups that make up the population of that cosmopolitan city. The program, as its effectiveness became apparent, has been continuously and consciously enlarged and intensified. It has been a part of the course of study in several departments of instruction and has received much attention in extra-curricular activities—clubs, assembly programs, athletics, radio programs, musical organizations, and commencement programs.

The entire social-studies program—history, geography, civics, economics, modern problems, commercial law, and sociology—has as its basic purpose the development of an understanding of human relations, the creation of attitudes of wholesome respect for other persons, and the provision for practices in democratic living. Some elements of the program are planned to deal specifically with intercultural and interracial relations; other elements make less direct but very real contributions to the achievement of intergroup relations. Both the direct and the indirect approaches are essential to a well-balanced program for the promotion of good will and for preventing the growth of prejudice. Some of the most pertinent units of study in this program are the following: "America: A Nation of Immigrants," "Negro History," "Democracy," "Liberty and Equality in the Home, the School, the Community, and the Nation," "Refugees Find Opportunity

in America," "Freedom of Opportunity," "Democracy vs. Dictatorship—Stressing Respect for the Individual Regardless of Nationality, Race, or Creed," "The Rabble Rouser—A Story on Discarding the Appeal to Prejudice and Emotion," "Our Duties and Responsibilities in Living Together," and "How People Get Their Opinions of Other People."[27]

In the present age, even in America, freedom is in real danger. Tensions, hatred, bigotry, and intolerance are prevalent in many countries, including the United States. This fact is a reminder that the task of the schools is tremendous and that the attempt to educate Americans to live in a free and harmonious society is far from finished. The present position of the United States as a leader in world affairs makes it imperative that human relations within this country be improved so that America will not be an easy prey to foreign propaganda and ideologies which always emphasize the prejudice, discrimination, and injustice with which certain groups are treated in the United States. In this age the teaching profession is dedicated to the task of leading young people to believe in, to struggle for, and to attain freedom, opportunity, fair treatment, and justice for all.[28]

One valuable phase of intercultural education is that of making class or group visits to museums for the study of culture and ways

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[27]Cummings, op. cit., pp. 142-143, 144-146.

[28]Ibid., Foreword by W. Francis English, p. iii.

of living of other peoples. Many museums, having the purpose of serving educational needs, permit children to handle and examine objects and to ask questions of well-informed attendants. Also, museums may have slides or motion pictures which can be shown to school groups by previous arrangement, and there may be recordings of typical music and of stories or descriptions of life. Many museums follow the practice of lending exhibits to school classes for detailed study; if a museum is not readily available to the school, shipments of exhibits can be arranged by mail.[29] Thus even the isolated, small-town school can take advantage of certain cultural exhibits which will prove of great value in building constructive concepts and understandings concerning other people.

"Sociodrama" is a new educational technique, which simply means unprepared or spontaneous dramatization. Sociodrama is the high-school version of play-acting, dramatic play, and creative dramatics, which have long been so valuable at the elementary level. As a technique it is especially worth-while in portraying customs, cultures, and ways of life of different groups of people, thus promoting understanding and appreciation of the singular contributions which every group can make to the general welfare of society as a whole. Those participating in sociodrama must, of course, be thoroughly familiar

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[29]Lasker, op. cit., p. 330.

with the situations they propose to portray; but nothing is written down, except possibly a few notes, and no rehearsals are held. When a subject arises in class which needs emphasis or clarification, a sociodrama can be arranged and presented spontaneously within a few minutes, after brief planning. The class is to be observant and constructively critical; and discussion following the sociodrama will bring out values and weaknesses of the presentation. Pupils must realize that the sociodrama is not play, and they must put their best efforts into clarifying the subject matter or the problem under discussion. The sociodrama is most effective when two persons or two small groups of persons take opposite sides of an important problem, such as labor and management in wage disputes and strikes, farmers for and against price controls, pro and con discussions of universal military training, the "Jim Crow" laws and other forms of discrimination, use of migratory labor, the problem of "wetbacks" in the United States, living conditions and opportunities available to minority groups, and so on. The possibilities for working out effective sociodrama are unlimited in social-studies classes, particularly.[30]

Warren Wilson College for white students, located in Swannanoa, North Carolina, is carrying out a program designed to create bonds of sympathetic and fraternal feeling between the white students who

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[30]Cummings, op. cit., pp. 96-100.

comprise the student body and the minority groups with whom they come in contact.[31] Students in this college are kept aware of intercultural problems through public addresses, classroom activities, and field trips, and by means of natural avenues of contact with members of minority groups brought about by working together on constructive projects. An Interracial-International Relations Club functions effectively and meets monthly with Negro pupils enrolled in two large Asheville high schools for colored children. These meetings, taken as a unit, provide opportunities for debates, forums, and panel discussions on such topics as the post-war world, universal military training, world peace, wholesome race relations, and the problem of China. Pupils from the Negro schools always have prominent parts on the programs. Each meeting is concluded with an informal social hour of visiting, singing, discussion, and refreshments. The atmosphere of these meetings is always relaxed and natural. Many of those students who attend fellowship and discussion groups of this type feel that the associations result in better understandings that will carry over into other relationships. Points of view and personalities are compared; personal friendships between members of different races are formed; and understanding and appreciation of each racial group by the other have resulted.

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[31] Taba and Van Til, op. cit., p. 162.

For the past two years exchange visits of four or five days' duration have been made between girls of the Warren Wilson College and girls from a Negro college in the state. In each case these visits have been arranged with the unanimous consent of the girls residing in the dormitories in which visiting groups are to live while on the campus.

Arthur M. Banneman, president of Warren Wilson College, has expressed the following opinion concerning the school's plan for interracial understanding:

> It is the measured judgment of those who have watched the development of the program that students make a natural and easy adjustment to other races, even in an area where interracial tension exists. They are more aware of inequality and its incompatibility with true democracy and are able from their own experiences to give a good answer to intolerance and prejudice.[32]

One of the most interesting experiments conducted in the interest of modification of racial attitudes was one under the sponsorship of Columbia University. An account of this very unusual project is contained in Smith's book, An Experiment in Modifying Attitudes Toward the Negro, with narrative accounts of the procedures employed to determine whether or not attitudes toward the Negro could be changed and the results be measured with a fair degree of validity. Tests were given to members of six classes at the university,

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[32] Ibid., p. 164.

numbering 354 students, to reveal how they ranked their preferences for different national and racial groups, and it was found that the Negro was out "toward the extreme of social distance compared with many other groups."[33] In the course of the study it became apparent that special classes dealing with American race problems had little or no effect on the subjects tested. Then it was proposed to take an experimental group of forty-six students from among those in the six classes to whom attitude tests had been given, and with these to conduct an experiment which had for its aim the purpose of revealing that the social distance of the Negro from the whites could be substantially reduced. An effort was made to select a representative group of students on a voluntary basis. The selection of the group was not related to the results of the testing program. The subjects were then exposed to a four-day practical experience and seminar in Harlem, the Negro section of New York City.

On their visits to Harlem the students were guests of Negro educators, ministers, physicians, lawyers, and artists. They were shown beautiful buildings, tastefully decorated homes, paintings, and collections of rare books. They were guests in Negro homes for tea, at which they were entertained by Negro speakers and musicians. There were lectures by a famous Negro surgeon. Efforts were made

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[33]F. Tredwell Smith, An Experiment in Modifying Attitudes Toward the Negro, p. 10.

at every point to have all of the experiences during the seminar to be pleasant ones.

The control group was established, equated by individual pairing of experimental and control group cases on the basis of initial test scores. The six classes, including both experimental and control groups, were again tested about ten days after the conclusion of the seminar in Harlem. A few days later the experimental group was invited to a tea at the university at which their Harlem hosts on the seminar and Negro speakers and musicians who had entertained them were the guests. Two months after the experiment in Harlem, the subjects were again interviewed individually to determine the effects of the seminar and to secure biographical and psychological details on the individual's race attitudes. Ten months after the testing which occurred immediately after the Harlem experiment, both groups were again tested. It was found that marked modification of attitude had taken place in the scores of the experimental group, but there were no appreciable differences in the scores of the control group. This change in attitude was the more remarkable in view of the fact that members of the experimental group had ranked the Negro very low in the social scale in the original test. Thus, actual association with colored people and the development of an appreciation of their accomplishments had substantially lessened the prejudice which the white college students had originally felt toward the Negro race.

One of the most famous attempts in intercultural education, and also one of the most successful and comprehensive, is the one developed in the public schools of Springfield, Massachusetts, and commonly known as the Springfield plan. This plan has been defined as "a citywide project for democratic living." In reality, it is "a series of plans, of policies, of techniques designed to teach children and adults to believe in and act as though they believed in the principles of democracy." It has been called "one of the most significant developments in education for democracy."[34]

The Springfield plan recognizes the existence in the United States of four types of democracy and makes constructive efforts to foster each of them among the pupils of the schools. These four kinds of democracy have been briefly defined as follows:

> Religious democracy, or the right to hold any theological belief that does no injury to other people. This involves the obligation to be decent in human relationships, to play fair.
>
> Political democracy, or the right to vote. This implies the right to know the issues on which we vote, the right to talk about them, publish them, and bring them into the schools for discussion.
>
> Economic democracy, or the right to work. This means, too, the right of employees or of employers to organize for mutual benefit and their obligation to co-operate for the welfare of the community.
>
> Social democracy, or the right to be free from discrimination based on some theory of inferiority or

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[34]Alexander Alland and James Waterman Wise, The Springfield Plan, pp. 9, 22.

superiority. This suggests the obligation of good citizens to prevent such discrimination.[35]

In 1939 the superintendent of schools, Dr. John Granrud, who had long been concerned about the growing racial, religious, economic, and political tensions in American life and in Springfield in particular, named a committee to study the whole program of intergroup and citizenship education. Representing teachers, principals, and supervisors in all levels of the public schools, and composed of liberals and conservatives, Jews, Catholics, and Protestants, this committee at the end of six months of intensive study had reached an attitude of open-minded co-operation in spite of the widely differing opinions held by individual members. The committee formulated, and adopted by unanimous vote, the following tentative objectives for the proposed plan in intercultural education:

1. It is imperative that pupils understand all the constituent groups of our population, the historical backgrounds of these groups, and their contributions to American life.
2. In previous attempts to teach democracy the training was too much idealized. Youngsters were given to understand that we in this country had already achieved a perfect society. Experience soon disillusioned them. The boy preparing for college who found that he could not be admitted by the college of his choice because the quota of applicants from his group had been filled, and the Negro girl, an honor student, who could not secure a position as a stenographer, knew that democracy did not work for them. The committee decided

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[35]Clarence I. Chatto and Alice L. Halligan, The Story of the Springfield Plan, Introduction by Clyde R. Miller, p. xvii.

that these issues had to be faced. Teachers must emphasize the fact that we have not yet achieved the perfect democracy which is our goal. Weaknesses in our democratic processes should be pointed out and ways of eliminating then should be discussed realistically.

3. Pupils must be taught to think clearly and to understand the forces playing upon them if they are to avoid falling prey to emotional biases which prevent clear thinking.
4. Since most prejudices develop outside the school, a plan of education for democracy should not be designed solely for children in the schools. It should reach as well the adult world which profoundly affects the child's thinking.[36]

The above tentative objectives constituted a good beginning for the program, as they represented concrete proposals to be translated into action. The assistant superintendent of schools in charge of curriculum revision, and the supervisors of elementary and junior high schools who were members of the original committee, discussed these aims with the principals of the various schools. Sub-committees were named to develop democratic practices and new units of the curriculum for all grade levels. About a year after the original committee had been organized, a committee of fifty members of the various sub-committees met to exchange information, to criticize one another's work, and to give continuity and integration to what had been done. Meanwhile, the adult education department was developing a comparable program for adults of the various school communities in the city. A co-ordinated effort was beginning to emerge.

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[36] Ibid., pp. 6-7.

The new program of democratic living and classroom study was introduced into the schools by supervisors and principals, who met with groups of teachers to discuss objectives and proposed activities. The actual responsibility for carrying out the plans was entrusted to those teachers who were enthusiastic and eager to participate. Their experiences and zeal soon aroused the interest of other teachers and thus led to the gradual expansion of the program. Teachers were encouraged to enter the plan but were never required to do so, as the administration felt that no teacher should be forced into the program until he was ready to undertake it. Knowledge of facts and techniques is not enough—the teacher must also have or develop attitudes which enable him to work with sincerity and conviction. Thus the gradual growth of the Springfield plan promises more useful and lasting results than could be expected under a program created by the administration and thrust arbitrarily upon teachers and children.

Democratic activities and study units are still being revised or discarded as experience brings forth new ideas. There is no provision for the program ever to become static or fixed, but instead it is to undergo constant revision to meet current needs and problems. The program in Springfield has permeated the entire community and is slowly building more democratic attitudes and practices. The plan has reached into the adult evening schools; has permeated parent-teacher groups; has been widely discussed in forum organizations; and

has received much constructive publicity by means of newspapers and radio. Also, representatives of the school system, including administrators, faculty members, and pupils, have appeared many times before church groups, men's and women's clubs, public forums, and other community organizations to discuss the work of the schools and to enlist public approval and support for the school program.[37]

Perhaps the actual way in which the Springfield plan operates can best be summarized by noting the objectives of the plan which were formulated after the program had been in operation for five years. As the guiding committees looked back over what had been accomplished and looked forward to future needs, they felt that the following objectives should be adopted for the Springfield plan at the end of the first five years:

1. The development of the individual. To bring to every child the fullest possible expression of his powers and talents, the opportunity to become a personality, the establishment of physical-mental-emotional health standards, growth in the ability to think, to make decisions, and to distinguish between facts and opinions.
2. The development of the art of living, learning, working, and thinking TOGETHER. To bring to every child respect for all persons, for that inherent dignity and worth which are their birthright—in a democracy; experience in wholesome and natural relationships with children of different races, nationalities, and religions; friendly association with the children and teachers of private and parochial schools; opportunity to bear a share of responsibility for the welfare of the

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[37] Ibid., pp. 7-8.

class and the school; experience in discussion and group thinking; opportunity to exercise leadership and to cultivate the ability to follow intelligently as well as to lead; the development of desirable social behavior: courtesy, consideration, thoughtfulness.

3. The development of community thinking. To bring to every child a knowledge of the community, obtained wherever possible by firsthand observation; understanding through study and observation of the part played in the community by men and women of different occupations; participation in community service; the custom of using individual talents for the common good.
4. The development of national thinking. To bring to every child an understanding of the story of America through elementary studies in United States history; a first conception of the roots of the American way of life; and appreciation of what it means to be an American.
5. The development of international thinking. To bring to every child the beginnings of an understanding of other countries and their people through a study of the different nationality groups in the community and of the life of children in other lands; a knowledge of changing world geography and its relation to democratic world-wide fellowship.[38]

Such a list of comprehensive objectives as those above, if put into operation, cannot fail to bring rich results in broader understandings, deeper appreciations, and practical efforts aimed at democratic social, economic, and recreational relationships among different groups at school, which will, in turn, be transmitted to the growth of democratic practices throughout the community.

After the Springfield plan had been in operation for several years, a special set of objectives was formulated for the program as set up for the high schools of the city. These objectives were as follows:

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[38]Ibid., pp. 20-21.

1. To provide opportunities for democratic self-government.
2. To analyze the problems confronting us today, studying both the weaknesses and strengths of our democratic processes and determining how the former could be corrected and strengthened.
3. To establish a positive working philosophy based upon democratic principles.
4. To evaluate one's own prejudices and biases.
5. To study public opinion in a democracy and to understand how it is influenced.
6. To teach students how to weigh evidence, how to reach conclusions objectively, and how to distinguish between fact and opinion.[39]

For high-school pupils the approach and the activities are placed on a more mature level, yet they are extensions, and not deviations from, the basic program and its aims, previously cited.

From the kindergarten on through classes in adult education, learners in the Springfield schools are placed in natural situations in which they associate with persons from many different social, economic, religious, and racial groups. As children grow older, they become conscious of differences in race, tradition, origin, religion, customs, or social standing, but the long-established attitudes of friendliness and co-operation which are fostered by the schools from the very beginning help them to discuss these differences frankly and intelligently, until they scarcely notice them at all. Early in their school experience they learn that America is made up of many peoples and that each individual and group have a unique contribution to make.

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[39]Alland and Wise, op. cit., p. 66.

Discussions of human relations have not, as some feared, stirred up racial consciousness. Such understandings have rather brought about a feeling of unity, and accented the likenesses that bind Americans together instead of the divergencies that separate them.[40] Thus knowledge of differences does not exaggerate them, but tends to minimize them to a point at which they are hardly noticed.

The editor of a weekly newspaper in a Springfield senior high school became concerned about the number of times she had heard unkind and unjust remarks made concerning the members of various minority races enrolled in the school, and also concerning religious and national groups. She gave vent to her indignation in conference with the faculty advisor for the newspaper. "I'm going to write an editorial," she concluded; "things like that must not happen in our school." The following editorial resulted from her conviction:

> Is this, or is it not AMERICA, the land of the free and the haven for all races? That's what it has always stood for in my mind. But lately I'm beginning to doubt it. . . . Coming right down to facts, let's talk about prejudice.
>
> You probably know the situation. A person blurts out a remark about some race or religion other than his own. It's like a bomb exploding in the midst of the group. Everyone tries to keep up the dying conversation, . . . but the hurt is still there.
>
> After all, what is the difference between persons? Sometimes, it is merely a difference in the color of the skin, a difference in religion, or a difference in thoughts. But wouldn't the world be boring if everyone thought the same things and everybody looked alike?

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[40] Chatto and Halligan, op. cit., p. 17.

> Wake up to the fact that there are other people around you who have feelings similar to yours—and apply the Golden Rule![41]

When the pupils themselves take such aggressive measures in upholding harmonious relationships, real progress is being made.

In the Springfield plan the acceptance of differences in the classroom and on the playground carries over remarkably well in the attitudes which the children take into their homes. Often they are eager to speak up at every opportunity in behalf of attitudes of tolerance and justice and in opposition to prejudices of all types. In school they have come to know and appreciate the worth of the individual, regardless of color or class, and they consequently become much more broad-minded. The resulting re-education of parents by children is by no means the least of the benefits which come from the process of learning to live together in the school as equals.[42] At the same time, the parents, many of them, are themselves enrolled in special adult classes held in the schools in the evenings, where the same mixture of racial and religious groups is to be found, and where the same attitudes of tolerance and justice are emphasized on the adult level.

Throughout the public schools of Springfield the pupils of all ages sing the following song which was written and set to music by a

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[41] Ibid., p. 54.

[42] Alland and Wise, op. cit., p. 50.

group of pupils several years ago and which has been adopted as the official song of the Springfield plan:

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

In Springfield the employment of faculty members from local minority groups has often had an immediate wholesome effect upon the atmosphere and spirit of the schools. Extreme care, of course, must be exercised in selecting teachers who will do honor to their respective groups. When this program of an interracial teaching staff was initiated, some pupils were indignant and rebellious when they found that they were scheduled to work with teachers who belonged to certain racial groups. As might be expected, some embarrassing situations occurred, and some irate parents called at the school to demand different teachers for their children; but in most instances the principal or the supervisor was able to pour oil upon the troubled waters and persuade both children and parents to give the new teachers a fair chance to prove their worth. Soon the plan was working

with a high degree of success. Citizens of the community, after a program of education, have come to accept, without hostile criticism, the appointment of teachers from different ethnic groups, and pupils have come to accept it as an entirely natural situation. For instance, a high-school boy often spoke enthusiastically to his mother about his mathematics teacher. "She's swell!" he exclaimed; "she sure knows her stuff." At the middle of the semester, on "visiting day," the mother met that teacher and was surprised to discover that she was a Negro. That night, when she expressed her surprise, her son told her he did not think that the teacher's race had been important enough to mention; he was most concerned with the fact that she "knew her stuff."[43]

A high-school English class held a picnic to celebrate the conclusion of the year's work together. After games and refreshments, members sat around on the grass and discussed highlights of the class during the year. One girl, in a voice trembling with emotion, volunteered the comment: "I am the only colored girl in this class. I have never been made to feel out of place."[44] This simple but eloquent testimony gives proof of the effectiveness of the Springfield plan in producing a feeling of belonging to the group on the part of those who, in most situations, are made to feel excluded, rejected, and inferior.

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[43]Chatto and Halligan, op. cit., p. 14.

[44]Ibid., p. 55.

One of the most practical phases of the Springfield plan is the establishment in each high school of a placement bureau which serves as a clearing house between pupils who desire part-time work during school sessions or full-time employment during summer vacation periods and business concerns in the community which desire to employ such pupils. One of the requirements is that prospective employers shall not discriminate against members of minority groups because they are such persons, but that every prospective employee shall be evaluated and hired solely on the basis of his ability and qualifications to do the work required. These placement bureaus also assist graduates of the high schools to find full-time employment after their schooling is completed. With its insistence upon non-discrimination, the placement service has conscientiously tackled the difficult problem of overcoming prejudice against school graduates or pupils because of race, religion, or national origin. Good beginnings have been made. When an employer asks for a worker in terms of creed or color, he is told that no such records are kept or distinctions made in the schools. Instead, he is asked to interview candidates solely on the basis of merit and qualifications. This simple, just, and democratic procedure often results in breaking down prejudices of long standing.

Pupils themselves enter into frank discussions of situations involved in job discrimination. One class, after learning that an

employer had refused to hire Negroes because white workers objected to working side by side with them, solemnly resolved never to give a similar excuse for discrimination in any office or factory in which they might work. When the owner of a motion-picture theater refused to hire boys of certain national origins as ushers, he was asked whether he wished to have that fact publicized among the theater's patrons. The result was that he hurriedly withdrew his "nationality specification." As Dr. John Granrud, the superintendent of schools in Springfield, has said: "People who think tolerance is bad for business must learn that intolerance can be worse."[45]

Placement bureaus in each high school are ready to use persuasion if necessary in order to soften employers' attitudes toward racial or religious groups. Prejudice, of course, still exists, and some business men positively refuse to co-operate with the schools' plan; but, in the main, the attitudes of the community are being drastically modified and softened. If an employer who insists that he "never hires Jews" can be persuaded to employ a Jewish student for a definite trial period, and the student does efficient work, much of the employer's prejudice will slowly disappear. Principals and teachers are always glad to come to the aid of the placement service in attempting to meet opposition toward class groups of employees. Letters, conferences, interviews, and character references help in

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[45]Alland and Wise, op. cit., p. 92.

this task. About 4,000 placements of Springfield students are made annually, and race, class, or group can hardly be said any longer to be an obstacle to employment.[46]

Among all of the minority groups within the United States, those of Latin-American extraction are perhaps the most mobile and certainly one of the poorest and most unfortunate. Some of the difficulties encountered by children of this racial group in the schools of the United States have already been discussed and will not be emphasized to any extent at this point. It should be mentioned, however, that most of the problems faced by these children are somewhat lessened by the time they reach the secondary level. Those who have language difficulties in the early years of their school experience usually have mastered this trouble by the time they enter high school. At the same time, the Mexican children who reach the high school are, for the most part, from the more fortunate social and economic classes, as those from the poorer groups ordinarily have to withdraw to go to work long before they are ready for high-school work. For this reason the problem of adjustment for the Latin-American is not so great in the high school as it is in the elementary grades. Most of the Mexican pupils in the high school are likely to be rather well accepted by their Anglo classmates, although there may be tragic exceptions

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[46]Chatto and Halligan, op. cit., pp. 103-104.

in which prejudice, misunderstanding, and discrimination still exist. Any child who is different from the majority is likely to be looked upon with suspicion, distrust, and attitudes of rejection, exclusion, and lack of acceptance. So there still remains the problem of bringing about harmony and mutual respect between the two groups, no matter how satisfactorily the minority appears to be accepted by the majority. Where there is difference, there is bound to be prejudice unless conscious efforts are made to counteract its development and growth. That is the function of the various plans for intercultural education involving Latin-American and Anglo-American children to be discussed in the remaining pages of this chapter.

> It is easily recognized that the Latin-American child struggles under difficulties which are foreign to the American child; so it becomes necessary to make a study of the child, of his background, and of his environment in order that his specific needs and interests may be determined. With this information in mind the teacher is guided in providing activities in which the child can participate and which will be meaningful and purposeful to him. If he were able to make his way in an educational manner with the American child, it is probable that the schools would not be faced with the problem of providing a special program of education for him.[47]

Perhaps the most effective plan for enabling the Latin-American child to adjust himself satisfactorily to the school situation and to bring about integrated social relationships with Anglo-American

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[47]Crystine Gordon Johns, "A Program of Education to Fit the Needs of the Mexican Children in Wichita Falls, Texas," Unpublished Master's Thesis, Department of Education, North Texas State College, 1938, p. 32.

children is that of pre-school training, or kindergarten work. It may appear strange that this should be mentioned in connection with plans for developing harmonious relationships among pupils of the two groups at the secondary level, but experiments have proved that Latin-American children in high school who have had the advantage of specialized pre-school training are much more at home in the secondary-school program than those who have not had such experiences. Thus the benefits received early in life continue to bear fruit for many years thereafter. In most school systems of Texas and other states in which there are large numbers of Latin-American children, this plan of providing pre-school training for them has not yet been put into operation, but where it has been tried it has proved of inestimable value. Its worth lies not only in the fact that it applies meaningful experiences which prepare Latin-American children to enter first grade with a sense of belonging, thus lacking the tragic feeling of strangeness which is so often their experience, but also that the child who has pre-school training is usually able to progress satisfactorily in his curricular work. His lack of retardation encourages him to continue his schooling as long as possible, and he often reaches the secondary grades with an increasing sense of adjustment and of belonging to the group. His pre-school experience should include opportunities to play with and to work with Anglo-American children, thus learning their ways

and their language. Primarily, of course, the object of pre-school training is to teach the Mexican child enough English to enable him to enter the first grade without a severe handicap.

In the Dallas school system the Family Life Education Program has initiated and carried on a pre-school training program in learning to speak English. The Dallas Morning News of June 1, 1947, carried a photograph of forty-seven small Latin-American children dressed in graduating robes and caps receiving "diplomas" from the pre-school class in one particular elementary school. All of these children had had two years of training in learning to speak English and in becoming adjusted to the school situation and to Anglo-American children.[48]

Manuel, one of the nation's foremost authorities on the education of Latin-American children, has stated that an unusual opportunity for contributing to the integration of Mexican children in the educational program is that of extending education downward by providing kindergarten instruction for these children. Most of the larger cities, knowing this—especially in the central and southern and southwestern sections of Texas, together with Dallas and Fort Worth in the north—are already affording such opportunities, during which time the children become familiar with English usage and may

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[48]Emmett L. Howard, "Problems of the Latin-American Schools," Unpublished Master's Thesis, Department of Education, North Texas State College, 1947, p. 62.

be prepared for first-grade work without difficulty. Other schools which do not have kindergarten facilities accomplish a similar purpose by admitting children below the scholastic age and dividing the first grade into sections and rooms according to the level of advancement and the readiness of the pupils.[49]

Early in 1943 a movement to emphasize inter-American education in the public schools of Texas was initiated by the State Department of Education. This took the form of the compilation, adoption, and publication of a two-point statement of policy. First of all, the statement was made that the curriculums of all public schools should be revised to include, in all appropriate subject-matter fields, information relative to Latin-American history and culture, as a means of instilling into all young Texans a knowledge and appreciation of their neighbors, thus fostering understanding and respect. The second point, dealing with educational segregation, was stated as follows:

> Any administrative or curricular practices which isolate, or tend to isolate, the Latin-American children solely on the basis of such descent, through physical separation or inequitable educational offerings, are deemed pedagogically unsound, contrary to state and national policy, and inimical to the best interests of both of those groups of children.[50]

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[49]Herschel T. Manuel, The Education of Mexican and Spanish-speaking Children in Texas, p. 87.

[50]Pauline Rochester Kibbe, Latin-Americans in Texas, p. 104.

Similarly, the Texas Good Neighbor Commission, in existence since June, 1943, whose purpose is to promote better relationships between Anglos and Latins in their two respective countries and when they come into contact with each other in Texas, in 1948 attacked the segregation of Latin-American children in Texas schools as "the most serious, vicious, and far-reaching of all conceivable forms of discrimination." In June of 1948 a federal court in Texas decreed that such segregation should end, and L. A. Woods, State Superintendent of Public Instruction, ordered all Texas schools to comply with the decision.[51] Such action, however, did not by any means end the practice of segregation employed against Latin-American children in the public schools of Texas.

Created by Governor Coke R. Stevenson in August, 1943, the Good Neighbor Commission of Texas had its work confirmed as a public agency of the state by act of the Legislature in April, 1945. With offices in the Capitol in Austin, the Commission recommends that local good-neighbor councils and commissions be set up, the membership to be inter-sectarian and to include both Latin-Americans and Anglo-Americans. Detailed suggestions are available from the State Commission regarding educational programs, community action relating to school facilities, housing, health, sanitation, migratory

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[51] Glenn M. Green, Jr., "Texans Urged to Dispel Mexicans' Deep Distrust of Lone Star State," Austin Statesman, August 24, 1948, p. 11.

labor, and problems in human relationships that frequently arise in contacts between Anglo- and Latin-American groups.

The objectives of the Good Neighbor Commission have been stated as follows:

> 1. To promote the principles of Christ in human relations throughout the State of Texas.
>
> 2. To preserve the honor and prestige of Texas before the nation, before our allies, and before the world.
>
> 3. To educate our present Anglo-American population on the history and culture of Mexico, on inter-American relations, and on the problems faced by Latin-Americans in Texas.
>
> 4. To study the economic and educational opportunities of the Latin-American residents of the community, as well as their housing and health conditions, with a view to effecting improvements.
>
> 5. To educate the Latin-American adults to a realization of their privileges and responsibilities as citizens and parents, and with respect to inter-American relations.
>
> 6. To promote friendship, understanding, and respect between Anglo-American and Latin-American citizens of the community, thereby insuring the continuance of cordial relations between Texas and Mexico.
>
> 7. To investigate fully, in case problems in human relations arise between Anglo-Americans and Latin-Americans in the community, and adjust such difficulties with justice to both sides, to the end that strife may be avoided and understanding promoted.
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> 8. To keep in mind the ultimate objective of eliminating prefixes and hyphens, in order that we may all become Americans in the truest and broadest sense.[52]

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[52]Good Neighbor Commission of Texas, Community Organization for Inter-American Understanding, p. 6.

The Good Neighbor Commission places strong emphasis upon correspondence as a vaulable means for fostering the growth of respect and friendship between Latin-Americans and Anglo-Americans. Early in the child's school life, teachers may stimulate an exchange of letters so that each child will become his own good neighbor by corresponding with a Latin-American child of similar age in Mexico or somewhere in the United States. By the time these children reach the secondary schools, this continued correspondence should become highly valuable in shaping attitudes and appreciations with respect to Mexicans on the part of Americans, and, on the other hand, with respect to Americans on the part of Mexicans. The Good Neighbor Commission also encourages the organization of adult and youth classes and clubs, composed of both racial groups, for the sharing of ideas, customs, beliefs, and for the practicing of conversational Spanish and English.[53] In such groups understanding will grow, respect inevitably will develop, and mutual interests and co-operative efforts will result, to the advantage and welfare of both racial groups involved.

Kibbe, in her recommendations for remedial measures to ease tensions between children of Latin-American and Anglo-American origin in the schools, suggests that a speaking knowledge of Spanish

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[53]"Texans Told Six Ways to Win Latins," Dallas Morning News, January 1, 1950.

should be required of all teachers in the elementary grades in sections of Texas in which there are likely to be Mexican children enrolled in these grades. Teachers also, she says, should be required to have a knowledge of the background and problems of Texas people of Mexican descent. They should be required, further, to have a knowledge and understanding of Latin-American history, culture, inter-American relations, and the human, economic, cultural, and other contributions of Latin-Americans to Texas life.[54]

The school systems of San Antonio and El Paso make special provisions for giving in-service training to teachers of Latin-American children who have not had any specialized training designed to prepare them for being more efficient teachers for this particular group of children.[55] In view of the fact that the teaching of Spanish-American children requires particular skills, techniques, and knowledge, the presence of these children in the schools of Texas holds at least three significant implications for colleges which offer training courses for teachers. These are as follows:

> 1. Prospective teachers should be made increasingly aware of the growing numbers of Spanish-speaking children in the state; and they should be given courses in educational psychology, in methods, in Spanish, in music, in art, in the social sciences, and in other fields, which are designed to equip them for better performance in the classroom. Wherever

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[54]Kibbe, op. cit., p. 276.

[55]Ibid., p. 51.

> facilities are limited, and only the minimum courses are offered in the teacher-training divisions, the adjustment of time should be made so that problems in the education of Spanish-speaking children may receive a proportionate share of attention.
>
> 2. Through extension teaching and through on-campus work in summers, teachers in service may be given additional opportunities to improve in their methods of teaching Spanish-speaking children.
>
> 3. Research is an instrument of progress. Colleges and universities should continue to sponsor research in the education of Spanish-speaking children. They should also offer assistance and encouragement, when possible, to competent graduate students who wish to do research studies in this field.[56]

In June, 1943, the Texas State Department of Education called a conference attended by representatives of colleges and by public-school teachers and administrators. This was an exploratory meeting which paved the way for a series of conferences dealing with inter-American relations in the schools. One of the recommendations growing out of these conferences was the following:

> It is recommended that the teacher-training institutions place special emphasis upon building up, in the minds and hearts of those who are to teach Texas children, a right attitude toward the Latin-American people in Texas, together with an appreciation of their rights as citizens and the desirability of a school system which actually has the concept of democracy underlying its entire structure. Furthermore, it was urged that the colleges provide ample opportunity for interested persons to become well acquainted with Latin-America, its languages, history, government, economic structure, and social life, through courses designed specifically for this purpose, in order that those who desire such training will be able to take places of leadership in school and in civic groups.[57]

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[56]Little, op. cit., p. 68.

[57]Kibbe, op. cit., p. 107.

Out of the series of conferences held on inter-American relationships in the schools grew fourteen summer workshops at colleges and universities in the summer of 1944. In these workshops many teachers in the public schools of Texas co-operated in studying the various problems pertaining to inter-American relations, did research work on helpful curriculum materials, and actually compiled units of work and courses of study for use at different grade levels, all aimed at the more effective integration of the Spanish-speaking child into the educational program of the state.

In planning for the education of Latin-Americans in the public schools of Texas, the following responsibilities of administrators and teachers have been suggested by Little:

> 1. Utilize to the fullest the services of the State Department of Education, the universities and colleges, and other sources of assistance.
> 2. They should become familiar with books, research, and other sources of information pertaining to the education of Spanish-speaking children.
> 3. They should study conditions in their own communities, and strive to unify the various forces which operate in improving educational services.
> 4. They should be constantly experimenting and honestly evaluating their efforts in the fields of method, of curriculum, and of administration with the motive to improve and to extend educational opportunities for Latin-American children.
> 5. They should increase their efforts to enlist the co-operation of Spanish-speaking adults in their own communities, a common interest in the welfare of the children being the point of fusion of co-operative effort.
> 6. They should be able to account for every school-age child in the district and instruments for this purpose should

be developed as quickly as possible. Moreover, the children under six years of age should be located in order to plan educationally in terms of three to five years. A continuous census plan is advisable.

7. Local school administrators and teachers should study the problem of guidance ofLatin-American children. Sympathetic and intelligent guidance of all types is sorely needed by most of these boys and girls. This would involve many young people above seventeen years of age.

8. School administrators, individually and collectively, should study the problems involved in financing public education with the view of increasing and extending educational opportunities to more and more children.[58]

The school system of San Antonio sponsors a Home and Family Life Education Program which works co-operatively with the San Antonio Housing Authority for the improvement of living conditions in Latin-American housing projects and in other neighborhoods in which these people have become concentrated. Instructional procedures and practical activities are carried out in the fields of health, recreation, sanitation, safety, and child care. Living conditions are improved through group activities, individual and group counseling, and home visitation, dealing with such areas as nutrition, meal planning, home management, food preparation, child care, home nursing, family relationships, youth problems, maintenance and upkeep of household equipment, gardening, food conservation, and similar problems. In El Paso, likewise, a program based upon these needs and interests is in operation.[59] Thus some of the most essential needs of the people are met.

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[58]Little, op. cit., pp. 68-69.

[59]Kibbe, op. cit., p. 51.

San Antonio sponsors active recreational programs for all age groups of Latin-Americans, consisting of sports and athletics, arts and crafts, and parties and dances. Leadership for these programs is provided by the City Recreation Department and by Latin-American and Anglo-American volunteers. By playing together, the racial groups develop mutual respect and understanding. A special youth group of several hundred members meets weekly in smaller sections for forums, discussions, social affairs, and work on group projects. Family nights are sponsored by these youth groups at least once a month. These are occasions when parents and children of both races meet together for a wholesome evening of fellowship and discussion.[60]

As has been stated earlier, by the time they reach the secondary level in school, most Mexican pupils are fairly proficient in the use of English, both spoken and written, and they ordinarily can read it almost as well as Anglo-American pupils. In order to strengthen them in their spoken English, however, they should be given all possible opportunities to participate with Anglo-Americans in dramatics, auditorium programs, debates, discussions, and so on, thus giving them practical experience in making themselves effectively understood in the English language. "English clubs" are very effective in promoting the use of English on playgrounds and in corridors and

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[60] Ibid.

locker rooms. Any Latin-American child who speaks nothing but English in these informal school situations for a specified length of time automatically becomes a member. Thereafter, if he is once heard to use Spanish, his membership is cancelled and he must qualify again for membership. School newspapers and other publications also provide excellent opportunities for the use of English, and Latin-American pupils should be encouraged to write for such publications and should be selected as staff members whenever possible. Some larger high schools sponsor literary magazines, which afford the Mexican child an opportunity to do creative work in literature in the English language and to receive the stimulus and satisfaction of seeing his signed productions in print. Very effective learning experiences may be provided by letting more capable pupils of either racial group assist in the instruction of those who are slower to learn, thus giving them personal attention and help for which the teacher lacks time.[61]

Spanish-speaking children should participate jointly with English-speaking pupils in such school activities as assemblies, play days, picnics, musical presentations, sports, drama, and so on. School open-house events in the evening, or visitation days during school hours should be occasions for special efforts to have both

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[61] Manuel, The Education of Mexican and Spanish-speaking Children in Texas, p. 123.

Latin-American and Anglo-American parents and children in attendance. In these informal affairs the two groups will become acquainted with each other and will discover many common interests, needs, and problems.[62]

The Inter-American House of Austin, located in an area of the city in which both Latins and Anglos live, is an "experiment in intercultural relationships" operated by youth groups from seven Austin churches and by chapters of the Young Women's Christian Association and the Young Men's Christian Association at the University of Texas. Over twenty university students serve as teachers at the house, where members of both racial groups come in large numbers after school and in the evenings to enjoy fellowship, attend classes in crafts and industrial arts, participate in dramatics, and work together on many varied projects.[63]

Local groups can be organized to discuss inter-American problems, to survey relationships in the community, and to act as citizens of good will in adjusting problems in human relationships. The Governor of Texas, Allan Shivers, has asked for the formation of local human relations councils for this purpose. Any individual or group

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[62]George I. Sanchez, editor, First Regional Conference on the Education of Spanish-speaking People in the Southwest: A Report, pp. 16-17.

[63]"Two Austin Lads to Get Mexico Trips," Austin Statesman, November 22, 1948, p. 2.

can be instrumental in getting such councils under way. In January, 1951, Texas had twenty-five such councils as the result of the Governor's recommendation and the efforts of the Texas Good Neighbor Commission along the same lines. This number represented good progress, but there should have been two hundred or more such councils for fostering interracial understanding, mutual respect, and cooperative effort. School councils can help greatly, too. Ways should be found to bring Latin-American children into the group, thus preventing their being pushed off to one side and made to feel out of place, unwanted, and unhappy.[64]

Although community agencies for the promotion of wholesome relationships between Spanish-speaking people and Anglo-Americans can accomplish much, perhaps the strongest force for serving such a purpose is the school. In this connection, Johns in her study emphasized that the school program must be practical and well organized for this purpose:

> The school program should be made so interesting for the children that they would want to go to school. It should give them a chance to do something that they can do. It should also give them a feeling that they have a place in that institution that can be filled by no one except themselves. Enforcement of the Compulsory School Attendance Laws can put the child in the school, but it cannot keep him there nor insure his profiting by his experience while he is there. The child must be made to feel that the school

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[64]Tom S. Sutherland, "Can We Make the Good Neighbor Policy Work in Texas?" Texas Parent-Teacher, January, 1951, p. 9.

> is something for him and not against him. It should be an attractive place to which he can go to work, to play, to enjoy the companionship of his friends, and to participate in new, interesting, and related activities. It is essential that the co-operation of the parents should be secured in order to raise the percentage of attendance and in order that the opportunity of an education may be provided to a larger number of children.[65]

In June of 1943 the Texas State Department of Education invited representatives from colleges, public schools, and administrative staffs to participate in an exploratory conference to discuss educational needs and problems of Latin-American children. This was the first in a series of highly significant and productive regional and state conferences. In the fall and winter of 1943, meetings were held in thirteen of the State Department's twenty-four districts. These meetings convened at colleges or universities in the respective districts and were attended by both college and public-school teachers. These, too, were exploratory in nature, but the roots of the difficulties were gradually exposed, opening the way toward the formulation of procedures for ultimate solution of educational problems. At each meeting a carefully selected, qualified educator delivered the keynote address on the theme, "A Sane Philosophy Underlying Inter-American Relations in Texas for Texans." When the manuscripts of these addresses were assembled and examined, it became apparent that all of the speakers agreed on five general principles:

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[65]Johns, op. cit., pp. 19-20.

1. That we acknowledge the Fatherhood of God and the brotherhood of man, and accept the truth that "God is no respecter of persons." To this extent, all men are fundamentally alike.

2. That we in Texas must recognize the fact that one-sixth of our population is of Mexican extraction; that there are differences which cannot easily be eliminated; that the two elements have a contribution to make, each to the welfare of the other and both to the general welfare; that we should minimize the differences in order to build up a greater Texas.

3. That we believe in superiority on the basis of ability, and in rewards because of merit, rather than in a superiority, or in an inferiority, of race. We accept the individual worth as the doctrine of the democratic State and denounce the doctrine of superiority of race as the creed of the totalitarian nations.

4. That we believe the State and local school districts should provide equality of educational opportunity for all children so that they may develop to their fullest capacity the abilities with which nature has endowed them.

5. That we believe the heritage of every child in Texas should be made a matter of pride to him whether he be of Anglo-American or of Latin-American lineage, for through the efforts of all these people, the State has had a glorious past. To the civilization thus achieved, every person has a right to contribute his best efforts, thus insuring a greater Texas of the future.[66]

Between June, 1943, and January, 1944, a statewide Supervisory Committee on Inter-American Relations Education was built up, composed of approximately 250 public-school teachers, administrators, and college professors. At the annual conference of the State Department of Education in January, 1944, the Supervisory Committee adopted a program of work embracing the local community, the teacher-training institutions, and the local schools. For local schools the

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[66]Kibbe, op. cit., pp. 105-106.

Supervisory Committee proposed the following objectives for guiding an effective program in integrating Latin-American children into the educational system of Texas:

> 1. The adoption of a local school program which will provide equal opportunity for all children of all peoples to develop to the limit of their capacities, physically, mentally, morally, economically, and socially.
> 2. In-service training for teachers through reading clubs, travel clubs, and extension classes so that they may, through study, discussion, and guidance, find out how and where to place those emphases which will result in better inter-American relations.
> 3. A careful evaluation of the need for, and nature of, such courses as "Elementary Spanish" and "History of All the Americas," to determine whether they should become an integral part of the curriculum.
> 4. The organization in accredited high schools, under proper direction, of Pan-American Student Forums or Inter-American Relations Clubs.
> 5. A series of auditorium and community programs which will bring together all agencies and people of the community into a harmonious study and knowledge of the proper relationships which should exist among the people of all the Americas.
> 6. The addition of suitable books, magazines, and newspapers to the school libraries at all levels, so that teachers and pupils may have an opportunity to become familiar with the countries, their life and development.
> 7. The introduction of curriculum enrichment materials in the inter-American field at both the elementary and high school levels; not a separate course, but incorporated into existing courses in literature, history, and geography.[67]

Whether the number of Latin-American scholastics is large—as in El Paso and San Antonio, where Mexican percentages of total white enrollment are approximately 70 and 60, respectively—or small,

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[67] Ibid., p. 107.

as in most areas of the state, the presence of Latin-American children in the schools presents definite problems and implications for education. For instance, (1) educators need to understand these people, their ways of thinking and living; (2) expert leadership is needed in all of the teaching fields, especially in the areas of language, civic education, and health; and (3) the need for educational, vocational, personal, and social guidance is one of the most pronounced of all needs which the schools can and should meet.[68]

In summary of the materials presented in this chapter relating to the problem of Latin-American pupils in the schools of Texas, the following educational recommendations appropriate for consideration and application in the local situation are quoted from Kibbe:

1. In the public schools.
   (a) Outlaw the practice of segregation on the basis of language or national origin.
   (b) Establish educational facilities for the children of seasonal agricultural workers in the form of "off-season" schools.
   (c) Encourage the learning of Spanish as a second language, beginning in the elementary grades.
   (d) Make the heritage of every Texas child a matter of pride to him, and a cause for respect on the part of others.
   (e) Employ combination school nurse and visiting teacher to investigate and help to correct home conditions which contribute to the failure of Latin-American children to attend school.
   (f) Construct adequate buildings, adequately equipped.
   (g) Equalize salaries for all teachers in all schools.
   (h) Expand library facilities on Latin-American and inter-American subjects.

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[68]Little, op. cit., p. 26.

(i) Inaugurate statewide program of trades preparedness training in the schools.
(j) Provide pre-school training in English for non-English-speaking children.
(k) Incorporate into the curriculum, at all grade levels, information and activities relating to the history, literature, culture, and social structure of Latin-America, and inter-American relations.
(l) Stress influence of Latin-American culture on Texas.
(m) Stress contributions of Latin-Americans to Texas in all fields.
(n) Solicit membership of Latin-American parents in parent-teacher organizations.

2. In the colleges and universities.
   (a) Require a speaking knowledge of Spanish on the part of all those who are to teach Texas children in the elementary grades.
   (b) Require a knowledge of the background and problems of Texas people of Mexican descent on the part of all teachers.
   (c) Require a knowledge and understanding of Latin-American history, culture, inter-American relations, and the human and other contributions of Latin-Americans to Texas on the part of all those who are to teach Texas children.
3. Adult education.
   (a) Cultivate a new attitude on the part of Anglo-American adults through study groups, action groups, Spanish classes, public lectures, dissemination of information through press and radio, and civic undertakings in which Latin- and Anglo-Americans co-operate.
   (b) Enable Latin-American adults to further their own progress through the conduct of classes in English, United States history, citizenship, health and sanitation, child care, nutrition, and similar subjects, and through co-operative undertakings.[69]

Thus it is readily seen that detailed programs can be formulated for the purpose of integrating Latin-American children into the

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[69]Kibbe, op. cit., pp. 275-277.

educational system of Texas. In the succeeding chapter a study will be made of certain psychological, sociological, and democratic criteria which may be considered basic to any effective program designed to bring about harmonious relationships between Latin-American and Anglo-American youth in the schools.

CHAPTER IV

CRITERIA OF SOUNDNESS

When the question is asked, "What can be done in the secondary schools of Texas to achieve a spirit of unity between Anglo-American and Mexican children?" the answer is not easy to discover. The problem is rendered difficult by the attitudes—deep-seated prejudices, predilections, and feelings of dominance of the majority and the submission of the minority—which are prevalent in the social traditions of most Texas communities. This problem is not unique.

> The problem of American minorities is . . . primarily a problem of attitudes—of ethnocentrism on the one hand and of prejudice on the other. While it does have . . . a basis in fact—differences of culture and isolation—the basic element rests in the subtle assumption of the fundamental character of such differences.[1]

Those who would assume leadership in a program designed to lessen racial antagonism and misunderstandings, must bear in mind that prejudices are not sensible phenomena, and that the approach to their eradication must be more than intellectual, although intellectual it certainly must be. Miel has made the following comment in this connection:

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[1]Francis J. Brown and Joseph Slabey Roucek, One America, p. 12.

> People who would educate others commonly fall into the error of assuming that dissemination of knowledge is the chief problem with which one has to deal in paving the way for desired social change. Much as one would like to see the method of intelligence prevail in the world, he will, if realistic, admit that up to now knowledge has not made its fullest contribution to social change.[2]

Also, it must be borne in mind that the world today is in a state of increased insecurity, tension, and turmoil. These are both the cause and result of authoritarianism, not only within the cultural framework of the world, but also in more localized situations. Closely allied to the feeling of insecurity is the problem of frustration. Authoritarian domination of one person by another is usually a highly frustrating experience for the one being dominated, and the expected response of frustration is aggression.[3]

> Frequently, however, it is not possible to respond aggressively to an authoritarian figure because of fear of retaliation, loss of job, etc. Such a state of affairs is likely to lead to the displacement of aggression from the feared authority figure to the less feared objects—subordinates, minority groups, etc. This is the familiar phenomenon of "scapegoating" . . .[4]

To illustrate, an Anglo-American youth may be unable to get what he considers a decent-paying after-school or vacation job, because of a depressed labor market, and may heap infamy and blame

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[2]Alice Miel, Changing the Curriculum, p. 101.

[3]Clyde M. Campbell, editor, Practical Applications of Democratic Administration, pp. 104-105.

[4]Ibid., pp. 105-106.

upon the back of the poor Mexican laborer, because he does not dare attack the employer.

Once a person has taken an authoritarian stand toward a minority group, he may persist in maintaining it quite tenaciously in spite of contradictory evidence that may be brought to his attention. That is why it is so difficult to uproot prejudice, once it is established. Studies have indicated that among children, and adults, too, there is little correlation between the intensity of prejudice and the amount of education possessed.[5]

> It would be naive to think that prejudice, racial and otherwise, will be wiped out by teaching anthropology to more and more people, necessary and important as that is. This approach must be combined with other attacks. We know that prejudices are not entirely due to lack of knowledge, but that they also lie in the realm of emotions. As Spinoza long ago pointed out, "An emotion can neither be hindered nor removed save by a contrary emotion." Modern psychological study has decidedly reinforced Spinoza's proposition. Our attack on prejudices, therefore, must include a frank recognition of how they are formed. Once we understand their nature and the manner in which they arise, it becomes easier to formulate plans for reducing or changing socially undesirable prejudices.[6]

It is fully recognized that the solution of this problem of prejudice against Mexican children in American schools is a national one, but it is also a local one which must be approached and attacked on a local basis. The citizens of each community are in the best position to know

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[5]Miel, op. cit., p. 101.

[6]Hortense Powdermaker and Helen Frances Storen, Probing Our Prejudices, Preface, p. vii.

their own situation and to formulate plans for the education of both Anglo-American and Mexican children in regard to the great significance of social unity.

The work must be begun from within by civic, educational, and religious leaders who sincerely desire greater racial unity and accord, who are willing to study and work for its achievement, and who sincerely believe that it can become a reality. Such leaders must set forth their objectives, formulate plans, and organize committees. Without community backing and whole-hearted support, no school program can hope to be more than nominally successful in a fight against racial discrimination.[7]

In situations in which the need is apparent, every local church and every civic and cultural organization, including the school and its various clubs, should be urged to undertake such activities as are thought to be essential for the attainment of the objectives set forth for the cultivation of interracial harmony. It is recommended, for the sake of effectiveness and of the integration of efforts, that community organizations setting up such committees should see to it that school administrators and teachers are included in the membership, thus making it possible to correlate community projects in the

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[7]Good Neighbor Commission of Texas, Community Organization for Inter-American Understanding, p. 5.

promotion of racial harmony with the program of the schools operating in the same direction. When a community has been awakened to the problem of racial discrimination and the need for a solution, it will then actively support whatever suitable and effective program the school may see fit to initiate.

In many schools of Texas there is dire need for a curriculum which will provide all children with essential information and experiences that will give them an appreciation for and an understanding of the peoples of Latin-American extraction and their culture, problems, needs, and traits. At the same time, Spanish-speaking children and adults should be given similar understandings of Anglo-Americans, for it is necessary for the Mexicans to know the value of their heritage and to understand its implications as it is for the Anglo-Americans to comprehend theirs. Through such knowledge, understanding, and appreciation can come new feelings of worth in their own evaluation of themselves and of their neighbors who are different. By this means both groups will experience a lessening in the viciousness of the dominance-submission relationship. Anglo-American children must be brought to understand that cultural heritages other than their own are also of worth, interest, and value.

After an adequate curriculum has been developed, there still remains the problem of determining methods and techniques for accomplishing the desired objectives. In this connection it has been

discovered in schools which have carried out successful experiments that those techniques involving concerted action for common and greatly desired goals are those which tend most effectively to break down the barriers of class and race prejudice.

The truth of this statement is known to all from personal experiences. A few years ago when a tragic fire destroyed much of Texas City, Texas, and took many human lives, people of all kinds, races, and classes worked together as rescue squads and firefighters, helping each other without regard for color, race, language, or economic or social status. Disaster is perhaps the greatest of all social levelers and equalizers. In cases of extreme need, the blood relationship that unites all mankind is stronger than prejudice and contempt. More recently, newspapers carried stories of the people of different races and walks of life who were intensely concerned and who sought to be of assistance when a small child in California lost her life by falling into an abandoned well. Soldiers returning from combat duty on the world's battlefronts in recent years have been sobered by the knowledge that in the extremities of warfare, the need of each combatant for another transcends color, race, and religion. What a wonderful society could be developed in America if the mutual trust, helpfulness, respect, and co-operative effort which characterize Americans in times of stress could operate as a matter of course!

The building of such constructive attitudes is an absolute necessity for this complex age. The proper place to begin is in the school.

> The building of democratic human relationships must pervade the entire curriculum. School activities are key points for intergroup emphasis because they are closest to students' heart and lives. Democratic theories in the classroom will sound farcical to the students who realize that discrimination is sanctioned by teachers in the activities of the school life. [8]

Psychological Criteria

Before proceeding with the formulation of a recommended program for the effective instruction and social integration of Latin-American pupils in the high schools of Texas, it will be advisable to point out certain psychological, sociological, and democratic criteria which will serve as guides in planning and carrying out the proposed program. Among the psychological criteria which must be incorporated into any successful learning situation are the following so-called "laws of learning":

I. Learning proceeds more rapidly and tends to be more permanent when the relationships between what is being experienced and the welfare of the learner are seen by him.

II. Learning proceeds more rapidly and tends to be more permnnent when it is an outgrowth of, or a development from, the experience of the learner.

III. Learning proceeds more rapidly and tends to be more permanent in proportion to the amount of satisfaction

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[8]Hilda Taba and William Van Til, editors, Democratic Human Relations, pp. 161-162.

the learner derives from the process of learning and in proportion to the immediacy of the satisfaction.

IV. Learning proceeds more rapidly and tends to be more permanent when it involves activity, physical or mental, on the part of the learner.

V. The probability that what is learned will later on be recalled for use when needed increases in proportion as the learning situation resembles that in which the learning is used or applied.

VI. The probability that what is learned will later on be recalled for use when needed increases in proportion as the relationship between each element which is being learned is understood by the learner.[9]

In the modern concept of the psychology of learning, the learner is looked upon as being a living, goal-seeking organism whose activities are directed toward and controlled by purposes which are, or should be, practical and meaningful to him. The learner reacts as a whole, in a unified manner to the whole situation in which he finds himself, and not to isolated parts of the situation.

The learning process is a means of experiencing, reacting, and doing, whose results are reported responses and control of responses, values, attitudes, and skills. The learning process proceeds most effectively when the numerous activities are unified around a central core or purpose. In order to be of maximum value, the learning experiences must be life-like for the learner. Initiated by need and purpose, the learning experience is likely to be motivated by its own

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[9]Bulletin of the Department of Secondary School Principals, XX (January, 1936), 263-264.

incompleteness seeking to be complete. The learning process and its products are conditioned by heredity, environment, and the maturity level of the learner. In addition, the influence of previous experiences upon learning is regarded as highly significant. At the same time, the learning process proceeds best when the learner has knowledge of his status and progress in the group. Teaching which guides and stimulates without dominating or coercing contributes most positively to the adequacy of the learning process.

The teacher occupies an important role in the learning process. He aids in defining the purposes and sets the stage for the realization of desirable purposes; he aids pupils in formulating purposes which lead to outcomes considered to be desirable by society; he directs pupils in the planning procedures leading to the attainment of their purposes; he guides pupils in a sufficient number of experiences to guarantee, as far as possible, that the children will acquire desired outcomes; he helps pupils in selecting experiences fitted to their abilities, needs, interests, and levels of maturity; and he assists pupils in judging their own progress toward accepting goals and in evaluating themselves in terms of established purposes for learning experiences.[10]

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[10]William H. Burton, The Guidance of Learning Experiences, pp. 211-214.

According to the modern concept, the human organism is a dynamic whole that develops in interaction with an active environment. Human behavior is essentially purposeful and goal-seeking. The unity of behavior is composed of inseparable physical, intellectual, and emotional aspects. The ability to engage in reflective thinking varies with individuals, but all normal persons possess it in some degree and can improve their ability through appropriate thinking and training.

Effective learning occurs when there is a reconstruction of experience which functions in future behavior. The reconstruction of experience begins when equilibrium is upset by doubt, confusion, and perplexity; in other words, when established modes of behavior prove inadequate to meet the situation. Integration is the process of restoring the equilibrium of the individual when organic or environmental upsets have occurred.

When goals are clearly seen and are accepted by the learner as ends worth achieving, the most effective learning takes place. Reflective thinking is the most effective method of learning, since it is the process by which understandings are evaluated and established. There is no value in routine and mechanical modes of response except as they have meaning to the learner in helping him to reconstruct his experiences. In brief, learning is a process that involves analysis and aynthesis in relation to wholes. Vital significance lies in the

fact that, for particular individuals, every new mode of behavior is creative.[11]

All human beings differ greatly from one another, and each has a unique experience and a source of original power of thought; all but a few have some ability to see, think, and feel expressively, and to state their own views of life. For this reason, democracy is the only form of government for family, school, community, nation, or world; for the people together distill judgment and decision out of their collective experiences.

Growth is the characteristic of life. It follows that the greatest goal-setting idea of education is to produce growth from the ego-centric, aggressive, self-defensive individual to the co-operative, broad-minded person.

Modern psychology holds that the self is the unifying, motivating, directing, and inhibiting agent, whose purpose constitutes the most effective drive for growing and learning; the complete human act is the self in its unique expressiveness. Mental development as well as the individual human act is a social process; the self is social in its nature, and education therefore is a feeling of individual capacity in a progressive growth directed toward social ends.[12]

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[11]Harold Alberty, Reorganizing the High School Curriculum, pp. 53-54.

[12]Harold Rugg, Foundations of American Education, pp. 206-209.

> The social pressure which molds the individual creates deep-laid feelings of inferiority, frustrations, and repressed desires, which, deposited and persisting in subtle ways below the threshold of conscious awareness, bedevil the smooth functioning of the accumulation of experience, and create the alternate of imbalance and balance-tension and release, and produce a vigorous body of self-defensive responses.
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> The problem of "I" and "We," of the self and others, of the individual and the culture, of freedom and control, is the basic psychological and sociological problem of life.[13]

In view of the psychological and social aims of education, the content of the curriculum must be socially justifiable and should be drawn from or closely related to the pupils' experiences. Content must involve what the pupil can readily recognize as having interest to him because it has to do with his welfare or that of others for whom he is concerned. The content of the curriculum should either extend the pupils' experience horizon or point out the interrelationships of what is already within it—preferably both. Unquestionably, the curriculum should provide a large quantity and a wide variety of activities in which pupils can emerge with satisfying degrees of success and attainment. Most of the activities should be co-operative ones involving participation by all members of the class group. Individual activities may be fitted into the total group projects and recognized by each worker as his personal contribution to the success of the group effort. All activities included as curriculum content should be organized into situations which are as much like ideal democratic life

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[13] Ibid., p. 209.

as possible without losing reality by becoming foreign to the pupils' knowledge and experience. In all cases, the curriculum should be organized in such a way as to permit and encourage the development of specialized abilities in socially valuable ways. In order to be effective, the curriculum must recognize that living, learning, and growing are inherently and intrinsically interrelated, and that any attempt to separate or isolate one from the other tends to put a stop to all three.[14]

Basic to all other considerations is that of seeing each learner as an individual who has needs and problems not exactly like those of others in his group, yet similar. Therefore, it is necessary to have within the school:

1. A flexible curriculum geared to the needs and potentialities of the individual.

2. A curriculum in which the experiences are selected and guided with regard for their effect upon all aspects of each learner's make-up, intellectual, emotional, physical, and social.

3. A curriculum which gives opportunities for rich and varied activities in every area of development.

4. A curriculum in which the concerns, needs, interests, and problems of learners become the source of their experiences.

5. A curriculum that is developed to meet present needs, in such a way as to build bases for sound choice and action

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[14]Committee on Orientation of Secondary Education, School Curricula and the School's Function, Bulletin 59 of the Department of Secondary School Principals, pp. 265-267.

in the future, to build the needed urge to use these bases for action in the major areas of life.[15]

It is interesting to note here a discussion of needs by Symonds:

> Maslow has suggested that needs arrange themselves in a hierarchy going from the most elemental and physiological to those which represent the higher development of the individual. He would place needs on five levels: the first level would comprise the basic needs of hunger, sex, etc. The second level would comprise the needs of safety, that is, of avoidance of external danger that might result in harm to the individual from the outside. In the third level there is the need for love—that is, love, warmth, and affection by another person. On the fourth level there is the need for esteem—that is, self-respect, self-esteem, and also the respect and esteem of others. Finally, there is the need for self-realization, of being able to accomplish and achieve—to paint a picture, secure a position, to occupy a place in one's group. Maslow suggests that these represent a hierarchy of needs. Gratification of needs on the first or lower levels frees a person for the higher social needs; for instance, if a person's physical needs and his needs for safety and love are taken care of, he can turn his attention and devote his energies to the more distinctly ego needs and his efforts toward realization on the higher levels. On the other hand, if these basic needs are not met, they claim priority, and activities on the higher levels must be temporarily postponed.[16]

Sociological Criteria

Although the learning process is psychological in that it concerns the individual and his experiences, needs, interests, and capacities, it is also sociological in that it has to do with the interrelationships of individuals with each other and with groups. One writer says:

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[15]Florence B. Stratemeyer, Hamden L. Forkner, and Margaret G. McKim, Developing a Curriculum for Modern Living, pp. 56-57.

[16]Percival M. Symonds, The Dynamics of Human Adjustment, pp. 42-43.

> People identify themselves with each other by doing things together, by working for the same ends, and by accepting and abiding by the same customs, practices, and ideals. The more they think, feel, and act together, the more common elements exist between them. They acquire a common background of habits, beliefs, and values. As a consequence, they come to trust each other.[17]

The adjustment of the individual to his society is determined by his ability to share in its experiences and contribute to its maintenance. This requires an understanding on his part of the aims and interests of the social group, together with a sensitivity to its changing needs.[18] Education has a social as well as an individual function; it is one of the means by which society as a whole can become conscious of its traditions and its destiny, can fit itself to make adjustments to new conditions, and can inspire it to make new efforts toward a more complete realization of its aims.[19]

The following have been named by Gruhn and Douglass as the two principles or main sociological aims of secondary education:

> To provide increasingly for learning experiences designed to prepare pupils for effective and satisfactory participation in the present complex social order.
>
> To provide increasingly for learning experiences designed to prepare pupils to adjust themselves and contribute to further development and changes in that social order.[20]

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[17]Merle E. Bonney, Techniques of Appeal and Social Control, p. 3.

[18]Henry Beaumont and Freeman G. Macomber, Psychological Factors in Education, p. 133.

[19]Julian Huxley, UNESCO: Its Purposes and Its Philosophy, p. 54.

[20]William T. Gruhn and Harl R. Douglass, The Modern Junior High School, p. 451.

The human personality craves to live within its own physical and emotional tempo and rhythm. It craves the sense of growth, and it suffers in any environment which expressly denies growth or frustrates it in any way. The human personality desires physical and psychological security, and a sense of belonging to and being wanted by the social group. At the same time, however, the human personality craves opportunity for the expression of its capacities through rivalry and competition, with resulting status for work well done.[21]

The principal sociological aims of education applicable to this study are well summed up in the following "Social Guides to Good Teaching":

1. Make the investment in time and money count.

2. Keep your eye on the real and significant concerns of human living. Whatever is taught should have value only in terms of human living. Teach issues, facts, and acts basic to our society.

3. We should help those with handicaps. Democracy tries to compensate for deficiencies in health, wealth, and inheritance, but must teach each to contribute whatever he can.

4. The greatest good for society is the greatest good for its individuals.

5. We should try to draw out the full capacities of everyone.

6. We should teach people to do better those desirable things they are going to do, anyway.

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[21]Robert Staughton Lynd, Knowledge for What? pp. 192-197.

7. The basis of a strong nation is a healthy people.

8. The school is a simplified version of society. School is a laboratory in which pupils may practice all the cultural, intellectual, and social acts that go to make up society.

9. Make what you teach useful and teach it so that it will be usable.

. . . . . .

11. Free access to facts and free discussion are basic to democratic society.

12. A common culture requires of its members a common set of skills.

13. The resolution of differences is the greatest task of today. Education must take account of group and individual similarities in order to have cooperative society.

14. It is the school's special privilege to pass on the cultural heritage of the past.

15. Great creative traditions develop in schools.

16. Schools should keep abreast of our rapidly increasing knowledge of the world.

17. Schools should keep abreast of technical improvement in communication.

18. The whole resources of society should be used in preparing new citizens for society.

19. A major hope is that the school is our most effective instrument for improving society.

20. Public education is a cooperative enterprise.[22]

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[22]Paul R. Mort and William S. Vincent, Modern Educational Practice, pp. 405-407.

A school program which is socially significant should provide for the following objectives aimed at the social integration of all pupils:

1. To build within the pupil a rational patriotism and a desire to maintain the democratic standards of our national life.

2. To instill in the pupil an appreciation of his rights and duties, privileges, and responsibilities as a citizen.

3. To acquaint the pupil with the communities of which he is a part, their conditions, and their problems.

4. To impress the pupil with the necessity of co-operative effort in the world of increasing interdependence.

5. To develop within the pupil a loyalty to our basic institutions, with the understanding that they must be adjusted to changing conditions.

6. To train the pupil to select and weigh evidence with an open mind, so that he will think through social situations with truth as a goal.

7. To cultivate on the part of the pupil tolerance and a friendly attitude toward the customs, ideas, and traditions of other people.

8. To impress the pupil with his indebtedness to other people, past and present, in order to stimulate him to make his own contribution to a progressive society.

9. To broaden and enrich the pupil's life through the awakening and growth of cultural interests.

10. To help the pupil to acquire the habit of considering the historical background of a current problem in attempting to solve it.

11. To encourage the pupil to acquire the habit of reading extensively concerning social affairs.

12. To give the pupil an understanding of the economic system of which he is a part, and to help him find a place for himself in it.[23]

In the past, the school has, to a large degree, neglected the social training of young people, leaving it as a function of the home and the community. This home-community training has not been, and is not now, wholly acceptable to society, and it therefore is now considered to be the business of the school to train youth in social conduct and in participation in social problems. The secondary-school curriculum must, therefore, prepare boys and girls for effective citizenship in modern society with its manifold tensions, conflicts, and biases.

The American Association of School Administrators has listed the following goals for the school training of young people in preparation for taking their places effectively in modern democratic society, with all of its social, economic, and intergroup problems:

1. The development of those traits of character and ways of behaving which are of social significance in a democratic society, such as tolerance, suspended judgment, and capacity for sharing.

2. The cultivation of an intelligent understanding and solution of problems of a social nature such as crime, war, failure to employ workers, and profiteering.

3. The development of a sympathetic understanding and appreciation of the worthy traditions, institutions, and achievements of mankind.

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[23]Harold Spears, The Emerging High School Curriculum, pp. 381-382.

4. The development of a sense of responsibility toward home, vocation, associates, community, and society at large.

5. The cultivation of willingness and ability to co-operate effectively in democratic institutions.

6. The development of the ability to comprehend and to use the most effective and reliable methods in the solution of economic, social, and civic problems.

7. The discovery and application of more adequate methods for the solution of these problems.[24]

The John Dewey Society for the Study of Education has formulated the following seven social goals toward which secondary education should be directed in the present age:

1. Secondary education should give primary attention to developing citizens competent and willing to make every needed sacrifice to make democracy work for all men.

2. Concomitant of this primary responsibility is the task of developing a consuming desire for that kind of public behavior toward other nations which produces peaceful relationships.

3. Secondary education should be committed to teaching youth that we have adequate resources to meet the economic and social needs of all our people, and that these resources must be used for this purpose.

4. The high school should direct the attention of youth to the fact that successful living depends upon adequate personal and public health, and to physical fitness for employment, social and family life.

5. The high school should teach youth that America is committed to an economic system of free enterprise and

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[24]American Association of School Administrators, Youth Education Today, p. 65.

that this system must be healthy, but government regulation is required to insure its serving the public good.

6. Youth need to learn that all men work to produce for the individual and group welfare, and that opportunities for work must always be available.

7. The high school should see that knowledge is available to the pupil for improving his social and economic status to the limit of his capacities. He should know that each occupational level carries its own rewards and offers each individual an opportunity to enrich his life. He should not strive to raise the levels to where he cannot succeed.[25]

Democratic Criteria

Since the purpose of this study is primarily that of suggesting a plan for modifying and mitigating discrimination and prejudice against Latin-American pupils in the high schools of Texas, it becomes basically a study in democratic living, since integration of Mexican youth into the school program is the goal to be sought. Brenholtz has said that "anything that is democratically sound is also psychologically and sociologically sound."[26] It follows, then, that psychological, sociological, and democratic criteria for judging the soundness of an educational program are all interwoven and interdependent.

It is obvious that if the school is to prepare American youth to live efficiently in modern democratic society, the program of the

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[25]John Dewey Society for the Study of Education, The American High School, Eighth Yearbook, Hollis L. Caswell, editor, pp. 67-69.

[26]Harold Brenholtz, class lecture, Education 545, North Texas State College, June 16, 1948.

school must be based solidly upon the concepts and principles underlying life in a democracy. Every problem of living in the home and in the community is a problem of American democracy, and the future of the nation depends upon how well the youth of the land are democratized. Democracy is a way of life, not merely a form of government; and therefore each individual and group must learn and put into practice the principles and responsibilities of democracy.

"Equal men," each having the opportunity to assume the rights and responsibilities that are his, are a first essential in modern American society. When applied to the school, this means a curriculum designed to give children and youth a respected and vital part in society, in keeping with their maturity and in terms of the problems and situations which confront them. It calls for a curriculum through which children and youth grow to respect the unique worth of each individual, including themselves.

"Thinking men," willing and able to use a specific approach to the solution of individual and social problems, are a second essential for American society. Applied to education, this means a curriculum which will develop children and youth able to make reasoned decisions based upon the values which they may have accepted as worth-while.

A third implication is the invaluable and wideapread belief in the right and responsibility of the individual to develop and use his talents and abilities in his own interest and in the interest of society.

The challenge to education in this instance is to design a curriculum which develops children and youth committed to work with others for the common good, ignoring differences and stressing similarities.

The school must have a curriculum which, in every respect, is directed toward the development of democratic values. The school must provide a rich provocative atmosphere which will foster in children the desire to utilize their capacities to advance social harmony and the well-being of all persons within the sphere of their influence.[27]

As essentials to good citizenship in the school, the community, and the nation, Gruhn and Douglass list knowledge, skills, attitudes, and appreciations. These essentials of good citizenship are summarized as follows:

Knowledge essential to good citizenship includes:

1. Knowledge of organization and interdependence of the modern world, socially, economically, and culturally, and of America's relation to the world.

2. Knowledge of the social, political, and economic organizations of our local community, our state, and our nation.

3. Knowledge of the origin, background, and ideals of our American democratic institutions.

4. Knowledge of tensions, prejudices, ideologies, and other forces within our country which endanger our democratic institutions.

5. Knowledge of current affairs and problems in our local community, our state, our nation, and the world.

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[27]Stratemeyer, Forkner, and McKim, op. cit., pp. 41-47.

6. Knowledge of the laws of our community, state, and nation.

7. Knowledge of our obligations, duties, and responsibilities to citizens in our local community, state, and the nation.

8. Knowledge of other people and nations, their present culture, their contributions to civilization, their ideologies, their attitudes toward our concept of democracy, and their point of view in economic, social, and political matters.

Skills essential to good citizenship:

1. Skill in investigating, analyzing, and arriving at solutions of civic, social, and economic problems.

2. Skills in recognizing and analyzing propaganda based on prejudice, false premises, and dishonest motives.

3. Skills in providing leadership in the conduct of civic problems.

4. Skills in following intelligent leadership and in working effectively with our fellow citizens in the conduct of civic affairs and in the solution of civic problems.

5. Skill in the performance of civic duties and responsibilities—law observance, jury service, voting, office holding, and military service.

Attitudes essential to good citizenship:

1. Attitudes of loyalty to American culture, traditions, and institutions.

2. Attitudes of responsibility for the welfare of our fellows in our nation and throughout the world.

3. Attitudes of willingness to assume the obligations, the duties, and the responsibilities of citizenship in our American democracy.

4. Attitudes of tolerance toward the points of view, racial and national backgrounds, religious beliefs, and social-economic position of our fellow citizens.

5. Attitudes of consideration and tolerance toward the culture, religion, and political views of peoples of other nations.

Appreciations essential to good citizenship:

1. Appreciation of values, blessings, and privileges of our democratic institutions.

2. Appreciation of significance and worth of the individual persons in our democratic society.

3. Appreciation of the contributions of various races, nationalities, and socio-economic groups to the development of our culture and democratic institutions in America.

4. Appreciation of the need for personal sacrifice to maintain and extend the effectiveness of democratic institutions in America.

5. Appreciation of the desirable qualities, the contributions to civilization and culture, and the problems of peoples in other nations.[28]

According to the present-day concept of American democracy, it exalts individual worth and calls for respect from the basis of personality and individual merit. The individual enjoys the rights of free speech, free press, free worship, free discussion and criticism, and the right to think for himself; but he is expected to examine the facts with an open mind before he speaks or acts, so that he may act or propose or speak on the basis of truth rather than impulsively. Every

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[28]Gruhn and Douglass, op. cit., pp. 254-255.

individual must assume responsibility for his own actions, and he is expected to share decisions and to co-operate with others for the common good. Every person is asked to be tolerant and considerate of others and to respect their rights, privileges, and opinions. Democracy challenges the individual to prove conditions round about him and to judge group action in the light of accepted social procedures. Proper leadership is respected, and every person enjoys the right to emerge as a leader in some phase of life. Leadership is achieved rather than seized. The will of the majority determines policy and enlightened public opinion is the safeguard of democratic principles and practices. Democratic self-government is dependent upon self-discipline and self-reliance.[29]

Children and young people learn to live in a democratic society through participation in democratic living. In order to be sound democratically, the curriculum should incorporate and observe the fundamental elements of democratic education, in order that the school may be made into a functioning small-scale society in which the following democratic principle s and practices are set up as guideposts for action and life:

1. Democratic education has its central purpose in the welfare of all people.

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[29]Harold Spears, Secondary Education in American Life, pp. 366-367.

2. Democratic education serves each individual with justice, seeking to provide equal educational opportunities for all, regardless of intelligence, race, religion, social status, economic condition, or vocational plan.

3. Democratic education respects the basic civil liberties in practice and clarifies their meaning through study.

4. Democratic education is concerned for the maintenance of other economic, political, and social combinations which are necessary for the enjoyment of liberty.

5. Democratic education guarantees for all the members of its community the right to share in determining the purposes and policies of education.

6. Democratic education uses democratic methods in classrooms, administration, and student activities.

7. Democratic education makes efficient use of personnel, for teaching represents competence in positions of responsibility.

8. Democratic education teaches through experience that every privilege entails a corresponding duty, every authority a responsibility, every responsibility an accounting to the group which granted the privilege of authority.

9. Democratic education demonstrates that far-reaching changes, of both policies and procedures, can be carried out in orderly and peaceful fashion, where the decisions to make the changes have been reached by democratic means.

10. Democratic education liberates and uses the intelligence of all.

11. Democratic education equips citizens with the materials of knowledge needed for democratic efficiency.

12. Democratic education promotes the deepest loyalty to democracy by summoning youth to serve in a great cause.[30]

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[30]"Creed of Democracy," Journal of the National Education Association, XXIX (October, 1940), 195-196.

Many educators insist that citizenship should be taught by every teacher in every activity in every classroom in every school in every state in the United States. Citizenship training should stress skills, attitudes, and ideals for democratic living. The best way to learn these fundamentals is to experience them in school under the guidance of skillful teachers who make it possible for the pupils to live and move in a democratic environment. Some significant principles proposed for a program in citizenship education for high school youth are the following;

1. Citizenship education is the most important responsibility of public education in the United States. It, therefore, deserves as much or more time and attention than any other phase of the school program.

2. Citizenship education is the responsibility of every teacher, in every subject, in every grade, and in every class activity.

3. Citizenship education should include frequent and effective pupil experience in every-day democratic living.

4. Citizenship education for democratic living can be most effective if there is complete freedom in the classroom for both the teacher and the pupil in the expression of opinions on controversial issues and in the planning and conduct of learning activities.

5. Citizenship education should stress skills, attitudes, and ideals for democratic living as well as factual information and knowledge.

6. Citizenship education should stress the obligations and responsibilities of a citizen, as well as his rights and privileges.

7. Citizenship education should provide experiences which prepare youth to perform effectively the responsibilities and the duties of citizenship.[31]

When one sets himself the task of planning educational experiences which will promote the integration of Latin-American pupils in secondary schools in which the majority of the pupils are Anglo-American in descent, he must have constantly at hand certain guideposts for giving him direction. In an educational situation, it is logical to assume that these guideposts should be sound, psychologically, sociologically, and democratically, since the object of their use is to train youth for effective citizenship in a democratic society. This has been the purpose of this chapter—to set forth a number of psychological, sociological, and democratic criteria for the guidance of those who develop and carry through such programs for the integration and effective instruction of Latin-American youth in the schools of secondary rank in Texas.

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[31]Gruhn and Douglass, op. cit., pp. 256-257.

CHAPTER V

A PROPOSED PROGRAM FOR THE EFFECTIVE INSTRUCTION AND SOCIAL INTEGRATION OF LATIN-AMERICAN PUPILS IN THE SECONDARY SCHOOLS OF TEXAS

The purpose of this chapter is to suggest a reasonable program for effective instruction and social integration of Latin-American with Anglo-American pupils in the secondary schools. The nature of this study implies that the program is designed primarily for use in schools in which both racial groups are enrolled and that segregation is not intentionally practiced in such schools. At the same time, it is felt that certain phases of the program possess real values for situations in which segregation is enforced, and in which Latin-American pupils are enrolled in one school and Anglo-Americans in another, or in which classes or rooms are composed of one racial group only. The worth of the proposed program for these situations will be pointed out from time to time in the course of the discussion.

It should be understood at the outset that any such program of integration must be adapted to the local situation to be meaningful. Consequently, the program to be outlined in the following pages is

merely suggestive of what may be done, with modifications, in any locality, and is not to be considered final and ironclad, rigid and unchangeable. Any alert teacher or administrator can utilize these suggestions as a basis for developing a program of integration for his own situation and from these ideas he may build many of his own to make learning experiences more meaningful and bring about more nearly whole-hearted co-operation between the two racial groups. These suggestions are presented only as a skeleton upon which the individual teacher and administrator are expected to place vital, living flesh.

Latin-American pupils, by the time they reach the secondary school, are likely to have conquered their language handicap, which may have presented real difficulty during their earlier years in school. Likewise, many of them may have won, by this time, enough social acceptance and respect from the Anglo-American pupils and teachers to give them a sense of security in the school situation. In spite of their being accepted members of the group, however, there are likely to be superiority-inferiority feelings, the Mexicans are likely to be discriminated against in social affairs of the school, they are often the obedient and innocent objects of ridicule and scorn on the part of certain Anglos whose deep-seated prejudices cause them to feel that they are superior; and Latin-Americans are likely to encounter real opposition when they excel in sports or in athletics.

Hence, though on the surface there may appear to be harmony between the two groups most of the time, too often the Latin-American pupils will be found to be the victims of contempt and discrimination, and outside the classroom may be addressed or referred to in terms of uncomplimentary nicknames. This implies that in practically every school situation there is need for more understanding, respect, and appreciation between the two racial groups, one for the other.

The first fundamental consideration in launching any program of interracial integration is that of developing mutual understanding, respect, and appreciation between the groups involved. This can be done partially by reading about, in this case, the history of the Latin-American peoples, their customs, their social practices, their means of earning a livelihood and the reasons for them, their contributions to American life, and their modes of living, both in their own country and in the United States. One cannot do much reading along these lines without developing a depth of understanding and a higher respect for these people, who are in many ways the uncomplaining victims of unfortunate circumstances. The solidarity of their family life, and the love and respect which exist between parents and children are often impressive and inspirational to Americans who hear so much about family discord, desertion, separation, and divorce. Through thick and thin the Mexican family stays together.

And the Mexican's compassion for others is notable: he will often give his last bite of food to a stranger who is hungry. The Mexican community is a closely knit group, sharing each other's problems and helping those who are in need of assistance. Americans can learn much from the family unity and group solidarity of these people.

But the best way to develop understanding and appreciation of any people is to come to know them personally where they live, rather than in books. Therefore, cultural interchange is recommended as one of the most significant procedures to be utilized in integrating Latin-Americans and Anglo-Americans in the high schools of Texas. Various types of cultural interchange can be utilized with benefit by classes in the social studies, in English, in health, in vocations, and in art. These experiences should be for the whole class as a unit, not solely for the Anglo-Americans trying to learn about the Latin-Americans, or for Latin-Americans trying to learn about Anglo-Americans.

To begin with, field trips into the Mexican neighborhood of the community are recommended. As a rule, the Mexicans have a clearer and more accurate concept of Americans and their way of life than Americans have of Mexicans. For this reason, the Latin-American community should be visited first by the entire class. Any outstanding Mexican citizens should certainly be interviewed by the class; these

may include civic, educational, and religious professional men; lawyers, artisans, craftsmen, physicians, bankers, and so on. Visiting these so-called upper-class persons will reveal to the Anglo-American pupils that Mexicans, if given an opportunity, can become as well educated and skilled as the most fortunate Anglo-Americans. All visits, of course, should be scheduled in advance and the class indicate the nature of the information they desire from the individual persons to be interviewed. It is advisable to send these individuals a list of topics or questions which the pupils would like to have discussed informally with them; and it should be understood that pupils may have many questions to ask during the course of the interviews. If possible, some of these interviews with upper-class Latin-Americans should be held in their homes with the understanding that the class would like a tour of the home during the visit. Such an experience will do much to give prejudiced Anglo-American children a sense of respect and appreciation for Mexicans that they have never had before. In all probability, children from some of these better-class Mexican homes will be enrolled in the class, and they can easily arrange for the class to visit either their own home or that of some one else in the more favored economic and social bracket. The serving of simple Mexican-style refreshments, perhaps at class expense but prepared by Mexicans, will add much to the meaning and worth of these home visits. Many pupils are always amazed to learn that not all

Mexicans live in dilapidated and unsanitary, overcrowded shacks or dingy rooms. With this awakening, prejudice is lessened and respect grows.

Class visits should also be made to the lower-class section of the Mexican settlement of the community. Anglo-Americans in the class should be cautioned against displaying superior attitudes during these visits and against making any derogatory remarks that might wound the sensitive spirits of the Latin-Americans living in such conditions. Characteristically, Mexicans take pride in their homes; though they may be nothing but a hovel or an overcrowded rented room; and they deeply resent any insinuation from Americans regarding the unwholesome conditions under which they must live. Usually, some of the Mexican children can arrange for the class to visit one or several of these lower-class homes, and to interview the residents. Notice should be taken of the number of persons living within the home, sanitary facilities, the apparent health condition of the family members, and the employment engaged in by various members of the family. Extreme tactfulness should characterize all of these visits, especially since some of the Latin-American pupils in the group may live in some of these homes or in similar ones. Also, visits should be made to Mexican craft shops in order to study the skill of the Mexican artisans as they produce pottery, silver trinkets, basketry, handwoven goods, and other handcrafts for sale.

The visiting should not be one-sided, however. The class should also visit industries, business firms, and civic and professional leaders among the Anglo-Americans. At the same time, if Mexicans have industrial plants and buildings worthy of note, and if they have important business enterprises, they should be included for study. The class should arrange to visit the local courts and meetings of the city and county commissions in order for both racial groups to gain an insight into the operation of local government. If possible, arrangements should be made for the group to make a tour of a few of the most pretentious American homes in the community, along with some of the middle-class homes. This will develop the knowledge among members of both racial groups that there are wide social and economic divergencies within each group—from the destitute poor to the extremely rich. This understanding will be wholesome for both groups, as Americans are sometimes prone to think of all Mexicans as poverty-stricken, whereas Mexicans may regard all Americans as rich.

When class or group social affairs are to be held in the homes of Anglo-American children, care should be taken in each instance to give each Latin-American child in the group a personal invitation to attend. Nothing hurts so much as to know that other members of a group are having a party and that the members of the minority group

have been forgotten or deliberately omitted. Even if a general announcement of the social affair is made before the entire class to include all members, the Mexicans, in this case, still should be given personal invitations to assure them that they are wanted. In the writer's experience this happened: a girl from a well-to-do family announced to her class that she was having a party in her home on a certain date and that everyone was invited. She gave no special invitation to the three or four Mexican pupils in the room, and did not expect them to attend. She and her mother were surprised and somewhat indignant, therefore, when one of the Mexican girls appeared for the party. Both mother and daughter were gracious hostesses and welcomed the girl, although they would have preferred that she had not come. She had a wonderful time at the party, and several weeks later in English class, when compositions were to be written on "The Most Thrilling Experience I Ever Had," this Mexican girl wrote about the party she had attended. Thus the simplest little courtesy may bring untold happiness, understanding, appreciation, and social acceptance.

Contacts with persons of both races in the community should not be limited to field trips. Another valuable technique is to invite persons of both racial groups to visit the class and to discuss problems of the Latin-American people in the community, to talk about the professions in which they are engaged, to discuss their hobbies, or

to discuss what the school can do to bring about more harmonious interracial relationships. The possibilities for subject matter for such discussions are unlimited. A qualified Mexican speaker may come to discuss the customs and ideals of his people, and the reasons for conflict in a predominantly Anglo-American society. Since the formal lecture is frowned upon as a means of instruction, these visits should be informal discussions, with plenty of opportunity for questions from the pupils.

It may be possible for an entire class to visit a Mexican church for services. Pupils should note elements of the service, and phases of the architecture in the building in order to be able to discuss these later with the priest, or with Latin-American members of the class, who may be able to explain their significance. By the same token, Anglo-American churches may be visited—preferably a Protestant church, since most of the Mexicans are Roman Catholic in their religious affiliations.

Colorful, gay, and happy Mexican festivals, whether held in the church, in a community hall, or on a lawn terrace of a private home, are worth-while events for class study. Latin-American members of the class will be able to inform the group about the time and place of such festivals, and will, in nearly all cases, be glad to discuss their significance with those who are not familiar with them.

Through these class members, also, arrangements may be made for the class to visit the places of these gala occasions. Although the celebration may not be strictly limited in purpose to Latin-Americans, no class or group should ever take the liberty of attending without first letting their desire be known and obtaining permission to visit from authorities in charge of arrangements for the festival. No self-respecting Mexican would think of attending an Anglo-American social occasion without invitation, and the same courtesy should be manifested by Anglo-Americans in attending Mexican social affairs. Usually, permission may be readily obtained for a class to visit these gatherings. If a class should go without seeking permission, they might be looked upon as unwelcome intruders, and the cause of interracial harmony would probably be hindered instead of helped.

Any attempt on the part of the schools to foster intercultural integration between two or more groups must permeate the total life and program of the school, and must not be confined to certain subjects, but must be in evidence throughout the entire curriculum; nor must it be dealt with as a separate subject of instruction. This is the fundamental necessity for a successful program of intercultural education and integration—the development of a democratic atmosphere within the classes and other activities of the school, in which every student, regardless of his racial, social, or economic heritage, will feel at home, and in which he will be encouraged to put forth his best efforts.

These suggested experiences in cultural interchange, discussed above, conform to the following psychological criteria set up in the preceding chapter:

1. Learning proceeds more rapidly and tends to be more permanent when it is an outgrowth of, or a development from, the experiences of the learner.

2. Learning is most effective when it involves activity, physical or mental, on the part of the learner.

3. In order to be of maximum value, the learning experiences must be life-like for the learner.

4. Teaching which guides and stimulates without dominating or coercing contributes most positively to the adequacy of the learning process.

5. The teacher aids in defining the purposes and sets the stage for the realization of desirable objectives; he aids pupils in formulating purposes which lead to outcomes held desirable by society; he directs pupils in planning procedures leading to the attainment of their purposes; he guides pupils in a sufficient number of experiences to guarantee, as far as possible, that the children will acquire desired outcomes; he helps pupils in selecting experiences fitted to their abilities, needs, interests, and levels of maturity.

6. Effective learning occurs when there is a reconstruction of experience which functions in future behavior.

7. Reflective thinking is the most effective method of learning since it is the process by which understandings are evaluated and established.

8. All human beings differ greatly from one another, and each has a unique experience and a personal worth to add to the experience and understanding of others.

9. The content of the curriculum should either extend the pupil-experience horizon or point out the interrelationships of what is already within it—preferably both.

10. The curriculum should provide a large quantity and a wide variety of activities in which pupils can emerge with satisfying degrees of success and attainment.

11. Most of the activities should be co-operative ones involving participation by all members of the class group.

12. Individual activities may be fitted into the total group projects and recognized by each worker as his personal contribution to the success of the group effort.

The projects in cultural exchange suggested above conform to the following sociological criteria, which are among those presented in the preceding chapter:

1. The learning process is sociological in that it has to do with interrelationships of individuals with each other and with groups.

2. The school should provide for learning experiences designed to prepare pupils for effective and satisfactory participation in the complex social order.

3. The school is a simplified version of society. It is a laboratory in which pupils may practice all the cultural, intellectual, and social acts that go to make up society.

4. The understanding and lessening of differences is the greatest task of the present-day school.

5. The total resources of society should be utilized in preparing new citizens for effective participation in society.

6. The school should acquaint the pupils with the community in which they live, and should give them knowledge and understanding of local conditions and problems.

7. The school should cultivate on the part of the pupil an attitude of tolerance and friendship toward the customs, ideas, and traditions of other people.

8. The school should develop sympathetic understanding and appreciation of the worthy traditions, institutions, and achievements of mankind, including all racial and national groups.

9. Pupils should be aided in cultivating willingness and ability to co-operate effectively in the democratic and intercultural institutions of society.

Among the democratic criteria presented in the preceding chapter which are applicable to the suggestions for cultural interchange mentioned above, are the following:

1. Every problem of living in the home and in the community is a problem of American democracy, and the future of the nation depends upon how well the youth of the land are democratized.

2. Each individual and group must learn and put into practice the principles and responsibilities of democracy.

3. The school must have a curruculum which, in every respect, is directed toward the development of democratic values.

4. The democratic challenge to education is to design a curriculum which develops children and youth committed to work with others for the common good, ignoring differences and stressing similarities.

5. The school should give pupils a knowledge of the tensions, prejudices, ideologies, and other forces which, within the local community, endanger democratic institutions.

6. Pupils should become acquainted with other people and nations, with their present culture, their contributions to civilization, their attitudes toward the American concept of democracy, and their points of view in economic, social, and political matters.

7. Pupils should be given help in developing skill in investigating, analyzing, and arriving at solutions for civic, social, and economic problems.

8. The school should develop attitudes of loyalty to American culture, traditions, and institutions.

9. The school should lead children in developing attitudes of appreciation of values, blessings, and privileges of our democratic institutions.

10. The school should develop attitudes of tolerance toward the points of view, racial and national backgrounds, religious beliefs, and social-economic position of fellow citizens.

11. The pupils should develop appreciation of the significance and worth of the individual person in our democratic society.

12. The school should develop appreciation of the contributions of various races, nationalities, and socio-economic groups to the development of our culture and the democratic institutions of the United States.

13. Children and young people learn to live in a democratic society through participation in democratic living.

14. Democratic education has for its central purpose the welfare of all people.

15. Democratic education serves each individual with justice, seeking to provide equal opportunities for all, regardless of intelligence, race, religion, social status, economic condition, or vocational plan.

16. Democratic education equips individuals with the knowledge and understandings needed for democratic efficiency.

17. Citizenship education should provide experiences which prepare the youth to perform effectively the responsibilities and duties of citizenship.

One of the most effective approaches to the problem of developing interracial integration within the school is that of fostering a democratic atmosphere within the classroom and throughout the entire school. Along with the newer methods of psychological testing has come an understanding of the importance of status in the group, a sense of belonging, mutual respect and affection, and the feeling of being welcomed and wanted by others. These are indispensable in any program of intercultural education and integration, for the first requirement is the development of proper attitudes. In the same way, the role of deprivation, maladjustment, insecurity, and the lack of status is understood in its influence in building the suspicious, hate-controlled personality. For this reason, intercultural education requires, above all, a democratic school atmosphere in which individuals will be regarded in terms of their merit and not in terms of their race, class, or group. The development of such an atmosphere is the first job of the teacher who promotes the social and educational integration of Latin-American and Anglo-American pupils.

In a growing number of American schools there is a strong tendency to organize much of the instructional program around problems

that have real meaning and urgency for young people. Problem-centered learning experiences are vital in any educational group, and that involving two or more cultural groups is no exception. This is why it is so necessary for each group—in this particular case, both Mexicans and Anglo-Americans—to understand the culture, life, customs, living conditions, and social and economic problems which confront the other. Only through such knowledge can real-life, vital, meaningful, and practical problems be raised for co-operative consideration and solution. Both racial groups should work together in all classes and school undertakings, since each will thus increasingly learn to appreciate the other and come to an understanding that the problems of each are the problems of all.

Every social-studies class should be encouraged to include at least one comprehensive unit on the nature, cost, and techniques for eliminating prejudice and discrimination. Pupils, with the guidance of the teacher, should formulate series of questions covering what they would like to learn about prejudice and should then proceed to search for the answers from sources considered authoritative. Sociologists, biologists, physicians, and other scientists may be called in, if available, to discuss the fact that similarities among the various groups of mankind far outnumber the differences, which, after all, are only superficial, although prejudice accords them an

unmerited significance. Classes in biology, too, may well spend some time delving into the question of prejudice from an anthropological point of view, whereas classes in the social studies may deal with prejudice from the sociological angle, treating it as a sociological issue, which indeed it is.

If the school is situated in a community in which there is one or more high schools whose enrollment is entirely Mexican, some valuable learnings may be gained by interchange of visits with such schools. For instance, a social-studies class composed of both groups may arrange to visit a social-studies class in the other school in which all members are Latin-Americans. Perhaps the visiting class may want to share with the Mexican group the major outcomes of the unit on prejudice or of some other equally significant project. Members of the Mexican class will most likely be deeply impressed to hear Anglo-American young people discuss the question of prejudice with frank and open minds; they will probably feel that attitudes toward themselves will be less harsh and more tolerant, less contemptuous and more constructive. Any such effort, of course, should be well planned in advance so that no time will be lost and so that the manner of presentation may be wholesome and sincere and confident.

In case of a class visit of this type, the Mexican class should always be invited to return the visit, perhaps to share with the group

the social and economic problems of the Mexicans of the community. Some of these interchange visits will probably be so highly worth-while that the sponsoring group may desire to bring before the entire student body the contribution of the visiting group by having a general assembly of the total scholastic population of the school to hear the program. In addition to discussion groups, special programs by glee clubs or choral organizations are effective in assembly programs. Typical Mexican music presented by Mexican performers in authentic costume is always pleasing, whether presented by pupils from another school or by those enrolled in the school having the program.

It should be pointed out that such interchange visits can be worked out between classes that are wholly Anglo-American on the one hand and wholly Mexican on the other, thus helping each group to understand and appreciate the other, even in situations where segregation prevails. At the same time the interviews, visits, and community surveys of living conditions among the Mexicans, mentioned earlier, can be carried out, also, by wholly American groups in order to give them an insight into the nature and problems of the Mexican residents of their community.

In a class composed of both racial groups, the Latin-American pupils should be encouraged to share with the class their ideas and opinions concerning matters under discussion. This desire to hear

what they have to say will tend to give them confidence and should produce in them a sense of being wanted and needed. Also, they should be encouraged to discuss freely the problems, customs, and needs of their people in general, with special emphasis upon those living together in the particular community. In social-studies classes units may be developed on Mexican music, social customs, and folklore. This development may take the form of projects for the entire group, if this seems the best procedure; but the Mexican pupils will gain much in self-confidence and personal esteem if they are permitted to develop these units themselves while the Anglo-American pupils work on something else. Then, when the units are completed, the Latin-Americans may prepare comprehensive reports to be given to the class as outcomes. Units on Mexican music can be most effective if typical selections are sung, perhaps accompanied by characteristic dances by the Mexican pupils in the group. This project involving music and dance is also appropriate for classes in physical education.

The above suggestions for the study of group problems within the classroom by means of exchanges of class visits and very practical cultural experiences conform to the following psychological criteria, which have been selected from among those presented in the preceding chapter:

1. Learning proceeds more rapidly and tends to be more permanent when it is an outgrowth of, or a development from, the experiences of the learner.

2. The learning process is a means of experiencing, reacting, and doing, whose results are responses and control of responses, values, attitudes, and skills.

3. The learning process is most effective when its numerous and varied activities are unified around a central core or purpose.

4. In order to be of maximum value, the learning experiences must be life-like for the learner.

5. The ability to engage in reflective thinking varies with individuals, but all normal persons possess it in some degree and can improve their ability through appropriate training and leadership in problem solving.

6. The curriculum of the school should be one in which the concerns, needs, interests, and problems of the learners become the source of their experiences.

Sociological criteria applicable to the above suggestions include the following:

1. People identify themselves with each other by doing things together, by working for the same ends. The more they think, feel, and act together, the more common elements exist between them.

They acquire a common background of habits, beliefs, and values; and, as a consequence, they come to trust each other.

2. The school should provide increasingly for learning experiences designed to prepare pupils to adjust themselves to the existing social order.

3. The school should strive to draw out the full capacities of everyone.

4. Whatever is experienced and taught should have value in terms of human living.

5. Free access to facts and free discussion are basic to democratic society.

6. The school should acquaint the pupils with the problems and conditions of their own communities.

7. The school should train the pupils to select and weigh evidence with open minds, so that they will be able to think through social situations with truth as their goal.

8. The school should develop the ability to comprehend and to use the most effective and reliable methods in the solution of economic, social, and civic problems.

Democratic criteria which are readily applicable to the above suggestions include the following:

1. The individual should feel a responsibility for developing and using his own talents and abilities for his own interest and for the welfare of society.

2. The school must provide a rich provocative atmosphere which will foster in children the desire to utilize their capacities in order to advance the social harmony and well-being of all persons within the sphere of their influence—even those belonging to other groups.

3. The school should develop knowledge of current affairs and problems in the local community, the state, the nation, and the world.

4. Children should be guided in developing attitudes of tolerance and appreciation toward those of different nationality, race, religion, and socio-economic status.

5. American democracy exalts individual worth and calls for respect on the basis of personality and individual merit.

6. Every person should realize that he must be tolerant and considerate of others and must respect their rights, privileges, and opinions.

7. Democracy challenges the individual to improve conditions about him.

8. Democratic education employs democratic methods in classrooms and in pupil activities.

9. Democratic self-government is dependent upon self-discipline and self-reliance.

10. Democratic education promotes loyalty to democracy by challenging youth to serve in a great cause.

11. Citizenship education should include frequent and effective pupil experiences in democratic living.

Classes in the social studies, particularly, should be organized according to the student participation plan, in which there will be various class officers and committees. It is suggested that each set of officers serve for only a month or six weeks, after which time they will be replaced by other persons. In this way most members of the class will have opportunity to assume leadership and direction of class activities during the course of a semester. The teacher should, if necessary, use strategy to see that the Mexican pupils are not the last ones to be chosen for class leadership and responsibility. A tactful remark on the part of the teacher should be very effective and usually will bring the desired result—that of developing a democratic organization within the classroom in which all groups shall be represented at all times. Working together in the affairs of the class, the home-room, and the total student body will prove to be one of the most effective means of bringing about mutual respect and regard for individual merit on the part of both racial groups. Doing things together is one of the best methods for lessening prejudices and discrimination and for the development of mutual esteem.

Playing together, too, is a splendid socializing agent. Some of the most valuable learnings in the realm of intergroup harmony

accrue from recreational activities participated in by different groups, who would not ordinarily be in accord with each other. If two or more groups can once experience the fun and wholesome fellowship of playing together, their differences will become lessened in their minds, and they will more than likely find friends among those whom they formerly considered different and inferior. For this reason, any school which is concerned with the problem of developing wholesome intergroup relationships between Latin-American and Anglo-American pupils must make careful provision for the practice of democracy on the playground, in the gymnasium class, at social affairs, in assembly programs, and on the various athletic and sports teams which are sponsored by the school. In other words, merit and ability should be the standard for participation rather than class group, or social or economic status.

By the same token, any activities within the classroom or any assembly programs presented before the entire student body should take cognizance of this same principle, thus allowing for participation by Latin-Americans in the same group with Anglo-Americans. Lest this practice be obnoxious to some prejudiced individuals in the Anglo group, the importance of democratic principles should be stressed repeatedly, and the value of learning the meaning of democracy by actually living by its precepts in all school situations should be kept

uppermost in the minds of the pupils. At the same time, when Latin-Americans participate with Anglo-Americans in group activities, they should be encouraged to do their very best, as nothing wins the respect and admiration of teen-age boys and girls so readily as a job well done; nor is anything quite so effective in breaking down prejudices and replacing them with better opinions.

In such classes as English, the social studies, and even the sciences, the new technique of the "sociodrama" should be extensively utilized as a means for self-expression and for conveying the results of study and research to the group as a whole. Favorable and unfavorable aspects of many of the social and economic issues of the day can be presented effectively in this manner; the nature, origin, and conquest of prejudice can be emphasized by careful portrayal; problems in group conflict and in race relations provide a rich field for the sociodrama; and the clarification of scientific experiments or the depictions of great events in literature lend themselves readily to the informal emphasis of the sociodrama. In all such unrehearsed dramatic presentations, care should be taken that both racial groups are represented among those who are to participate. Working together in planning the most effective way of depicting the matter under consideration will develop mutual respect and consideration for the opinions of others, even of a different group. In the close

co-operation required in such undertakings, each group is likely to become so absorbed in its work that it will forget that the other is different, and that forgetfulness, within itself, is the very essence of democracy based upon sociological and psychological principles: the individual is what counts, and his merit and ability are the determinants of his acceptability to others—not his differences. In fact, in a truly democratic society, his status is determined by his individual worth as a member of the group, and by nothing else.

In connection with pupil participation in school government, classroom activities and projects, playground activities, and the sociodrama, the following psychological principles may readily be applied to the suggestions made above for promoting the integration of Latin-American and Anglo-American children in the secondary schools:

1. Learning proceeds more rapidly and tends to be more permanent when the relationship between what is being experienced and the welfare of the learner is seen by him.

2. Learning should be an outgrowth of, or a development from, the experience of the learner.

3. Learning proceeds more rapidly and tends to be more permanent in proportion to the amount of satisfaction the learner derives from the process of learning and in proportion to the immediacy of the satisfaction.

4. Learning proceeds more rapidly and tends to be more permanent when it involves activity, physical or mental, on the part of the learner.

5. The learning process is a means of experiencing, reacting, and doing, whose results are responses and control of responses, values, attitudes, and skills.

6. Human behavior is essentially purposeful and goal-seeking.

7. Effective learning occurs when there is a reconstruction of experience which functions in future behavior.

8. Democracy is the only form of government for family, school, community, nation, or the world; for the people together distill judgment and decision out of their collective experiences.

9. The curriculum should provide a large quantity and a wide variety of activities in which pupils can emerge with satisfying degrees of success and attainment.

10. Most of the activities should be co-operative ones involving participation by all members of the class group.

11. The curriculum should be flexible and geared to the needs and potentialities of the individual.

12. Basic to all other considerations is that of seeing each learner as an individual who has needs and problems not exactly like those of others in his group, yet similar.

Among the sociological criteria which may be applied to the above suggestions for pupil participation in the classroom, in student government, on the playground, and through the sociodrama may be listed the following:

1. People identify themselves with each other by doing things together.

2. The adjustment of the individual to his group is determined by his ability to share in its experiences and to contribute to its maintenance.

3. The human personality desires physical and psychological security, and a sense of belonging to and being wanted by the group.

4. At the same time, however, the human personality craves opportunity for the expression of its capacities through rivalry and competition, with resulting recognition of status for work well done.

5. School experiences should strive to draw out the full capacities of everyone.

6. Free access to facts and free discussion are basic to democratic society.

7. The pupil should be given an appreciation of his rights and duties, privileges and responsibilities as a member of the group.

8. The pupil should have cultivated within him tolerance and friendly attitudes toward the customs, ideas, and traditions of other people.

9. The school must prepare boys and girls for effective citizenship in modern society with its tensions, conflicts, and biases.

10. Pupils should be aided in developing a sense of responsibility toward home, vocation, associates, community, and society at large.

11. Secondary education should give primary attention to developing citizens competent and willing to make every sacrifice to cause democracy to work for all men.

12. The high school should see to it that knowledge is available to the pupil for improving his social and economic status to the limit of his capacities.

The above suggestions for pupil participation in classroom projects, playground activities, student government, and the sociodrama conform to the following democratic criteria, selected from among those presented in the full discussion in the preceding chapter:

1. It is obvious that if the school is to prepare American youth to live efficiently in modern democratic society, the program of the school must be based solidly upon the concepts and principles underlying life in a democracy.

2. Every problem of living in the home and in the community is a problem of American democracy, and the future of America depends upon how well the youth of the land are democratized.

3. Democracy is a way of life, not solely a form of government.

4. "Equal men," each having the opportunity to assume the rights and responsibilities that are his, are a first essential in modern American society.

5. The school must provide a rich provocative atmosphere which will foster in children the desire to utilize their capacities to advance the social harmony and well-being of all persons within the sphere of their influence, though they may belong to other groups.

6. The school should develop an appreciation of the significance and worth of the individual persons in our democratic society.

7. The school should develop an appreciation of the significance and worth of the contributions of individuals to the welfare of the total society.

8. Democratic education employs democratic methods in classrooms, administration, and student activities.

9. Democratic education teaches through expression and experience that every privilege entails a corresponding duty, every authority a responsibility, every responsibility an accounting to the group which granted the privilege of exercising authority.

10. Democratic education liberates and utilizes the intelligence of all.

11. The best way to learn the skills, attitudes, and ideals for democratic living is to experience them in school under the guidance

of skillful teachers who make it possible for pupils to live and move in a democratic environment.

12. Citizenship education for democratic living can be most effective if there is complete freedom in the classroom for both the teacher and the pupils in the expression of opinions on controversial issues and in the planning and conduct of learning activities.

13. Citizenship education should stress the skills, attitudes, and ideals of democratic living as well as factual information and knowledge.

14. Citizenship education should provide experiences which prepare youth to perform effectively the responsibilities and duties of citizenship.

15. Citizenship education should include frequent and effective pupil experiences in democratic living.

It is recommended that every high school situated in a community of any appreciable size operate a placement bureau or an employment agency as a clearing house for bringing together people in the community who may wish to employ student labor and students who are desirous of employment. This placement bureau may be instrumental in obtaining part-time work for pupils during the school year, full-time work during summer vacations, and permanent employment for graduates who do not enter college. In any high school,

such an agency can be of great help, but in a school in which both Latin-American and Anglo-American boys and girls are enrolled, it can do much more than merely find jobs for students who want to work. It can be a powerful agency for the lessening of prejudice and gradual removal of discrimination. Cautions and tactful procedures must be put into operation in order to exhiibit and develop within the community attitudes of tolerance, broad-mindedness, and willingness to employ Mexicans, at least on trial. Many employers may refuse to consider the employment of Latin-Americans, but others may be persuaded to hire them for a definite trial period. If they prove satisfactory—and they almost invariably do—these business men can be used as references to influence others to try Mexican students.

Latin-American pupils must be carefully informed by the school placement bureau concerning the difficulties, the prejudices, and the injustices that may possibly await them when they accept employment in the community. Both printed materials and personal conferences are effective in informing these pupils regarding situations that may confront them. At the same time, both racial groups must be told what an employer will expect of them; and prospective employers must, on the other hand, receive information as to what the youthful employees will expect from them. Business men in the community should be contacted, perhaps monthly, by the placement bureau

and requested to list their employment needs with the school's bureau. At the same time, pupils who wish to work should keep on file with the bureau complete information regarding their abilities, qualifications, and preferences as to work opportunities. If this is done, when a request for student help comes from a local concern, the bureau can probably match the need by arranging a conference between the business man and one or more students who appear capable of fulfilling his requirements. Over a period of time, the efficient operation of placement bureaus in the schools will win the respect and co-operation of local business men, and a tactful program of persuasion will eventually open up many new opportunities for Latin-American young people, in which they will have an opportunity to win self-respect and confidence that they are able to make their own way. Efficiency on their part will win increasing acceptance for them from Anglo-Americans, who will come increasingly to rely upon their integrity and ability.

For all pupils who do not plan to attend college, the high school should offer special courses to train them for occupational proficiency in as many lines of work as possible. These courses, which should be available to both Mexican and Anglo-American young people of both sexes, can be of inestimable value to both groups. Since comparatively few of the Latin-American youth go on to college, this vocational

preparation will be especially beneficial to them if it is made efficient and practical. Many schools are beginning to adopt the "laboratory of industries" plan, which provides that pupils shall work for a few hours each day in some local plant, shop, office, or store, learning the types of work required, working under expert supervision and guidance, and being paid a nominal sum for their services. During the course of a school year any one particular student, electing this plan, will work in several different occupations, thus determining his interests and abilities in vocational pursuits. Pupils participating in this program receive grades for their work and the school remains in close relationship with employers of students in order to determine their efficiency, their problems, and their needs for meeting occupational requirements. In the "laboratory of industries" class back at school, the students meet each day to discuss their problems and to study more efficient ways of doing the work in which they are engaged during the working part of the day. Along with special work, they carry a regular academic load, thus preparing themselves both vocationally and scholastically for effective living in the community. Whenever possible, such a plan, or modifications of it, should be set up between the high school and the business concerns of the community. Valuable training may be received by young potential working men and women in this manner, and employers receive the

benefit of student labor at low cost. When such a program is available, virtually all of the Latin-Americans will enroll for it if local business people are broad-minded enough to permit them to work in their concerns. A tactful and persuasive program of education should be set up by the school in order to open all possible occupational opportunities to the Mexican young people. One cannot measure the benefits that come to both racial groups when Latin-Americans work side by side with Anglo-Americans in a program sponsored for both by the school. The Latin-American's sense of individual worth is vastly increased, his self-confidence and self-respect are greatly enhanced, and his feeling of being able to work efficiently in the midst of Anglo-Americans causes him to realize that he is making his contribution to the total output of all. On the other hand, an efficient workman of any race or group will win the respect of his American co-workers, who will usually accept him unconsciously as one of themselves. Prejudices and discrimination result, in part, because members of the minority groups have often been shiftless, dirty, irresponsible, and dishonest. Mexican youth who have the advantage of high-school education are faced with the challenge to soften the prejudices directed toward them by becoming efficient workmen—dependable, honest, clean, and possessing a spirit of co-operativeness. Toward such young people there will be evidences of lessening discrimination.

If the high school publishes yearbooks, newspapers, and literary magazines, faculty members sponsoring these publications should see to it that the Latin-American element of the student body is represented on the student staffs for these publications. With their inherent artistic ability, some Mexicans can do commendable work as cartoonists and illustrators for school publications, and they can be called upon often for preparing posters and placards for making announcements and publicizing school events. If there is a literary magazine in the school, Mexican boys and girls should be encouraged in their English classes to do their best writing for submission to the editors of these magazines. It is recommended that every article and story for both newspapers and magazines in the school be signed by its writer and the name printed in connection with the published product. The thrill of seeing one's own "by-line" in print is an unforgettable one, and will be especially meaningful to Mexican children who are struggling to win acceptance and respect from their Anglo-American classmates and teachers.

The natural musical ability of many Latin-American pupils should be channeled by the school into worth-while and integrating activities, such as band, choir, glee club, and orchestra. As special incentives, the Latin-American students may be invited, from time to time, to present programs in assembly or at community gatherings, in which

they may use either their own native music or that which would be used for such occasions by their Anglo-American classmates. But the most effective musical activities for purposes of integration are those in which both racial groups participate, thus losing consciousness of differences, for music is truly a universal language.

Another effective means of bringing recognition to Mexican pupils in the high school is that of sponsoring displays of Latin-American craftwork at regular intervals, perhaps monthly or even weekly, when products made by the pupils and their parents in their homes can be put on exhibit in an unused room in the school, in the corridors, or in the gymnasium. Latin-American pupils should be in complete charge of such exhibits and should be on hand to explain articles and to describe their uses. Such exhibits may be open to the public, preferably in the evening; and articles may be put on sale, if desired. If facilities permit, Mexican foods might be prepared and served at a nominal cost. The program might consist of Mexican music, dances, and dramatic presentations of Mexican life. If possible, authentic costuming should be used in the program and worn by those in charge of displays in order to lend color and interest to the affair. Such undertakings should be well advertised in advance by means of posters, newspaper stories, radio announcements, and other methods.

Exhibits of a similar nature may consist of displays of art work and crafts made by students of both racial groups. Open-house and

visitation occasions, to which all pupils and their parents should be invited, present appropriate times for such exhibits. Special efforts should be made to have all parents present for these occasions, since they provide wholesome opportunities for fellowship and association. Exhibits prepared by the Latin-American pupils should be arranged in such a manner as to be interspersed among those of the Anglo children. By this arrangement parents and friends of both races may meet informally and become acquainted with each other while inspecting the work of their children. In such situations differences may more easily be forgotten and friendly comments will more readily flow from the lips, creating better feelings and closer comradeship. On these occasions, if there is a formal program, either in the individual classrooms or in the auditorium, pupils of both races should participate. Thus, both Latin-American and Anglo-American parents and children will mingle together in wholesome fellowship; and both children and adults of the former racial group will be made to feel that they are truly a vital part of the democratic society within the school—a democratic society which is actively preparing all pupils, irrespective of race, for assuming positions of responsibility and mutual respect within the larger society of the community.

The preceding suggestions relating to the operation by the school of a placement bureau, the "laboratory of industries" plan, and the sponsoring of exhibits and special programs featuring Latin-American

pupils and their achievements conform readily to the following psychological criteria:

1. Learning proceeds more rapidly and tends to be more permanent when it involves activity, physical or mental, on the part of the learner.

2. The probability that what is learned will later on be recalled for use when needed increases in proportion as he learning situation resembles that in which the learning is used and applied.

3. In order to be of maximum value, the learning experiences must be life-like and realistic for the learner.

4. When goals are clearly seen and are accepted by the learner as ends worth achieving, the most effective learning takes place.

5. Individual activities may be fitted into the total group projects and recognized by each worker as his personal contribution to the success of the group effort.

6. All activities included as curriculum content should be organized into situations which are as much like ideal democratic life as possible without losing reality by becoming foreign to the pupils' knowledge and experience.

7. The curriculum should be flexible, geared to the needs and potentialities of the individual pupil.

8. The curriculum should provide opportunities for rich and varied activities in every area of development.

9. In the curriculum, the concerns, needs, interests, and problems of the learners become the source of their experiences.

Among the sociological criteria which are applicable to the suggestions offered pertaining to a school placement bureau, the "laboratory of industries," and the sponsoring of exhibits and special programs may be listed the following:

1. People identify themselves with each other by doing things together and by working for the same ends.

2. The adjustment of the individual to his society is determined by his ability to share in its experiences and contribute to its maintenance.

3. Education has a social as well as an individual function; it is one of the means by which society as a whole can become conscious of its traditions and its destiny, can fit itself into making adjustments to new conditions, and can inspire it to make new efforts toward a more nearly full realization of its aims.

4. The human personality desires opportunity for the expression of its capacities through rivalry and competition, with resulting recognition of status for work well done.

5. The human personality desires physical and psychological security—a sense of belonging to and of being wanted by the social group.

6. The school should strive to draw out the full capacities of everyone.

7. It is the school's special privilege to pass on the cultural heritage of the past.

8. The school should impress the pupils with the necessity of co-operative effort in the world of increasing interdependence.

9. The pupil should be given an understanding of the economic system of which he is a part, and he should be helped to find a place for himself within it.

10. Secondary education should be committed to teaching youth that there are adequate resources to meet the economic and social needs of all our people, and that these resources must be utilized for this purpose.

11. The high school should teach youth that America is committed to an economic system of free enterprise and this system must be healthy, but that government regulation is required to insure its serving the public welfare.

12. Youth need to learn that all men work to produce for the individual and group welfare, and that opportunities for work must always be available for all.

13. The high school should see that knowledge is available to the pupil for improving his social and economic status to the limit of

his capacities. He should know that each occupational level carries its own rewards and offers each individual an opportunity to enrich his life. He should not strive to raise the levels to where he cannot succeed.

The suggestions mentioned above in relation to the operation of a school placement service and of a "laboratory of industries," and the sponsoring of exhibits and special programs featuring the accomplishments of Latin-Americans, conform to the following democratic criteria selected from among those listed in the preceding chapter:

1. Pupils should be given a knowledge of the organization and interdependence of the modern world, socially, economically, and culturally.

2. Pupils should become familiar with the social, political, and economic organization of the local community, the state, and the nation.

3. Pupils should develop skill in investigating, analyzing, and arriving at solutions for civic, social, and economic problems.

4. Democratic education has its central purpose in the welfare of all people.

5. Every individual must assume responsibility for his own actions, and he is expected to share decisions and to co-operate with others for the common good.

6. Children and young people learn to live in a democratic society through participation in democratic living.

7. The worth of the individual and the value of his effort to the group should determine his acceptability, rather than race, class, or economic status.

8. Every individual should be judged on the basis of his merit, and not in terms of prejudiced attitudes toward him.

A program to aid in the educational and social integration of Latin-American and Anglo-American young people in the secondary schools of Texas has been presented in this chapter. Every recommendation contained in the program appears to conform to the criteria which served as guides in the development of the plan; and the total program may therefore be considered as psychologically, sociologically, and democratically sound.

The final chapter, to follow, presents a brief summary of the study, together with general conclusions which appear to be warranted by this research.

CHAPTER VI

SUMMARY AND CONCLUSIONS

Summary

Minority groups in American society present many social, economic, and educational problems. Whereas the fundamental ideology of the United States is that of a democracy, often members of these minority groups are the victims of prejudice, hatred, misunderstanding, and ostracism. They are often discriminated against and are made to feel inferior and unwanted. They are often denied social equality, and ordinarily are not permitted to seek or hold employment in keeping with their training and ability. For the same work, they usually are paid less than is received by so-called "pure" Americans. Though they live in the land where opportunity abounds for many, they must endure misfortune and discrimination, which often takes the form of scapegoating, wholly because they are "different."

This is certainly true of the Latin-Americans, one of the largest and certainly the most mobile of the minority groups living in the United States. Unfortunately, most of the Mexicans in this country are members of the lower socio-economic classes, and thus have

given Anglo-Americans an almost entirely wrong conception of the character of their race as a whole. The Mexican is desired as a source of cheap, unskilled, seasonal labor; but when his work is done, he is expected to move on. He is not wanted, usually, except as one who works hard for little pay. When he wishes to settle down, have a home of his own, and become a respectable American citizen with a right to educate his children, to become a member of a church and of social groups, and to find suitable employment—to mention only a few of the privileges of a democratic form of government,—he finds himself confronted with many obstacles and much prejudice.

In the preceding chapters of this study, the economic, social, and educational problems of the Latin-American in the United States have been discussed in some detail. Also, various projects and recommendations having to do with intercultural education in widely separated parts of the United States have been summarized. Out of these grew a list of psychological, sociological, and democratic criteria to be employed in the formation of a suggested program for the integration of Latin-American and Anglo-American pupils in the secondary schools of Texas. In Chapter V, this program is discussed in detail, and the criteria are applied to various phases of the suggested program, which serves as the basic recommendations growing out of this study.

Conclusions Regarding Principles

The following general conclusions regarding principles or criteria employed in the formation of the suggested program of integration have been formulated as logical results of this research:

1. One great difficulty to be overcome in any program of intercultural education is the prejudice felt by the majority group toward the minority group.

2. A psychologically, sociologically, and democratically sound method of overcoming prejudice is the development of understanding and appreciation of the group who are victims of prejudice.

3. When understanding is born, prejudice lessens.

4. When different groups accept common goals and objectives, and can direct mutual efforts toward their attainment, great strides have been made toward removing the barriers that tend to divide and antagonize.

5. In the high school attended by both Latin-Americans and Anglo-Americans, both groups should be encouraged to work and play together in order to forget, as far as possible, differences and to discover similarities in personality, abilities, aspirations, and attitudes.

6. When a school is able to develop in its students the ability to judge their fellows by merit and worth alone, and not by differences

in color, customs, and economic and social status, that school is fostering the true democratic spirit which recognizes the worth of the individual in terms of his contribution to group effort.

7. Texas high schools, faced with the problem of having both Latin-American and Anglo-American pupils enrolled, must be especially careful to provide democratic situations in the classroom and on the playground in such a way as to motivate democratic behavior on the part of the students.

8. The school in a democratic society owes it to pupils who attend that they shall come to know, understand, and appreciate those who are members of other groups. With understanding will come more than tolerance—increasing acceptance will result.

9. Latin-Americans are human beings with problems and needs which the school is challenged to meet and satisfy.

10. By working at the task of establishing a functional democracy, the school may be largely instrumental in eliminating much of the prejudice, misunderstanding, and discrimination that have so long been a mockery of the democratic principles which are America's greatest heritage from the past, and which must be her most meaningful bequest to the future if that democracy is to endure—a bequest to all the citizens, to all people living within the boundaries of the United States.

Conclusions Regarding the Suggested Program

The following conclusions regarding the recommended program presented in Chapter V of this study have been formulated:

1. Cultural interchange is recommended as one of the most significant procedures to be utilized in attempting to integrate Latin-American and Anglo-American children in the secondary schools of Texas; the school has an opportunity to capitalize on various types of cultural interchange by inculcation into the curriculum of life-experience situations, leading to increased understandings and appreciations among the members of the two racial groups.

2. An effective approach to the problem of lessening prejudice and misunderstanding among the Anglo-American and Latin-American children in the secondary schools of Texas is that of fostering a democratic atmosphere within the classroom and throughout the entire school; exchange of class visits and experiences can lead to an appreciation of the contributions of individual members of either group to the total effort and welfare of society.

3. Pupil participation in school government, classroom activities, and projects, playground activities, and the sociodrama, if under the guidance of principles conforming to sound democratic criteria, will result in a lessening of the dominance-submission cycle, which oftentimes characterizes the relationship of Latin-American and

Anglo-American children, and in an increasing social integration. This seemingly applies with greatest impact in the realms of musical and athletic activities.

4. The operation by the school of a placement service and the "laboratory of industries" plan is recommended as effective methods of integration of Latin-American young people into the Anglo-American business world, giving them some opportunity to stand on their own merits and to feel themselves a part of the American way of life.

5. The sponsoring by the school of exhibits and special programs featuring, interspersed among the others, the contributions of the Latin-American pupils, to which exhibits and programs parents and others interested are invited, provides opportunities for fellowship and association among children, parents, and friends of both racial groups.

6. Psychological, sociological, and democratic criteria of soundness, such as those presented in Chapter IV, should be accepted as guiding principles in the development of any program designed to foster the integration of Latin-American and Anglo-American children in the secondary schools. The use of such criteria will make it possible to evolve a program which will contribute to wholesome mental health, to social acceptance in terms of one's individual merit, and to the promotion of democratic attitudes and interrelationships.

7. Any program of integration should be such as to make Latin-American children feel that they are truly a vital part of the democratic society within the school and the community. At the same time, Anglo-American children must be encouraged, through increased understandings and appreciations, to recognize the worth of their Latin-American classmates.

8. Good beginning for an integrated program probably can best be made in the least controversial activities of the school, such as music, athletics, and field trips. While engaged in these activities, young people, characteristically, are likely to derive such enjoyment from participation that they will tend to forget differences and to recognize similar interests and abilities.

9. The modern high school cannot fail to take a stand for democracy on the question of interracial culture; it must have a positive program and make aggressive efforts to promote harmony, mutual esteem and respect, and integration of activities between different racial groups represented in the student body. Thus Latin-Americans and Anglo-Americans can become, under the democratic influence of the school, not distinct groups separated by prejudices and misunderstandings, bur primarily and first of all, Americans, working and living together in social situations, for the promotion of the mutual interests of both groups.

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