

THE CHILD OF FOREIGN PARENTAGE

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THE CHILD OF FOREIGN PARENTAGE

THESIS

Presented to the Graduate Council of the North
Texas State Teachers College in Partial
Fulfillment of the Requirements

For the Degree of

MASTER OF ARTS

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Fort Worth, Texas

May, 1944

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CHAPTER I

THE CHILD OF FOREIGN PARENTAGE

Up until recent years the child of foreign parentage has been a peculiar phenomenon in the classroom of the public schools in various sections. It is said that because of this phenomenon and for certain pedagogical reasons the child of foreign parentage should be segregated from the child of English-speaking parentage. If the child of foreign parentage is to become a well-rounded member of American society, then for no reason should he be segregated from the child of English-speaking parentage? To show whether or not this is true is one of the problems of this thesis.

In recent years, because world conditions have made us study our historical backgrounds, we have become aware that the major portion of the American population has a foreign background. We have realized that our great-grandparents, our grandparents, and even our parents came to America from countries far across the vast oceans. When they arrived, they were foreigners. Whatever their reason for coming to America, these foreigners had one common characteristic, a deep-rooted desire to improve the conditions in which their children would grow up. By the standards of America they

were generally poor, but a willingness to toil and sacrifice, plus the extraordinary economic development of the past seventy-five years, brought many of them certain measure of financial stability.

The children and grandchildren of these foreigners who have helped to make America what it is must be regarded by the public school not as curiosities, but as boys and girls who show individual differences and need good teaching.

Here in Texas and throughout the Southwest, when we speak of the child of foreign parentage, we generally mean the Spanish-speaking child. The view taken in this thesis includes children of other native tongues also, although it is readily recognized by the writer that in this region the number of Spanish-speaking children exceeds that of children of other native tongues. In learning the English language and American ideals the pedagogical principle is the same.

Psychologists have proven that a child can be made into an individual who is desirable or an individual who is undesirable by the environment in which he grows. The foreign-speaking child is such by accident of birth. Remove him from his cradle within a few months of birth and place him within a totally new environment of a native English-speaking home and see how powerful the effect of environment is on the growing child. It is not proposed to take all the children of foreign parentage at birth and put them in the home of another family. It is believed that their school

environment can be made more desirable. Segregation does not always furnish a desirable environment.

It is the purpose of this study to take a group of first, second, and third grade children of foreign parentage who are in a segregated school in Fort Worth, Texas, and a group who are in a non-segregated school and compare them. It is believed that, in comparing the social maturity and personality adjustment of the two groups, the results will show which of the two schools is developing a more rounded individual. It is true that a first, second, or third grade child is not socially mature, but he is acquiring behavior patterns that will influence his later life in many ways.

Another problem in which much interest has been manifest is the culture patterns of the different non-English-speaking groups. The study to be made in this thesis is how these culture patterns can be preserved through the public schools. The values of the different foreign cultures have not been recognized and utilized as much as they could have been. Heretofore, when a child of foreign parentage entered a public school, he was told that he must become an American, that he must learn the habits and customs, the ideals and cultures of the American people. Nothing at all was said about his background, and there was no interest shown in his family cultures and ideals. L. S. Tireman states that the best point of view is:

You must become Americans and learn to understand the customs and ideals of the American people, but that does not mean that you should forget your homeland. America is great and is growing in greatness by utilizing the contributions of all lands.¹

The writer believes that the utilization of the foreign child's heritage will tend to break down cultural barriers between the two types of children and the teacher and the child. By doing this the schools will help to develop more broad-minded citizens out of both types of children.

America is still young and growing. It is through these cultures that American civilization can continue in its democratic channels. Within a true democracy there should be no concept of superior or inferior groups. Scientists say that there are advanced and retarded groups, but there is general consensus that all groups will fall within the same broad levels of achievement, provided equality of opportunity is guaranteed. There are differences, but these differences cannot be measured by recourse to racial lines of distinction. An individual must be judged by his own merit, not by his group label.

Democracy welcomes the contributions of all groups and does not ask uniformity. A democratic society is like a symphony orchestra with all sections playing their own parts in harmony with other sections.²

¹L. S. Tireman, "School Problems Created by Homes of Foreign-Speaking Children," California Journal of Elementary Education, VIII (May, 1940), 234-235.

²Willard Johnson, "Guiding Children into Good Will," Childhood Education, XIX (November, 1942), 112.

It is the hope of the writer to create more interest in the child of foreign parentage. That all those people in the teaching profession will be motivated to greater heights in helping to make good American citizens out of these children, is desirable. They will in turn be building a greater America for the present and for the future.

CHAPTER II

SOCIAL BEHAVIORS

Social behavior is the product of many varied and specific experiences which begin early and continue throughout development. Personality and social behavior are then very thoroughly and intimately related.

Effective social behavior depends not only upon the freedom of movement which comes with walking at thirteen months but also upon the use of language as a primary device of social intercourse which comes at eighteen months. This is the beginning of the socialization of an individual.

Socialization is the lifelong process by which the human organism develops its primary drives and emotions into the socially controlled motivations which are expected and rewarded by his society. In this sense socialization is the process of learning to become a Samoan, an urban Englishman, a New Yorker, or a small-town American of a certain sex, age group, ethnic group, and social class.¹

If people of different cultures cannot associate intimately, they cannot learn one another's special forms of

¹Robert J. Hanghyst and Allison Davis, "Child Socialization and the School," Review of Educational Research, XIII (February, 1943), 29-37.

language, manners, morals, and social goals.²

If these statements are true, then the non-English-speaking child should not be segregated from the English-speaking child in any grade in the public school.

However, there are different opinions on segregation. One opinion is that it is good practice to segregate non-English-speaking children into separate classes until they have mastered the work of the first grade only. Another opinion is that segregation contributes to the impairment of educational opportunity.

A study was made to show what effect, if any, segregation has upon the personal and social adjustment of primary children. Two groups of first, second, and third grade non-English-speaking children in two schools in Fort Worth, Texas, were given a personality test. The test was actually a profile of personal and social adjustment. One group was segregated in a primary school and the other was not segregated.

The group which was not segregated consisted of twenty-two second and third grade children. They lived in a community to themselves in the north part of the city. Their economic status generally was on the same level with the English-speaking population of the surrounding community. Many of them making their living in the same way. Their

²Ibid.

occupations are many. Some are employed by the packing plants and the railroads, while others do woodcutting, sheep-shearing, and cotton picking and various other things.

The other group consisted of twenty-five first, second, and third grade children in a segregated school in the opposite section of the city. This school is located in a Latin-American community near a steel mill. Most of their parents are workers in the steel mill and section-hand laborers on the nearby railroad. Others depend entirely upon the income they make during the cotton-picking season. Their homes are much like those of the children in the first group, with the exception that the parents do not take as much interest in their children's school life as the parents of the twenty-two. Quite a number of the parents of the first group attend the meetings of the Parent-Teachers Association, while the other parents do not have an opportunity to attend. When this group in the segregated school finish the third grade, they attend a school with English-speaking children in the same section of the city.

The test given to these two groups consisted of two main parts. First, self adjustment, which had six parts dealing with the child's personality. These parts were (1) self reliance, (2) sense of personal worth, (3) sense of personal freedom, (4) feeling of belonging, (5) freedom from withdrawing tendencies, and (6) freedom from nervous symptoms. Second, social adjustment, dealing with the

child's relationship to members of his home and his school. They are (1) social standards, (2) social skills, (3) freedom from anti-social tendencies, (4) family relations, (5) school relations, and (6) community relations.

Each part consisted of eight questions which could be answered by "yes" or "no." In administering the test the questions were read to the children as they followed. They drew a circle around their answer. The highest score for each part was eight points, making the highest possible score ninety-six for the twelve parts. There was a rest period between the two main parts.

The results of the tests for the two groups are shown in Tables 1 and 2.

The total scores, as can be seen, for the segregated group of children ranged from five to fifty-five, while the total scores of the non-segregated group ranged from thirty to ninety-nine. This was probably due to lack of understanding to interpret the questions on the test, particularly on the part of the segregated children. It was found that the questions had to be stated in different ways so that all the children would get the exact meaning. Their lack of vocabulary made it difficult for them to understand the questions. Many of them could not follow the simplest of directions such as "Turn the page" and "Put your pencil down."

TABLE 1

SCORES MADE ON THE CALIFORNIA TEST OF PERSONALITY BY
SEGREGATED NON-ENGLISH-SPEAKING CHILDREN IN
PUBLIC SCHOOL NUMBER FORTY-FOUR,
FORT WORTH, TEXAS

Divisions of the Test	Pupils							
	1	2	3	4	5	6	7	8
Self adjustment.....	15	20	5	35	30	30	15	15
Self-reliance.....	1	1	20	20	1	10	20	10
Sense of personal worth.....	40	40	40	80	40	95	60	40
Sense of personal freedom.....	50	70	70	10	85	50	70	70
Feeling of belonging.....	40	60	40	60	70	40	60	60
Freedom from withdrawing tend..	20	20	0	30	40	20	1	10
Freedom from nervous symptoms..	30	30	0	90	90	70	1	10
Social adjustment.....		25	5	75	45	55	30	30
Social standards.....		20	0	65	30	50	20	20
Social skills.....		20	0	20	30	75	75	40
Fdm. from anti-social tend.....		85	0	50	50	30	10	50
Family relations.....		60	50	95	30	75	50	40
School relations.....		30	50	90	50	50	30	80
Community relations.....		50	50	95	90	50	75	40
Total adjustment.....		25	5	55	40	45	25	20

TABLE 1 -- Continued

Pupils																
9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
20	35	20	10	15	20	35	20	25	10	20	10	20	20	20	5	20
10	70	20	20	50	20	70	10	10	20	10	1	1	20	10	1	10
60	40	60	10	20	40	40	40	60	40	80	60	80	60	10	40	60
20	70	70	70	50	70	70	50	70	20	70	20	70	85	99	20	50
60	85	40	20	20	40	20	40	60	20	20	1	20	60	40	40	20
20	40	10	1	10	10	10	20	20	10	20	30	20	10	30	0	30
50	10	30	30	10	50	99	50	30	20	30	20	30	1	30	20	30
35	28	20	35	50	55	35	5	25	35	50	25	20	20	15	30	35
50	30	10	65	20	30	65	50	10	50	20	30	20	20	20	10	10
75	30	30	20	50	75	75	0	75	80	50	75	30	20	75	75	30
20	20	20	70	50	50	30	10	20	70	20	10	0	20	30	20	30
20	10	20	30	75	30	50	10	20	60	95	30	30	50	20	20	50
50	30	30	30	50	70	20	20	30	40	70	50	30	70	30	70	50
50	50	50	30	75	75	20	10	50	30	75	30	50	75	1	50	75
30	30	20	20	30	35	35	10	25	20	35	15	20	20	20	15	30

TABLE 2

SCORES MADE ON THE CALIFORNIA TEST OF PERSONALITY BY
NON-SEGREGATED NON-ENGLISH-SPEAKING CHILDREN IN
PUBLIC SCHOOL NUMBER TWENTY-SIX,
FORT WORTH, TEXAS

Divisions of the Test	Pupils						
	1	2	3	4	5	6	7
Self adjustment.....	30	20	95	75	90	75	31
Self-reliance.....	20	10	99	85	99	70	70
Sense of personal worth.....	20	10	80	60	80	80	20
Sense of personal freedom.....	80	50	70	70	70	85	50
Feeling of belonging.....	20	60	85	99	60	99	60
Freedom from withdrawing tendency	40	20	80	30	95	60	80
Freedom from nervous symptoms....	99	90	99	99	90	50	90
Social adjustment.....	95	35	75	50	80	80	55
Social standards.....	65	30	50	30	65	65	50
Social skills.....	95	50	95	95	75	50	30
Freedom from anti-social tendency	90	70	70	50	70	50	90
Family relations.....	50	20	50	50	50	95	20
School relations.....	90	50	70	30	90	90	70
Community relations.....	95	30	75	50	75	75	75
Total adjustment.....	65	30	85	65	85	80	55

TABLE 2 -- Continued

Pupils														
8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
65	60	55	50	50	40	95	95	90	70	45	80	70	..	90
20	20	70	20	70	85	99	99	99	70	10	70	99	..	99
60	60	60	60	10	40	80	60	40	80	60	80	40	..	60
85	70	70	50	70	50	70	50	85	50	70	70	85	..	85
99	99	50	60	60	10	99	99	99	85	85	99	60	..	85
60	60	40	85	60	30	95	95	60	60	60	40	30	..	80
70	70	90	60	90	99	99	99	99	90	50	99	99	..	90
85	85	35	20	60	25	99	95	90	99	90	65	50	75	95
65	65	30	10	50	50	90	90	65	30	50	50	30	20	90
75	75	1	20	30	0	95	95	75	95	95	95	50	95	95
50	50	20	30	70	20	90	90	90	90	90	50	30	90	90
75	95	95	30	30	20	75	50	75	95	75	50	75	50	75
90	90	90	10	70	90	90	90	90	90	70	50	70	70	90
85	75	50	95	95	95	95	75	75	95	95	75	50	95	75
75	75	45	30	55	30	99	95	90	85	70	75	60	0	95

CHAPTER III

CULTURE PATTERNS

Composite types of people constitute America. One third of the white population is foreign born or children of foreign born. These include seven millions of German origin and an equal number of Russian or Slavic background, four and a half million Italians, three and one half million Irish and so on, embracing transplanted folk from virtually every sector of the civilized world. Besides these there are twelve million negroes in this country, four hundred thousand Indians and as many Mexicans and Orientals.¹

Is it any wonder then that the schools have a problem in educating and Americanizing the children of these people? They are not born with the gift of insight into a democracy as a way of life. One grows in understanding of democracy and develops ability and skill to function in a democracy. This is true whether one is a member of a majority or a minority group. The public schools have the great responsibility for guiding every pupil enrolled therein through a study of the cultures of these different peoples. This will enable the child of the majority and the child of the minority group to develop as a citizen in a democracy.

Culture is the name given to the abstracted intercorrelated customs of a social group. This would include the

¹Stewart C. Cole, "Are Americans a United People?" Educational Method, XXI (April, 1942), 327.

folkways and mores of a group. The term "folkway" implies simply a habitual way of group action; it is probably mildly sanctioned or indicates optional modes of behavior. The mores, on the other hand, are the highly sanctioned customs of the group; those customs which are viewed as essential to group survival and which individuals have no option of accepting or rejecting.

The study of these folkways and mores of different culture groups will, it has been shown, change the attitudes and prejudices of children of the majority group. This will in turn bring about a better understanding of America and its people by children of minority groups. It has been shown in recent surveys that what children think is indicative of adult beliefs which influence their thinking.² Notions and attitudes children obtain in their early years they all too often hang on to as adults.

A member of a minority group calls the person whose attitudes blind him and who is prejudiced to the bar of moral judgment when he says:

If you discriminate against me because I am dirty, I can make myself clean.
 If you discriminate against me because I am bad, I can reform and be good.
 If you discriminate against me because I am ignorant, I can learn.
 If you discriminate against me because I am ill-mannered, I can improve my manners.

²H. Meltzer, "Educating Children for Race and Nationality Tolerance," Educational Administration and Supervision, XXVI (January, 1940), 20.

But if you discriminate against me because of my color, you discriminate against me because of something which God himself gave me and over which I have no control.³

Many schools in the United States are adopting programs in which they are utilizing the national culture patterns for each race or national group in the school.

The United States Office of Education has led the way by making a survey of the possible contributions schools could make to national defense and unity. The survey showed among other things that there should be a renewed emphasis upon learning about other Americans living in the Western Hemisphere; namely, in Central and South America and Canada.

Schools responded to the survey with such tangible evidences of active interest as special courses in Spanish, Latin-American affairs, a mounting number of Pan-American Clubs, community projects and offers of service. As a result, certain cities were selected for demonstration centers. They were distributed fairly evenly with reference to population throughout the United States. The objectives for this inter-American education were set up as follows:

1. More authentic usable material for teachers and pupils at all levels.
2. Guidance in techniques for evaluating practices in special problems such as those occurring in
 - (a). teaching of Spanish and English.

³Ibid.

(b). helping Spanish-American children to live together.

(c). developing enriched curricula for all levels including teacher training, and

(d). making use of community resources and selection of materials.

The education of the younger child presents one problem of major importance. It is at this level that lasting emotional sets are most likely to be formed. There is a great need for friendly recognition of children and adults from other countries of America who live among us. A wise teacher will lead them to share their customs in languages, foods, clothing, work, and play.⁴

The results of this survey have been a continuing development of inter-American education without special stimulation from central offices of education. It is conceivable that the level of teaching and learning in every field may be lifted through the enrichment of such a program. The American school will continue to be the perpetuator of its tenets.

In 1912 Springfield, Massachusetts, opened a unique school for its newly arrived immigrant children. It was known officially as the "Language Auxiliary Room," but in

⁴William T. Melchoir, "Demonstration Centers for Inter-American Education," Childhood Education, April, 1942, p. 368.

reality it was a school within a school. It was a departure rather than an experiment -- a hopeful way of meeting a problem that must be approached with sympathy and thought out a step at a time. For the first year only one room in the school that had the greatest number of foreign children was used. Boys were found to keep faster pace than girls, so the sexes were separated. These rooms were never allowed more than thirty pupils.

It was soon discovered that native tongue overpowered English during recesses and noon recess. The two rooms were then given space in one of the high schools. This meant complete breaking away from foreign influences for six or seven hours a day. It also paved the way for widening the scope of the work. The usefulness of the work doubled and trebled. The children could mix with English-speaking children at noon and play periods. This brought into closer understanding the established American and the new American.

Today the schools of Springfield have a new plan of education. A committee of teachers to map out plans for teaching children tolerance was chosen. In working out their plans they took into account the fact that psychologists have discovered that prejudices rarely spring from first-hand painful experience with a group of people as a group but are actually attitudes first learned in imitation of adult prejudices at as early as two and three years of age.

The Springfield schools undertake to combat and overcome such prejudices at each age level by experiences appropriate to the particular age. For instance, the elementary school child who is interested in playing and doing things learns to appreciate those against whom he is apt to be prejudiced by dressing up in the costume of different countries and learning in simple terms about little children of many races and nations. The more social-minded junior high school student learns to appreciate foreign or racial groups by studying the music or art and literature of such groups. As for the more self-analytical high school student, he is taught to think through his prejudices by analyzing them and talking them over.

The children in this community frequently select a foreign country to study. They learn to play its games or dances. And as generally happens in the course of study when some little boy or girl suddenly remembers a neighbor on the block who has been brought up in just the country they are interested in, the neighbor is invited in for tea. The children gather round and ask questions. Such pleasant early associations do much to overcome unreasoning fear of or prejudice against "foreigners."

The visitor to Springfield discovers that the adults in the town are setting the pattern for democracy in their own lives as truly as are their children. Townspeople report

that older, established residents are making the effort to get to know newcomers to town and members of local women's clubs tell of interesting teas with foreign-born neighbors in the community.

The schools of Hamtramck, Michigan, planned a new social studies program to emphasize inter-cultural relations. In this city over ninety per cent of the population is Polish. So their teaching experience was built around "Why my parents came to America."

Through this study an understanding of the various nationality groups in the United States, their culture, their problems, and their contributions to America came about. The children got a better insight into their own background as well as the background of the English-speaking child. This brought about a better understanding between the two groups of children.

The Phoenix Union High School of Phoenix, Arizona, was one of the first to set up a Spanish social studies course of study for Spanish-speaking students. The problem in the Spanish classes was the Mexican child who already spoke the language. The Spanish course did not give the child what he wanted. The Phoenix Union High School segregated a group of Spanish-speaking children and prepared reading materials for them. The units of a year's work are Mexican history, health habits, social problems, and reading selections in Spanish.

The students gather in groups of four or five for consultation periods with the teacher. This helps them to choose their unit of study -- one that is best suited to their individual needs.

At the outset of this experiment there was a question of segregation -- whether it would make the Spanish-speaking child feel inferior. It has been proved conclusively that such is not the case. They understand that segregation is not based upon prejudice but upon the fact that they are bilingual. They come with problems in no way connected with those of the class as a whole. This course in language and social studies has successfully met the aims outlined:

1. To give this heterogeneous group a feeling of belonging.
2. To help overcome language handicaps.
3. To relieve boredom of the usual Spanish class.
4. To provide pupils with information needed in guidance.

Askor, Minnesota, is a community whose population is largely made up of Danish-speaking people. The public schools in this community have given formal recognition to the foreign language in the area through club activities, group singing, or actual classroom work in such language. One-half hour daily is spent in instruction in the Danish language. A two-year course in Scandinavian composition and

literature is offered in the high school.

A policy of this character clearly indicates to students that America really values worthwhile cultural contributions coming from immigrant groups. The ability to speak two languages becomes a source of pride and satisfaction to the pupil instead of a thing to be regretted. This makes for a better understanding of younger and older elements.

Santa Barbara, California, city schools believe that units dealing with cultures should not be centered on cultures in foreign lands, but rather on the problem of their representatives living here. One needs to see these people in their native country, then come with them to democratic United States, relive their experiences as they adjust to new ways of expressing their ideas and new patterns of living and behaving.

In setting up objectives for cultural groups within a school system, Santa Barbara says that certain major objectives should be the same for both the majority and minority groups. For instance, it is desirable that every pupil learn:

1. To be a participating citizen.
2. To be loyal to this country whether it be his country by birth or adoption.
3. To be determined to be one of the larger democratic group.

It would then follow that each pupil would need:

1. To be willing to cooperate in a democratic life.
2. To understand fully and to respect democracy as a way of life.
3. To appreciate the contribution and interdependence of all groups in the democracy.⁵

The outcomes of these objectives would help the majority groups not to think individuals queer or funny and would give more understanding of the native environment which conditioned the thinking and behavior of these minority groups.

In Delano, Kern County, California, there was a problem in the Westside Elementary School, which is composed of children of foreign extraction. It was studied to discover what values might be derived from using national culture patterns for each race or national group in the school program as a means of solving certain definite adjustment problems.

Questionnaires dealing with adjustment of the children to the culture patterns and activities to which they were related were given to two schools that had a large majority of children of foreign extraction. It was found as a result of the questionnaires that applying culture patterns would help to solve the problems.

⁵Lillian Lamoreaux, "Santa Barbara Intercultural Education Program," Educational Method, XXI (April, 1942), 331.

The utilization of such culture patterns as folk-dancing, folk songs, languages, foods, customs, art work, tended to break down cultural barriers between teachers and child. It tended to develop within the child an attitude of satisfaction in himself in being able to compete with native-born children in the school.

In Fort Worth, Texas, there are many children of Latin-American ancestry, of Slavic origin, of Jewish origin, and of many other nationalities. These children attend schools in the section of the city in which they live. The educational program of the Fort Worth schools is set up to take care of the needs of every individual child. To take the child as he is and help and guide him into a well-rounded individual that can meet and solve the real problems of everyday life is the primary objective of the program.

The needs of the Latin-American children, it is believed, are taken care of in every school but two. These two schools are located in Latin-American communities and are segregated from schools having English-speaking children. They are segregated through the primary grades after which they enter a school with English-speaking children. There they must begin anew.

It is believed that these two schools help the Latin-American child in only one way. That is getting acquainted with the school itself, the building. Learning where the

basement and the drinking fountains are, et cetera. Then when they are sent to the non-segregated school they have to get acquainted all over again. But as far as learning to speak and think in English is concerned, the segregated school does not meet the need of these Latin-American children. There are many things that these children can learn from the English-speaking child from associating with him in the classroom and on the playground. There are habits, customs, and language these children can learn from their English-speaking classmates, if they were not segregated.

The results of the personality tests described in Chapter II show that the non-English-speaking child who is not segregated from English-speaking children scored higher on personal and social adjustment than the group who are segregated in a primary school to themselves.

In Louis Adamic's book My America, published in 1927, he has a chapter called "Foreigners Are News in Cleveland." It is revealed that Theodore Andrica, a Rumanian immigrant, was responsible for the immigrants and the second generation receiving a great deal of space in the three large local newspapers.

About sixty per cent of Cleveland's population consisted of immigrants of approximately forty different nationalities and their children, who, although American citizens regardless of whether their parents were naturalized

or not, were still often referred to as "foreigners." There was too much unhealthy segregation by nationalities and in consequence, assimilation or Americanization or whatever one wished to call it was too slow. Foreigners had the feeling that no one of any importance in Cleveland was really interested in them, that most persons in Cleveland in the socially and economically dominant group, the so-called old-time Americans, tended to look down upon them. The foreigner's general tendency as well as that of his American-born children was to hang back from things, not to take part in the affairs of the city, although they, both as individuals and as groups, had a good deal in them which might be useful in the long run. One way to help bring out that good was to recognize their existence, to write of them as though the paper considered them part of the city, and thus to make them feel good about themselves and the fact that they lived in Cleveland, Ohio.

Meetings, dramatics, marriages, lectures, deaths received as much space in the press as similar events in the life of the old-time American citizens of Cleveland and were written up as respectfully. And the circulation of the paper in the foreign quarters went up at once and continued to increase. Andrica then suggested that the press sponsor a great public festival which would bring together national groups having a background of more than a quarter of a century of life and activity in Cleveland. That would give them

an opportunity to demonstrate before each other and the city at large some phase of their artistic and cultural potentialities.

Many articles and pictures were published about the characteristics of each nationality's folk dances. It was the first time that a metropolitan paper of that size had given column after column to the details of folk dances and other features characteristic of these nationalities, and a two-fold purpose was accomplished. The nationalities were made to feel that they had something worthwhile to contribute to the city, and gave opportunity to non-foreign-born readers to know something about the qualities and accomplishments of the foreign born. On the night of November 12, 1927, "The Dance of the Nations" was held with nineteen different national groups taking part. More than 14,000 people attended. It was repeated the following year. As a result of this in 1929 the "All Nations" council was formed with the recreation commissioner as chairman and Theodore Andrica as secretary. This was done for the purpose of staging an All Nations Exposition in 1930. The exhibition occurred in mid-March in the public hall, lasted a week, and consisted of twenty-nine full-size reproductions of old-country homes. Nothing was left undone to make the picture as realistic as possible. Most nationalities chose replicas of garden-enclosed peasant houses in their native countries as models

for the exhibition and into these buildings were placed over 50,000 handmade articles, tapestries, rugs, pottery, goblets, embroideries, lace, scarfs, wood carvings, and paintings. In the huge hall were over twenty kitchens in which one could buy typical foreign foods prepared on the spot according to ancient recipes brought over from the old countries by housewives of the various language groups. Evenings there were folk dancing and singing programs. Several afternoons schools were closed to enable teachers and children to see the exposition. Louis Adamic says in his book, "What I tell here makes, to my mind, the Cleveland press one of the most remarkable newspapers, and Theodore Andrica one of the most important journalists in the country."⁶

The Inter-cultural committee of the Association for Childhood Education made a survey in the spring of 1943 of how different schools all over the United States made provision for children of foreign cultures. How they were made to feel that they were a part of the whole democratic setup was studied. The questionnaires sent out consisted of six questions, as follows:

1. Of what culture is the majority of children in your classroom?
2. What attitude do your children show toward their

⁶Louis Adamic, My America, p. 235.

own cultural heritage?

3. In what ways has this been shown?

4. What have you done to develop pride in a child's own cultural heritage?

5. What do you do to interest children in each other's cultural heritage?

6. What have you done to help children feel they are thrillingly a part of the United States and that their different homeways can make a better America?

Cities from the following states answered these questions: Arkansas, Colorado, Georgia, Idaho, Illinois, Indiana, Iowa, Massachusetts, Michigan, Minnesota, Missouri, Mississippi, Nebraska, New Jersey, North Carolina, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Tennessee, Texas, Washington, Wyoming, Wisconsin. Fifty-four different schools from these states sent in reports. The different cultures reported were English, German, Jewish, Mexican, Negro, Slovak, Indian, Italian, and Swedish.

Some of the activities reported to help children feel they were thrillingly a part of the United States were:

1. Giving reasons for buying war stamps and joining the Junior Red Cross.

2. Praising parents and good manners of children.

3. Making much of the fact that the children have relatives in the service of the United States.

4. Children participating in the flag ritual (raising and lowering of the flag); understanding the meaning of the flag better.

5. Taking part in dramatics as characters of their native countries.

6. Showing how America is made up of all cultures and creeds and how each contributes toward the whole democracy.

7. In Hammond, Indiana, each February patriotism is emphasized. From kindergarten to the eighth grade many activities are carried on to develop a deeper love and respect for what America stands for.

8. Teaching American history through plays and stories and excursions. Teaching local history.

9. In Mather School, Roxbury, Massachusetts, International Week is held. Pictures and cut-outs of children of other lands are exhibited. This helps to become acquainted with the different nationalities that live in the community and to see what America is ethnically speaking and to appreciate the fact that the country is made up of a great many peoples.

10. Use of the Jewish holiday festivals.

11. Reading stories of different countries and their customs.⁷

⁷American Association for Childhood Education, Report of Intercultural Committee, 1943, pp. 45-52.

It has been shown in the foregoing pages that the public schools have limitless opportunities to preserve national cultures and to make better American citizens out of all their students, thus promoting better understanding between members of all cultures.

CHAPTER IV

SUMMARY AND EVALUATION

A report of the Educational Policies Commission sets forth five processes by which democracy works. These may be stated briefly as follows: (1) consideration for the general welfare, (2) respect for civil liberties, (3) consent of the governed, (4) the appeal to reason, and (5) the pursuit of happiness.¹

These processes have been proven to work in classroom teaching. But can they work in a school which has only one culture present? Yes, only as far as that one group is concerned. But their relationship to groups of different cultures cannot be touched upon, for there is no other culture present for them to know. As in the segregated school described in Chapter II, this condition is true. Those children are primary children, true; but cannot democracy be practiced with primary non-English-speaking children?

Since their homes are isolated from the homes of the English-speaking children, the only opportunity for them to associate with other races is in their school. This association would help them to adjust themselves better in a

¹John P. Milligan, "Principles for Democracy in Life and Education," Elementary School Journal, XLIV (October, 1943), 78-79.

world made up of many peoples.

The location of the segregated school in Chapter II is explained by the fact that the parents of English-speaking children of that community object to their children's attendance with the non-English-speaking children. Could not these parents be guided to learn the needs of these children as future citizens of that city and these United States?

Yes, the democratic processes will work in classroom teaching. In a city in New Jersey that sent a report to the Intercultural Committee of the Association for Childhood Education, as reported in Chapter III, a teacher had a class of pupils representing many nationalities. A Swedish boy introduced a unit on Sweden; a German boy, a unit on Germany; and so on. These units were profitably studied by the class, and a wholesome tolerance was built up among the various national groups represented.

The activities of the schools reported in all of Chapter III show that the democratic processes will work in classroom teaching. This will tend to help children better understand themselves and their classmates thereby creating a better world to live in.

During the research period it was found that the cities whose population consisted of a large percentage of foreign peoples, saw their problems and met them through the schools. One of their problems was the second-generation child who

realized his home was different from that of the child whose parents were English-speaking. The schools helped this second-generation child to understand himself and his background and to see his relationship to that of other children. They helped this child to see that he and his parents were making a contribution to a greater America.

It is recommended that more schools begin to guide the foreign-born child and the child of non-English-speaking parents rather than to look on him as a curiosity. This means that the school should work with the homes of these children in their interests.

The teachers of these non-English-speaking children should have the role of counsellor and help the child better to understand himself and his environment, in the hope that he may feel that he is a part of the land in which he resides.

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