

ADV9376

PAMPHLET No. 10

NATIONAL ATTITUDES IN CHILDREN

REV. MAURICE S. SHEEHY, PH. D.

AND

NATIONAL ATTITUDES COMMITTEE

A Report of the National Attitudes Committee



THE CATHOLIC ASSOCIATION FOR
INTERNATIONAL PEACE
1312 Massachusetts Avenue, N. W.
Washington, D. C.

1932

This is a Report of the Committee on National Attitudes of the Catholic Association for International Peace and is being issued as a Study from this Committee. It was presented and discussed at the regular annual meeting of the organization. The Committee cooperated in the final form of the Report and it was presented to the Executive Committee which ordered it published. As the process indicates, this Report, being the report only of a Committee, is not a statement from the whole Association.



NATIONAL ATTITUDES COMMITTEE

Chairman

Carlton J. H. Hayes

Mrs. George E. Brennan	Rev. John La Farge, S. J.
Frances S. Childs	Maurice Lavanoux
Rev. John M. Cooper	Sara E. Laughlin
John Tracy Ellis	Clarence J. McCabe
Leslie M. Foy	Milo F. McDonald
Rev. Adolph D. Frenay, O. P.	Georgiana P. McEntee
Anna Dill Gamble	Rev. R. A. McGowan
Rev. Francis J. Gilligan	Frances M. Quinlan
D. L. Maynard Gray	Rev. Maurice S. Sheehy
Rev. Peter Guilday	Sister M. Immaculata
Ellamay Horan	Sister Mary Vincent
Sister Miriam Alacoque	

FOREWORD

This report of the Committee on National Attitudes of the Catholic Association for International Peace was prepared under the direction of Reverend Maurice S. Sheehy, who preceded Professor Carlton J. H. Hayes as chairman of the Committee. The findings of the report are based upon a survey made of sixty elementary schools and high schools, practically all of which are Catholic institutions. It is the intention of the Committee to make this pamphlet the foundation for a more extensive report to be issued by the Committee at a later date. The preliminary report, therefore, makes the suggestions in its conclusion for a more detailed survey. In such a report the following suggestions would be carried out: "A more thorough analysis of the reasons—parental, hereditary, and psychological—for the attitudes taken by children toward certain national groups; a study of the list of textbooks obtained during the course of the preliminary survey; preparation of definite teaching units which would contribute to improve attitudes at the elementary and high school level; and the organization of an active effort through seminaries, lay organizations and parishes to mobilize Christian thinking against the un-Christian state of mind that underlies false nationalism."

THE CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE

Honorary President

MOST REV. THOMAS F. LILLIS, D.D.

President

PARKER T. MOON

Vice-Presidents

MRS. WILLIAM J. BUSHEA	REV. LINUS A. LILLY, S.J.
MARIE J. CARROLL	REV. ROBERT E. LUCEY
MICHAEL F. DOYLE	HERBERT WRIGHT
ANNA DILL GAMBLE	REV. FRANCIS J. HAAS, <i>Ex Officio</i>
FREDERICK P. KENKEL	MARIE R. MADDEN, <i>Treasurer</i>
REV. JOHN LAFARGE, S.J.	ELIZABETH B. SWEENEY, <i>Secretary</i>

COMMITTEES

Ethics—Rev. JOHN A. RYAN, *Chairman*
Law and Organization—CHARLES G. FENWICK, *Chairman*
Economic Relations—PARKER T. MOON, *Chairman*
Agriculture—Rev. EDGAR SCHMIEDELER, O.S.B., *Chairman*
Historical—WILLIAM F. ROEMER, *Chairman*
Education—Rev. JOHN R. HAGAN, *Chairman*
National Attitudes—CARLTON J. H. HAYES, *Chairman*
U. S. Dependencies—WILLIAM F. MONTAVON, *Chairman*
Canada—Rev. MAURICE S. SHEEHY, *Chairman*
Latin America—Rev. R. A. MCGOWAN, *Chairman*
Europe—Rev. JOSEPH F. THORNING, S.J., *Chairman*
Rev. THOMAS F. DIVINE, S.J., *Acting Chairman*
Asia—ELIZABETH M. LYNSKEY, *Chairman*



NATIONAL ATTITUDES IN CHILDREN

In furtherance of the program of the Catholic Association for International Peace, an effort has been made through the representatives of sixty elementary schools and high schools to determine some of the facts and factors in national attitudes of children. These schools are, with but several exceptions, Catholic and are located in the large metropolitan centers of thirty states and in Porto Rico.

A questionnaire was sent to a number of schools with a plea for information that might serve in constructing a program to deal with the problems presented by the prejudices of national groups. In many cases a letter was returned stating that this problem was not of particular interest in the school mentioned. In one case a diocesan superintendent of schools wrote, "There is no such thing as national or racial attitudes in this territory". However, a few weeks later a telegram from that diocese called upon ecclesiastical authorities to secure the removal of a colored student from a Catholic high school, the social standing of which was threatened by the invasion of colored students.

The writer has had the advantage of consultation with graduate students who have had many years of service in educational work and who are now at The Catholic University of America. Their testimony has been most complete and in many cases was verified by personal conferences. The national groups which have been factors in the life of the sixty schools upon which this report was based were mentioned in the following order of frequency: Italian, 30; Irish, 24; Polish, 21; German, 20; Negro, 12; French, 6; Lithuanian, 5; Bohemian, 3; Greek, 3; Hungarian, 3; Jewish, 3; Russian, 3; Scotch, 2; Slavic, 3; Syrian, 3; Chinese, 2; Japanese, 2; Mexican, 2; Slovak, 2; Spanish, 2; Indian, 1; and Scandinavian, 1. In all cases the writer insisted that only observations based upon personal experience should be recorded and as far as possible an attempt has been made to prevent rationalization in regard to acquired racial attitudes.

While the extent of this inquiry is not so great as that reproduced by Bruno Lasker in *Race Attitudes in Children*, it was thought that this further study was desired because dealing largely with an educational group—the Catholic educational group—which was not thoroughly studied in Mr. Lasker's inquiry and which, because of its peculiar educational philosophy, might present problems and solutions to problems that are not characteristic of other groups.

I. *The Age of the Appearance of Consciousness of Racial or National Differences.*

Five of the sixty reports indicated that there was evidence of consciousness of racial differences as early as the age of six. Five more stated seven and five more stated eight. All save two placed the first evidence of racial consciousness before the age of ten. Since these teachers had no contacts with children before the school age, it is possible that racial consciousness might have existed in some pupils before the age of six.

A great variety of incidents was reported under the heading of "Specific Instances of Racial Differences in Children". Some of these instances are as follows:

New York—"The difficulty of language is manifest in the schoolyard where Italian is the only language spoken in the home and children are mocked because of a foreign accent".

"Street quarrels, epithets indicating the scorn of some outstanding racial group are common. One instance is significant. Two Italian Catholic boys punished a Jewish youngster of the same age. As I passed by the Italian boys cried out, 'Here is the dirty Jew that killed God'. The Jewish child protested, 'I did not kill God'. However, from others I find that there is very little evidence of racial differences among Catholics until the children pass out of the primary grades".

"There is a tendency in our class games that leaders be chosen of the dominant national group".

New Jersey—"We found that our girls disliked to sit in the neighborhood of colored students or to be grouped with them for work. A white boy in one of the lower grades paid a nickel to another boy for taking his place in rank beside the colored".

Ohio—"We find a reluctance to participate in activities on the part of our Italian students".

Maryland—"Our larger girls, whether from the North or from the South, objected to association with negroes".

Wisconsin—"In one case an Italian girl was disliked because of her aggressive disposition and she was ridiculed as regards her dress, food, and language".

"An Italian child of seven years showed enthusiasm when the teacher mentioned that the Holy Father was of the Italian race. At a baseball game I noticed that an Italian lad was first dubbed 'Wop' when he refused to play according to the rules of the game".

Pennsylvania—"Our Polish and Lithuanian students expressed great surprise that their Catholic associates seemed to dislike them because of their race".

Missouri—"In a German school where a few of Irish descent were in attendance I was told by a seventh grade girl that 'these Irish have brains but the Germans have the show'".

Louisiana—"There exists an inborn antipathy in the Southern child for the negro as a social equal. The Acadian French are likewise looked down upon. The Italian seems able to hold his own but there are prejudices".

District of Columbia—"At First Communion time a Polish boy broke his fast. An Irish lad said, 'Steve's a Polak. You gotta excuse him because Polaks don't know any better'".

Porto Rico—"American children refuse to play with Porto Ricans because of their social superiority".

II. *Reactions of Children Who Are Members of Unpopular Groups.*

New York—"We found that a negro girl was very timid when she was in a room with white girls for an oral examination".

"The unpopular tend to despise sometimes members of their own group, to associate with the children of the 'better' group, to refuse to respond to the language of their own group, and to substitute American nicknames for the racial name. Often members of racial groups fail to have any save a defensive attitude and fail to appreciate the genuine contribution of their race to civilization".

"I have noticed older children very sensitive. They are crushed by the fact that they are not liked and sometimes they accept conditions because they are unable to change matters. However, there is no general type of reaction. One will resent teasing, another will strike back, another will compensate by performing antics to secure popularity. The disposition of the child is evidently a factor in this reaction".

New Jersey—"The tendency of the individual in the unpopular group is to close up within himself and withdraw from the dominant group or to react by 'showing off'".

"Many Polish in our schools have changed their names; sometimes the children beg for this. The white children in schools composed largely of colored children seem to shrink into themselves. I know of one case where the negro children dominated the school and looked down on the white children".

District of Columbia—"We have noted slavish imitation of popular white groups even though there be public defiance of the dominant group".

Maryland—"We have found that where national feelings creep in there is engendered a deeper loyalty to the student's particular national group".

"A general feeling of bitterness to the social world in which they live".

"Sensitiveness and shyness are characteristic reactions. Sometimes the members of the unpopular group become vindictive".

"The members of unpopular groups are inclined to retardation, to withdraw from a group, and to conceive a dislike for school work, especially when given nicknames and subject to jealousy and quarrels".

Porto Rico—"Shyness and antagonism are the two characteristic reactions of the members of the unpopular group".

Connecticut—"In one case I witnessed a fight to subdue the one offending by national prejudice. I also witnessed a closer grouping of the unpopular groups for common protection in classroom".

6 NATIONAL ATTITUDES IN CHILDREN

Wisconsin—"A behavior problem is generally presented by the student of the unpopular group. He shows a sullen disposition and becomes spiteful and feels that he never receives his just due. We have witnessed a defense reaction in the tendency of members of national groups to change their names. For instance, 'Wilkowski' to 'Wilson'. Others have changed the final 'i' to 'e', for instance, 'Roncki' to 'Roncke'".

Pennsylvania—"The more intelligent and sensitive of the unpopular group tend to avoid their classmates after school hours. The less intelligent seek to curry the favor of members of the majority group".

Missouri—"Pride in the student's own race is developed by unfair attitudes. We find the students are inclined to judge a whole race by the few with whom they come in contact".

Massachusetts—"The unpopular show resentment and hold themselves aloof from the dominant group".

Iowa—"We find extreme sensitiveness and sometimes effort to take revenge".

III. *Points of Friction in School Life.*

It is important to examine possible points of friction in which racial or national antipathies may appear and to project a program which will help to correct latent prejudices. Some specific instances in which racial attitudes appeared are noted as follows:

Ohio—"An Italian girl in first year high school objected to using Thomas A. Daly's dialect poems on the ground that they gave an idea only of the lower class of Italians".

"Racial antipathies were apparent in forming sides for games and in parties".

New Jersey—"Our colored boys are very skilled in athletics, especially in football and baseball, where they obtained some popularity but did not seem to be interested in activities for other purposes".

District of Columbia—"There was much enthusiasm about a certain local contest until students heard that members of the negro schools were participating. In another instance in which a play was to be given, an Italian girl was superior, but there was some feeling against giving her the leading rôle".

Alabama—"In studying history, and especially the Civil War, we had to be continually on guard against stirring up racial feelings".

Connecticut—"In our school racial antipathies were manifest particularly on the playground during recess. There was jealousy among the negro group because the whites who outnumbered them refused to allow colored children a chance to play".

New York—"We have but few foreign-born children and they are on the friendliest terms with all. While children sometimes laugh at the language mistakes of a foreigner and comment on appearance, there seems to be no ill feeling".

" We found that where there was any social activity outside the classroom, there was selection of guests along national lines ".

" In religious instruction a certain type of teacher seems to have inculcated animosity against the new and other races which in history have been on record as persecuting the Catholic Church. In the heat of a game subconscious racial antagonism sometimes finds expression in vulgar and verbose language. We found that some children were unwilling to represent a certain racial group or to wear the costume of an unpopular national group in our international pageantry ".

" Displeasure was shown by a dominant national group when surpassed by members of an unpopular group. Repugnance seemed to wear down with association ".

Wisconsin—" There seemed to be some racial prejudices in our school due to the slowness of Polish students in grasping situations. However, we found that in the Polish students there was respect for authority and consequently very few cases of discipline among them ".

" My first contact with racial prejudices came in a school paper. Those of Irish descent felt that they were a bit superior to German students. The two races were solid in their disapproval of some Italians who were really bright ".

" There has been some feeling because in our school Polish children seemed to excel in musical ability, the Italian boys in athletics, and the Italian girls in dramatics ".

Pennsylvania—" We found that both in the classroom and in athletics there has been evidence of racial consciousness. In one case, a Polish boy of high intelligence refused to study in a Polish school because he wanted to learn to be an American. He has done very well in an English-speaking private school ".

" In one case a child was barred from entering games because of racial prejudices ".

" A boy objected to a basketball player because of his nationality. The captain replied: ' We are choosing these players. We don't care about such things ' ".

Missouri—" Here we have evidence of national prejudices, particularly in the school clubs. The World War history still divides the class, especially where Germans are the more numerous race ".

Massachusetts—" In play and in physical culture classes where choice is given, we have found that racial prejudices influence selection of group members ".

Iowa—" These unfriendly attitudes appear chiefly in social activities ".

Maryland—" Some teachers and girls have objected to the inclusion of a negro girl in sport activities ".

Porto Rico—" In games and social activities national prejudices are quite evident ".

IV. *Instances of Racial Tolerance.*

In most of the schools consulted racial or national intolerance was an exceptional thing, suggesting the advisability of conducting a positive

rather than a negative study of the factors underlying international good will in our American schools. The following reports indicate some of the instances of exceptional racial tolerance:

District of Columbia—"When our school plays are given, we note, especially among the older pupils, no difference or distinction because of national origins".

New Jersey—"Especially in the athletic field we have observed racial tolerance and good will".

Ohio—"Joint commencement exercises for all the Catholic high schools, including the high school for negroes, were held in 1931".

"White students have asked colored students to ride with them to and from college, but the invitation was seldom accepted. We believe that in campus activities we have attained a certain amount of good fellowship".

Iowa—"In the election of athletic captains, class officers, and debaters nationality has not been a factor".

Kentucky—"A colored boy who was a fairly good artist won the good will of other students by making paintings and distributing them".

Maryland—"We have noted that in several instances where colored students were hurt at play they were shown great sympathy. Boys have played ball with colored children and made no comment on the fact".

Porto Rico—"Some native Porto Ricans have ingratiated themselves by helping Americans in pronouncing and interpreting reading material".

"We found very little conflict between colored and white students, although colored people preferred not to mingle with white people in social gatherings".

Pennsylvania—"In one instance a Polish child who had great difficulty in her accent was given considerable help by children in learning how to read".

"A Greek and a Lithuanian were chosen class officers when the class consisted of 34 Irish-Americans. The success of these two class officers in public events was a source of pride to the class".

"In our Altar Boys' Society special effort was made to interest the Italian boys to make them feel at home with a group dominantly Irish".

Connecticut—"Colored and white children shared certain books. We found that study of countries in geography served to make children proud of racial origin and appreciative of the rich heritage of other nations".

New York—"In one case a foreign-born child was nicknamed 'Wop'. When the students were corrected they said that the boy did not mind and he afterwards substantiated the statement".

"We had an Italian janitor who spoke English with difficulty. The children felt very kindly toward him and actually helped him with his work as far as they could".

"In a neighborhood populated by Italians and Irish, certain individuals showed a marked good will for the other group by adopting the menu of the other group. The Italians seemed to enjoy participating in events like St. Patrick's Day entertainments. One outstanding factor responsible for the manifestation of racial good will in our Catholic schools is the convert.

I have been able to impress many children with the fact that good will and kindness for other groups may be responsible for many conversions. Three cases have come under my observation where conversions from Judaism to Catholicism were due to the kindness and good example of Catholic students".

"We had one colored child in the school and the teachers noticed that the boys did not like to sit near him, but when he fell or was hurt in any way, they could not do enough to help him and seemed very sorry for him. This boy was in the 9th grade".

"We have noted instances where in choosing companions for games the desire to win helped to mitigate national feelings. A certain national group seemed to be especially generous in spending money on other students".

California—"When a Japanese girl came into the class she immediately became quite popular and remained so".

"We found a readiness on the part of girls to share books, to 'sit double' with negro girls when a scarcity of teachers made such necessary, and the approach generally came from the white girl. We found that talks on the spiritual equality of the races helped greatly toward developing such an attitude".

Wisconsin—"Mexican children during the recent trouble in Mexico came into our school and were helped in every way. The children were delighted when the Mexican children made progress".

"We found that to make pupils of national groups play together teachers had to exert some influence".

"Children in our school, where there are no colored students, showed good will towards negroes in the neighborhood".

"Our Polish students were particularly respectful, obliging, and friendly, and the Irish seemed to be very helpful and amiable toward them".

Louisiana—"A high school girl, an Acadian, whose love of study and good qualities were pointed out to the class, became a general favorite".

V. *Relative Emphasis of Racial Attitudes in Boys and Girls.*

In response to the question: "Have you observed any difference in the manifestations of racial attitudes by boys and by girls"? every answer indicated that sex was a factor in the intensity and manner of manifestation of racial intolerance. All consulted seemed to think that girls are more inclined to look askance upon those of an unpopular racial group than boys. Some of the particular instances reported are as follows:

District of Columbia—"We found girls of a foreign group were more apt to call others names than were the boys".

New Jersey—"White girls are more opposed than white boys to being in class with the colored".

New York—"Boys call names and fight, while the girls merely refuse to talk to each other".

" Boys seemed to be willing to join with others in their games, even when in the heat of games, by names and epithets, they express their contempt for another race. Girls seem less inclined to mingle with those of another group. Perhaps the attitude of a girl is dictated by her mother ".

Porto Rico—" The girls seem to manifest more intolerance than the boys ".

Connecticut—" Girls are much more prone to poke fun at others on grounds of nationality ".

Iowa—" Boys are more open in their disapproval, and girls are more secret, which is often worse ".

Pennsylvania—" We found it very rare when boys made any distinction along racial lines, although boys seem more inclined to criticize the attitude of others toward them ".

" Girls sometimes are inclined to keep aloof, while boys bully their victim ".

" I have observed that where an Italian man actually beat up his wife Italian girls who were becoming Americanized dreaded marrying members of their own race ".

Missouri—" I found that the boys were more tolerant than girls ".

Wisconsin—" Boys seem less inclined to stare or giggle at passing colored children ".

" I have observed that girls were much stronger in racial prejudices than boys, especially to other girls. However, I have known of several instances in which an older girl seemed to take a motherly interest in a boy of an unpopular race ".

" The Italian girls of the 7th and 8th grades were inclined to be clanish, although Italian boys did not show the same spirit ".

California—" Boys rapidly accepted a negro fullback on their team and resisted a hotel's barring the negro boy from a room when the team was playing away from home ".

VI. *Development of Attitudes in Racial Antipathy.*

Teachers were asked to comment on the following description of the development of racial attitudes: The small child is more likely to show a sense of fear, the child of early school age teasing and combativeness, either associated with or soon followed by a sense of ridicule, more amused than malicious. Twelve teachers agreed with this description of the development of racial antipathy. Four stated that it did not coincide with their own experiences and the remainder qualified it in some way or other. Some particular comments are as follows:

New Jersey—" I did not find that the small child showed a sense of fear. Small children cared for by colored nurses seemed to have no fear of them and grow up to be more tolerant ".

District of Columbia—" The small child may first show signs of fear but if so it does not last long and he easily mingles with blacks, as I have observed in playground work ".

Maryland—"There has not been much evidence of fear in my observation but rather of ridicule by calling certain nationalities nicknames".

Pennsylvania—"Age seems to me to be a minor factor in the manner of reaction. Personality and mentality are primary".

Missouri—"I never knew a child to discriminate. If there was fear it was not caused by a difference in race".

California—"I think the small child shows timidity rather than fear. The child of school age becomes silent and reticent when conscious of her position. The older child keeps aloof."

New York—"Teasing and ridicule do not appear on the stage until about the age of ten".

Illinois—"The child of early school age seems to try to avoid contact with those of another race. I found that the words, 'My mother says' often preface the statements of these children".

Porto Rico—"There is some timidity on the part of the American boy in Porto Rico, but only until he gets some knowledge of Spanish".

Wisconsin—"The children with whom I have come in contact seemed to have imbibed racial tolerance from their parents".

The evidence presented by these testimonies is not sufficient to indicate the process of change in the characteristic responses to racial difference according to age. It would be necessary of course to determine incidental facts in each particular instance to describe accurately the growth in attitude.

VII. *Effect of Association with Other Groups.*

Eighty per cent. of the teachers in response to the question, "Does continuous contact with any of the unpopular group tend to increase or decrease racial antipathies of children?", responded that the contact with unpopular racial groups tended to decrease the force of prejudice. Some specific comments are as follows:

New Jersey—"Except in the Southern districts, the tendency of such contacts is to decrease racial or national prejudice".

Connecticut—"This depends somewhat upon the teacher. If she is wise and sees what is going on she may use the opportunity of association to develop sympathetic attitudes and appreciations".

Pennsylvania—"If some adult takes responsibility for directing the children's thinking, these contacts may result in dissipating racial prejudices".

Missouri—"The older the child grows, the more tolerance he will show, but at the same time his antipathy may be rooted deeper in his own personal feelings".

Massachusetts—"I found that when special places of honor had been given to the unpopular group a kindlier feeling was manifest".

12 NATIONAL ATTITUDES IN CHILDREN

New York—"I have made a study of this particular question in this locality and the general opinion seems to be that continual contacts decrease racial antipathies".

California—"Rule and custom may help to break down barriers in certain schools and orphan asylums and then children readily lose their prejudice by association".

Iowa—"The teacher is a factor in answering this question. If the teacher regards all equally and plays fair, then these contacts may decrease the racial attitudes of children".

Illinois—" 'He is a mighty fine fellow for a German' is the usual comment after four or more years of association. 'He's a mean kind of a Dutchman' was another comment I overheard. A group of high school girls attempted to be friendly with the family of an Italian girl but their patronizing attitude was objectionable".

VIII. *Physiological Differences.*

Teachers were about evenly divided as to whether physiological differences, that is, color, stature and so forth, are factors in racial attitudes. Their answers were based upon personal observations. The chief physiological difference, color, seemed to be the outstanding factor in the responses of those who stated that there was a relationship between racial attitudes and physical facts. One superintendent of schools made the following comment: "The early maturity of Southern races gains for them a certain prestige and superiority by reason of increased stature, strength, and power of leadership. The early maturing Italian boy, if given any chance at all, soon assumes leadership over smaller and less mature lads." A school in Washington reported: "The girls in our school treated very kindly a Japanese girl but never invited her to dances or parties because of her color." A school in Illinois stated: "A Filipino student was simply ostracized by his class group, and the only reason given was 'color'."

IX. *Intellectual Factors.*

In only three of the sixty schools had intelligence tests been used to determine the ability of students and in no instance was a study made comparing the intellectual abilities of various racial groups. In one school a Japanese girl obtained the highest rating.

The writer is of the opinion that, even though intelligence tests were given, the differences in opportunity of various racial groups are so pronounced that no general conclusion could be drawn. The intelligence test most commonly used was prepared for children with typical American backgrounds. The point raised about difference in physio-

logical growth also has some bearing upon mental growth. A child of a race that matures rapidly might not develop along the same lines as a typical American child. Chronological age is not always a safe criterion by which one may gauge the mental abilities of the races.

X. *Effect of Social and Economic Conditions on Racial Attitudes of Children.*

Four-fifths of the teachers reported that the social and economic standing of the unpopular racial group seemed to be a factor in the attitudes of children toward that group. Where a peculiar dress was worn characteristic of a certain group or when children were not neatly clothed there was a tendency to identify inferiority with that group. A school superintendent in New York wrote, "If the unpopular racial group is poor and without social standing the attitude of other children is apt to be scornful. Where certain members of an unpopular group have wealth and culture they are viewed by their neighbors as exceptional and admitted to group activities." A teacher from the far South stated that she thought the social standing of the negroes was a primary factor in the attitude of the Southern child toward the colored child. However, several instances were pointed out where wealthy members of certain racial groups were more unpopular than children of the lower economic strata.

In the suggestion that social and economic factors, complicate the whole question of racial prejudices, we see the difficulty of arriving at a satisfactory solution as to the direct causes of these prejudices.

XI. *Segregation and Association.*

In all, except four Southern schools, the representatives of other parochial schools stated that there was no attempt at segregation of racial groups. In most cases the number of colored students or those of other nationalities was negligible. Association was judged to be a desirable influence in mitigation of national antipathies, although in a few instances the foreign group did not break away from isolation readily. It is noteworthy that where parochial schools were erected for different foreign groups a few years ago, the lines of national demarcation are rapidly being broken. In the far Southwest some of the Mexican students are now segregated in schools of their own. In the Middle West the tendency in Catholic schools has been toward the policy of association and the result as reported has been very satisfac-

tory. One school superintendent wrote that he insisted that the prerogatives of school offices be shared by various sections and that this resulted in a breakdown in group antipathies and a willingness to share in the common objectives of the school.

The custom still obtains in certain large metropolitan centers of retaining parishes which are associated with national groups of Catholics. It is noteworthy that the younger people of these parishes, for the most part, dislike to be classified as Polish, German, French, Bohemian, and Hungarian and that insistence upon parochial boundaries, according to national lines, sometimes leads to indifference toward religious exercises. Stemming the tide of immigration makes imminent the day in which fewer national churches will claim peculiarly national followings.

XII. *The Home and Racial Attitudes.*

Specific instances were sought as to how the home may have been a factor in promoting racial tolerance or intolerance. However, in many instances teachers had not had an opportunity to observe the homes in question. Some of the responses, indicating interesting viewpoints, are as follows:

District of Columbia—"Most homes of our children still have the 'slave' attitude toward blacks".

Connecticut—"In one case with which I am familiar the home took the child's side and threatened the arrest of white children if they persisted in annoying a colored child".

Iowa—"Careful home training insures against racial differences. Children who do not get this training are the ones who cause trouble at school".

Wisconsin—"I have investigated a number of homes where a child has been intolerant of others for nationalistic reasons. In every case I found that the child had merely absorbed the attitude of the home".

"I know of some cases in which the mother was the controlling force in the intolerant attitudes of young children".

Pennsylvania—"I found that intolerant children were often so because their attitudes were set for them by the opinions of adults in the home. Where the child was delinquent in any respect, parents were quick to lay the blame on association with an unpopular group".

Missouri—"I found the parents who insisted on the children speaking a certain foreign language in the home sometimes provoked national intolerance in their children".

Massachusetts—"A cultured home and tolerance go hand in hand".

New York—"Ignorant parents are undoubtedly largely responsible for

racial intolerance. I have investigated many homes where problems have arisen because of racial antipathies. Even where the school and Church have attempted to break down parental animosities, the parents have insisted on keeping up the barriers".

Illinois—"I believe the home is the main cause of racial intolerance but I have not investigated the homes of children who seem given to intolerance".

California—"The home is usually the root of the white child's antipathy and even where the child does not object to association with unpopular groups, the mother may object".

The unanimity of the testimony in this regard suggests the necessity of attacking the problem of racial intolerance through the homes. One teacher suggested that the Parent-Teacher Association was the most effective agency for preventing the growth of national prejudices in the school.

XIII. *The Teacher and Racial Intolerance.*

In order to secure free expression as regards the communication of racial antipathies to students, a question was put impersonally as to how teachers might be prevented from communicating intolerance to their charges. Some of the precautions suggested were: a definite program for promoting good will; moral teaching as regards responsibility of racial slurs; impartiality, especially in assignment of positions of trust and arrangement of students in a classroom; praise of racial ideals or accomplishments; teaching as to the interdependence of nations; testing mental attitudes of teachers; the thought that the Church is "supernational" as well as supernatural; adequate supervision and quick discipline of offending teachers; education as to the cultural achievements of foreign nations; wide reading and interest in international social problems; the Apostolic viewpoint implied in "Going therefore, teach ye all nations"; refusal to assign teachers to schools where there are racial groups the teacher dislikes; stressing the study of the relations between national language, customs, and ideals. Although no instances were sought in which racial attitudes were manifest in the teachers' attitudes, a number of instances were given which indicated the necessity of cautioning all, even religious, not to give vent to any expression which would be interpreted as intolerance.

XIV. *The Text-Book and Racial Tolerance.*

A list of three hundred books used in civics, history, religion and ethics was submitted by representatives of sixty schools. Some of the

more popular history texts are those of Purcell, Wolfson, Weber, Laux, McCarthy, Muzzey, Hayes, the Sisters of Mercy, Bassett, Kennedy, Beard and Bagley, Bourne and Benton, Montgomery, Hill and Hughes, Furlong, The Cathedral History, Tryon and Lingley, Lawler, Willis, and Gordy. Some of the civics texts used are those written by Hughes, Lawler, Hayden, Lapp, Phillips, Tarkington, Hill, Matthew, Finch, McLaughlin, Edmonson, and Dondineau, The New York State edition of *Home Study for Civics*, and *Fundamentals of Citizenship*, and the *Civics Catechism on the Rights and Duties of American Citizens*, National Catholic Welfare Conference. Even a greater variety of texts was used in the field of religion and ethics; over one hundred titles were submitted by sixty schools.

XV. *The Library and Racial Antipathies.*

In the attitudes relayed through the books of fiction and the reference works in the school library, there is a possibility of arousing or dissipating racial antipathy. Three-fourths of the schools had not examined the literature in the school library to insure that there be nothing conducive to racial antipathies. In those schools which had conducted a critical survey of this problem, no information was volunteered as to whether any books were eliminated.

XVI. *Recreation and Tolerance.*

One of the primary functions conceived for athletic games in American schools is to arouse a feeling of loyalty toward the school. The natural result would seem to be a dissipation of racial antipathy. Every teacher reported that games and recreational activities had tended to break down racial attitudes where such attitudes had existed. The student who gained prestige won it not because of racial sympathies but because of athletic superiority. In one case it was suggested that supervised recreation rather than unsupervised recreation was an effective means of overcoming intolerance. This was also suggested in a previous response as to specific instances of racial tolerance. However, where athletic relationships were conducted with a school in which there was an unpopular racial group, racial intolerance was stimulated rather than overcome.

XVII. *The Classroom and National Good Will.*

In only a few of the schools consulted were there decorations whose purpose was to promote international good will, although flags, pic-

tures of the United States Presidents, and patriotic emblems were reported to be used in the parochial schools. One school had on its walls posters showing a child of each country and the national virtue of each country. The posters of the National Flag Association were also used as well as the posters supplied by the Red Cross Magazine. The painting of Our Lady of the Missions was also cited as a decoration used to promote international good will. It seems quite consistent to attempt to arouse, along with true patriotism, international good will; religious and national decorations need not monopolize the walls of the classroom.

XVIII. *Religious Instruction and Racial Tolerance.*

In all save three of the Catholic schools reporting, a formal attempt had been made to use religion classes to dissipate national prejudices. One teacher stated that in the school processions and preparing children for First Communion she had had opportunity to talk about Christ's love for all. The Catholic Students Mission Crusade has also been a factor in stirring up interest in children of foreign lands and many Catholic schools 'adopt' children of foreign groups through missionaries and contribute to the support of those children. The universality of the Church was cited by others as an opportunity of breaking down any idea of national superiority. In some of the religion texts it was stated there is a special treatise on the necessity of loving all, regardless of nationality or color. One teacher stated that the reception of the same sacraments was emphasized. A superintendent of schools stated that he did not see any necessity of stressing the fact that Our Lord was crucified by the Jews because then the children attempted to identify the neighboring Jewish children as enemies. In Father William Kelly's *Our First Communion* reference is made merely to "the bad men who killed Our Lord". The labors of the missionaries among the negroes, the Oriental groups, and all foreign countries, is another opportunity to explain Christ's love for all. However, a number of teachers stated that since the problem of racial prejudices was not particularly evident in their schools, no effort had been made to point religious instruction toward correcting such attitudes.

XIX. *Cultural Achievements and the Human Qualities.*

The general sentiment reported from the sixty instructors seemed to be that emphasis should be placed both upon the cultural achievements and the human qualities of various racial groups in order to

dissipate intolerance. The basic sameness of human nature as portrayed in human anecdotes, the love of children for parents and parents for children, kindness, forbearance, hospitality, and honesty of foreign groups seemed to inspire sympathy wherever cultural achievements merely inspired respect. However, those human qualities which might intensify differences should be eliminated. The child of the elementary school is more interested in the home life of a foreign-born child than in the fact that a racial group produced great artists, painters, or musicians.

XX. *Racial Tolerance in the Curriculum.*

The sixty teachers who assisted in our study were teaching various subjects. They were asked to indicate how they found a particular study useful in cultivating racial understanding and good will. Some of the answers follow:

Ohio—"I have found that in teaching a language, one can also convey sufficient insight into the customs and ideals of a nation as to engender sympathetic attitudes".

"I have found that the best way to handle the intolerant student is by individual counselling".

Pennsylvania—"In teaching commercial subjects I have found it possible to suggest to students the resourcefulness and various enterprises of other racial groups".

"In geography it can be shown that other peoples like ourselves live on the same natural resources. In history we should emphasize the unhappy experiences of those catering to national hatreds. In religion we might show that all have a common spiritual destiny, and in civics we should emphasize the doctrine of the equality of rights".

"We should attempt to create interest in human progress in the field of international relations and in the fact that on the Day of Judgment all nations and races are to be judged".

"We should attempt to give the common cultural background of various nations, emphasizing the common traits, the common origin of tongues, the debt of the New World to the Old, the interdependence of nations and individuals. In religion we should stress the commandment of love, the common origin and common destiny of men, the Mystical Body of Christ, the internationality of the Communion of Saints".

"I have found it helpful to tell children of our debt to various foreign groups in the development of our nation".

New York—"In my particular field of interest, history, there are innumerable opportunities for cultivating friendly attitudes".

"Our Red Cross Club has done something toward engendering feelings of good will to other nations. Appreciation of the music of foreign masters is another step in the program of international good will".

New Jersey—"I have gone out of my way to indicate some of the literature produced by our negro compatriots".

California—"The all important idea,—the Fatherhood of God and the brotherhood of man,—can best be taught in a formal class of religion".

"The stories of foreign heroes, inventors, and discoverers should be taught with history. Moreover in religion classes emphasis might be placed upon the saints of each nation, showing that sanctity is not peculiar to any particular racial group. Many students are surprised when they hear that practically all the Christians of the first ten or fifteen years were Jewish".

"Religious instruction and individual counselling are foremost agencies for cultivating good will".

Washington—"Stressing the spiritual relationship of all men and fostering the mission spirit in the classroom has done much to promote a healthy interest and sympathetic understanding toward foreign peoples, but social barriers are not easily broken down in racial groups with which students have immediate contact".

Iowa—"In history one should emphasize the contribution of each race to the world's progress rather than its wars".

"Individual counselling seems to me to accomplish better results than formal instruction".

Alabama—"Religion classes offer unique opportunities to teach the ideal of brotherly love. Where one can inculcate great love of God it is possible to spread the ideal of charity despite the obstacle of color".

Massachusetts—"In literature we should stress the beautiful in various languages. We should teach love of neighbor as manifest in the noblest literature of each nation".

Wisconsin—"We should bring out the thought in our religion classes that Christ died for all".

District of Columbia—"I have found history most advantageous in teaching appreciation of the life of other peoples, in studying the struggles of nations for ideals. I think it bad policy to acknowledge publicly that intolerance exists in a class. It may lead to strained relationships".

XXI. *Racial Attitudes at Home and Abroad.*

In this study we have drawn the assumption that the attitude of the school child toward the individual foreigner or national group with which the child comes in contact may condition attitudes toward the same group abroad. This is an assumption which of course must be critically examined. Teachers were asked therefore, "How do you tie up attitudes in the United States toward racial groups here with attitudes toward the same groups abroad"? Some of the responses are as follows:

District of Columbia—"The American born child of foreign parents often has the folk ways of his home circle but more often he has assumed the ways of American children. We have tried to stress similarities rather than differences".

New Jersey—"Our school program does not overcome the fundamental national policy of regarding all people at home civically and politically equal, but still maintaining an economic and commercial policy which is not free from social bias and prejudice".

Massachusetts—"Many transfer a 'national' grievance to individuals or to a nation. National dislikes are often relics of business rivalry and competition mediated by parents to children".

"The students in our school seem to patronize those from a foreign nation and, especially as they grow older, assume an attitude of superiority".

Iowa—"This question is complicated by the fact that the racial groups with which the American child comes in contact are often those of the lower social strata in the country from which the group comes".

California—"We have noted a better feeling toward racial groups in the United States than toward foreign nations".

Louisiana—"I think there is very little connection between the attitudes toward the foreign group here and abroad. Many children seem to think that children of foreign parents who do not adopt American customs are merely 'dumb', although they might be justified in clinging to those customs abroad".

Pennsylvania—"I have noted that there is more tolerance toward national groups here than toward the people of foreign nations".

"I have observed that foreigners in our schools are deferential to American children as though they recognized in them a sort of superiority and perhaps the reaction of the children is due in part to this attitude".

Wisconsin—"Racial groups here are given every advantage to become educated and to enjoy the benefits of citizenship, but we do not link this effort up with any sympathy for the country from which they may come".

Summary and Conclusion.

The evidence secured in this study seems to warrant further study of the question of racial or national attitudes in the Catholic schools. All save a few of the teachers reporting in this study had spent many years in connection with Catholic schools. The problem of racial and national prejudices is characteristic of the social life in which Catholic schools are an integral part. Even granting that in many schools there may be evidence of no such feeling, still the havoc wrought in human life by planting the seeds of national distrust in the hearts of children is so great that extraordinary precautions should be used to offset these attitudes.

In such a study as this it is impossible to arrive at any conclusion as to the origin of racial or national attitudes. The writer's own conviction, based upon a survey of evidence in Bruno Lasker's and similar though less complete studies, is that no instinctive basis can be found for racial attitudes. While of course it is not logical to reason from

the animal order to the order of man, the lack of antipathy among animals of the same species because of varietal differences is a telling point. Since there is no natural basis for such attitudes, the explanation must be sought in some social factor. The simplest explanation and one which satisfies the specific instances which come under the observation of the writer is that man indulges in national or racial dislikes primarily to secure the approval or recognition of his own group. The craving for approval is an insidious factor in human life. Many a time one may be unconscious of its influence in dictating personal attitudes.

As a corollary of this fact, if it is a fact that craving for the approval of one's own group dictates disapproval of other groups, it would seem that no group treatment of racial attitudes in a classroom would in itself be sufficient. Individual counselling, which brings the mind of the unprejudiced teacher directly in contact with that of the prejudiced student while the latter is uninfluenced by the social pressure of his own group, would do more than any specific treatment of racial antipathies in class. This, of course, does not preclude the very sane measures involved in attention to the content of library books and kindred materials.

The development of racial attitudes in each individual case very probably cannot be described by any general formula. It is obvious that both the personal and the social factors play a large part in this process. The fact that association of racial groups was the practice in all save a few Southern schools consulted may have determined the favorable attitudes toward association as against segregation of racial groups. In the Southern schools where segregation is the rule, the feeling seemed to exist that where Catholics are such an insignificant minority they should not attempt to mold the general social policy. In other sections of the country association was reported to be a factor in decreasing racial or national intolerance.

The factor of social and economic standing of an unpopular racial group in developing the attitudes of children cannot be ignored. A Southern school stated that the attitude of the Southern white child toward the negro seemed to be conditioned largely by the economic standing the negro has had traditionally in that section of the country. This fact tends to support the theory that disapproval of a racial or national group is often an attempt to seek the approval of one's own.

Another suggestion that seems of practical application in this study is that more attention be given to Parent-Teacher Associations in breaking down racial intolerance. If the association of different groups

is accomplished by means of a common interest in the school, then no doubt unfavorable attitudes can be eliminated from the home. This would appear to be an even more effective way of breaking down racial prejudices than having the pastor address the parents from the pulpit, where such is possible, on this very delicate subject.

The evidence in this and similar studies would indicate that too little attention was given to the possibility of teachers communicating racial or national dislikes to the students. This, of course, may be done without the teacher being conscious of his or her own prejudices. Due allowance should be made in the preparation of teachers for elimination of any such acquired feelings.

A critical study of the civics and history texts used in Catholic schools should be made from viewpoint of racial or national prejudices. All the text-books of religion and ethics cited in this study exclude anything that might be interpreted as inciting toward racial antipathy and include treatment of universal brotherhood, international understanding and the all-embracing scope of charity. However, more explicit treatment of this subject might be included in the text-books for students of the parochial and high school grades.

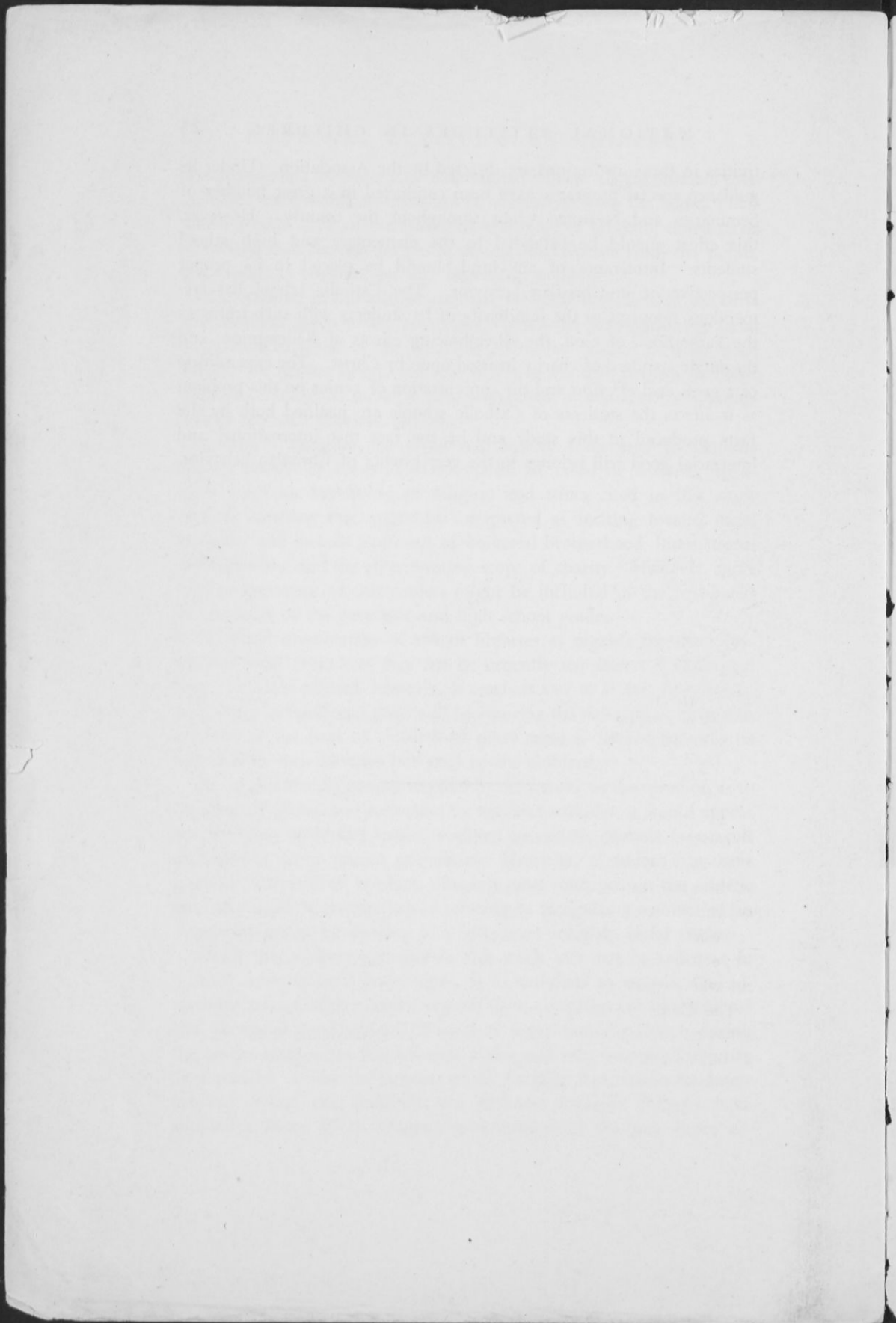
A critical examination of school libraries as regards literature promoting racial prejudices may not be urgently required. A great deal might be accomplished, however, if teachers saw to it that story-books, promoting international good will by insuring the description of human qualities of the lives of children of other nations, should not only be included in such libraries but read by the children.

As regards the suggestion implied in the answer to the question as to the effect of games and recreation on national attitudes, it would appear that building up loyalty toward a school by athletic contests may result in breaking down certain prejudices. However, a student may have a double standard of conduct, showing great tolerance on the athletic field and in the classroom while refusing to recognize a member of an unpopular group by inviting him into more intimate social circles.

While the evidence gathered in this study may not be sufficient to warrant many general conclusions, it is sufficient to suggest the advisability of a Catholic school organizing a campaign for international and interracial good will. The seeds of peace should be sown during the tender years when fundamental moral and religious ideals fructify most readily. Under the auspices of the Catholic Association for International Peace, one hundred and fifty-one Catholic colleges have adopted a Peace Week program and throughout the year Peace ac-

tivities in these institutions are directed by the Association. Under its guidance special programs have been conducted in a great number of Seminaries and Newman Clubs throughout the country. However, this effort should be extended to the elementary and high school students. Intolerance of any kind should be placed in its proper perspective of un-Christian behavior. The Catholic school has tremendous resources in the familiarity of its students with such truths as the Fatherhood of God, the all-embracing effects of Redemption, and the single standard of charity insisted upon by Christ. The expenditure of a great deal of effort and the concentration of genius on this problem as it affects the students of Catholic schools are justified both by the facts produced in this study and by the fact that international and interracial good will belongs to the very essence of Christian behavior.





THE Catholic Association for International Peace has grown out of a series of meetings during 1926-1927. Following the Eucharistic Congress in Chicago in 1926, representatives of a dozen nations met with Americans for discussion. In October of the same year a meeting was held in Cleveland where a temporary organization called The Catholic Committee on International Relations was formed. The permanent name, The Catholic Association for International Peace, was adopted at a two-day Conference in Washington in 1927. Three similar conferences were held in the same city in 1928, 1929, and 1930. An all-day regional Conference was held in Chicago on Armistice Day, 1930. The Fifth Annual Meeting was held in New York City in April, 1931. A one-day Regional Conference was held February 22, 1932, in St. Louis, and the Sixth Annual Meeting was held in Cleveland on March 28, 29, 1932. Its objects and purposes are:

- To study, disseminate and apply the principles of natural law and Christian charity to international problems of the day;
- To consider the moral and legal aspects of any action which may be proposed or advocated in the international sphere;
- To examine and consider issues which bear upon international good will;
- To encourage the formation of conferences, lectures and study circles;
- To issue reports on questions of international importance;
- To further, in cooperation with similar Catholic organizations in other countries, in accord with the teachings of the Church, the object and purposes of world peace and happiness.

The ultimate purpose is to promote, in conformity with the mind of the Church, "the Peace of Christ in the Kingdom of Christ."

The Association works through the preparation of committee reports. Following careful preparation, these are discussed both publicly and privately in order to secure able revision and they are then published by the organization. Additional committees will be created from time to time. The Association solicits the membership and cooperation of Catholics of like mind. It is seeking especially the membership and cooperation of those whose experience and studies are such that they can take part in the preparation of committee reports.

The Committees on Ethics, Law and Organization, and Economic Relations serve as a guiding committee on the particular questions for all other committees. Questions involving moral judgments must be submitted to the Committee on Ethics.

PUBLICATIONS OF THE CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE

PAMPHLET SERIES—

- No. 1—International Ethics.
- No. 2—Latin America and the United States.
- No. 3—Causes of War, and Security, Old and New.
- No. 4—Haiti, Past and Present.
- No. 5—Francis de Vitoria.
- No. 6—American Agriculture and International Affairs.
- No. 7—Porto Rico and the United States.
- No. 8—Europe and the United States—Elements in Their Relationship.
- No. 9—The Ethics of War.
- No. 10—National Attitudes in Children.

MISCELLANEOUS SERIES—

- League of Nations in Its First Decade.
- The World State.
- Permanent Peace Program of Pope Benedict XV.
- Appeals for Peace of Pope Benedict XV and Pope Pius XI.
- Peace Trends.

REPORTS IN PREPARATION—

- Tariffs and World Peace.
- Is War Justifiable Today?
- Disarmament.
- The Church and Peace Efforts.
- U. S. Relations with Asia.
- The World Court.
- International Cultural Relations.
- Peace Education.
- So-Called "Over Population."
- Catholicism—the Keynote of Pan-Americanism.
- French-Italian Relations.

N. C. W. C. JOINT COMMITTEE ON PEACE—

- The Christian Way to Peace.
- Peace Statements of Recent Popes.