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Americanization as the task of the social director

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AMERICANIZATION AS THE TASK OF THE SOCIAL DIRECTOR

GLADYS SHAW

Boston University



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Thesis

AMERICANIZATION AS THE TASK OF THE SOCIAL DIRECTOR

Submitted by

Gladys Shaw

(A.B., Simpson College, 1917)

In partial fulfilment of requirements for
the degree of Master of Social Science

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INTRODUCTION.

The history of the discovery and the early colonization of America was prophetic of the America of today. America, discovered by an Italian who was sent out by Spanish royalty, was opened for colonization to the people of the world, especially the Spanish, Dutch, French and English. It showed that America was to become a home, not for one race, but for many races.

It is a significant fact that in the few centuries that America has been known to the world, she alone, in preference to older countries, has been the Mecca for the peoples of all races of the entire world. People oppressed religiously, socially, economically, as well as adventurers, have all alike turned their steps toward America.

The history of the world is the history of migrations. Early man had the nomadic instinct and spirit, and it would take many years to quell them. Migratory movements are still a part of the instinct. All through the history of the world these movements have left their influence on the social life and social institutions of the people among whom the wanderers have settled. Far reaching, too, have been many of the movements.

Among the important migratory movements has been the American immigration. In fact, America has been made as a result of the movement. America is probably still in the process of being made as a result of it. It has created a tremendous problem. The only way we can begin to solve the problem is to take the Christian viewpoint. America stands for world service, and just as we have the Christ spirit of service will we be able to serve that purpose.

The fundamental idea which turns the feet of the foreign-born toward our shores is that America is "the land of liberty", a free

country -- a democracy where free speech and free press are granted. The two latter privileges are almost inconceivable privileges for many of the peasant peoples; consequently, they do not know how to use them. If they are not trained or guided, the privileges are often misused. The desire which sends the people of modern times to us is not so different from the desire which sent the Pilgrims to America. They, too, were in search of freedom. At that time it was religious freedom; today it is political and economic freedom. America stands as an ideal to the immigrant and it is a sad blow to him when he does not find the freedom that he expected.

Because of the nomadic instinct and the ideals which America has ever fostered, there has been an unusually large number of foreigners who have come to our shore. The number has grown to be so large that it was necessary to restrict the number. The provisions of the present Immigration Restriction Law are that only three per cent of the entire number of any one nationality present in the United States at the time of the 1910 census are allowed to come into the United States in one year. Only two per cent of the three per cent can come in within one given month. The law extends to June 1, 1924, so that it is necessary to pass the law again or provide a new law. The present law has its defects, and others have been suggested. There are some men who advocate a more selective process at the European port of embarkation. There are others who would restrict the number on the basis of the 1890 census. Still others suggest that the quota be based on the number of naturalized citizens of each race in the United States. It remains to be seen which plan Congress will adopt. The fact remains that the necessity for a restriction law shows that America has not met the needs of

the foreign-born who has come to our shore.

I. DIFFERENT CONCEPTIONS OF THE MEANING OF AMERICANIZATION.

We talk about the Americanization of the foreign-born, but what do we mean by the term "Americanization"? There are several different interpretations of the term.

First, there is the injection idea which holds that Americanization is the teaching of English and civics to the foreigners. By injecting a few classes, lectures and books into the foreigner, he automatically becomes an American.

Second, there is the idea of conformity. To be an American, one must simply dress, eat, talk, behave and think like Americans.

Third, there is the so-called practical conception which emphasizes the foreign-born character and reputation, and regards Americanism as depending on his character and daily life. If he is doing his share in the welfare of the community, he is, for all practical purposes, an American.

All of these conceptions of the term have no consideration whatever for the racial heritage of the foreign-born. They overlook the two elements which are necessary for Americanization; namely, loyalty to America and the democratic ideal. By loyalty, we do not mean a passion, but a positive, constructive ideal which will be built upon the foreigner's loyalty to his old home. Such loyalty can come only when the foreign-born understands the American democratic ideal and pledges devotion to that ideal.

With these two essential elements in mind, many of our present-day writers and workers have formulated definite ideas as to what Americanization really means. The meaning of the word cannot be found in the terms used by other countries because it is peculiarly

an American problem. While foreign countries are struggling to find freedom for each race in its own country, America is struggling to assimilate the representatives of all the countries of the world under one government and on one soil.

Americanization may be simply defined as the process of give and take. It is the process of taking the best from all of the nationalities and transfusing the best with the best of American ideals.

More concretely, Americanization is defined as follows:¹

"On the part of peoples of foreign antecedents, it means the appreciation of what America stands for and a full and hearty acceptance of that standard. On the part of Americans of older stock, it means a recognition of the worth of these newercomers and an appreciation of their ability to enrich our American life. On the part of the new Americans, it means the unreserved acceptance of the duties, as well as the rights, of American citizenship and the responsibilities of an absolute and an undivided allegiance to America. On the part of older Americans, it means a sincere and unselfish undertaking to embody, to interpret and to practise the ideals and spirit of American democracy in all our relationships with the people we shall have ceased to think of as foreigners."

In the light of such an interpretation of the meaning of Americanization, we see that Americanization is not a problem of any one race but a problem of all races. It is not a matter of language or of familiarity with American customs. It is an achievement that requires time and effort. Native Americans have twenty-one years in which to reach the goal which we expect the foreign-born to reach in five years. The native-born has the advantage of attaining the American ideals and spirit during the most impressionistic period of life. The foreign-born comes to America with his own emotions, ideas, traditions and customs. In five years we ask him to give up his deeply grounded traditions and customs in order to become an American citizen. If any American thinks this is easy to do, let him go to a foreign country and

¹Brooks, C.A. Christian Americanization, p.13.

try it. It is necessary that the foreign-born give up their allegiance to their native country and accept allegiance to America. We cannot, however, expect or ask them to give up their folklore, traditions, heroes and emotions. Americanization must be constructive; it must use what is already in the heart of the foreigner as a basis for the new allegiance. Consequently, Americanization is a process which cannot be accomplished in the twinkling of an eye. It cannot be accomplished by the government or by individuals working for each other, but it can be accomplished by cooperation between the government and both native- and foreign-born.

Among the foreign-born there has been some objection to the term "Americanization" based on the grounds that the term is similar to "Prussianization" and denationalization -- terms which they resent. Some of the leaders of the foreign people are trying to find a new term which will more adequately convey the meaning of the process.

II. BRIEF HISTORY OF THE AMERICANIZATION MOVEMENT.

A brief history of the Americanization movement will serve to show the need of Americanization. The attitude of Americans toward the immigrants who first came to our shore was that of indifference and prejudice. Then there was the period of colonization which led to the establishment of Little Italys, Little Russias, etc, in our large cities and rural districts. The establishment of these colonies prevented assimilation; but, it was the natural thing for the foreigners to do. From this stage, there arose the patronizing attitude of Americans toward the foreigner -- an attitude which did not help, but rather made the problem more difficult. We advanced

to the time when English classes were started. These classes were conducted by non-professionals, and the principles of the day school were carried over into the night school. It is obvious that such a method could not properly solve the problem.

The World War came. The startling figures revealed by the census of the American soldiers had at least one good effect; namely, they aroused the American people to the need of national unity, and revealed our success and failure in assimilating the foreign-born. The war showed us that we took too much for granted and that we were a complacent, easy-going people in regard to the foreigner in our midst. It was found that many foreigners had not been influenced in the least by American standards. Too many Americans had the idea that just because a foreigner came to America, lived here, breathed our air and worked on our soil, he was Americanized. America was considered the "melting pot". Therefore, the foreigner just melted into it. The war also showed how indifferent many Americans were to the condition of the foreigner. It was known that capital employed the laborer and that was the end of it. No one cared how the laborer was forced to live and work or what happened to him outside of his working life.

Vital statistics show the niche the immigrant has come to fill in American life, and the need for Americanization. The following figures show to what extent we are dependent on the immigrant:¹

He packs	85%	of our meat,
He mines	50%	of our bituminous coal,
He does	78%	of our work in the cotton mills,
He makes	79%	of our clothing,
He makes	80%	of our leather,
He makes	50%	of our gloves,
He makes more than half		of our shoes,
He refines	19/20ths	of our sugar.

The war revealed startling facts as to the illiteracy and lack of Americanization of the immigrant. The late Secretary of the Interior

¹ Survey: The Immigrant Contribution, 40:214.

under the Wilson administration, Franklin K. Lane, in a report to the President set forth the Americanization situation as follows:

"There are in the United States 5,516,163 persons ten years of age and over who are unable to read and write in any language. Of this number 4,697,613 are twenty years of age and over; 57.7 per cent are white people; 1,534,272 are native-born whites. There are 700,000 men of draft age who cannot read or write in English or any other language. There were between 30,000 and 40,000 illiterates in the first draft. These men cannot be good soldiers. They cannot sign their names. They cannot read their orders posted daily on bulletin boards in camp. They cannot read their manual of arms. They cannot read their letters or write home. They cannot understand the signals or follow the signal corps in time of battle."

In spite of these figures, we cannot say that Americanization is a war issue. The war certainly accentuated the necessity for the work. Although the work of Americanization did not seriously begin until the outbreak of the war, the problem did not pass with the close of the war. July 4, 1914, was recognized as "Americanization Day" in Cleveland, Ohio. By 1915, at least 150 other cities observed "Americanization Day". In the same year, the National Americanization Committee was organized by the committee for Immigrants to America to further a nationalization movement which would unify the various races in the United States. In 1918, the government started special Americanization work. The Bureau of Education outlined an Americanization program which was endorsed by other organizations. The program suggested led to the appointment of County Americanization Councils and of Regional Directors. For a short time the latter were under the supervision of the Division of Americanization of the Bureau of Education. The Division has since ceased to exist, because of lack of funds. Since 1915 many states, particularly New York, California, Connecticut and Massachusetts, have worked out excellent state programs for Americanization work.

The old methods of Americanization have given way to new and scientific methods. But there are still obstacles which retard the

work of Americanization. There is a lack of understanding and clear thinking, not only on the part of the foreign-born, but also on the part of the native-born. Americanization must begin at home in the minds and spirit of the native-born Americans. No amount of force will compel the foreigner to love America. That must come because he finds love here. The "Dago", the "Hunkie", the "Sheeny" must be forgotten and in their place must stand the real person with all his possibility to accept new-world ideas from America.

PART I

THE AMERICANIZATION PROBLEM

PART I: THE AMERICANIZATION PROBLEM.

I. AMERICANIZATION MATERIAL.

The fact that America has allowed the foreign people to come to our shores has placed upon her a responsibility and has given her a problem such as no other country has ever had or probably ever will have. As a people, we are peculiarly fitted for the task. We have the qualities necessary to build a great future for our land. We have the ideals in a high degree and we have courage and faith in liberty and democracy.

The Americanization of the foreign-born does not constitute the only problems. The social director of Americanization work will find that there are certain elements among the native-born which must be Americanized.

A. Native-born.

It is not unusual to find many Americans who call themselves good or real Americans and yet do not understand or maintain the American ideals. Many of the foreign-born who come to our shores are met by the loan shark, the procurer, the profiteering merchant, the padrone boss, the cheap labor advocate, or sometimes a grouchy customs official. Such is the reception committee from which the immigrant receives his second impression of America.

It has been said that at the outbreak of the World War, there came to Americans the craze to Americanize. Americanize whom? The people represented on the reception committee? No, the foreign immigrant, of course. The people at that time forgot that the ideals of America must be exemplified by the native-born. All native-born as well as foreign-born must experience the process of Americanization.

1. American Indians. America once was the home of the American Indian, who has been pushed aside and whose lands have been taken and appropriated by others more progressive than he. As a result, the American Indian has little loyalty or feeling of allegiance to the United States. He has been exploited by the new Americans and he keenly feels that what once belonged to him is now in the hands of intruders.

Everyone knows the history of the conflict between the Indian and the pale face. Neither race could understand the other; hence there came to be a wide gulf between the two races which widened as time went on and the numbers of the pale face increased. Numbers soon counted, and as a result the Indian lost and left the land to the strong foe. In the struggle between the two races, our government, until recently, has not always played fair with the Indian. It is a disgrace to the country that the government, up to 1866, spent five hundred million dollars in fighting the American Indian.¹

There came a time, however, when the government changed its tactics. Instead of fighting the Indian the government determined upon education and a peace policy for the Indian. Since that time schools and churches have been organized for the Indians and they have been granted individual holdings of land.

In spite of the changed policy of the government, the Indian as a race has not been Americanized. They live in constant fear that their reservation rights will be taken away from them, and in many cases the Indians have not been granted lands adequate to maintain them. They are also not sure of their citizenship. One state recognizes them as citizens, while another state may not recognize them. The education provided has not met the needs of the Indian

¹McKenzie, H.A. "Assimilation of the American Indian"

because those who have gone away to be educated find that they cannot go back to their people. Education, to be adequate, must be carried on in the community in which the Indians live. Another great obstacle in the way of Americanizing the Indian is the fact that Americans do not recognize or appreciate the good qualities which may be found in the Indian. We have forgotten some of the noble traits, such as physical endurance, courage and resourcefulness, which have been revealed in many a past historical event and are still manifest in the life of the Indian. From contact with the American Indian, some of our national traits and qualities are due.

It is just as much a part of our program to Americanize the Indian as to Americanize the Russian or Italian. The Indian should have been Americanized before the foreigners came to our shores, and it would seem only just that he be given every opportunity to become an American. A program to meet the needs of the Indian must be, in the main, an educational program which will adapt the Indian to the agricultural and industrial stage of modern life. Another essential factor is a program which will develop race leadership. The Indians have organized a national conference which is constantly growing in numbers and increasing the quality of its work. It remains for Americans to realize the great need for the Americanization of the Indian which is certainly due him.

2. The Colored People. By far the most disturbing element in our Americanization work with native-born has been the problem of the American negroes, who were first brought to America by the white people and were kept under the power of the white people as slaves. The position of slaves did not aid the race which was already weak-

ened by centuries and centuries of an equatorial climate. Then when they were freed and suddenly and without warning given the right of suffrage, chaos reigned. This only served to increase the racial prejudice between the white man and the black man. Freedom did more harm than good.

The negro population of the country has increased from 4,400,000 in 1860 to nearly 11,000,000 in 1924. In the north, we have no conception of the problem of some of the southern states where the colored population outnumbered the white population. Americanizing the colored man is a genuine task, for he has entered the industrial field and has made noticeable progress. He has also made a great advance in literacy through the influence of men like Booker T. Washington and W. E. DuBois.

An Americanization program for the negro must provide for agricultural and industrial education for the masses of colored people. It must also include higher educational opportunities for those who are capable of doing the work. The latter phase of the program would also provide an opportunity whereby worthy leaders for the race might be produced; and that is a necessary factor in the Americanizing of the negro. Another necessary factor in the Americanization program is to see that those negroes who are capable of voting be allowed to vote and also that those not able should be trained so that they may have political equality.

But the most serious problem is involved in that expression -- race prejudice; and one of the tasks of the Americanization director is to destroy race prejudice. The fact that the colored people fought just as loyally for America in the World War as the native-born should make us ashamed of our treatment of the negro.

Lynching is a custom which has emphasized racial prejudice. It

is true that the number of lynchings has decreased from an annual average of sixty in the last decade to twenty-eight in 1922. The decrease may have been due to threatened legislation against lynching, or it may be due to a new principle of law and order. Only time can tell. It is enough that twenty-eight persons in a civilized country have met death in such a manner, but there is a ray of hope for the future. Such a custom is certainly not a part of democracy, and our entire attitude toward and treatment of the colored people have been a direct violation of the principles involved in the constitution of our country.

As always, there are two sides to the question. While the white man must continually help the colored man to help himself, the latter must prove himself a worthy citizen when given adequate opportunity. He is doing this more and more. There have been established educational institutions and other organizations for the cooperation of the work. The sentiment of the old colored preacher's prayer, "Help us, Lord, black and white, to understand each other more every day" is becoming a universal sentiment.

3. The Mountaineers. The geography of our country is such that it is not difficult for human beings to be so shut in that they lose contact with the outer world. Such a situation tends to create a stagnant rather than a dynamic people. Anyone who is interested in real service will find a problem here which will challenge every ounce of his strength. Anyone who is interested in bringing about a progressive civilization will find here a problem which, in time, will show results beyond belief.

The people shut in by the mountains and living their own lives should be known as the mountaineers. The usual term applied to them in the past is a term which they have come to greatly

resent. You ask why? Speak of yourself as a New England white or a Western white, and see for yourself what the term implies.

The mountaineers of America, especially those of the Appalachian Highlands, come from some of the early and best of American families. Conditions of environment are such that they are living in the 18th century instead of the 20th century. They are not true Americans in one sense of the word, but it is not because they do not mean to be. They have no medical or scientific knowledge. Many of them do not know how to read or write, and the large number of illiterates in the mountainous regions has increased the illiteracy of many of the states in the mountain area.

The mountaineers as a people have many characteristics which are extremely valuable as social assets. They furnish us a splendid ground for Americanization. The process of Americanizing them includes agricultural and vocational education. They need classes in citizenship. The educational program will be successful if it appeals to their intense loyalty. Another important element of the work must be protection from commercial exploitation of the natural resources. Such actions are keenly resented by the mountaineer and do not give him the right idea of present-day American citizens. Those who first enter the new territory are often business men who do not care about the welfare of the people whose settled lives they are disrupting. There must be a place in the Americanization program for the enlightenment of the mountaineers, so that they can take a definite part in the development of their country instead of being ruthlessly shoved aside.

4. Native Americans. There are still native Americans, supposedly real Americans, who need to be Americanized in the sense that they lack a correct understanding of American standards and

ideals. They are the ones who own the tenement district and believe it good enough for the "furriner's". They are the ones who buy the foreigner's vote, who carry on illegal traffic of various kinds. They believe that America is for the American. If America is for the American, who will be left?

It must be remembered that in prehistoric times there must have been countless small races which came from a few parent races. Each small race grew into a larger and yet larger race. Thus many races have disappeared by the process of amalgamation, and today there are a few great races which number millions of individuals. The composition of the leading modern races such as the Italians, Germans, French and English represents the blood of many ancient races which have long since vanished from the earth. In like manner the American race must always be a blending of many races. It is a hyphenated race which represents the blood of the great modern races which in turn represent the races of yesterday. One of the most influential races of all history is the Anglo-Saxon race. Why cannot we think of the American race as an inter-mixture of the best of all the races of all the centuries of history? Why cannot we be just Americans?

B. Foreign-born.

In the real sense of the word, every American, except the original Indian, is foreign-born. Yet we use the term as a distinct reference to people from other countries. The real distinction might be made by using the term native citizens and foreign-born citizens; and yet, when we once become citizens of the great land, the prefix should be entirely forgotten. We are all citizens -- American citizens. Every native citizen must remember that before the immigrant came to America, he gave up all that he had cherished. He came to America to enjoy the freedom which his ancestors, as well as ours, established for all.

We must remember that the immigrant is a "living, changing, creative organism, needing attention at every minute and with something to contribute at every point".¹ He needs creative institutions as well as the native-born.

The foreign-born must do his part; namely, he must be ready to stay in America, to become a citizen, to adopt American standards, to obey our laws, to do his duty and to assume his responsibilities for the rights of citizenship. But he must know what his rights are and he must see them exemplified in the native American.

1. European Immigrant. We have learned, in the last few years, to speak of the European immigrant as the "old stock" or the "new stock". We look with much favor upon the "old stock", which was largely descendant from the Dutch, French and English. It was the "old stock" which brought to America our ideas of freedom as well as our political, moral and religious ideals. It was the "old stock" which gave us the courage to face a Revolutionary War and to establish a free and independent nation after the war.

¹Keller, Frances: Straight America, p.70.

Naturally, the ideas of freedom, as seen in America, appealed to more and still more. Consequently, the ideal of freedom attracted to our country the people who knew very little, if any, freedom in their own country. Such people came, in large numbers, from the Southern European countries and are called the "new stock". The immigrants representing the "new stock" come from lands less like America and American standards than the "old stock". They seem to be less responsive to the ideal of freedom. Perhaps they have dangerously threatened our freedom and our democracy, but if they have abused the hospitality of the open door to America, Americans are guilty of neglect in their care and treatment of the large numbers of foreign-born included in the "new stock".

a. Northern European Immigrant. The Northern European immigrant includes the English, Celt, Dutch, Scandinavian and German people. These races, from the standpoint of assimilation and naturalization, are the most desirable of all the immigrant forces. The English have had more influence upon America than any other race because they have given us our language, many educational, social, political and legal institutions and many more and religious conceptions. We are alike in many ways. This is especially shown by the fact that Canada and the United States have lived side by side for many years, and we have had only peaceful relations with Canada. It has not been necessary to build a line of fortresses along the border line in order to insure safety to America.

The Celtic immigrants include the Scotch, Welsh, Irish, and what was later known as the Scotch-Irish. These races have always been noted for their daring and venturesome deeds. They have been the people to open up the West and far-West of our country. With the pioneering spirit, they have always had a democratic spirit, too.

One among these races has recently come to our country in large numbers, the Irish. They have settled in many of the large cities of the East and are holding executive positions in many of our cities. This is perhaps due to their ability to manage people. The generosity, imagination and quick wit of the Irish are valuable assets to America.

Although the Scandinavians first discovered the shores of North America, they did not come in large numbers until the steamship lines became common. Few Scandinavians are found in slums or in solid rural communities, a fact which makes them more easily assimilable than any other race. The reason for this is their love of education and their love of farming. They are ever ready to establish more schools, day or night, and more farmers' institutes. The Scandinavians, as a race, are sturdy and democratic. They are slow but sure thinkers and act accordingly. The Swedish people have given the world a Jenny Lind, Strindberg, Sandberg and Nobel. The Norwegians have shown their literary value through Ibsen and Björnson.

The Dutch long ago contributed to our civilization indirectly through the English. There was a time in history when the people in the little country of Holland were more advanced than the English or French. They influenced English civilization which in turn influenced American civilization. The Dutch believed in education for men and women alike. They have insisted upon political freedom and fair play. They have added to the world's list of artists and educational leaders. The great American who was descended from the Dutch, Theodore Roosevelt, has often been called the "Ideal American".

The Germans, in their time, had a great influence upon America although the World War put a damper on German educational customs,

literature and music in our country. The early German colonists were thrifty, industrious and steady plodders. In their search for land, they chose the forested regions which meant rich soil and hard work. They have employed scientific methods in agriculture and have come to own some of the wealthiest agricultural lands in the United States. They take great pride in their farms and try to keep them in their own families. They form a large proportion of our home owners. Very few are found in almshouses or applying for charity. In spite of their love for beer, intemperance is not a characteristic cause for the few cases of destitution found among Germans and few are arrested for intoxication. Among successful business men, Schwab, Heinz and Knobe are Germans. The Germans have likewise contributed to America's love of good music and good drama. For the most part, the German immigrants in America did not approve of the militaristic regime of Germany and they have stood for democracy in America.

b. Southern European Immigrants. The Southern European immigrant includes the French, Spanish, Portuguese, Italians, Greeks and Slavs.

Little need be said of the French immigrant. Few French have come to our country as immigrants, but the last two centuries did bring to America a few French skilled and professional people. A few peasants have filtered in through Canada. Like the Northern European immigrants, with the possible exception of the Irish, we do not think of them as immigrants or as people who need to be Americanized. If they come to America to stay, most of them enter whole-heartedly into Americanism.

Although the spirit of venture runs high in the veins of the Spanish, very few have come to our country since the days of early

explorers. Those who have come have settled largely in the Southern states from Florida to California. The influence of Spanish architecture, religion and amusements is easily seen in the South.

The Greeks, quite recent newcomers, come from a country once the leader of civilization. They are very proud of their achievements and like to talk about them. To a large extent, they have entered smaller forms of business and are noted for their boot blacking establishments and candy kitchens. They are also noted for the padrone system, an evil which kills the educational advantages of the Greek boys. For economic reasons, Greek men far outnumber Greek women. However, they do have two valuable characteristics by which Americans profit; namely, courtesy and loyalty. The Greek is intensely patriotic and a lover of freedom. Some even claim that the Greeks appreciate freedom more than the Americans. The former have constantly struggled for freedom; the latter have been reared in an atmosphere of freedom. The Greek has a wonderful literary heritage and love of music and drama which Americans have scarcely touched. There is an excellent foundation for the Americanization program.

The Portuguese have come to America largely because of oppression in their native land. They stopped in the ports of the Eastern shores of our country and have settled where, in colonial days, the pilgrims settled. Today many of them man the fishing boats of the Atlantic coast. The Portuguese, in the main, bring their families with them and put them all to work. Because of this, there is little education for the children and a high percentage of illiteracy. In comparison with other races, they are exceedingly slow and do not earn as much per week as other races. They also rear large families and settle in congested districts, so that moral standards are exceedingly low. They seem to care little to

become naturalized or to take part in public affairs. They are somewhat clannish and segregate so that assimilation is very difficult.

The Slavs come from countries that have always been conquered by some foe and countries which have been very little known until the World War. They have been buffeted about so long that they seem to lack courage and have remained at a low level of civilization.

There are five groups of Slavs; namely, the Poles, Russians, Ruthenians, Czecho-Slovaks and Serbo-Croatians. The Magyars, Lithuanians, Finns, Bulgarians and Rumanians are also related to the Slavic group.

The Poles are lovers of liberty and have aided America through the work of Kosciuszko and Pulaski, whose names are entwined with the American struggle for liberty. The Poles fight for liberty anywhere. They are also very musical and have given the world two famous artists -- Chopin and Paderewski, who is also known as a great Polish patriot. There are other great names, too, in Polish art, but America so far has failed to appreciate the artistic temperament of the Poles.

Another outstanding race of the Slavs is the Bohemians or Czechs who are likewise a liberty-loving, artistic and intellectual people. John Hus, Kubelik, and Dvorak represent the Czechs. The Moravians are similar to the Czechs but not so highly developed.

The Russians, too, have a great literary and musical background. Among their many literary artists, practically everyone is familiar with Tolstoi, Gorky and Chakhov. As a people, they are noted for their patience, their tenacity and their strength. The Ruthenians, who are called "Little Russians", and Ukrainians, are not so enterprising, but are more independent than the Russians.

The Serbo-Croatians include the Servians, the Croatians, Slovenians, Slavonians, Dalmatians, Bosnians, Herzogovinians and Montenegrins, names which indicate territorial rather than racial differences. One term here, Jugo-Slav, is used to include all of these names.

The Slavs began to come to America for big-paying jobs. They have located, mainly, in the industrial centers where the demand for raw material was the greatest. They do much so-called "dirty work" and labor in dangerous places where no white man would think of going. They are fatalists and accept what is given with a courage for hard labor.

The two outstanding characteristics of the Slavs are their love for wine and their fecundity. The Slavic peoples are worshippers of Bacchus and feel that they cannot do their work without a stimulant, which is taken spasmodically. However, the Slav does not stay away from work on account of drunkenness as much as other nationalities. They believe in being masters of their wives, who are made for their service.

Many of the Slavic nations have been created as a result of the World War, which means that the Slavs who come to America are trying to win freedom for their country. Consequently, they are not so easily assimilated as other races. The church, through the priest and sister, also tries to keep the people in their own communities, schools and religious services.

There is much to be done for the Slavic immigrant in America, and we can use some of their patience in dealing with and Americanizing these people.

The Finns, of the Mongolian race, are often thought of as belonging to the same race as the Swedes and other northern Europeans. They

have been oppressed in their own country and come to America in search of liberty. Consequently, they bring their families with them and plan to make their home in America. They are naturally attracted to the rural and rougher districts of the country.

The outstanding characteristics of the Finns are their love for education, their political honesty and their love for liquor. Most of the Finns are literate and anxious for more education. They build and maintain schools and have at least one college, near Duluth. They are proud to have their women educated and take part in politics. Politically, the Finn is an honest voter. They are rather Socialistic in their political ideas, but at least they do think. Their strong besetting sin is their love for liquor, and they realize what it does to them. Lately, there is a strong temperance movement among them.

The Magyars from Hungary constitute a more or less shifting element in our population. Many of them want money in a hurry, and consequently, go into high-paying jobs. They are independent enough to want to own their own homes if they are going to stay in America. They have a certain racial pride which prevents them from living in squalor as do many immigrants.

Like their Finnish cousins they are not illiterate to a high degree. They are much more skilled in industrial work than the average Slav. Those Magyars who come without families live in congested boarding houses where there is much drinking and carousing. Because of their independent spirit, they are hot-headed and have a high tendency to crime. Those who come to stay are very anxious to be like Americans. Their working and living conditions make it possible to be like Americans in their vices rather than virtues.

One country has contributed in large numbers to our immigrant

population; namely, Italy. About one tenth of our foreign-born population are Italians who have come to America for purely economic reasons. Since they come for economic reasons, there is a constant going and coming. Many do not expect to remain permanently in America and consequently leave their wives and families at home.

There are two divisions of Italian immigrants: the northern and southern. The northern Italians have had more educational and intellectual opportunities. The blood of the north runs in their veins so that they are more progressive and reliable than the southern Italians. The northern Italians are more assimilable than the southern Italians.

The greater part of our recent immigration from Italy comes from Sicily and southern Italy, where the people have long been oppressed and over-crowded. The result has been natural. They are indifferent to law and order, often taking the law into their own hands as a means of revenge. This explains the increased tendency to personal crime which is found among the southern Italians. They really take pride in avenging their own personal wrongs instead of appealing to the law to do it for them. Consequently they are individualistic, and lack team-work and cooperation. They are not addicted to the use of liquor, but they must amuse themselves in some way, so they choose gambling for their chief form of entertainment.

As a rule the Italians multiply rapidly, and in America they live in a very small area compared to their numbers. They settle mostly in large cities, and, for the most part, along the Eastern coast of America. They do unskilled work, going into the mine, quarry, and elsewhere where others will not go. They are found in many small trades, but very few are in the professions.

Many fine musicians, artists in their line, come from the Italian race. Americans know a great deal about the art and literature of Italy, but they know little of the people who come from a country that has at one time led the world religiously, politically and intellectually. They know little of the people who are racial descendants of such men as Columbus, Titian, Dante, Michael Angelo and scores of others. The Italians have a wonderful artistic temperament and heritage which can contribute much to America and which should be used as the basis for Americanization.

2. Asiatic. There are five Asiatic races found in the United States. Western Asia has sent the Syrians and Armenians; Eastern Asia, the Chinese and Japanese; Southern Asia, the Hindus.

The Syrians are related to the Hebrews, but some of their characteristics are entirely different. In the United States they become peddlers and finally owners of small stores. They are very intellectual and appreciate and use educational facilities that are given them. They are found in crowded and congested districts, which fact affects their sanitary and moral standards.

The Armenians, Arabs and Turks all represent people who have been persecuted for centuries. The natural result has been to make them suspicious of strangers until they have proved themselves trustworthy. These races have maintained the oriental attitude toward women. They are also shifty in business affairs and lack physical and moral courage. They are difficult to assimilate because of their tendency to settle in colonies of their own.

More than any other races, the Chinese and Japanese have created problems that have aroused the attention and claimed the interest of a large majority of Americans. Although these races have settled largely along the Western coast of America, the problems

raised in the Western states have appealed to the citizens of many states.

There have been many justifiable reasons given for the feeling of the American toward the Chinese and Japanese, chief among which are the facts that Chinese and Japanese lowered the standard of living because they could live so cheaply; that they returned to their own country after accumulating a small sum of money here; and that they were not assimilable with the white race.

For these reasons, as early as 1876 a law was passed which discriminated against the Chinese coolie labor, and other laws soon followed. The method seemed all right until China began to show signs of awakening and of taking on Western civilization. Recent developments point to the fact that China will soon become a powerful nation; and when she reaches that stage, she will no longer allow her people to be so discriminated against, especially since we have admitted other races who in many ways are inferior to the Chinese. It is contrary to the American ideal and is bound to influence China's idea of Americanism. The standard for admission into the United States can be made high enough so that only the most desirable of the races will be admitted. But there should be no racial discrimination.

Similarly, the Japanese have low standards of living, together with a knowledge of intensive farming; so that they, too, made competition keen in the Western states. The Japanese are intelligent and showed more assimilable tendencies, so that they were not debarred as were the Chinese. However, racial prejudice became so great that finally, in 1906, the American government made the "gentleman's agreement" with Japan. Japan has faithfully kept the agreement, but California broke the spirit of the agreement when

she passed a bill restricting the holding of land to aliens ineligible for citizenship. Here again, the solution of the problem for Americanization is to see that all foreigners are treated alike.

There are a few immigrants who come from East India. Although they are not many in comparison with the numbers from European countries, they present a difficult problem because of their peculiar customs and low standard of living. It has been found almost impossible to assimilate them, so the immigration laws were interpreted to cover the case. Hindus were found to have very little money and little ability to work; so they have been debarred on the grounds of becoming public charges.

3. The Jews or Hebrews. The Jews or Hebrews cannot be classed as purely Asiatic or European. They come from every country. There are, at present, two million Jews in our country. They represent a race that has perhaps the strongest and deepest racial consciousness of any race found in the world today. They have come to control a great amount of wealth, power and influence in the United States. One person of every five of the five million souls in New York City is a Jew.¹ There is scarcely a community in our land where the Jew is not represented. With their money back of them, they are coming to have much influence in legislative matters. They occupy important positions, and many are heads of stores, factories, while many others are theatrical managers and professionals. The history of their race would naturally not make them an agricultural people, but migration did sharpen the perception of the Jews and they have the happy faculty of coming out ahead in a business deal. The migration of the Jew has also stimulated his intellectual tendencies, and there are many scholarly men among the Jews. Because of the operation

¹Bogardus, E.S. Essentials of Americans, p.159.

of the law of the survival of the fittest, the Jew is a hardy race, and has greater length of life than the average American. The Jew is also extremely sanitary in some things, temperate and fond of home life. Of all nationalities today, they are doing more to maintain the charitable and educational institutions for their race. Their spirit of cooperation is more highly developed than is that of the American. The younger generation is losing its religion and in its place comes socialism. This is a big problem that America and the Social Director must face.

4. The Mexicans. The problem of the Mexican immigrant is a serious one in the states of the southwest. The Mexican immigrant represents the lowest and largest class of Mexico. It is a class of mixed bloods. It is the class which has been dominated by centuries of tyranny and ignorance, so that the people are shiftless, roving, and care little about the present and still less about the future. They have been brought into the United States by railroad companies who were anxious to secure the labor of unskilled workers. Consequently, they come only with the idea of returning soon to their own country. Those who go into the farming districts work only in the busy season and then move on or drift along with the tide.

The sections where the Mexicans live are generally dirty, unsanitary and squalid, to say the least. Their homes are adobe, with none of the modern conveniences of a home. They have had no educational opportunities and their illiteracy is very high. The program of Americanization must give the Mexican immigrant an educational chance and must place him in American living conditions. Settlement workers and others say that the Mexican is ambitious to learn and that he has potentialities which are worthy of development.

II. THE AMERICANIZATION CHALLENGE TO THE COMMUNITY.

The Americanization challenge, to all social directors and to every American, may well be summed up in the words of Theodore Roosevelt: "This country will not be a good place for any of us to live in if it is not a reasonably good place for all of us to live in." Given the foreign-born, the challenge lies in the intellectual, economic, health, recreational, political, social and religious effects of immigration.

A. Intellectual.

The problem of illiteracy is very important because it affects the political and social assimilation of the immigrants. The problem of illiteracy is not so great in the second generation, because our educational laws require children to attend school for a definite length of time. Thus the boys and girls of foreign parents learn to speak, read and write the English language. Many times we find parents who are anxious to go to the night school in order that they can talk the same language that their children are using.

There are two forms of illiteracy: those who can speak but neither read nor write their own language, and those who can speak and read or write their native tongue but cannot use the English language. The foreign-born who is illiterate in his own language is naturally slower in becoming an American. He has no way of securing information of the process involved in naturalization. He lacks the means by which he can absorb some information which might help him in becoming an American. If he can read and write his own language, he will find papers, magazines and books which

are published to give him the information.

The problem of illiteracy has grown with the increasing tide of the new immigration. Statistics show that the percentage of illiteracy among the races which compose the new immigration is much higher than that of the old immigration. The number and per cent illiterate in population, 10 years of age and over, by principal population classes, in 1910 and 1920, according to the Federal Census, were as follows:¹

Class	1920		1910	
	No.	%	No.	%
All	4,931,905	6.0	5,516,163	7.7
Native white native parentage	1,109,875	2.5	1,378,884	3.7
Foreign or mixed parentage	132,697	0.8	155,388	1.1
Foreign-born white	1,763,740	13.1	1,650,361	12.7
Negro	1,842,161	22.9	2,227,731	30.4

The great difference between the figures leads to the assumption that there is a corresponding difference between the intellectual ability of the races concerned. Consequently, there is a movement to discriminate between races coming to our shore on this basis. There is the argument that the foreign-born who has had some educational advantages in his own country is better fitted to adapt himself to conditions in a new country. On the other side, there is the argument that the foreign-born who has some education

¹ Abstract of the Fourteenth Census, pp.427-432.

finds it harder to get along in America. He is not willing to do the menial labor which the uneducated will do. It is likewise difficult for him to secure work which he has been trained to do at home. Most of the jobs open to the foreign-born do not require ability to read and write. Hence, the problem of assimilation is increased. Statistics show that the recent foreign-born laborer has a high percentage of illiteracy. More than 44% could not read or write. In the case of the Croatians and South Italians, more than one half are illiterate.¹

There are those who advocate a strict literacy test at the port of embarkation. Some men believe it would be a desirable qualification for citizenship; others believe it would be a good scheme to lessen the number of undesirables. As far as the foreign-born himself is concerned, it would be a blessing in disguise, in that it would save time, money, and much disappointment to him. He could test himself before he came to America, and if he really wanted to come, he could prepare himself to meet the test.

Perhaps we are somewhat unfair in our discrimination between the races. The foreign-born of the old races come from countries that are somewhat similar to our own country. They represent, for the most part, races who speak English or have some knowledge of the English language. It is obvious that such people can easily adapt themselves in America. Again, the nationalities of the "old stock" have been in America longer than the nationalities of the "new stock". They have had opportunities and advantages which come only from length of residence in the United States.

¹Jenks & Lanck, The Immigration Problem, p.183.

B. Economic.

When it comes to the study of the factors which make the Americanization challenge, we find there is a great deal of overlapping because they are so closely dependent upon each other. Authorities claim that immigration is coming to be more and more an economic problem, and that foreigners are coming to our shores simply for the gain to them. The foreign-born seldom realizes how much he really gains. The runner, the steamship companies and the recruiting agent for laborers in America each receive their money from the unsuspecting immigrant.

1. Employment. The fact that there are two million more male immigrants in the United States than female immigrants seems to show that the trend of immigration is largely economic. The foreign-born male comes to the United States to make money. He enters into the ranks of the laboring men with such low standards of living that he can work for much less than the native American, and, at the same time, save more money. The question of unfair competition has been a thorn in the side of the American laborer and is a very good excuse for the restriction of immigration.

It is reasonable to see that the foreign-born is more easily assimilated and better contented if he can work in congenial, as well as profitable, occupations. Statistics show that the new immigrant enters the unskilled trades and common laboring positions, whereas, the old immigrant entered the professional and skilled trades. Thus, the problem of assimilation has been made more difficult because of the change of the immigrant tide.

The American capitalist has come to depend on the immigrant labor supply because there is a large enough number so that he can

work them beyond the power of human endurance. For instance, a superintendent in a steel mill was told to hire no one over thirty-five and to keep no man over forty-five. The American capitalist protects American labor by sending agents to foreign countries to secure a supply of cheap labor or strike breakers. The foreigner works in dangerous and unsanitary conditions because he is ignorant of any other condition. Authorities claim that there is a direct relation between the number of mining accidents in recent years and the employment of laborers from the "new stock". Many of the miners cannot speak or read English and cannot read what warning signs there may be posted.

Because of the endless stream of foreign laborers, many industrial employers believe that they cannot possibly get along without the foreigner and a recent foreigner at that. They claim that some of the foreign-born are too good to do the work their fathers did, and American laborers will not soil their hands with the work. Therefore, it has become necessary to have an ever-present supply of new laborers. The result of such an attitude has been to place a stigma on work which never can be removed unless we train the unskilled worker or stop his coming.

In regard to wages, it is a well-known fact that the foreigner works for less than the native-born. His low wages, however, are not enough to maintain a decent standard of living and must be eked out by the wages of other members of the family who work for equally low wages. From statistics based on the Report of the Immigration Committee, the highest family income of immigrants in mining and manufacturing is \$904; the lowest income is \$491.¹ In the report on immigrants in cities, the yearly average earnings of

¹ Report of Immigration Commission. Immigrants in Manufacturing and Mining. Abstracts.

the foreign-born in the city is \$385.¹

What has been the result upon the industries and the American laboring man of the influx of cheap labor? There is no doubt that the rapid industrial expansion of our country is due to the large supply of foreign-born laborers. Again, there is no doubt that the American laborer and also the laborer from Northern Europe has been displaced by the unskilled laborer from South-eastern Europe. Whether the former rise or fall is a question for argument. Some insist that the skilled worker is pushed into better positions because the unskilled immigrant takes the lowest job. It is certain that the skilled laborers have left certain industries, including mining, and iron and steel manufacturing, open to the new immigrant. It is also true that the new-comer has checked the increase of wages and has introduced a low standard of living which makes it difficult to improve industrial and housing conditions. It has also increased the labor supply and the problem of unemployment. It fosters such customs or economic institutions as the padrone system, the contract labor system, the immigrant bank and the sweating system, all of which have their evil effects -- and some of which are contrary to law.

It is almost imperative that immigration of the laboring men should be restricted in order that America can catch up with the rapid industrial expansion. The standard of living of the American workman, whether he be foreign or native, must be raised. The welfare of our nation demands that all be properly housed, clothed, fed, educated, amused and churched.

2. Housing. One of the most important economic problems is that of housing, which, in turn, has done more to determine the standard

¹ Report of Immigration Commission. Immigrants in Cities. Abstract, p.44.

of living among the foreigners than any other one factor. The results of the problem are particularly seen in the large cities, where congested conditions are almost beyond description, and in the industrial centers, including the mining and manufacturing localities.

No matter what the type of foreign-born, the city has been the characteristic stopping ground for him. It is the course of least resistance. It is easier to find work in the city, and it is more pleasant to be with one's own people. Consequently, every large city has its slum district. The population of the slum is constantly shifting and changing, because the more prosperous move on, leaving room for the new-comer. Always the slum remains, for there are those who seem incapable of bettering their position. There are others who own the buildings of the slum district and believe them to be good enough for the foreigners.

It is not necessary to go into the conditions of the slum districts, for everyone who cares at all knows how the foreigner and sometimes the native-born live. The large number of individuals in the tenement rooms leaves little chance for self-respect, cleanliness, and decency. However, few seem to realize that the conditions of the slum are not entirely the fault of the immigrant. Such conditions often exist in spite of the inhabitants, because city authorities refuse to provide adequate water supply and a satisfactory drainage and sewerage system. In a study made by the Immigration Commission, it was found that out of every one hundred homes inspected, 45.2% were kept in good condition, 39% were fair, 12.9% bad, 2.9% very bad.

The investigation of the same committee also showed that the average number of persons in the congested districts per 100 rooms

was 134. This is not as bad as the average American generally conceives it to be, but it is bad enough. The degree of congestion was found to be greatest among the Slovenians, who average 172 persons for 100 rooms. The South Italians averaged 166 persons per 100 rooms and the Poles 152. The lowest average was found among the Swedes, who average 93 persons per 100 hundred rooms. The next lowest was the Germans, with an average of 99 per 100 rooms.¹

The average number of persons in sleeping rooms is higher, but the ranking of the races is practically the same as for the average number per room. The average number is 232 persons to 100 rooms.² The Slovenians average 2.99 persons per sleeping room, the Swedes 1.92, and the Germans 2.03. In general, foreign-born households show that 32.8 had at least three persons to a sleeping room and 18.8 per cent of native whites average three persons to a sleeping room.

It is not unusual to find dirty, filthy streets and clean, immaculate homes. This proves that the condition of the street is not the fault of the tenants but rather the fault of city authorities. If the tenants are ambitious and patient enough, they may do what the people of Salem Street in Boston did. After several years of hard work and propaganda, they have succeeded in getting the city to remove the ash and garbage cans every day. The people living on this street have come to have greater pride in the appearance of the street, and are quite zealous in keeping it clean. To anyone visiting the North End the result is perfectly obvious. All immigrants are not filthy and many do not care to live in such surroundings, but fate seems to hold them there.

The practice of keeping boarders and lodgers is quite common

¹Jenks & Lamk, The Immigration Problem, p.131.

²Ibid, p.132.

among the new immigrants. Because many men come to America for financial gain, they do not bring their families with them, or they are young, unmarried men. The large number of male boarders and lodgers increases the problems of the housing conditions. The result is the sacrifice of family life, the increase of congestion and the added burden to the already over-burdened housewife. The big advantage, of course, is the increased family income, but it is a question whether or not the advantage will outweigh the disadvantages.

Other unfavorable conditions which go hand in hand with the congestion of the slum districts are ventilation, sanitary and cooking facilities, light, water supply, healthy surroundings and recreational facilities for all. There are many buildings which have unventilated bedrooms, no running water, no toilets, or only outside closets used by several families. For the most part, the building covers every available inch of ground. When we consider that such environment is the home of the foreign-born, we can readily see that there is no contact with the better forces and influences which tend to uplift life. It is true that many of the immigrant races have lower standards of living than the American, but the latter does very little to change the standard. The foreign-born has his own idea of American ideals and it is far from the real American ideal. Sometimes public health and local tenement laws will control some of these evils, but too much importance cannot be placed in such laws. The laws are made, but there is no way of enforcing them, and the grasping landlord has various schemes by which he evades the laws.

The mining camps and manufacturing centers show the same pictures of congested conditions. In industrial centers it was found¹

¹Jenks and Lamk, The Immigration Problem, p.142.

that of all households of foreign-born wage-earners, totalling 15,127, one-tenth were living in two rooms, one-fifth in three rooms, and almost one-third in four rooms. The moral problem is worse because so many of the men in such localities have no wives, and either hire housekeepers or form cooperative households. Either condition lowers the standard of living and has its unsanitary evils. It is not unusual in mining districts to find that a city has sprung up during the night. This means that the houses are more or less temporary and lack modern conveniences and sanitary necessities.

The congested housing conditions in city and in mining and industrial centers is a serious menace not only to the foreigners but also to Americans. It retards assimilation of the foreign-born because they have no contact with American standards and ideals. The colored people of our country show more progress in assimilation because they work in the homes and business concerns of the American people and adopt American customs. If native-born are yet unaware of the conditions amidst which the majority of our foreign-born live, there is certainly an excellent opportunity for the social director to awaken not only secular but also religious institutions to meet the problem.

C. Health.

The health of the individuals of the foreign-born community is closely attached to the housing conditions of the people. As explained above, over-crowding, congestion in sleeping rooms, water supply and sanitation all have their effect upon the physical and mental welfare of the foreign-born. It is only natural to expect that the family with low income suffers more than the family with

a fair or good income. Investigations among children of foreign-born parents show many cases of malnutrition, which always lowers the vitality of the child and makes him more susceptible to disease.

It is difficult to ascertain the exact morbidity of the foreign-born, because of neglect in keeping records. If the races are to be helped, there should be a knowledge of the causes, physical or inherent, which affect the foreign-born. The general concensus of opinion, based on the little statistical data which we have, seems to point to the fact that the rate of morbidity is higher among foreign-born than among native-born.¹ The Italians show a high tendency to pneumonia and lung diseases. Rickets is a common disease found among the Italian children.

The Italians, Slavs, Irish and Germans show a high tendency to insanity, but it remains to be seen whether this is due to inheritance or environment. To systematically improve the health of the foreign-born, we must go below the superficial surface and discover the real cause and remove it.

D. Recreational.

More and more, we have come to realize the importance of recreation and relaxation in human life. There is a time for work and a time for play, and the man who has his play-time is coming to be the most efficient worker. The foreign-born is not always included in this theory, or if he is, he is absolutely ignored. Many of them work ten and twelve hours out of every twenty-four. When at leisure, there is no energy left for anything but rest and sleep. Those who do have time for amusement have only the cheap moving

¹Davis, M.M. Immigrant Health and the Community, p.40.

pictures show, theatre, the vulgar dance hall and an occasional amusement park to attend. The sociability of the foreign-born made the saloon a favorite place of recreation, but that has been taken away and in many communities nothing has been substituted, so the foreign-born is left to his own devices.

The slum districts are so closely built up that there is no available open space for a breath of fresh air. In the North End, in Boston, there is a good illustration of what can be done in congested districts. A few walls were torn down to make an open space large enough for a playground. In all of East Cambridge, there is just one small but very nice playground, and that is provided by a company.

One of the most influential institutions in training the foreign-born mind is the moving picture show. Every tenement district has a movie just around the corner. The lights are bright, the signs and pictures exceedingly attractive, the waiting line is long on Saturday and Sunday. The great event for the foreign boy or girl is the movie. They conceive wonderful ideas for mischievous tricks and adventures. But woe to them when they put in practice what they have seen in the American theatre!

The evolution of the recreational problem for adults is largely dependent on the solution of the industrial problem, particularly the hours of labor.

Wanted - A Place to Play.¹

Plenty of room for dives and dens
 (Glitter and glare and sin!)
 Plenty of room for prison pens
 (Gather the criminals in!)
 Plenty of room for jails and courts
 (Willing enough to pay!)
 But never a place for the lads to race,
 No, never a place for play!

¹ McCarthy, D.A. A Round of Rhymes.

Give them a chance for innocent sport,
 Give them a chance for fun:
 Better a playground plot than a court
 And a jail when the harm is done!
 Give them a chance -- if you stint them now,
 Tomorrow you'll have to pay
 A larger bill for a darker ill;
 So give them a chance to play!

E. Political.

The foreign population of our country has had more to do with the evils of city government than any other one factor. It keeps alive a feudal system of boss and voter, exploits the ignorant voter and creates a Tammany Hall which can go on in its vice for years because there is always raw material to support it.

Foreigners in America write to their friends to come to America, not only because it is a wonderful place, but also because you are paid for your vote. The presence of foreigners puts a premium on service for many seemingly helpful services are rendered as long as the vote is forthcoming, and even if it isn't, pressure is brought to bear so that it is almost impossible not to vote for the so-called friend or boss.

Another political evil that arises is due to the fact that votes are obtained from persons who are not naturalized citizens. The political boss, in his zeal to obtain votes, looks only for quantity and ignores the quality of the vote.

The immigrant in our country has increased the naturalization problem. In the old days it was feared that too many foreigners would acquire the rights of citizenship, but in the new day it is feared that too many foreigners are not taking advantage of their rights to citizenship. Certain races are not admissible to citizenship in our country. Until recently, women who married a United

States citizen were considered citizens. A new law now provides that the foreign-born woman take out papers for citizenship just as the man does. Such a movement will make citizenship mean more, but at the same time, Americanization workers will have to meet the increased demand for citizenship classes, and they will have to create the desire on the part of many foreign-born women, as well as their husbands, to want American citizenship. Among many foreign people, women have little standing outside the home, and it takes much skill and tact on the part of the Americanization director to get the women out of their homes. Naturalization is a privilege that many business men of foreign countries and of our own country prize, and it has been used and desired only as a means of protection. It has been our problem to put a stop to such a custom and to make naturalization stand for more in America.

There are writers in America who believe that the presence of the foreign-born in our country is destroying the representative form of American government. Foreigners are elected to positions because of the efficiency of the political machine and not because of the fitness of the man. The large cities of the East have many Irish names on their official roll and the Irishman is noted for his loyalty to his friends and to his party. He has made a good policeman, fireman and genial officer and at the same time has fostered a very lax system of democratic government. Some men claim that the terrible conditions of our large cities are due to the Irish government, but they are not wholly to blame. The races of the old immigration have been more similiar to Americans in their political views, and there have not been as many bad political results from their presence in politics, as supposed.

F. Social.

The challenge of the social problem to the social director in the community has been for many years more or less pessimistic from the fact that statistics published have showed an increase in crime, pauperism, insanity, prostitution and other social evils. Some workers have even gone so far as to definitely state that the social effects of the immigrant are rapidly deteriorating American life and standards. The Immigration Commission began to investigate conditions, and found that many figures published previously were not trustworthy or indicative of the real situation. The fact had been overlooked that the increased figures for the social effects corresponded to the increased number of foreign-born, and it is human nature on the part of a large majority of people to see only the evil and overlook the good. Newspapers and reports publish the most glaring facts and leave unpublished the figures upon which the facts should be based. Consequently, the social evils of immigration have been unduly stressed. The number of paupers, criminals, etc., has not been so large, if the percentage of the entire number arriving in the country is considered. The social director must aid in making the effects proportionate to the number of arrivals.

The important social problems overlap the industrial and economic problems. There is the problem of congestion in the cities and especially the conditions of the tenement or slum districts. Again, there is the problem of health which affects social conditions at large. More particularly, there is the problem of the pauper, the criminal, the prostitute, and the insane. It is the number of the particular problems which has been somewhat misleading, because many Americans have the idea that the immigrant people

fill our poor-houses, our insane hospitals and other institutions. The Immigration Commission made a careful study of the facts. There was issued in 1904 a Special Report of the Census Bureau on paupers in almshouses, which shows a much larger percentage of foreign-born paupers to the ratio of the total population. This would not include all who are receiving help, because many receive outdoor relief; but no matter what the source, the percentage of foreign-born paupers is much in excess of their ratio to the general population.

The fault, however, does not lie entirely with the foreign-born, because paupers are a class debarred from the United States. A great share of the blame rests on our industrial leaders and capitalists who hire the laborer at a minimum wage for a few of the best years of his life and then cast him off. While the employer of cheap labor receives his profit, the rest of the country must make up the deficiency. Again, pauperism is due to ignorance on the part of the foreign-born, and Americans are partly responsible for his ignorance.

Closely connected with pauperism is the idea of the large number of criminals found among the foreign-born. The American's idea of the foreign-born criminal too often includes all the crimes, petty or otherwise, with no distinction as to the significance of the crime. The foreign-born are criminals, but a white person might do the same trivial offense and not be considered a criminal. There is still too much racial prejudice bound up with the idea of the criminal. The Immigration Commission, in its report, said that no satisfactory statistics or results of this phase of life could be obtained because of the laxity in the keeping of records. What statistical material there is points to the fact that, on the whole,

there is less tendency toward crime among the foreign-born than among native Americans, although the children of foreign-born are more apt to commit crime than the children of native Americans.

One form of crime practiced by the foreign-born is the white slave traffic, which is carried on largely for economic reasons but brings its social evil to bear on the life of the large cities particularly and on the lives of many individuals. The foreign-born peasant girl is often the innocent victim who is brought here for a life of torture and an early death. Alien women are very desirable to those who carry on the traffic because of their ignorance of the American language and customs and also because of their lack of connections in this country. The Hebrew and French men and women seem to be the leading races which carry on this traffic, but there are a few of many other races, including native Americans, who are guilty of the crime.

The number of insane in our hospitals who are foreign-born is, according to the Immigration Commission, a high ratio in comparison to the total population. Those who have studied the psychological aspects of the problem have shown how the fears and passions, the emotions and the hopes of the foreign-born are highly excited and intensified when they come to a new country. Moreover, there is a complete change in climate, occupation, and habits for most of the foreign-born. It is significant to note in passing that the foreign-born from Northern Europe show a larger percentage of insanity than do those of Southern Europe.

There is one social problem which should greatly concern the American people; namely, the rate of reproduction among foreign-born and native-born. There are some who believe that at the present rate of reproduction the United States will soon be in the

hands of the races of foreign countries. The foreign-born woman, no matter how much she may protest, is considered the bearer of children. General results indicate that fecundity is much greater among foreign-born women than among native-born women. It is also greater among the foreign-born of the first generation than among their descendants. The rate is also higher, generally speaking, in the rural districts than in the cities. Of course there are economic reasons for the latter difference. Economic reasons are likewise given for the low birth rate of the native Americans. The position of the woman in the foreign-born home and in the native-born home is entirely different. The latter has many more rights and privileges. The fact that many more positions are open to her than formerly has a tendency to give her a sense of independence which raises the age of marriage and in turn affects the birth-rate of the native-born. Education and organization can do much for the foreign-born woman.

G. Religious.

Many Americans seem to overlook the fact that we have a keen missionary problem in our own country. It is true that the churches, more and more, are bending their efforts to serve the foreigners in America as well as those in other countries, but there is still room for improvement.

The foreign-born who have come to our country are of many and various religious faiths. They have brought their own religion with them and established their own particular churches where services may or may not be carried on in their own language. The foreign-born are more prone to bring their own religion and to

keep it than to adopt the religion of a denomination found in America. It is well that this is so, for in many cases the immigrants would otherwise have been without a religious home in America. Many of the foreign-born peasants are skeptical, superstitious and very ignorant. For this reason, American workers find it difficult to approach them from the religious point of view. Poles and Russians in America are held very closely by the priests who resent the work of Protestant churches.

If the foreign-born loses his religion because of contact with different American standards, there is a great problem to solve. When once they begin to feel that the old religion is out of date, many serious moral and religious problems arise. This very fact has been given as the cause for the large amount of juvenile crime and for the white slave traffic among the Jews. One of the main reasons for the various forms of radical socialism found among the Jews and Italians is because they have lost their old faith. The Jews, more and more, are taking up the forums. They crave intellectual food but they receive little spiritual food with their diet.

One of the gravest criticisms against the modern church in the city is the fact that the church moves out when the foreign population begins to settle in the neighborhood. The field is left to the radicals and socialists, to the mission workers or to the Americanization workers, whoever happens to want the job. A church located in a foreign community has an excellent opportunity to assimilate the foreign-born if its church members are interested and will cooperate with the work.

1. REALIZATION OF THE SOCIAL PROBLEM IN THE AMERICANIZATION PROGRAM

The Americanization problem and its challenge have been defined. On the social director rests a great responsibility. He is the person who sees the need, who studies a situation and plans the work. The task of the social director is to bring together people of different backgrounds and races. He must see that the process is not the result of the degrading factors of our country, but that they do not in contact with the best in all phases of our life. There is no person who has a greater task upon his hands than the social director, because he touches more sides of life and must cooperate with a greater variety of people. The social director has the ability to work with the people and to see that they are not only in contact with the best in all phases of our life, but that they are also in contact with the best in all phases of our life.

PART II

THE AMERICANIZATION APPROACH

If there are no limitations in work or in the work itself, the work is created. Each a task is made which is to be done through training. The work is done for all the people of our country every phase of life. It is just as necessary that the work be done in all phases of life. It is just as necessary that the work be done in all phases of life.

BOSTON UNIVERSITY
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The first phase of the Americanization program is the foreign-born. The program should be the largest possible. The social director should see that the work is done in all phases of life. It is just as necessary that the work be done in all phases of life. It is just as necessary that the work be done in all phases of life. The program should be the largest possible. The social director should see that the work is done in all phases of life. It is just as necessary that the work be done in all phases of life. It is just as necessary that the work be done in all phases of life.

PART II

THE AMERICANIZATION APPROACH

BOSTON UNIVERSITY
SCHOOL OF SOCIAL WORK
LIBRARY

PART II: THE AMERICANIZATION APPROACH.

I. RELATION OF THE SOCIAL DIRECTOR TO THE AMERICANIZATION PROBLEM.

The Americanization problem and its challenge have been stated. On the social director rests a great responsibility. He is the person who sees the need; who catches a vision of the problem. The task of the social director is to bring together people of different classes and races. He must see that the newcomers are not influenced by the degrading forces of our country; but that they do come in contact with the best in all phases of our life. There is no person who has a greater task upon his hands than the social director, because he touches more sides of life and must cooperate with a greater variety of people. The social director has the idealism which sees the opportunities and possibilities in creating a better social order. He must work with old institutions and build new ones. The old order must be permeated with the ideas of the new. If there are no institutions to carry on the work, new ones must be created. Such a task demands skilled leadership and thorough training. The call has come for skilled workers in almost every phase of life. It is just as necessary that skilled workers be used in the training of our foreign-born.

A. Characteristics of the Social Director.

The first problem of the social director is how to approach the foreign-born. The approach depends upon two things: namely, the characteristics of the social director plus his knowledge of the immigrant and his training for the particular work. Years of training cannot give the Americanization director or worker certain characteristics which are essential for the work, and which constitute the basis for the Americanization approach. In fact, the pioneer workers have, in the past, found a ready approach to the

foreign-born because of their good judgment or common sense and their love of humanity.

1. Inherent characteristics. The social director will not be long in the field before he discovers that all men are not alike. Everywhere differences will be found in customs, habits and standards of living. Some of our foreign-born are exceedingly clean and do make an earnest effort to maintain cleanliness in spite of their sordid environment. There are other races that do not have or care so much about cleanliness of surroundings or person. Living conditions are much worse for the latter people. The social director will have to meet the differences in customs and habits of the different races and even between individuals of the same race. He must be prepared to help all classes because his love for humanity is so great. He will have to be so accustomed to dirt and filth that the environment will not destroy his love for the human beings living or existing in the environment. Underneath the dirt and grim, the social director sees only the human soul which is to be brought out of its environment and into the American standard of living.

2. Acquired Characteristics. Closely allied with love of humanity is the social director's sympathy. He must put himself mentally, in the place of those with whom he works and with the foreign-born. Workers have their standards and ideas. The immigrants have their standards and ideas. The director must strive to see and evaluate the standards of all those with whom he

comes in contact. In order to thoroughly sympathize with his people, it is necessary for the social director to know the traditions back of the standards. For instance, in the case of many foreign peoples, it is customary to give the dead a pompous funeral. The extravagances of the funeral determines the family's social position among its own countrymen. It is quite natural for workers with foreign-born to resent the amount of money spent for the funeral, because he sees where the money might have been more profitably spent.

Among many of the foreigners of the working class, it is not customary to carry on a conversation at meals. A stranger would think the family very shy or embarrassed, if he did not know the custom. The social director cannot hope to be successful unless he knows the customs and traditions of his people and can heartily sympathize with them.

Anyone who has visited in the homes of foreign people has found the immigrant very courteous. They expect an American to be courteous to them. They courteously express appreciation where often the American would fail to do so.

The social director should always be cheerful. This may, at times, be difficult because the good he is accomplishing is so gradual and so long in coming that he fails to see the little things that are accomplished. Then, too, the life and conditions of the people among whom he is working may be rather disagreeable. This, of course, means that the director should always be cheerful and optimistic. There are times when it may be necessary for the worker to get away from the community for a short time in order that he will not become too heavily depressed by the environment.

Because the work moves slowly, there is much need of patience on the part of the director and all who are concerned with the work. Again, the workers with whom the director labors may not be as well-trained as he. Consequently, he must have patience with them and tolerance for their point of view so that a common understanding may be reached.

Tolerance, on the part of the director, means that he must recognize the unusual, the different in the foreign-born and have respect for it. The director can not hope to make the foreign-born just exactly like himself or any other American. There is a different background, and entirely different political, social, economic and religious ideals in the heart of the foreign-born. There is a love for their country which has grown from childhood, and we cannot entirely crush child-hood love, nor is it necessary to do so. If the director is tolerant of the foreign-born patriotism, he can build a constructive American patriotism on such a foundation. He must always tolerate respect for the foreign-born ancestors and country.

No social director should be guilty of racial prejudice. There are already too many native Americans and foreigners who have or show their racial prejudice. It is especially shown between the laboring classes of both native- and foreign-born. This condition makes it all the more imperative that those who work with the foreign-born should not harbor any prejudice.

A social director must be very careful not to appear curious or to allow his curiosity to get the best of him by publishing or bringing to public attention the results of his investigations. Much tact must be used in printing, or in any way, broadcasting facts about the condition of the foreign-born. Undue excitement

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and publication will overthrow all the good that has been done. If the foreign-born once think that you are investigating his conditions in order to show how barbaric is his method of living, just that soon will the work be thwarted.

Another very important characteristic essential to the social director is faith - faith in the American democracy and faith in the foreign-born. Faith in the American democracy will be shown as the director is a living example of that faith. The director must remember that in the past, and especially in the beginning of the history of America, foreigners were fashioned into what we termed worthy, loyal Americans. With favorable environment, the present-day director has faith that the character of the immigrant is such that it can still be molded into a loyal American. The director must believe that the immigrant, given adequate opportunity to know the America we know, will yield his loyalty and service to America.

Given the above characteristics, no director can be wholly successful unless he knows his people and all that pertains to the life of his people. He must go beyond the superficial externals, know their inherent characteristics, their loves and their hates. It is to the discredit of America that Americans are apt to judge an entire race by the acts of a few individuals of that race. The newspapers print in bold headlines "Italian murders merchant". A furor is created among American circles, and Americans say "All Italians are murderers" and proceed to deal with them on that assumption. The newspapers cannot afford the space to print the word "native-born" in our scandal sheets and headlines, and thus, consciously or unconsciously, they are

creating and fostering racial prejudice and preventing justice as it is conceived by our American ideals. The social director's knowledge of his people will prevent such an attitude because he knows their real life.

B. Training of Social Director.

As stated above, the war brought a craze to Americanize, but we found that we did not have the trained workers ready. During the war emergency, training courses were established under the auspices of various departments, for the most part, the sociological departments of colleges. As a result, some of the courses have become a permanent part of the curriculum. With the establishing of training courses for social workers came the problem as to whether the training should be under professional or educational auspices. The intervening years have shown that social work is becoming a profession and many schools for training of social workers have recently been established. The training schools are working out programs along the line of the medical professional training schools and training is of a theoretical and practical nature. Both phases are necessary, both should go hand-in-hand.

1. Theoretical. Theoretical training is obtained by reading and by courses of lectures. Technical instruction must be based upon Sociology, economics, history, political science, psychology, and biology. Sociological studies should give a knowledge of social conditions, social institutions, social philosophy, social psychology, social pathology, social research and method of treatment. The ideal preparation would include an

undergraduate preparation in the field of social science with specified training in graduate years.

2. Practical. With a theoretical training should go the practical training. The main forms of sociological field work should give the student a good introduction to the understanding of society problems. Class-room discussion of these problems is often artificial and remote from real life. The best training comes from laboratory work with an experienced person. Professional schools provide practical training facilities for their workers, but to be effective, practical work must be under adequate supervision and must be correlated with the theoretical training.

a. What every social director should know of Americanization.

The comprehensive knowledge necessary for the social director may well come from a combination of theoretical and practical training. Much information can be secured from the reading of books but more actual knowledge of the foreign-born will come from the practical training and actual contact with the foreign-born.

The social director must fit himself to know the field in which he is working. He must become acquainted with the nationalities living in the city or district where he works. He must know from what country they came, where they live and where they work. At first thought, the gaining of such knowledge may be thought of as consuming a great deal of the director's time, but it need not involve a long time process. The director can divide the city into sections and make a systematic study of each section. As each section is mastered, work can be started and then the director can take up the study of another section. Such a

method will prove very satisfactory and systematic and in the end accomplish more good.

Another time saving device is to group the foreign-born into two main divisions, namely, the Northwestern Europeans and the Southeastern Europeans. Outside of these two main divisions there may be a few Asiatics, a few Hindus, Indians, Africans and of course in cities of the western coast there are the Mexicans and Orientals. The division and study of groups will depend upon the section of the country in which the director is located. It is quite safe to make the division of the Europeans because we can clearly see the result of a civilization due to the cultural environment and the industrial development of Europe. The Italian differs from the Scandinavian in culture, in industrial training, in political ideas, in standards of living, in social customs, in ethical ideas and in religious usage. Consequently, one Americanization program will not do for both groups of foreign-born. The social director must understand the differences and adapt his program to the group.

The social director must also know the working life of the foreign-born. The greater part of the foreigner's day is spent at his work. It is here that the director must look for the first influence, the first impression of America and American ideals which the foreign-born receives after he comes to our country. The boss under whom he works has the power to destroy or build up the ideal the foreign-born has. Very few bosses or employers seem to realize this and it is the task of the social director to begin Americanizing the employer works. What happens when the foreman cusses his foreign workmen? The workers hear the English

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word and quickly pick it up. Consequently, in many cases, the first English words which the foreigner learns are not good English, to say the least. But the foreigner thinks he is becoming Americanized if he uses the words heard on the lips of his superiors. The treatment, too, which the foreign-born worker receives at the hands of the foreman is often anything but the kind of treatment which would preserve the ideals of America as a country where all receive fair and just treatment and where all are equal.

The director must also know the hours of the laboring man. If he works ten or twelve hours under trying conditions, it is practically useless to hope for much in the way of attendance at classes. It is too much to expect it of the strongest man. The director must personally visit the factories or places where the foreign-born work and then he will know how to work out a program of Americanization which will best serve the needs of the foreigner. He will also know what he can reasonably expect from the foreign workers. Visiting them at their work establishes a human contact between worker and director which goes far to win the confidence of the men and their best efforts for the process of Americanization, whatever form it may take. The director must urge his workers to visit and know the working life of the foreign-born. The director's task would be much simplified if all the men who had the foreign-born under their control would be Americanization workers in the real sense of the word.

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The social director must know the foreign colony, i. e. the section in which the immigrant works and lives. He must know the housing conditions and what facilities there are in the local-

ity to aid in overcoming the unsanitary, unhygienic conditions. It is generally true that in the cities the foreign-born live in the oldest part of the city. It served the native born in earlier days, but the passing of the years has deducted from the value and surroundings of the section. Such sections are often noted for their unsanitary conditions, their filth and squalor, and every American would revolt at the idea of establishing a home amid such surroundings. American people have the idea that the immigrant makes the slums, but the slums make the immigrant. The peasant people of most of the European countries are clean and sanitary in their old home life. When they come to America, they have no place to which they can afford to go except to the cheapest section. Compared to American standards, their standards of living in the foreign country have been low. In the United States their husbands, brothers and fathers work at a comparatively wage and they cannot afford to pay more than tenement rent. They take what they can get and proceed to live or exist according to their environment. Is it any wonder that their ideal of America is often lowered?

Still another problem of knowledge is the knowledge of the club life of the immigrants. Many of the foreign people have national organizations headed by men of great national prominence who are generally broad-minded enough to want the best for their people. In the Polish National Alliance, no one can be a national officer, hold office or be a delegate to a national convention unless he is a citizen of the United States. It is evident that the organization will cooperate with the Americanization work. The Slovak and Italian National Organization also urge their members to

become citizens of the United States and very often branches of these organizations will be found actually carrying on the work of Americanization.

Among many nationalities, there are benevolent societies of various kinds and special societies such as the Sokols among the Czechs, the Falcons among the Poles, which have athletic and social purposes. Practically all of these organizations are in sympathy with Americanization work and welcome every program and chance for self-improvement. Some nationalities have clubs especially for self-improvement and culture. Thus we see that there are within the races and nationalities, attempts to foster the American spirit. It is a splendid basis for cooperation if the Americanization director knows the clubs or organizations and their purposes.

There are also many political clubs among the foreign-born. It does not take them long to realize the influence which an organized club can have in a community. The wise and shrewd politician has his finger on these clubs and so controls the vote of the section. Some of the political clubs encourage membership for the citizen or for those who have started the process of naturalization.

The knowledge which every Americanization director must have may be summed up in the following outline: 1.

1. The background of the life of the foreign-born
 - a. Geography of the native land
 - b. Main features in its history
 - c. Social and political life
 - d. Religious life
 - e. Education
 - f. Racial characteristics

2. The reasons for coming to America
 - a. Economic
 - b. Social
 - c. Political
 - d. Religious
 - e. Military

3. The means by which the foreign-born may best satisfy the longing which brought him here.
 - a. Finding the work he is best fitted to do
 - b. Learning the language of America
 - c. Becoming acquainted with American laws, customs and standards of living
 - d. Becoming a citizen
 - e. Learning to know the outside agencies which can help him and enlarge his vision
 - f. Cooperating with the native American to promote and uphold real Americanism.

4. The most successful ways and means of teaching English and the principles of American citizenship to the foreign-born.

5. The value and beauty of all that the foreign-born brings us in his "gifts of mind, heart and hand".

6. The ideals of our democracy as set forth in the constitution
 - a. Political life
 - b. Social life
 - c. Industrial life
 - d. Religious life

7. The ideals of our democracy as determined by the the united purpose of foreign-born and native-born to create a new and better America.

8. The necessity of the foreign-born joining hands with the native-born to make these ideals of our democracy a living reality.

A general knowledge of the community from the social director's viewpoint, may be summed up in the following outline: 1

1. What Social Workers Should Know about their own Communities

Byington, Margaret, (R.S.F. N.Y.) 1912

1. Community problems.

- a. Housing
- b. Health
- c. Recreation
- d. Industrial problems
- e. The immigrant
- f. Children
 - Child labor
 - Schools
 - Juvenile delinquents
- g. Adult delinquents

2. Agencies for relief and for the improvement of social conditions.

- a. Agencies not primarily philanthropic
 - Women's clubs
 - Churches
 - Settlements
- b. Philanthropic agencies
 - Public outdoor relief
 - Care of homeless
 - Private relief
 - Organization of charity
 - Child care
 - Care of sick and aged
 - Defectives.

b. How a Social director may know his Americanization

Problem. The next problem is by what methods or means can the social director come to know his problem? He must know the numbers of the foreign-born with whom he has to deal and the best way to obtain the population is to go to the census statistics. Valuable information can be found in regard to the number, age, nationality, literacy and occupations of the population in the volumes on Population and Occupations. In this study the social director can obtain definite and reliable figures which will show the need for English classes, the need for recreation, sanitation and hygiene in his community. The census should be a reliable source, but it may be supplemented by information gained from the following sources:

1. Editor of foreign-born newspapers,
2. Leaders of the different nationalities,
3. Pastors and priests of the parish,
4. Politicians.

Valuable information is often obtained from the above sources and it has the added advantage of giving the social director direct contact with his material.

However, knowledge of one's community means scientific investigation, study, tabulation and generalization. This knowledge may be secured by a survey of the community which will give a concise answer to the problem or questions in the mind of the director and community. The survey is an analysis of the community and deals only with facts. The social director, with the aid of other officials and workers, can know the community by a survey which calls for all the needed information. The scope of the survey will depend on the community and the information desired. Every community has its own peculiar characteristics and elements and must be dealt with accordingly.

The social director should first investigate to see if any other surveys have been made and if so, what facts can be obtained about his foreign community. The value of the facts will depend upon the purpose of the survey. The survey of a community should give the social director and his workers the following information about his community:

1. The groups of nationalities in the community or city,
2. The number of foreign-born within each nationality,
3. The number of people of each nationality,
4. The section of the city inhabited by each nationality,
5. Living conditions of each nationality,
6. Occupations of each nationality,

7. Name, location, denomination, nationality of foreign churches,
8. Names of national clubs and other organizations,
9. Name and number of foreign language newspapers or publications in the city,
10. Number of English speaking individuals of each nationality,
11. Number of naturalized citizens of each nationality,
12. Number who have taken out first papers,
13. Opportunities for learning English and for naturalization classes,
14. Opportunities for learning American standards of health and sanitation,
15. Opportunities for amusement and recreation.

The information thus secured should give the social director a basis for a constructive program. Merely obtaining the facts is not enough. They must be put into operation. Besides aiding the social director in making his program the results of the survey may serve to awaken community consciousness, which in turn may lead to public action which will overcome the problem.

The social director can also know his community through self-preparation and observation. Self-preparation may or may not be a part of his theoretical training. It includes reading and studying the best books and maps of the nationalities with whom he works.

Personal observation, too, has its place although it may necessarily be a slow process. The social director should be a visitor and should be known to his people not only through the class or institution with which he works but also through the home and through the place of work of the foreign-born. By friendly visiting, the social director comes to have that personal touch which is necessary to all who deal with human life. It is absolutely necessary that all interviews or visits must be on a sympathetic and friendly basis. If the social director wins the confidence of the people he will have no difficulty in obtaining the

necessary information. Personal observation also gives him a splendid opportunity for noting violation of law. A systematic record of the violation of any important law having to do with the sanitation, housing and work life of the people will do much to bring about definite action which will result in the enforcement of the law.

All information obtained, by whatever source, should be systematically recorded and kept on file for use of the workers or for general use of the public. One important result of the survey should be a nationality map which can be made to show the location of the various nationalities within the domain of the director. Colored pins or bright colored sections can be used to show the predominating nationalities. Such an arrangement will show at a glance the racial composition of the people in his community and the exact location of each.

II. RELATION OF THE SOCIAL DIRECTOR TO THE AMERICANIZATION PROGRAM

The americanization program must be elastic - it must be adapted to meet the needs of the particular community where the work is carried on. Consequently, there can be no set program which will do for every situation. The social director must determine the program for his own community. However, there are certain factors which may be termed as pre-requisites to the Americanization program.

A. Pre-requisites to an Americanization Program.

If the following pre-requisites were carried out the work of the social director and all Americanization workers would be much simpler and the results would be more rapid.

1. Provision for Governmental Protection of the Foreign-Born.

Some protection should start with the passage to America. The "old type" of steerage should be absolutely forbidden so that the first introduction to America would not be so impressive from the standpoint of living and moral conditions. Federal Inspection should be provided for the ships carrying foreign-born passengers. During the passage to America, the time might be profitably spent in listening to lectures or seeing pictures about America, in learning a few necessary English words, in learning the value of money and the best opportunities for work. The movie which has become so widely used, might well be used for illustrated lectures which would mean a great deal to the foreign-born. This introduction to America would do much to prevent the exploitation of the foreign-born when he reaches our shores. It would be impossible for the reception committee, mentioned above, to successfully operate.

Government protection also means protection in numbers because we have not been able to amalgamate and assimilate those who have come to our shores. The government should also provide for more scientific tests for admission into the United States

Government protection might go still farther and provide inspection on the immigrant trains and in every large terminal where foreign-born are constantly landing. The work would be simplified

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if there were one central station where all foreign-born would go when entering a city. Such a terminal center would be mainly for administering help and advice to the foreign-born. It has been suggested¹ that the government regulate the distribution of the foreign-born, thus avoiding congestion in our already too crowded cities. Such a step would hasten the process of assimilation. However, it would not be effective unless by some means the government made adequate study of the type of work the foreign-born was fitted to do and then placed him where he would have the opportunity for the work.

2. New Life in the Naturalization Process. Receiving the rights and privileges of citizenship in America should mean something to the foreign-born. In the various institutions and organizations, we have initiation services for admission to membership. Such services are constructed with the idea of impressing the initiate with the ideals of the organization. Generally, there is also a period of probationary membership, in which the would-be initiate is prepared for the event. To be effective, the same method should be applied to the naturalization process. As it is now the five years of probation for the immigrant are not a period of real preparation for citizenship. He may find the naturalization class and again he may not. There should be a systematic way of finding the immigrant who is not a citizen and of interesting him in the classes where he can receive the necessary training. The training should be given by workers who sympathize with the immigrant and are willing to help him to-

1 Bogardus. Essentials of Americanization, P.200.

ward the goal of citizenship.

There are several kinks in the process of taking out the first papers and in receiving his final papers which should be removed. For instance, it is oftentimes extremely difficult for the would-be citizen to find the same two witnesses who served him in filing his intention papers. It takes the time of the witnesses and the immigrant to go through the red-tape process at court. It means money to them. Employers should provide for the time immigrants spend in declaring and receiving their papers.

The final day at court should be as impressive as possible. It should be impossible for the attendants to yell at the immigrant who comes next. It should be likewise for a judge or anyone else who asks questions to ask nonsense questions as -"Why is the white house white?", an actual illustration of what happened in a naturalization court. The entire process should be livened up and made to mean something to the immigrant. The climax should come in a Recognition Day - a day when all new American citizens, women as well as men, are recognized.

3. Coordination of all Americanizing Agencies. One of the first steps for the social director in taking up Americanization work should be to locate the various agencies in the community which are doing Americanization work. There should be a spirit of cooperation among all such agencies and organizations so that work will not be duplicated. Each agency or institution may have a special way by which it carries on the work. No other agency should attempt to do the same thing. Experimental projects can

then be worked out and those which prove successful can be adopted.

Various unique ideas have been developed by many agencies or institutions. Just before the World War, the Y. M. C. A. planned to have a core of their workers follow the foreign-born from the European port of embarkation to the large industrial centers of America. Workers were placed along the route to give assistance and advice to the foreign-born. It might be called a Travelers' Aid Bureau. The outbreak of the War made it necessary for them to turn their efforts elsewhere and the plan has not been put into operation again. There is also the unique work of the American House in Cincinnati which Americanizes through the club life.

The above are samples of what may be done by one agency or institution. All the work can be concentrated on one idea and some other agency left to work in another field.

4. Elimination of Race Prejudice. Americanizing work, to attain the greatest results, should be free from racial prejudice. It was stated above that a necessary characteristic of the social director of Americanization should be lack of racial prejudice. The director should not only lack racial prejudice, but it is his task to eliminate the idea from the minds of native-born and foreign-born. The task is difficult from the standpoint of both native-born and foreign-born. The American thinks he is racially superior to the immigrant races. The various nationalities hold prejudice against other nationalities and different groups within the race are antagonistic to each other. In the Americanization

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classes in Toledo, the Poles were present one year. The next year the Hungarians arrived first and no Poles came to the classes. Such is the task of the Americanization director.

Race prejudice cannot be wiped out in a short time because it has been too long a belief or theory of the various people of the world. The races must be educated to see that potentially all races are more or less equal. It is environment, physical, psychic and social, which has made some races supposedly superior to other races.

B. Organization

Americanization is a community problem and must, therefore, be a community organization. This means that, as far as possible, every organization in the community should be willing to cooperate with the work. It may mean that one organization will have to give up some phase of its work. Every community program calls for the spirit of sacrifice, the spirit of cheerful giving and taking, in order to serve to the best of its ability. It is essential, however, that one person on organization assume the responsibility for the work.

1. Methods of Organization. An ideal plan has been suggested,¹ whereby there would be a federal director employed by the national government. The federal director would have regional direction for groups of states working under him. Each state would provide a state director and each community would appoint a community director. Each official would be directly responsible to the one above him. The directors named might be chosen from the state or community educational systems. In each community every organization carrying on Americanization work should have a representative which would form a central committee with the director as its executive officer. This plan provides that community directors be appointed by the state directors, although, other organizations may do the appointing. Every community committee must have as members representatives of every organization and individual interested. It includes representatives from industries, schools, churches, clubs, etc.

1. Butler, F. C., Community Organization. p.64

A similar plan has been adopted in New York State. There is the state director, regional directors for the groups of counties and the community directors.

In California, the organization is quite different. That state, in 1913, created a special commission, known as the Immigration and Housing Commission, to have charge of the interests of the foreign-born. In 1913-1921 the commission was incorporated in the department of labor and industrial relations. The commission is composed of interested men and women who work through an executive secretary and assistants. The plan has been very successful and a splendid program has resulted.

In general, most of the states that are organized at all have a state director and community directors. Some of the states have been slow in realizing the need for systematic organization for Americanization work. Consequently, other organizations, institutions or individuals have gone ahead with the work. The first steps in organization are arousing the community consciousness to its duty and providing adequate funds to promote the work.

Many people feel that because Americanization is largely an educational problem the public schools should start the campaign and provide the means for the work. The school should be the leader in the work, but in many organizations the school depends upon other organizations and agencies to do some of the work. In St. Louis home classes are not conducted by the Board of Education. They are purposely left to the church. Recruiting classes is also left to religious organizations. The Board provides that any person who is qualified to teach may bring his class (with a

certain number) to the school and become one of the staff of said workers. The St. Louis scheme shows how school and church can cooperate to carry on the Americanization work.

2. Recruiting Classes. Many workers believe that community interest can be aroused by allowing the foreign-born to do their own recruiting as much as possible. They will feel a responsibility for the work and that it is a part of them if they help. The foreign-born can put on campaigns for membership through their clubs and various national organizations. The sympathy of the editor of the foreign-born newspaper can be enlisted and he will be glad to advertise the work. National leaders and professional men of the different races will help if their confidence is obtained.

Psychological principles which apply to business and advertising will also apply to the organization of Americanization work. It is a good plan to "sell" the proposition to one industry, group or organization. If this is successful, and all efforts should be exerted to make it so, other organizations will soon see the result and begin organizing. It is better that the work start on a small scale and succeed than to start it on a wholesale basis and fail.

No matter how the work is started, there should always be a personal visit on the part of the social director and other workers with the foreign-born. It gives the foreign-born a sense of sympathy and friendliness which no other method can possibly secure. The social director may visit the homes several times and learn to know the people before any suggestion is made for the

organization of the work. Friendliness wins the complete confidence of the foreign-born and they come to the place where they will do anything for the person who holds their confidence.

Publicity may be given to English classes and citizenship classes by,

Announcements in foreign language newspapers,
Posters,
Handbills,
Placards,
Slides in movies,
Circular letters sent to employers, labor organizations, foreign clubs, civic clubs,
Personal visitation.

When English classes have been started, it is often a good plan to have a "Learn English" campaign. Such a campaign must present the advantages for learning English in a convincing way.

Mr. E. A. Bohner of the Associated Industries of Massachusetts, gives the "New Fourteen Points" as a summary of reasons for learning English: 1

1. Because English is the language of the country in which we earn a living.
2. Because English will better enable us to buy and sell.
3. Because we must learn English in order to become a citizen.
4. Because by a knowledge of English we can get a better position.
5. The medium of the English language makes travel easier.
6. Knowing English will make us happier.
7. English will improve relations with our mill boss.
8. To be able to read and understand English will furnish us with much information that we can not get without it, especially through the country's newspapers.
9. When we know English we can enjoy better safety protection in the mills; we can understand a cry of warning and read the Safety signs and thus avoid accidents.

10. If we know English, we can, in case of need or emergency, telephone a doctor, the fire department, or the police department.

11. We feel we ought to learn English, since without a knowledge of it we feel that we are as the deaf, or the blind, groping our way.

12. A comprehension of English will make us individually independent. We shall not need anyone to lean upon for interpretation. We can be our own interpreters.

13. By knowing English we can help or serve, not only those of our own nationality who are unacquainted with it, but others as well.

14. English will help us the better to converse with and understand our children born in this country and who use it as their native language."

3. Financing. It is difficult to carry on the work of Americanization unless definite state aid is given to the communities. In Mass., Minn., N. Car., N. Dak., N. Y., and S. Dak., the state pays half the cost. In S. Dak., there is a maximum amount to be paid by the state so that it isn't a fifty-fifty plan if the expenses exceed a certain amount. Maine pays two-thirds of the cost of the work. The state of Ohio has no state aid so several of the communities resort to tuition fees to maintain the work. Authorities claim that the plan has one great advantage: namely, it stabilizes attendance.

Besides state aid, budgets may be provided by

Board of Education,
Municipal government,
Chamber of commerce,
Individual institutions and organizations,
Special funds such as the "Community chest".

Since the education of the adult immigrant is a public responsibility, local, state and federal governments should share the expense with the greatest responsibility resting on the local

community.

4. Agencies for Organization. Practically every agency in a foreign-born community should be willing to cooperate with all other agencies to organize the work. The spirit of cooperation must always be the dominating element and service the aim of all organization.

a. Educational. Many people believe that the schools should be the main instigators of Americanization work. Others claim that the school is not situated so that it can look after the health, sanitary conditions, etc. of the immigrant. The problem of education is not the only phase of Americanization by any means. School directors do not necessarily have to look after these phases, but the central committee or social director must see that they are performed by the proper committees.

The community program for education needs the school building for its work. Schools are community institutions and as long as we have the buildings they should be used as much as possible. Night classes should be held in the school rooms if possible, and the surroundings of the room should be pleasant and adapted to the foreign-born adult. Equipment, too, can be provided by the school.

The class room proper is not the only factor in Americanization. The school auditorium should be used for programs, pageants, community sings, lectures and entertainments in which all the different nationalities take part. The gymnasium, swimming pools, libraries may also be used to great advantage. In this way, the school serves as a community center.

b. Industrial. From the standpoint of the foreign-born laborer, the best plan for organization is to take the class to him. Otherwise, we can scarcely even hope to reach them. Employers, foremen, racial leaders working in the plant, and the men themselves should create an interest for the work. The industry may offer a special bonus for those who graduate from English classes. They can go fifty-fifty in allowing the men to attend classes. Some industries go so far as to allow an hour for instruction during working hours on full pay. This would eliminate the necessity of teaching the men when they were too tired to learn. Factories will not lose by this method, because it increases the employee's interest in his work, which in turn increases his efficiency and his output.

Factory classes are often carried on under the training of the foremen or other industrial workers. This raises the problem of trained teachers. In some factories, the public school furnishes the teachers who are more apt to be well trained. Factory classes should include classes in history, arithmetic, civics, vocational subjects and personal hygiene. Various phases of home-making may be taught to women.

The work of Americanization may also be carried on through the recreational, welfare, legal or any other special departments maintained by the industry. A legal department will especially help to protect the innocent foreign-born from exploitation and from unscrupulous lawyers who stoop to any level to obtain a little money. The legal department may also see to the paying of the foreign-born's taxes, thus serving the foreign-born and making it unnecessary for him to leave work in order to perform the duty.

The welfare department may send out visiting nurses, maintain a day nursery for the children of mothers in the factory's employ, maintain a nurse for aid in case of accidents and provide recreational facilities for its workers. Such organizations will make the foreign-born feel more than a mere cog in the machine and will certainly foster the spirit of Americanism.

c. Governmental. Every local government should maintain its high standards so that the foreign-born does not lose faith in the political ideas of America. If nothing else, city officials can at least show the foreign-born a living example of the American ideal of justice and democracy. If our local government is the best he has known, the foreign-born will become a citizen of the United States. Hence, the process of naturalization should be in keeping with the political and democratic ideals of America. Graft and red tape have of late been somewhat conspicuous in the naturalization process and should be absolutely eliminated.

To a certain extent, the national government has been organized for the work. The Bureau of Education of the Department of the Interior had an Americanization Division, which has been brought to an end through lack of funds. Each state is supposed to have an Americanization committee. The Division of Americanization carries on its work mainly through surveys and research in order to ascertain the needs, facilities, and conditions of the community. Lectures, circular reports, exhibits and special reports are thus sent out to the local agencies and workers.

The Federal Bureau of Naturalization was organized in 1915. It cooperates largely with the public schools in providing classes for citizenship which will prepare the foreign-born for naturalization.

All states having a large foreign-born population have some form of organization. Delaware has a unique organization in the Service Citizens Bureau. California has a state organization known as the Immigration and Housing committee. Strong state organizations seem to be accomplishing the most good in Americanization work.

Governmental agencies may also aid the work of organization by allowing public buildings to be used for the schools and community centers.

d. Semi-public. Many semi-public agencies are located in the foreign-born community or are working for the foreign-born. Chief among these agencies are the social settlements and the Y. M. C. A. The social settlements are generally located in the heart of the foreign population and maintain various activities which meet the needs of the community it serves. The classes, lectures, and entertainments which are provided give the people a chance to mingle with each other and to learn American customs and ideals.

The Y. M. C. A. has done a great deal of work along this line. The organization started a very comprehensive program just before the outbreak of the World War. During the War, the work was continued in the camps of the country where foreign-born soldiers were taught to speak, read and write the English language.

The day nurseries, maintained as such, or in connection with some other institution, should give the foreign-born mother a good idea of how to care for her baby. The visiting nurse, sent out by private or public institutions, has an unusual opportunity to help the mother and children.

e. Private. The American press does a tremendous amount of Americanization, in that it presents American ideals, true or false, to the immigrants. The foreign language newspapers copy the English newspapers, so even the foreign-born who cannot read English has a chance to absorb the American ideals presented by the American press. Newspapers can also maintain employment bureaus and advertise freely all activities in which the foreign-born can take part. As mentioned before, they cooperate with the schools in advertising the English classes and various programs put on by Americanization agencies. An excellent way to present the educational program is by the use of the foreign-language newspaper. Publication in such a paper, however, demands that the material be very attractively presented. The notices of evening classes should be published at least two weeks before the opening session. The editor whose confidence has been won, will prove an invaluable aid and will go out of his way to help organize the work.

The chamber of commerce in a public-spirited community is a valuable organ for the organizing of the work. They have men and funds to appoint committees who are responsible for the work. Many cities of the United States have just such organizations which have started the work or have started the publicity campaign for the work. They seldom take permanent charge of the work but

turn it over to some other responsible agency.

Labor unions often have a real grip on the industrial worker, and the sympathy and aid of such an organization will mean much to the social director in organizing classes among foreign-born workmen.

Political societies, women's clubs and organizations are doing more, directly, for Americanization than they used to do. It is a good field for their altruistic work. The D. A. R. has published citizenship pamphlets for distribution in the foreign-born homes. The Colonial Dames of Boston are sending out speakers to aid in the work of organizing mothers' clubs and classes. The same organization invites the foreign-born clubs to its meetings. This aids the spirit of cosmopolitan clubs and makes the foreign-born woman feel as if the American woman has some real interest in her. Women's clubs and organizations often provide volunteer workers and money to organize classes for the mothers in the home or to send a nurse or domestic science teacher into the home. Patriotic societies can be given a definite part in the Americanization program by taking over the patriotic programs and the citizenship celebration.

The racial organizations and associations of the foreign groups are also very helpful in organizing the work. They often begin with the foreign-born when he first lands in America, by finding a home or work for him. They also put the foreign-born in touch with English classes and organizations which will further aid the process of Americanization.

Besides the various institutions and organizations which promote Americanization work, there are many public-spirited

individuals who support the work. Doctors and lawyers, both foreign- and native-born, are very influential among the foreign-born. Those who are native-born can do much to prevent exploitation of the foreign-born and to eliminate quackery. The professional men of the various races have so much influence over their own people that the social director will do well to win the confidence of such men before he organizes the work.

f. Religious. Many of the churches have solved their foreign-born problem by establishing settlements or parish houses which work under the supervision of the church director of the work or the minister or priest. Other churches have organized social service departments which promote the work of Americanization. Again, there are many missions in the country, maintained by denominational boards, which minister to the various needs, material and spiritual, of a typical foreign population. These missions are characteristic of the western and south-western states while settlements and parish work are more characteristic of the eastern states.

The work of the church in Americanization work is not to proselyte but to give unselfish service to those in need.

All agencies carrying on Americanization work must cooperate so that the work will be systematically arranged. The agencies should be responsible to the central committee or to the community director who acts as a clearing house for the organization of the work.

5. Classes. In organizing the classes, many problems arise and must be carefully studied. There is the problem of grouping the classes. The social director may follow the centralized

plan of grouping where all the work is carried on in one center. There is the more disadvantageous plan - that of decentralized grouping of the classes. This plan provides for classes to be held wherever the need is found. From the standpoint of the student, the decentralized plan might seem the best. On the other hand, such a plan of grouping the classes would make it very difficult for supervision. Another disadvantage would be that the teacher would not have enough pupils to classify into grades so that all would have to work in the same room and sometimes in the same class. Where the latter plan is used, it simply means that students cannot be held because their individual needs are not met.

Whatever form of classification is used, it must meet the needs of the pupils. It should be flexible so that it will be possible to promote or demote if necessary. Pupils lose interest in the work if it is too advanced or too easy for them. For this reason, it is necessary that classification of the pupils should be completed as soon as possible.

There are three standard groups used in the classification of the classes; namely, the beginning class, the intermediate class and the advanced class. Some institutions have an advanced beginners class.

The beginning class, if possible, should be divided according to literacy. One group should contain all those who neither read nor write their own language; nor speak, read or write the English. Another group should contain those who speak, read and write their own language, but cannot speak, read and write English. There might be a third division for those who know some English.

The intermediate class contains all those who have finished the beginning work, and those who have picked up some English. The latter pupils should be able to read the lessons in the beginning text book and write a short composition.

The advanced class contains those who have finished the intermediate work and others who speak English fluently and read and write well. The advanced class usually has a group who are preparing to take out their citizenship papers.

In some centers it is necessary to divide the classes according to race or nationality but such division should be eliminated unless absolutely necessary. Some classes are divided according to age and to sex. The latter classification is not always necessary.

The size of the class depends somewhat upon the classification. In the beginning class eight to ten is large enough. The beginning class is the hardest and if overcrowded there is not enough opportunity for individual work. In the intermediate and advanced classes, the size may be increased, but twenty to twenty-five is a sufficient number.

The number of school sessions per year varies with each community and the finances of the community. As a rule, the state and city organizations start the classes in the latter part of September and close the latter part of March. A few cities have the day schools which are conducted for nine months and even for twelve months. The average number of sessions ranges from seventy-six to one hundred three.

The number of sessions per week and the evenings for the meeting of the classes must be determined entirely by the local

conditions. Some groups of pupils ask for three sessions. Others are satisfied with two sessions. In choosing the nights, the movie night, the meeting nights of racial lodges and organizations must be considered. The social director should study the community carefully and decide upon the nights for classes. As far as possible, the director should see that other attractions are not advertised for class night. If all the work is carried on in one center, this will not be difficult, although the director cannot hope to control outside agencies.

The length of the class period again depends on the class and local conditions. The average time is one and one-half to two hours. A two-hour class generally runs from 7 to 9, or from 7:30 to 9:30. In a two-hour period it is wise to have a recreational period. Two hours of study is rather difficult after eight or nine hours of physical labor.

The subjects offered depend upon the needs of the class. The night schools generally offer courses in the following subjects:

- | | | |
|-----------|-------------|-------------------|
| English, | Arithmetic, | Citizenship, |
| Writing, | Geography, | First Aid, |
| Spelling, | History, | Hygiene, |
| Grammar, | Government, | Food Preparation. |

Home classes give instruction on home-making and everything that pertains to the home and the care of the home and family. Industrial classes give instruction in the list of subjects suggested above, but they emphasize more of the industrial life of the working man. The subject matter must always be adapted to the particular needs of the group.

C. Program.

The Americanization program is probably as varied as the numbers of the directors of the work. Every social director has his own program. The program finally adopted must come from a careful and systematic study of the needs of the particular community. Consequently, no one program can be made to fit every locality. Many people labor under the illusion that an Americanization program means teaching English to the foreign-born. The social director's program must dispel all illusions. English paves the way for many other factors in the program. The program for Americanization should also apply to all Americans and foreigners.

1. Educational. English is the "Sesame" which opens the door to America. The facilities for learning English and civics constitute the machinery for the Americanization program. The machinery without the material would be vain. Even after adequate machinery is provided, it is not always easy to interest the foreign-born with the opportunities which are offered. Such a task is a conflict, a real battle with old world ideas which have to be somehow penetrated so that new world ideas can be absorbed.

The machinery for educating the foreign-born has been sadly lacking. Of the 2,500,000 illiterate adult foreign-born in the United States, we have reached only about 50,000 in the night schools at one particular time. Even when pupils enroll, it is difficult to keep them in regular attendance. A questionnaire used by California workers showed that 60% of the adults who enrolled stayed in the school twenty nights; 10% stayed sixty

nights. ¹ Regular attendance has been a fighting proposition. In the past, there have been many adequate reasons for irregularity and non-attendance of the class.

The chief reasons for irregularity are being rapidly and scientifically overcome. One important cause was the inadequate program which was offered, together with defective teaching methods and unsuitable teachers. Today, the social director provides a practical, socialized educational program taught by the best methods, and if possible, by teachers especially trained for the work. This means that no longer will the adult foreign-born have an evening's lesson on the birdie hopping about in the grass or on a lullaby song. Classes, too, are being held in pleasanter rooms adapted to the adult and his needs. The passing years have given us the necessary experience whereby we can overcome these obstacles in the path of education. The content of education is systematically correlated with the foreign-born's vocation and his past cultural life. History and geography are taught by comparing the old and the new country, beginning with the facts the foreign-born already knows.

The following points given by the National Council of Defense as results of teaching English to foreign workers, may be duplicated in other phases of life: ²

1. Reduces industrial accidents,
2. Increases the loyalty of foreigners to the country,
3. Decreases the cost of supervising employees,
4. Aids foreign-born employees in becoming Americanized,
5. Raises efficiency of employees,
6. Increases employee's term of service,

1. Bogardus, E. S., Essentials of Americanization, P.207

2. Ibid, P.220

7. Makes employees less subservient to foreign-spirited leaders,
8. Encourages employees to remain in this country.

a. Methods of Teaching English. All methods of teaching English may be classified as direct or indirect. The theory regarding the methods of teaching English has, in recent years, passed through a very important evolutionary stage. The old idea was to teach English by the indirect method. By this method, the pupil learned English through the medium of his own language, and learned technical rules of grammar. The method required a teacher who could speak the language of the foreign-born pupil. It had few advantages and many disadvantages.

Gradually, we have come to see that the process of acquiring a new language by means of an old language is a wasteful process. In the end, the pupil could not speak practical English although he might be able to read a printed page. By the direct method, the pupil learns English by hearing, speaking, reading and writing only the English language. This does not require a teacher who can speak the language of the pupil. Recent theories and experiments point to the fact that it is better if the teacher does not know the language of her pupils. The pupil is then stimulated to use the English language.

The only disadvantages of the direct method are the lack of text books and the added work required of the teacher. Training on the part of the teacher will overcome the burden of overwork. On the other hand, there are many advantages. The chief advantage is its practicability. The pupil learns to speak, then to read and finally to write the English of his every-day life.

He finds that English is something he can use, therefore, he has an incentive to learn it.

There are various methods which are classified under the heading of the direct method. The theme or Gouin method emphasizes the verb. For a beginning class, the following theme might be developed:

I walk into the room,
 I hang up my coat,
 I shake hands with my teacher,
 I sit down at a table,
 I write my name.

The Object or Berlitz method emphasizes the noun. In a beginning class the following lesson is easily developed:

Is the pencil green? Yes, it is.

Is the table green? No, it is not.

What colour is the table? It is brown.

What colour is the pencil? It is green.

What colour is the book? The book is blue and yellow.

What colour is the box? The box is blue and white.

The Harrington and Cunningham or Cunningham and Moore Method takes up the object and the action of the object. The object is first presented:

This is my eye.

This is my ear.

Then the action of the object is presented:

I see with my eye,

I hear with my ear.

The context or Accumulative Method builds knowledge of new material by emphasizing known words. A lesson for the first night might be developed thus:

What is your name?

My name is Miss Brown.

From what country do you come?

Russia, Italy, Germany, Poland?

The Development Method is more advanced and cannot be used until other subject matter has been taught. The teacher asks a series of questions, as:

How many walls has a room?

What color are the walls?

What else has the room?

What color is the ceiling?

How many doors has the room?

How many windows has the room?

What are the windows made of?

The Frankfort Plan is not a method in itself but a modification of the theme method. The theme is based on things seen and not on things done. The teacher performs the act and the pupil tells what the teacher does.

The Oral or Conversation Method emphasizes conversation at the expense of reading and writing. It is based on the idea that a child learns a language by hearing it spoken. The method provides for no reading and no writing.

Thus, it is obvious that no one method can teach everything you want to teach. It is best to use the direct method in gen-

eral and specifically to use all the subdivisions of the direct method. When teaching verbs the theme method can be used and the action dramatized. When teaching nouns use the object method and show the actual objects or pictures of the object. Since each method is good for some one thing, it can be used for that purpose. No one method can possibly teach everything the pupil wants or needs.

Those who would apply the principles used in teaching the child to the adult must remember that the mind of the adult is entirely different from the mind of the child. The child's mind is fresh and he devotes his whole time to learning the language. The adult mind already has a set of symbols which often causes confusion in learning the new language. The adult does not have the power of imitation which the child has and his habits of speaking are well formed. To learn the new language, it is necessary to form new vocal habits in order to produce the sound of the new language. However, the adult mind does have the power of generalization and concentration which the child does not have.

Another point to remember is the fact that the child learns a new language by hearing it spoken and then by speaking. This is one of the main psychological principles which must be applied in the teaching of the new language. Conversation is the most natural way of learning the language, and no matter what method is used, hearing and speaking the English language must be emphasized above everything else.

b. Training of Teachers. Few people realize how great an influence the teacher has on the adult immigrant. The latter looks up to the teacher and accepts his policies and ideals.

Immigrant women have been known to imitate the teacher in gestures, manner or dress. Sometimes, the teacher comprises the immigrant's entire idea of the American world. Since teachers have the power to mould the life of the immigrant, care should be taken in the selection of the teacher. The ideal teacher is one who has had special educational training and special training for teaching immigrant adults.

We have quite recently come to realize that the teacher of the foreign-born must have special training for her work as well as the High School, Primary and Kindergarten teacher. Colleges and universities, state departments and other agencies are offering courses in the methods of teaching English to foreigners and in racial backgrounds. Since 1919, the work has gradually spread. The following is a partial list of colleges and universities which offer special training for Americanization work:

Harvard University,
Columbia University,
Boston University,
University of Minnesota,
University of California,
University of Pittsburg,
University of Chicago,
Syracuse University,
Cleveland Normal School.

Many of the courses offered are given during the Summer Sessions. The chief problem, then, is to find practical work to go with the theoretical training. Several colleges are now offering special courses in the regular curriculum which will overcome the problem of observation and practical work. Subjects for training of the teacher should include:

Study of Racial Backgrounds,
Methods of Teaching English,
Methods of Organization,

Study of American Ideals,
History of Americanization Movement,
Practical field work.

Several states, notably New York, Ohio, Delaware, Minnesota, Rhode Island, California, Connecticut and Massachusetts, have provided courses for training Americanization workers. Delaware requires that a teacher must have completed at least thirty hours of training. The number of hours of training is supplemented by monthly grade conferences, demonstration lessons, supervision of plans and classroom instruction.

Teachers of special classes need definite study of the subject matter they present. Teachers of industrial classes must have a knowledge of the work of the industry and technical terms used in connection with the work. Home teachers should have special training in domestic science, hygiene, home nursing, first aid and other subjects pertaining to the home.

One obstacle in the way of obtaining trained teachers is the fact that many of the teachers are volunteer workers. In many centers, the work depends entirely on the volunteers. The task of the social director is to supervise, help, and if necessary, train the volunteer workers. A teacher training class should be organized in every center. The social director can take up the methods of teaching English and the best way to present the teaching material. The teachers should make out careful plans which show the goal the teacher aims to reach and the method of classroom procedure. The social director can then supervise the teaching by discussing the plans of the teacher and by personal visitation. A teacher training class can be organized for social as well as practical purposes. The regular meeting can be preceded by a supper or followed by a

social get-together. Such a plan increases the interest of volunteer workers and gives the social director a personal contact with his teachers.

c. Schools. Schools whether public or private must be established in the foreign-born communities. They may be maintained by the state, by the municipal government, by churches or other institutions. One of the main problems in the establishment of schools is adequate funds to carry on the work. Then, when the schools are established, we find that only a very small per cent of the total number of foreign-born is being reached. All forces in a community should cooperate to increase the number of foreign-born in attendance at the schools or classes. A good example of what can be done by community cooperation is shown by the work of Detroit several years ago. Detroit suddenly awoke to find itself a congested city of several thousand foreign-born who were constructing a great industrial center. The Chamber of Commerce started the movement for more schools and for increased attendance in these schools. Other institutions lined up with the Chamber of Commerce and a systematic campaign was conducted. The result was that the attendance of the evening schools was increased 153%.¹ While the increase was large, the schools were not reaching all of the foreign-born by any means.

In the past, it has not been unusual for many schools to start and then stop before the work was completed. Mr. Thompson has pointed out ² that for every five cities that start the work, three stop.

1. Thompson, F. V., Schooling of the Immigrant, P. 55.

2. Ibid, P. 90 -92.

However, this phase of the situation is being overcome where adequate funds and trained teachers are provided.

(1) Day School for Immigrants. The day school for immigrants was planned several years ago by Mr. Thompson. At that time, Boston was the only city which maintained such an organization. The idea called for full time teachers and regular class work. Before this time, the teachers of the day school would teach in the evening classes as a part of their assigned work. The school was organized to meet the needs of the adult immigrant. It was planned to have a class whenever the immigrant could best come. Those who worked at night could attend day classes, morning or afternoon, and those who worked in the day could attend the evening classes.

Since that time Springfield, Mass. has organized a day school which has sessions from September to September. It provides special classes for immigrant women and special activities for the summer playground. Delaware also maintains a day school with sessions from eight o'clock until five o'clock five days per week, and employs three teachers. In Wilmington, they have an "American House" where the foreigners can come any time of the day for instruction.

The maintenance of such classes and schools does not eliminate the necessity for night classes.

(2) Evening Classes. The majority of institutions which carry on Americanization work, maintain evening classes for foreign-born adults. There is no reason why classes should not be organized for children if they are ambitious enough to come. Evening classes must be made as interesting and as practical as possible so that the pupils will forget that they are tired. There must be something more than mere instruction. Classes must be socialized and everyone made

to feel at home. Sometimes factory and industrial workers cannot attend classes every week because they work on day and night shifts. For such people, classes should be held at some time when the workers can attend regularly. The work of the class will be the same as the program for the evening classes.

In connection with the evening classes, there should be a regular night or period of the session devoted to community night which would be a social get-together for all the classes. At certain intervals, there might be one night which would be open to the families and friends of the pupils. Games, folk-dancing, concerts, plays and other forms of amusement may be provided by the members of the classes. From such an organization the social director may find material for a community orchestra, chorus, dramatic or forensic club. Several nationalities are interested in and are asking for forums where they can discuss topics of the day. Some members of the class might be interested enough to take charge of a newspaper, relating the events of the classes and community affairs.

An advisory council, composed of representatives from the members of the evening classes, might be organized to meet with the social director at certain intervals. The council would discuss ways and means of holding the pupils' interests and how they might best serve the community. Such an organization would be invaluable to the social director as he would have ample opportunity to get the foreign-born's point of view of the program.

(3) Special Classes. Special classes are being rapidly organized to meet special needs. The plan of organizing classes for men in the industries took the class to the men. It was sometime before the idea was conceived of taking the class to the women. They

come to America with no knowledge of the English language. They work all day in the home and have very little contact with the outside world. There is practically no chance for them to learn to speak English. Their husbands pick up the language while at work. The children learn the language in their school life. The result is that the foreign-born mother in the home must make a complete re-adjustment to the new surroundings. In Europe, she is the center of the home while the father is the master of the home. Education is not considered necessary for the ordinary woman. In America, she sees her family drifting away from her. Not long ago, in a certain Russian home, I saw a child slap her mother and speak in an angry tone to her. The mother explained, in her broken English, that her children did not like her because "no English". They always went to their father because he could understand them when they talked in English. Another child of the same mother denied that she had seen another caller in their home, because she was so ashamed of her mother. Family life in the foreign-born home in America is apt to become disrupted because the mother has no chance to learn the American customs and the American language.

In spite of the insatiate desire of the foreign-born woman to learn English, it is difficult to approach them. They are timid and shy. In the old country, they were not free to do as they wanted, and the authority of the husband is still exerted in America. Russians have a proverb, "Long hair, short think", which represents their attitude toward education for the women. So many foreign-born husbands tell their wives that they are too old to learn and that their place is at home. Thus the problem of reaching the foreign-born woman is intensified.

About the only way to reach them is through the home. Even this method of procedure requires tact on the part of the teacher. Every person is not suited for the work. If the American woman can go into the foreign-born home with the idea of receiving as well as giving aid, her problem of approach is practically solved. The American worker can learn how to cook the foreign dishes; she can learn the folk-dances and the folk-songs of the foreign women. She may take lessons in embroidery and art work or take an interest in selling the art work of the foreign-born woman.

Another method of reaching the foreign-born mother is through the Women's Clubs or Mother's Clubs. If women gather on the playgrounds to watch their children, a tactful person might be able to work in a little instruction in English. Every available opportunity must be used to give instruction in English and American customs. The State of California has done more in this line than any other state. For some time, California has provided teachers from the public schools who go into the homes of the women. The Department of Agriculture sends domestic science teachers into the homes. The domestic science teacher has a splendid opportunity in that she can teach the foreign-born woman how to buy and the value of American foods. She can teach the mother how to care for the children and how to make simple garments. She can teach the mother how to use American foods, but just here care must be used. It often happens that the foreign-born can make the dish much better than the American.

As far as possible, classes for mothers should be held where the women will feel most at home. The mother with several small children is a difficult problem. The social director may find women or older girls, from American organizations who would volunteer to

take care of the children while the mothers are having their class.

The idea of home or neighborhood classes has rapidly spread and Americanization workers and social directors are finding ways and means to overcome the outstanding obstacles. One class in Delaware was held on board a boat whenever it happened to be docked at a certain point. This is an illustration of how the needs of the foreigners can be met in a true American spirit.

Kindergartner mother's clubs furnish a splendid channel by which one may get in touch with the foreign-born mother. Here, more than in any other grade, the mother sometimes brings the child to school or comes for the child. The mother has an excellent avenue of approach. She talks with the mothers, visits them in their own homes and arranges for programs or meetings to which the mothers are invited. Gradually, a permanent club is organized in which the mothers take part and hold offices. From just such clubs comes the desire for English classes and educational work. The social director can be on the look-out for such organizations and get in touch with them through the teacher or perhaps through the mothers themselves. The clubs can be organized on a basis similar to the Parent Teacher Associations of the public schools. Outside people can be invited in to give lectures and demonstrations in which the mothers are interested. There may be social and recreational evenings, entertainments to which the mothers can bring their families and their friends.

Public schools have the opportunity of organizing Parent Teacher Associations which may form a nucleus for social and instructional meetings. Both the Kindergarten Mother's Clubs and Parent Teacher Associations can cooperate with other clubs of the city and

thus serve a wider field of assimilation and contact with all women of the community, rural or urban.

Such clubs are of themselves educational in their value to foreign-born members. More directly, English classes may be formed from such organizations. An Americanization center can have mother's clubs, by races or an international club, which form the nucleus for English and citizenship work. The classes organized from such clubs may be a part of the evening school, day school or home classes.

Special classes for the children of the foreign-born are also provided, although we do not emphasize such classes as much as the adult classes. The compulsory school age law provides for the children. There is one special class, the so-called "steamer class", in which the older children are grouped for intensive study in English. This class makes it possible for the foreign-born children to be promoted to the grades of the children of their own age. Many of the children of the foreign-born parents are very bright but must be held back simply because they lack the instrument by which they can express themselves.

Some communities provide special training in citizenship for children. In 1918, Lawrence, Massachusetts organized a citizenship school in which the foreign-born children were taught the same subjects as were used in other schools. Each subject, however, was imbued with the spirit of Americanism and the child learned how to be a good citizen by being one. The Americanization problem right now deals with the foreign-born adult, but the Americanization problem of the future will have to deal with the child of today. Therefore, the children must not be neglected in any Americanization

program.

Another type of special class is the class for vocational training. The necessity for vocational training for the foreign-born is quite a recent realization. Settlement houses are doing more in this line of work than any other institution. They maintain evening classes which offer instruction in the various vocations so that the foreign-born adult has a chance to learn a trade. The vocational department also supervizes the placing of men and women who come to them for work. The director of such a department generally learns the ability, training and experience of the applicant and then endeavors to place him in a position where he will have the best opportunity and where he will be the happiest. This has much to do with the foreign-born's attitude toward his environment and helps him to become a better citizen.

d. Library: branch library. Library facilities are an important part of the foreign-born's life. After they have torn themselves away from their native land, it is not at all unnatural that they should want to read about their home country. Adults are often slow in learning to read in English, so it is necessary that they have access to books and papers written in their own language. This is not asking any more for them than an American citizen would ask for were he to visit or locate in another country. We can gauge the foreign-born's needs and desires by our own were we placed in similar circumstances.

Every library, and especially the branch library, should have books and papers which are printed in the languages of the groups of the community which it serves. There are many opportunities of introducing stories of citizenship and American history through

the foreign-language press. It is well for the foreign-language section of the library to have biographies of leading Americans, some of our best fiction and books on geography and history, written in English and in the foreign language. Librarians may need the help of racial leaders in selecting and indexing the books, but this is extremely advantageous. It gives the people an interest in the library because they have helped. It brings them into friendly relations which often leads them to pick up and read the English books.

The social director must know the location of the branch library and what foreign-language books it contains so that he may put his workers and the pupils in touch with the books.

Circulars can be used to call attention to the foreign-language books. Schools can cooperate and give the announcement to the pupils to take home. All visitors in the foreign-born section can tell of the books and the opportunities the library offers. Adult English classes in the schools can make an observatory trip to the library. There is no excuse for the foreign-born man or woman not to know and take advantage of the library, if everyone does his part in spreading the information.

The social director may discover that there are rooms in the library which can be used by foreign-born groups for social meetings, forums and other forms of entertainment. The library often provides illustrated lectures which prove very beneficial to the foreign-born.

The foreign language, as well as the native press, has an educational function in the Americanizing of the foreign- and native-born. The press should cooperate with all agencies and organizations, no matter what their particular aim. Thus the newspaper

becomes an educational factor in the life of every American.

2. Civic. Closely correlated with the educational program is the civic program. The foreign-born is ignorant of the English language. If he comes from a country where there is no self-government, he will be ignorant of the democratic institutions of the United States. The citizenship program must also be adapted to the race or nationality. Scandinavians and French can learn the ideas of American government much easier and quicker than the Southern Italian or Syrian. It makes a great deal of difference whether he comes from a country where there is some form of democracy or whether he comes from a country which is completely autocratic. It is very difficult for a foreign-born from an autocratic country to comprehend American democratic principles and ideals. More time and exertion must be given to the training of such foreign-born.

Two types of citizenship courses are offered. The one is a course especially organized to prepare foreign-born who are waiting for their final examination in court. The other type offers general instruction in the knowledge of the United States government and history. The latter type is usually given in connection with the English classes in the night school.

In training men for the first type of instruction, courses are generally followed which have been prepared by the local or state government. There are certain questions that are always asked of the applicant for citizenship, and the course is based on these questions. There is a tendency to use stereotyped questions and answers in this connection. Teachers must be warned to change the

wording of the questions so that the pupils understand the content rather than memorize the form.

Training in citizenship should include the following subjects: ¹

1. Government, its nature and kinds,
2. Framework of the United States government,
3. History,
4. The state government,
5. Social and economic functions of a state,
6. City government and its functions,
7. Political parties, nominations and elections,
8. Elementary facts pertaining to police regulations, public health ordinances etc. of city.

General training given in connection with English lessons allows for more detailed treatment and should include the following subjects: ²

1. Nature of government, its kind and functions,
2. History of the United States, with special emphasis on the important social movements,
3. Framework of national, state and municipal governments,
4. Various phases of community welfare,
5. Economic concerns of a citizen,
6. A citizen's part in government,
7. International relations of United States.

Training in the above subjects should be as practicable as possible. The foreign-born learns to express his ideas through

1. Thompson, F. V., Schooling of the Immigrant. - P.355-356
 2. Ibid. P. 356.

class-room discussion. He can learn to vote by marking a real ballot. He can know the court room procedure by having a mock trial or examination for citizenship in the class-room. They can go through the procedure of electing national, state and municipal officers. The class can be organized into a municipal government for a time with various committees appointed for definite responsibilities.

At the close of the training period, it is well if the public school or agency which conducts the class gives each pupil a certificate which shows that he has satisfactorily completed the work. In some cases, naturalization judges recognize these certificates as satisfying the educational requirements for naturalization.

As a climax to the naturalization work, every foreign-born community should set aside a special day on which the new citizens are received into full membership. There should be a special reception or ceremony which would add to the impressiveness of the occasion. Whatever form it takes, the reception should be a community affair. Some communities observe July Fourth as a fitting day for receiving new citizens into the state.

In civic training, as well as in educational training, force must not be used. The responsibilities and rights of citizenship must be presented to the foreign-born in such an attractive way that he is ambitious to become a citizen of the United States. In order to win him, he should be given duties which will draw him into the political life of the community. This will serve to increase his sense of responsibility because he actually has a share in the work of the community.

3. Social. Many foreign-born are reached through a social program when they could not be reached in any other way. There are, likewise, many so-called "neighborhood associations" which are organized by the foreign-born themselves for their own social betterment. It is quite significant that many of these associations are organized on the plan of the settlement. They do not, however, always serve as large a community as other social agencies.

a. Settlement. Chief among the social forces which touch the life of the foreign-born is the settlement. The settlement is usually located in the foreign-born community or on the outskirts of the community. It provides a means of interpreting America to the foreign-born and of interpreting the foreign-born to America. It is a place where the foreign-born women and children find help and neighborliness, where they often find recreation and other things which make life more worth living. For the most part, the settlements reach very few foreign-born men. The men seem to consider the settlement a place for women and children. Herein, lies the task of the settlement. It should provide athletic and physical directors to supervise such activities for men. It should provide a reading room, library, club rooms and other forms of amusements for the men, young and old.

In the past, the settlement has specialized in mothers and children's clubs and recreational activities. They have reached mothers of all nationalities. Sometimes the mothers are grouped according to race; again no attention is paid to race. In some organizations, international groupings have proven successful. Local clubs also become a federation of settlement or city clubs.

The boys and girls have their own clubs organized for various purposes. Sometimes the settlement maintains a day nursery and a health clinic. The latter is usually under the supervision of some other agency working through the settlement.

A very important phase of settlement work is the neighborhood visiting done by the settlement workers. This gives the workers a personal touch and contact with the immigrant which goes far in interpreting America to the foreign-born and the foreign-born to America. Sometimes, the visitor is a nurse or domestic science teacher who takes a special message to the foreign-born mother.

The social director in charge of the settlement has opportunity for a varied program in Americanization. The program should reach as many of the inhabitants of the community as possible - men, women and children. It requires tact and understanding on the part of the social director and workers to make a program which will meet the needs of the constantly shifting population of the foreign-born community.

b. Case Work. No Americanization program would be complete without case work. There is liable to be a large number of foreign-born families among those in distress. Sometimes, the work is carried on through the social settlement, welfare bureau, charitable and other agencies.

One of the main principles of casework demands that there should be a thorough understanding of the cause of the condition. Otherwise, treatment cannot be scientifically administered, and the problem will only be temporarily relieved. Just here, the case worker with the foreign-born often finds her great difficulty.

Unless she can understand her family, she cannot hope to get at the real cause of the situation. Some authorities claim that the case workers among the foreign-born should be of the same nationality as the families. Other experiments have shown that when the worker was of the same nationality the best results were not accomplished. The case worker sympathized too much with the family, gave the wrong impression or contradicted the idea of Americanism.

The best work is obtained from one of a different nationality than the family, one who is trained in the work and one who knows the background of the family. It is essential that the case worker, like the social director and all other Americanization workers, should know the community and environment of the family here in America. She must also know the old world environment of the family. The latter can be obtained by a questionnaire which will cover the study of the immigrant group. Such a study should include: ¹

1. The characteristics of the inhabitants,
2. Occupations and recreations,
3. Education and culture,
4. Religion,
5. Family life and woman's position,
6. Community customs,
7. Laws and government,
8. Emigration.

1. Richmond, Mary, Social Diagnosis, Pp. 383-385

The data for the questionnaire means a detailed study and can be found by various ways and means. More detailed individual data should include: ¹

1. Parents and early home in old country,
2. Individual history prior to marriage,
3. Marriage and family life,
4. Circumstances pertaining to emigration,
5. Industrial adjustment in this country,
6. Social adjustment in this country,
7. Housing at present,
8. Lodgers,
9. Health,
10. Occupations,
11. Needs and resources.

The case worker has an excellent opportunity to help the immigrant adjust himself to the standards of America. She also carries out the spirit of Americanization.

c. Y. M. C. A. and Y. W. C. A. The Y. M. C. A. has been an active organization in promoting the Americanization program. It has actually organized work or backed other organizations promoting the work. The Y. M. C. A. has worked out a method based on the Gruin Method, for teaching English to foreigners. The method is known as the Roberts Method. Its program also includes gymnasium work, community sings, moving pictures and lectures.

Among other religious denominations similar work is carried on by the Knights of Columbus and the Young Men's Hebrew Association.

1. Ibid. PP. 387-394

The Y. W. C. A. has not been doing so much Americanization work as the Y. M. C. A., In recent years, however, it has begun to provide a program for the immigrant women and girls. Much of its work is carried on by home visiting, English clubs and other informal clubs. The Y.W.C. A. maintains classes in sewing, millinery, and other classes which appeal to the practical side of the immigrant.

The National Catholic Welfare Council and the Council of Jewish Women provide similar programs for the women and girls of their nationalities. These are only a few of the many social agencies which devote some part or all of their work to the Americanizing of the foreign-born.

4. Health. The social director of Americanization work should be familiar with the various phases of the health program which minister to the needs of the foreign-born. There are the out-patient departments and dispensaries of the hospitals which minister to the foreign-born for a small fee or free of charge. However, Americanization and other workers with foreign-born often find a deep-seated prejudice against the hospitals on the part of the foreign born. If they have had any experience at all with a hospital, it is not a pleasant one. Sometimes they are taken into a hospital where no one speaks their language and they are even given strange food to eat. Unless interpreters are used they feel very much alone in a strange world.

A social service department in the hospital will do much to overcome the lonesome feeling of the foreign-born patient. The worker in such a department secures knowledge which is the basis for a mutual understanding on the part of the patient and hospital

authorities. The department follows up its work and keeps tab on the patient after he leaves the hospital.

There is also the field agent or visiting nurse who goes into the homes and helps many who would otherwise not be helped. She can sometimes form a basis of contact between the individual and the hospital when medical assistance is needed. If the foreign-born has grown to trust the field agent, he will accept her decision for medical aid, even if it means going to a hospital.

If possible, an Americanization center should have or work in cooperation with a health center. There should be clinics for prenatal care, for child welfare and for medical social service work.

5. Recreational. Here is an important factor in life which needs intelligent planning and direction on the part of the social director. It is not that the foreign-born adult needs to know how to play, but that time shall be given him for play. Hours of labor must be regulated so that there is time for recreation. In their own countries, they have their carnivals, festivals and folk-dancing. In America, they have their Turnvereins, Falcon Society, and other physical culture organizations. Some nationalities, realizing their needs, have formed discussion groups and hold meetings where they can express their own ideas. With a large number of the foreign-born, however, there is only time for work and then more work.

The night school or day-time classes can be used as a nucleus for a social organization. Certain nights can be set aside for a social get-together of all the members of the school. On

special nights friends and families can be invited in for an evening of fun. The social director should see that friends includes Americans as well as people of their own or other nationalities. This is one of the best opportunities which the social director has for bringing about assimilation of the races. As much as possible, the members should plan and be responsible for these social gatherings.

Recreation can likewise take the form of pageantry, music, lectures and the moving picture show. An ideal plan would provide for a building which would be used particularly as a recreation hall. It would be similar to a so-called community center. Gymnasium sports and athletics of all kinds for all ages of people would be included in the program.

The problem of open-air playgrounds is a very difficult problem to solve in most of our immigrant communities. In some cities, Chicago especially, where the districts have become so congested that there is no room for large open air spaces, "park centers" are provided. They are small and therefore can be more widely distributed throughout the district, thus eliminating crowded conditions of one central playground. Park centers are equipped with an athletic field, swimming pool and all facilities for playground sports. They also have a house which can be used for club-rooms, reading-rooms, library and gymnasiums. The scheme has been tried in Chicato, and the workers find that children flock to the centers. Mothers, too, can bring the babies and find comfortable resting places from which they can watch the various groups at play. Men, too, find something to do. Many

foreign-born groups hold regular meetings in the club-rooms. Park centers should serve the many interests of the life of the immediate community.

6. Religious. The Americanization program of a church located in or working for a foreign-born community, generally overlaps with the work of Religious Education. The trouble is that the churches do not have the finances to provide special directions for each line of work. Consequently, the work has not progressed as it should.

The program which the church provides should be a combination of the educational and recreational programs mentioned above. There are generally other agencies which look after the health interests of the foreign-born community, although all agencies should cooperate. The social director in a church has a splendid opportunity to assimilate all races. He can use volunteer workers from the various church organizations to aid him in his work. The volunteers can visit in the homes and perform services which the foreign-born will appreciate. The Missionary Societies can do a real missionary service in asking foreign-born mothers to take part in the meetings. The various organizations can collect material, gather books or give money to help in the English work. They can also help in summer by providing summer camps or playgrounds for the children of the community. There should be Scout and Girl Reserve organizations for the young people.

The spirit of all of the work is the spirit of real service. It is such that the foreign-born is made to feel a part of the

community and the church. He is drawn into the church because he finds there what he is seeking. Many of the churches in our foreign-born communities reach the children through the church school, Junior and Epworth Leagues. It is the task of the church to reach the foreign-born adult spiritually as well as materially.

CONCLUSION

In spite of all that has been done, so far, for the Americanizing of America, we are reaching only a very small percentage of the total number of foreign-born in America. In Chicago a recent survey made by the Chicago Community Trust, showed that the combined efforts of all the Americanizing agencies were reaching about 25,000 people and there are 300,000 unnaturalized foreign-born adults in Chicago who have no contact with the Americanization agencies. The task of the social director is to arouse public and community consciousness to the need of trained workers to carry on the program. There are communities where there is no need to advertise the schools and classes which are held for educational work because they are already overcrowded. The great need is for more workers so that more immigrants can be reached.

The foreign-born in America is an asset or a menace. Which he shall be is determined, mainly, by the American people. After all, if we do not practice our democratic principles and ideas of brotherhood, we cannot expect the foreign-born to accept our standards and ideals. If America is a "melting pot", it should be thought of as a place where all races are raised to the highest level of universal brotherhood.

COMPREHENSIVE SUMMARY

The term "Americanization" is one that has many meanings. The popular conception is that to teach English to the foreigner. In a comprehensive sense, Americanization today does apply to native-born as well as foreign-born. The foreigner must be taught to see the good in the American idea and his value as a part of humanity. He must understand that he is a pattern of democracy and representative of ideal to the foreign-born world. The foreign-born must be taught to understand our language, to realize the rights and privileges of citizenship in America and the democratic principles of America. The main thing is that we forget that we are Italians, Syrians, Russians or Americans and all become COMPREHENSIVE SUMMARY

PART I

THE AMERICANIZATION PROGRAM

I. The Americanization Material. All native-born as well as foreign-born must undergo the process of Americanization. The main problem among our native-born is concerned with the Italian, Russian, Spanish and the American American.

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PART I.

THE AMERICANIZATION PROBLEM

I. The Americanization Material. All native-born as well as foreign-born must undergo the process of Americanization. The main problem among our native-born is concerned with the Indians, Negroes, Mountaineers and Un-American Americans.

The foreign material has come to us from all corners of the world and represents practically every known race. Wherever there has been long-continued or recent oppression in any form, that country has sent or driven its people to us in large numbers. The chief races represented in America today are the Scandinavians, Syrians, Hebrews, Mexicans and Orientals. Each race in America presents its own peculiar problem. It is a problem of trans-

planting old world ideas to America and of adjustment to the new life and standards.

II. The Americanization Challenge. The presence of such large numbers of foreign-born in our country has created many a problem. They lower the educational standards because many of them cannot read or write any language. The problem is exceedingly difficult among the foreign-born adults of the present generation.

The fact that many of the foreign-born try to live according to their old world ideas affects the employment and housing problem. The foreign-born laborer provides a cheap labor supply because there is an inexhaustible source. Cheap labor in turn implies cheap existence. There are few necessities and practically no luxuries in the congested districts of our cities. Clean, moral living is practically impossible. Environmental conditions are not much better in the rural, mining and industrial centers where the males outnumber the females. Nor are temporary shacks and towns conducive to a healthy environment.

Poor housing conditions go hand-in-hand with a high death rate and susceptibility to disease. The health of one part of a city must affect, more or less, the entire city. Americans must cooperate to clean out the over-crowded sections and insist on clean, sanitary environment.

Fresh air is free but not very fresh in the congested foreign-born sections. There isn't space enough to allow fresh air. There isn't space enough for playgrounds. There isn't time enough for recreation. There is time enough for the cheap

movie which, in too many cases, controls the youth's ideals of life. We cannot expect much from the foreigners, child or adult, unless they have a time and place for proper recreation.

The social challenge to the Americanization worker may take various forms. It may present the problem of the insane, the pauper and other dependents. The main problem here is to present true facts. In comparison with the total number of foreign-born in the United States, the total number in almshouses and insane hospitals is not out of proportion. One very important factor concerns itself with the birth-rate of the country. Some people feel that the white skin is turning darker because there are so few births among the native-born in comparison with their total number in the population.

While the majority of the foreign-born who come to our shores are Catholics, there are many Protestants represented among the various races. There is also a large number who have lost their religion and have taken up some form of Socialism. The church has a tremendous problem to meet in that it is responsible for the Protestants in our country and for those who have no religion. The modern church must stay in the foreign-born community and minister to the needs of its parish.

PART II.

THE AMERICANIZATION APPROACH

I. Relation of the social director to the Americanization problem. The approach of the social director to his problem depends on his characteristics and training for the work. Love of humanity and common sense are two characteristics which every

worker with the foreign-born must have. Other characteristics to be acquired are sympathy, tolerance, cheerfulness, courtesy, lack of prejudice and broad knowledge.

We are living in a highly specialized world which demands trained workers for the various fields of life. This is true of Americanization work. The training of the social director should be similar to that of other professional work. It should be of a theoretical nature, obtained from lectures and books, and of a practical nature, obtained from reading, observation and field work. The training of a social director must include a thorough knowledge of his people, both their European and American background. No program can be efficient unless it is based on adequate knowledge of the foreign-born. A systematic survey and friendly visiting will furnish much of the knowledge necessary.

II. Relation of the social director to the Americanization program. Before the program is effectively made, there are certain prerequisites needed. There should be adequate governmental protection for the foreign-born so that it will be impossible for exploiting individuals and agencies to take advantage of the innocent immigrant. Citizenship should be made more worth while. It should be held as a great responsibility and privilege. All Americanizing agencies should coordinate their programs, so that there would be no need for wasted energy on the part of the people working in the field.

Americanization can never be entirely satisfactory, nor will native-born or foreign-born be Americanized, unless race

prejudice is wiped out. It has grown with the years and the increasing number of certain non-desirables. Legislative acts have been passed which point clearly to the existence of race prejudice.

The social director must be familiar with the best plans for organization of the work. The ideal plan which has been suggested provides for a systematic organization, beginning with Federal, regional, state and community directors.

Community organization must enlist all the community agencies so that every individual and agency is working toward one definite goal. The local organization, such as the type of schools, number of classes and sessions, meeting places, etc. must depend entirely upon the needs of the community.

The Americanization program must be suited to the community. Since each community is composed of different ingredients, every community will have its own program. The social director must know all phases of the program and determine which ones will best fit the varied demands of the particular community. An Americanization program should, as far as possible, provide for every phase of the foreign-born life. It must minister to the body, mind and soul.

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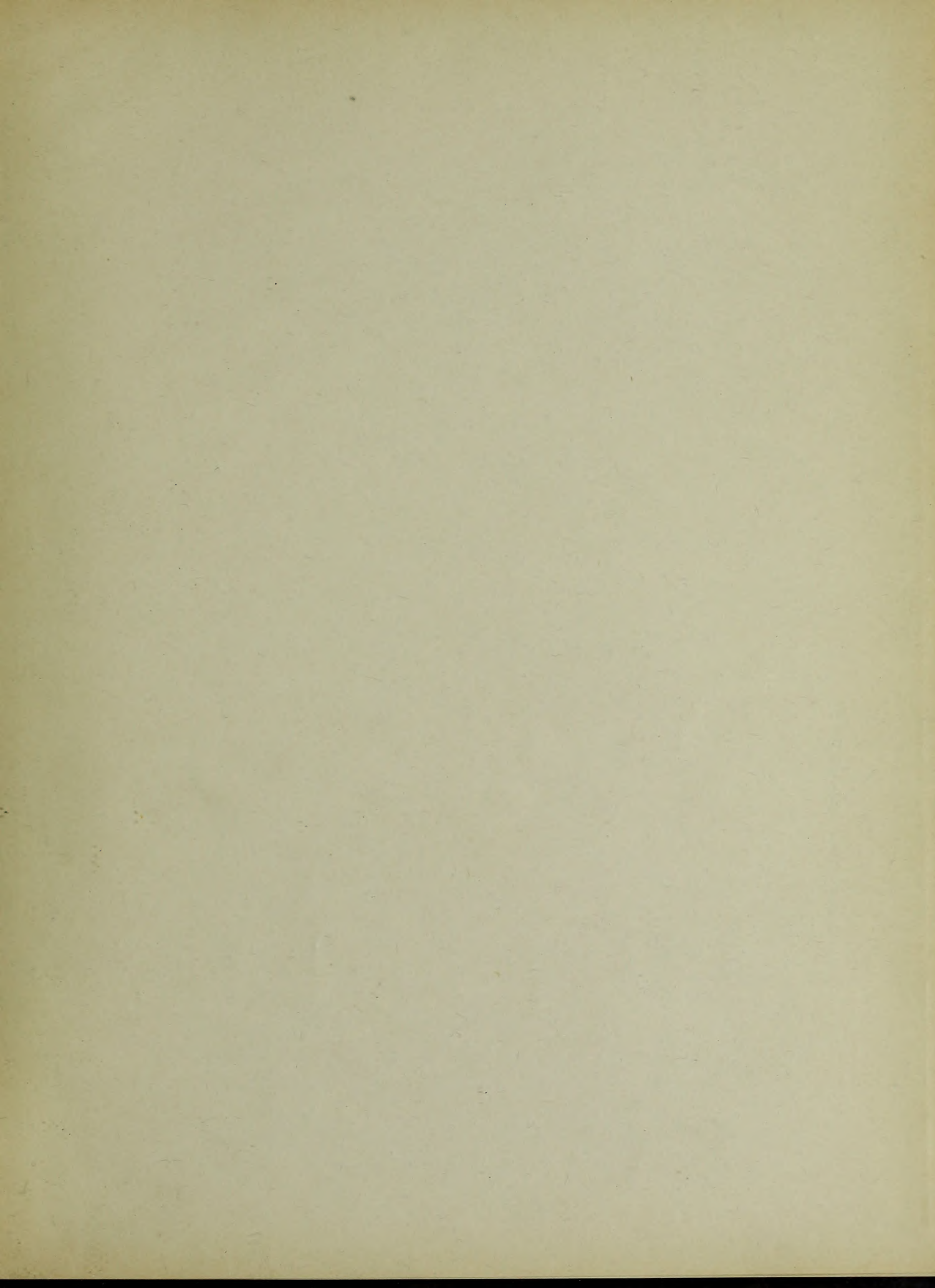
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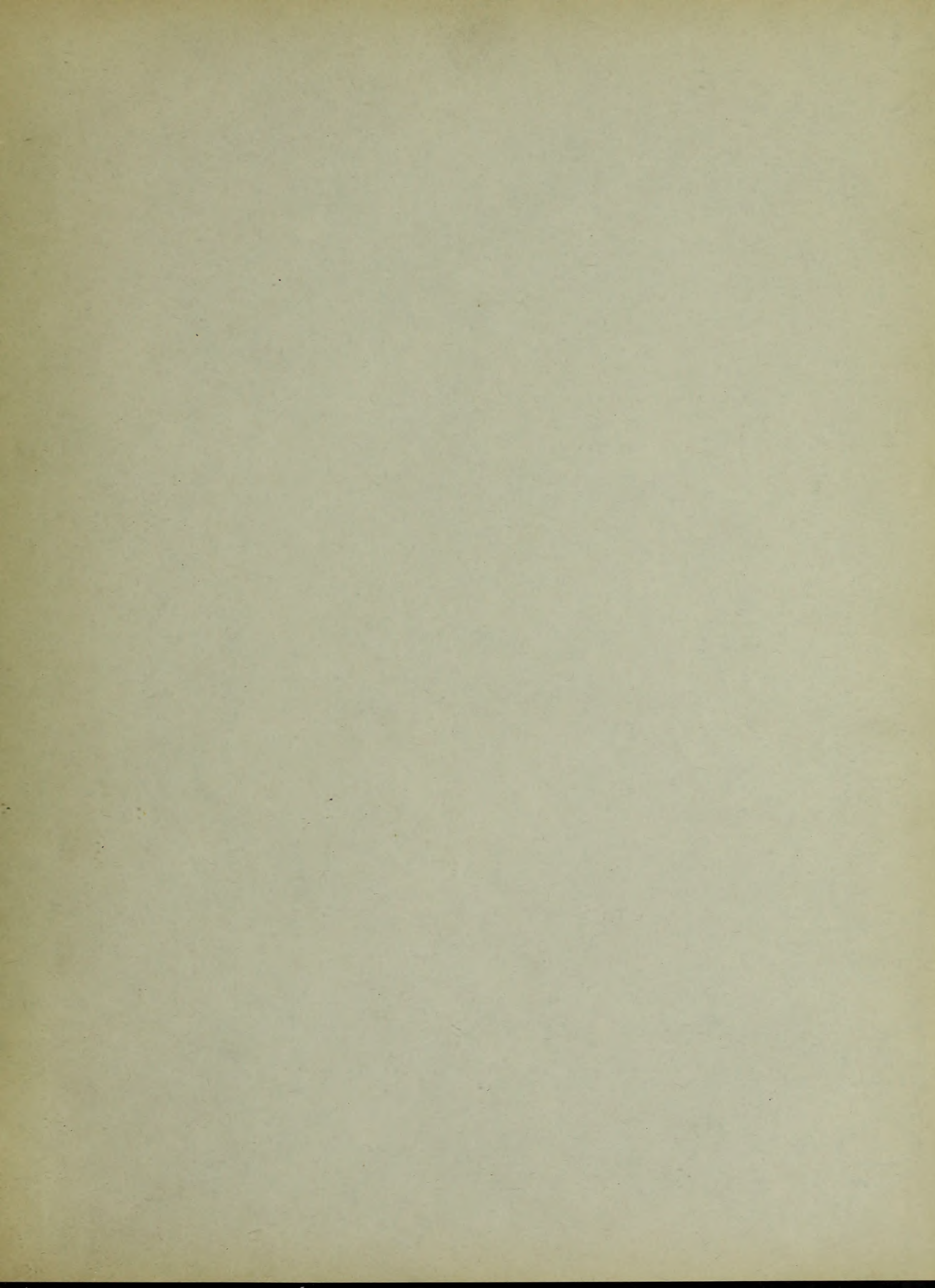
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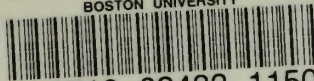
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