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C

WINTER TEACHERS'
CONFERENCE AND WORKSHOP

Elementary Division

OPENING SESSION
Dec. 19, 1942
Saturday 10 A.M.
Hospital Auditorium

Dr. Cary: Remarks and Discussion of Relocation and Education

Dr. Leighton: Mental Hygiene for Teachers

-- MONDAY --

Time	Grades 1 and 2	Grades 3 and 4	Grades 5 and 6
9:30 - 10:30	Dr. Cary - Democratic Ob- jectives Social Hall	Mrs. Balderson - Art - Room 30-C	
10:30 - 11:30	Miss Breeze - Administra- Room 31-B tion Camp I	" " "	
11:30 - 12:30	" " "	Miss Manning - Library 12-14-A Techniques	
1:30 - 2:30	Mrs. Balderson - Art - Room 30-C	Dr. Cary - Democratic Ob- jectives Social Hall	
2:30 - 3:30	Mrs. Balderson -Art- Room 30-C	Miss Ataloe -Weaving- Room 31-B	Miss Jean Miss Breeze Miss Morrison -Curriculum- Social Hall
3:30 - 4:30	Miss Jean Miss Breeze Miss Morrison -Curriculum- Social Hall		

-- TUESDAY --

Time	Grades 1 and 2	Grades 3 and 4	Grades 5 and 6
9:30 - 10:30	Mr. Anderson - Desert Vegetation and Life - - - Social Hall		
10:30 - 11:30	Mrs. Balderson -Art- Room 30-C	Miss Lawton -Woodwork- Blk. 28-13-B	Miss Jean Miss Breeze Miss Morrison -Curriculum- Social Hall
11:30 - 12:30	" "	" "	
1:30 - 2:30	Miss Lawton - Pottery - Blk. 28-13-B	Mrs. Balderson - Art - Room 30-C	
2:30 - 3:30	Miss Lawton -Pottery- Blk. 28-13-B	Miss Jean Miss Breeze Miss Morrison -Curriculum Social Hall	Miss Ataloe -Weaving- Room 31-B
3:30 - 4:30	Miss Jean Miss Breeze Miss Morrison -Curriculum- Social Hall		" "

-- WEDNESDAY --

Time	Grades 1 and 2	Grades 3 and 4	Grades 5 and 6
9:30 - 10:30	Tee Mikami Mr. De Silva - Suggested Elem. Sch. Office /Games		Mrs. Balderson - Art - Room 30-C
10:30 - 11:30	Miss Jean Miss Breeze Miss Morrison -Curriculum- Social Hall		Miss Lawton -Woodwork- Blk. 28-13-B
11:30 - 12:30			" "
1:30 - 2:30	Mrs. Balderson -Art-	Miss Lawton -Pottery- Blk. 28-13-B	
2:30 - 3:30	Miss Aihara Speech Correc- tion Room 31-B		Miss Jean Miss Breeze Miss Morrison -Curriculum- Social Hall
3:30 - 4:30		Miss Jean Miss Breeze Miss Morrison -Curriculum- Social Hall	

-- THURSDAY --

Time	Grades 1 and 2	Grades 3 and 4	Grades 5 and 6
9:30 - 10:30	Miss Jean Miss Breeze Miss Morrison -Curriculum- Social Hall		Mrs. Balderson - Art - Room 30-B
10:30 - 11:30	Miss Lawton -Woodwork- Blk. 28-13-B		Miss Jean Miss Breeze Miss Morrison -Curriculum- Social Hall
11:30 - 12:30		Miss Breeze - Administra- Room 31-B tion - Camp I	
1:30 - 2:30	Mrs. Balderson -Art- Room 30-C		Miss Lawton -Pottery- Blk. 28-13-B
2:30 - 3:30	Miss Aihara Speech Correc- tion Room 31-B	Miss Jean Miss Breeze Miss Morrison -Curriculum- Social Hall	
3:30 - 4:30			

✓ Applications for secondary program

-- Wednesday, December 23 --

Time	Place	Group	Leader	Subject
9:00	Hospital Auditorium	Secondary Teachers	Students	The use of the Balopticon
10:45	"	"	Miss Cushman	Guidance

-- Thursday, December 24 --

Department meetings at the option of the individual groups. Written summary of the statement of objectives, curriculum, methods, and evaluation plans of each department to be turned in at the Poston I High School office not later than 4 p.m. Include in this report a recommendation for professional seminars which should be organized promptly.

AFTERNOON SESSIONS

December 21-22-23

Time: 1:45 - 3:15 P.M. (Daily) Topic: Specific Objectives, Curriculum, Methods and Evaluation

Place	Department	Place	Department
18-A	Science Teachers	18-C	Commercial Teachers
46-A	Core Teachers	32-A	Mathematic Teachers
46-C	Industrial Arts <u>Monday only</u> Auto Shop <u>Tuesday only</u>	32-B	Homemaking Teachers
		16-A	Agriculture Teachers

Time: 3:30 P.M.

Place	Department	Place	Department
46-C	Woodshop Teachers <u>Monday only</u>	32-A	Language Teachers

Note: Seventh and Eighth grade teachers may select meetings from the program of either the secondary or elementary work shop.

Wiles & Cary

WORK SHOP PROGRAM

December 19 - 24

Theme: THE IMPLICATIONS OF RE-RELOCATION FOR EDUCATION IN POSTON

M O R N I N G S E S S I O N S

-- Saturday, December 19 --				
Time	Place	Leader	Subject	
9:30	Hospital Auditorium	Dr. Cary	Re-Relocation and Education in Poston	
10:30	"	Dr. Leighton	Mental Hygiene	
-- Monday, December 21 --				
Time	Place	Group	Leader	Subject
9:00	Hospital Auditorium	Secondary Teachers	Mr. Kennedy	Employment Opportunities in Re-Relocation
10:45	"	"	Miss Jean	Health Problems
10:45	High School Office	Curriculum Committee	Dr. Harris	Curriculum Evaluation
-- Tuesday, December 22 --				
Time	Place	Group	Leader	Subject
9:00	Hospital Auditorium	Secondary Teachers	High School Students	Post-War Opportunities for the Nisei
10:45	32-A	Evaluation Committee	Miss Cushman	
10:45	32-B	Employment Committee	Mr. Kunitani	
10:45	High School Office	Policies Committee	Dr. Harris	
10:45	46-A	Woodshop Teachers	Mr. Vaniman	
10:45	46-C	Physical Ed. Teachers	Mr. de Silva	

The subject that I thought of laying before you is that aspect of mental hygiene which can be roughly grouped under the term "morale", but as I have listened to Dr. Cary and the discussion here this morning, it seemed to me that I came to learn rather than to tell you anything. Nevertheless, may be I can bring a little different way of looking at the things and perhaps some illumination.

"Morale" is a word which, like politics, means a lot of different things to different people. Take the word "democrat" or "republican": it seems in the south you vote for a democrat for the same reason that you vote for a republican in the north. To some people, morale is simply courage. To some, it is a state of optimism - a kind of faith in life. To others, it is in essence, religion. To some people it is a philosophy. I remember reading a lecture by an eminent philosopher given for officers of the Navy and which was supposed to tell them what morale was. If they all felt about it as I did, they came away believing that morale was. If they all felt about it as I did, they came away believing that morale was something a Naval Officer was not smart enough to understand.

These various points of view remind me of the story of the blind men who examined an elephant. Perhaps many of you have heard it. The gist is, one man got hold of the elephant's trunk and he maintained that the elephant was like a snake; another man managed to get the elephant's tail and thought it was like a rope; another got it by the leg and said it was like a tree; another walked snatched into it and said it was like a wall. Afterward they all got together and each insisted that an elephant was what he had found and nothing more and they argued indefinitely.

In the last few years, we have had an opportunity to learn a great deal about morale and there have been a lot of good students at work on it. We have probably got to the point where we know a few things - but we are much more impressed by the things that we don't know and wish we did and feel the need for doing more work on the subject. There has been much work done in England on the evacuation of the children from cities to the country; on the effect of the continuous bombing through the winter in the big cities. There was an important study made of the retreat at Dunkirk; and there have been helpful things come out of research on the effect of continued flying, bombing and fighting in the air corps. Another thing that should be mentioned is the study of the effect of war in this country and the development of the turn-over from the pre-war days to our war-thinking and war capacity--how this happened, why it happened and what are some of the great mistakes and successes.

Out of all this, the fact emerges whether you are dealing with a squadron, a city, a community, a country, a ship or a school, there are certain fundamental things that always seem to come up and they can be put very, very simply. What I have to say may sound a little abstract. After all, you begin with the particular and after you have enough particulars, you make a generalization or a concept and then you put the concept in your pocket and take it out whenever you want to apply it so as to better understand new particulars.

What I wish to present is a working hypothesis. Morale expressed in terms of a concept is THE CAPACITY OF A GROUP OF PEOPLE TO PULL TOGETHER CONSISTENTLY AND PERSISTENTLY IN THE PURSUIT OF A COMMON PURPOSE. There are four general classes of contributing factors: (1) The (1606)

faith in that common purpose, (2) The faith in the leadership, (3) The faith in each other - that is, the members of the community, (4) Health and an adequate balance of work, rest and recreation.

Suppose we examine this working concept and those contributing factors in terms of what we have here and the problems that face us. I will begin with the last, the one that is most often considered morale, especially by those who are interested in the welfare of soldiers and sailors and their free time, that is recreation balancing with work and rest and then the particular bias of my own profession, health. Those things are very important. They are important as foundations. But they are not all of morale. You may make a simile with an automobile and say that these aspects are like keeping oil in your crankcase, gas in the tank, air in the tires and that they make the car run. But they don't say very much about where the car goes or what kind of work it will do. However, things are basic, for if you don't have them under your control, you can't do anything. Now it does seem to me that here we have opportunities for work, rest recreation and health. We have health and we have good facilities for maintaining it. You can think of a lot of exceptions to this statement but in general it is true. The facilities are not perfect but they are enough and are as good as most of the country has at the present time; in some ways, a lot better.

But the other factors, what about them? What about faith in leadership? What about faith in each other? What about purpose? Faith in each other and faith in leadership tie in with the question of purpose, so I shall leave those two as questions with you - questions which I know you have thought about a great deal and which as teachers are your daily problem in class. They spread from the class out into the community. By considering them along with the question of purpose, you may see them in connection with the total problem of morale.

Let us turn to the question of purpose. "Morale is the capacity of a group of people to pull together consistently and persistently in pursuit of a common purpose." One of the primary factors is the faith in that purpose. Well, in the army the purpose is to win. It's simple. In missionary work it is to convert. Also simple. In politics it is to get your man elected. I wonder what purpose we here can feel as definite and simple? In studying the response of groups of people, it has been found that in the rise of morale the focus of the attention of the community on a purpose - on an issue so that it becomes part of every individual in that community, is one of the fundamental things. It is surprising how little physical things count when that begins to rise. A friend of mine who was a practicing psychiatrist in London went out of business when the bombing started because his patients were too busy with work to take their own troubles to him any more. He went around to see what they were doing and found them all at jobs in that community and they didn't need him. He came back to America and he was doing a thriving business for a while.

In a situation somewhat the same in the last war, one of the physicians who wrote on this subject told of being with a company of men who were in an advanced position in the front line. They occupied a bit of wood and they were subject to shell-fire for quite a long period. This physician watched the man in charge of bringing up supplies and came to the conclusion that he was feeble-minded because he was always getting the mules confused, losing supplies or upsetting the wagon. Over a period of weeks of observing, the physician noticed that there were times when the man delivered the goods on the dot and

without mishap. These were the occasions when he was being shelled. At those times he seemed to squeeze the last drop of juice out of every brain cell he had, but when he wasn't being shelled, he got into trouble.

I tell that to emphasize the relative importance of physical things. People can take a great deal at the physical level, but what they cannot take so well is disharmony and uncertainty in regard to other people. Every advance in the psychology of personality made since the 19th century indicates that man's Achilles heel as far as mental and emotional life are concerned lies in his interpersonal relationships. Doubt in that sphere plays havoc with human security and hopes and ruins morale because it strikes at its very basis, the capacity to cooperate - to pull together. That is why faith in each other and faith in leadership are important. And that is why the purpose must be a common purpose - a sharing.

It would be presumptuous for me to come before you and try to tell you what purpose we should have here. I only feel able to bring it up as a very important thing and one of the basic elements of morale in this community and out of which you can work toward the other basic things such as faith in each other and faith in leadership. I have a number of thoughts about how a common purpose can be achieved and how teachers can play a role. I think that the seven points that Dr. Cary mentioned to you this morning are of first importance. In order to have a purpose, you have to have understanding.

Well, perhaps that is not correct. You can have a purpose without understanding a single thing about it but it will be an emotional and fanatical purpose. To have intelligent purpose you have got to have understanding and that throws a tremendous responsibility on the teachers - to help supply the community. Understanding is needed concerning the things that are active in this community. We need to know what they mean, what they are and where they spring from so that people can do more than simply react emotionally, but understand and act intelligently.

One thought I had was that through the teachers, through perhaps a committee, some way could be found of keeping this community better informed concerning what is happening here in the community. As you probably know much better than I do, it is a pray constantly to the wildest rumors and strangely enough, some of the wildest ones turn out to be true and that means that other wild ones get believed. The result is unhappy and fearful confusion. In the eastern newspapers, there has been running a syndicated column that has good possibilities, I think. They call it a "Rumor Clinic" and people write to the paper the various rumors they hear and those who run the column try to trace down the actual facts and publish them. I think it has a very good effect.

That is one thing that is a possibility. They of course there is the possibility in casual conversation in classroom work and in meetings of the teachers. It might be that some organization could be set going that would make it its business to track down some of the more outstanding rumors every week or every day as they come up and get at the real facts and spread them instead of the rumor. This is very important because what people do in any situation, in any crisis, is conditioned not only by the immediate situation but also by the influence of the whole train of events in the past on the formation of pre-

conceived ideas and if those pre-conceived ideas are largely built on rumors, the resultant action will be equally faulty and misguided. J2.38

Another thought that I had was very similar to that which Dr. Cary described in connection with learning about the regions into which the people are going in the re-relocation program. Only, I had thought of it a little more broadly and probably not so practically. That is - to understand what is going on in this country and in the world right now as much as possible. I suppose you could express what I mean by the words "current affairs". It seems to me that no topic is more important than that. Nobody can tell anybody else in this community or in any community in the United States what he should do in order to prepare for the future. We don't know. But we can place in the hands of people, the material, the information and the knowledge on which to base their own judgments as soundly as possible, and I would think it very advantageous to have current affair classes and seminars break out all over the camp like measles. Material can be found easily in subscriptions to Time, United States News, New York Times - Sunday Edition. - we don't need history books or profound treatises. You can start with the current news and they take problems out of that and go backward in history as seems desirable. But begin with living problems. Different individuals can work up different themes and present them to the group. They can write for pamphlets and digests. It's wiser to start from current issues and extend back to the past rather than start with Adam and Eve and just hope you can get to the present before you die of old age. Take the recent article in Life on geopolitics - that is a subject about which all high school pupils should know. Such a popular article is a start and should be followed up in more detail by some one interested who would summarize his findings for the rest. Out of current affairs can come greater understanding and out of greater understanding, inside and outside, you and others can form some ideas about how to define your purpose. The purpose for you as an individual will bind you into a purpose for your family. A purpose for your family must be bound into a purpose for the community.

I can't, as I said, tell anybody what his purpose should be. I know what my own is - as a social scientist I can see the future has thousands of roads open to me out of which a few will be presented actually by opportunity and chance, and out of those few that are actually presented I shall try with the best understanding I can muster to pick as intelligently as possible the best one to achieve my purpose which is the application of my trade, social science, so as to contribute some small amount toward making a better society. By a better society, I mean one in which the individual has the maximum opportunity for self development, happiness, satisfaction in his life with the emphasis not on the rights of the individual but the obligations of the individual. Society can't exist on individual rights. It can only exist when individuals have a sense of obligation and the difference between democratic obligation and other obligation is that it comes from within the individual whereas elsewhere it is imposed from above.

My own personal slant on the present struggle is that it is a conflict between the past and the future. I don't mean just the war but also the period after the war. We are not fighting for democracy as it is, we are fighting for the opportunity to continue to develop the individual personality and a society build on that kind of personality and sense of responsibility. We are fighting for opportunity and against having to go backward, against going back to Louis the 14th, against going back to Augustus Caesar, against going back to Babylon, (1309)

against going back to Rancosis. We may fail. We won't fail in the war, but the peace after it is a different matter. If we do fail; don't forget that just as evolution goes on, some day, some group of people are going to achieve- and we will have just missed the bus.

In conclusion, I should like to quote some comments on postwar education by the English Psychiatrist, R. D. Gillespie. They are from his book, "Psychological Effects of War" published by W. J. Norton and Company, Inc.

"It is a psychiatric axiom that the approach to life should be realistic; much education at present tends to exalt the secondhand and the bookish, usually at the expense of direct observation and experience. Children are notoriously acute observers, while so many adults seem stupid in this way. It is not the fading of some function in the way that eidetic imagery fades, but rather the dulling of observation, the exaltation of authority in place of fact, the promotion of secondhand knowledge induced by emphasis on bookwork, that produces this atrophy. Biology and general science well taught should be part of every child's education. We know this before, and had we applied it then our community at large might have had a more realistic appreciation of the perils that might confront it from the devices of technical science and the failure of economic organizations.

"Firsthand knowledge of the development of the butterfly is possibly of greater value for life than academic acquaintance with the dialogues of Plato. To be able to identify the song of a particular bird may be of more value than the nice appreciation of a Latin quotation. Our children who have gone to live in the country, year in year out, since our cities were bombed are not likely to return to schools in town, if they do return, with the same attitude to bookwork as they had before. They have had firsthand field experience of simple biology, and many of them have developed a quickened sense of wonder and a new set of values, however unconscious, including an appreciation of beauty and usefulness. Education along these lines, coupled with instruction in the elements of scientific methods, should give a better basis for judgment on all sorts of topics in which many individuals in our community are apt to err in an extravagant way. It is notorious that people with the most expensive sort of education are most apt to run after false gods in medicine and religion. This is not confined to any one country. Some of my readers may have read of the blue glass craze that followed the Civil War.

"But, above all, education should aim at character building, and character building, if the evidence of psychotherapy is to be believed, should concern itself at least as much with the structure of the ego as with the nature of the instinctive impulses. The evidence from cases of war neuroses shows that tradition counts considerably. Even those who are temperamentally not very suitable for front-line service endure hardships and dangers much longer if they have been brought up in the tradition of service. Tradition implies a debt to one's ancestors and tendency to minimize the importance of one's own ego. Education of recent years had emphasized less than formerly that present comforts and privileges are inherited from those who brave all kinds of dangers to secure them for their children and their children's children. It had allowed people to forget to praise "famous men and our fathers that beget us." The influence of the kind of upbringing which surrounds us with security, and gives us what we want only

apparently because we want it, makes us forget that the liberty we enjoy our fathers had fought for, nay more, had died for. Our ego becomes inflated in proportion as we take these comforts for granted. From the Victorian attitude that the child owes everything to the parent, we have swung to the opposite attitude that the parent owes everything to the child. Is it not time that we struck a balance and our children be taught again what they and we owe to the self-sacrifice of the soldiers and the patient artisans of the past? It seems to me that this kind of tradition makes egotism less likely and neurosis less possible. It certainly makes war neurosis less likely. The history of recent years shows that it would make war itself less likely since aggressors do not readily attack those who appear to be ready to defend themselves to the utmost."

(A.H. Leighton)

Teachers Conference

December 18, 1942

10:00 A.M.
Ward 7

DR. CARY: Re-relocation and education in Poston

Complications of revised policy of WRA i.e. re-evacuation to north-central part of United States. Implications of those who may go out:

Figures from Poston I--according to age grouping 18 to 43.
Probably first to go out mostly niseis.
They are the ones with most initiative and work experience

Present population is:

Age: 1--17	2550
18--43	3350--largest group
44--83	2420

Youngest and oldest group about same in number. Double above figures for total of Poston

PROBLEMS: (Matter of Adult Education)

1. Vocational training for those going out.
Study of region and community to which they go.
2. Helping older people making the best possible adjustment here.
3. Carrying on of suitable education program for children.

Third problem important for us. What can the school do.

a. Give program significance and importance by:

1. Disseminating all facts available for resettlement program. Study the vocational training opportunities here and outside. Gather all the facts regarding WRA policy. Teachers should assemble all the questions being asked and information given back from the center information sources.

2. Study of region to which older brothers and sisters are gone.

3. Make contact with schools in those regions--exchange letters exhibits. It'll be a good English study--social study--and study of human relations.

4. Provide in school and industry all types of ^{vocational} training for older students--prepare to go out.

5. Help children understand the war issue. People are discussing the war issue--outside. Those going out must be informed and alert to meanings of this world.

6. Thorough study of post war situation and its problems. Readjustment is most important--else we may develop fascism which is a sign of social sickness.

7. Our group people should take the leadership to help study the meanings of democracy. Development of idea of common man having voice in his work and life. Study of American behavior--- America is not all a democracy. There is much behavior which is not democratic. Education was caused by a sudden upsurge of American Fascism--It was probably the easiest way to solve a problem to some people. It wasn't democracy that put us here. People believing in democracy didn't believe in this. Democracy is more than just political behavior. It is coming to include economic democracy--equality of opportunity. It has social meanings.-- relation of minority and racial groups. Children may participate and should have a share in determining the way we are to live and work. People can stand lots of depreciation and downright bareness as far as physical comfort goes if they can feel that they can do something to give their children a better chance. We must help parents see that there is a better chance.

What if all the evacuee teacher group moves out? There won't be anyone else to be trained to help out. Pupil- teacher ratio is 1 to 50. This is an impossible ratio. Budget of 1943-44 which I have submitted to congress would add 35 to 40 more Caucasian teachers. If we lose the 35 to 40 evacuee graduate teachers the ratio becomes even more impossible.

If we want a future in which to experience the deep worth whileness of life normally--what does it mean to behave normally--do we have a responsibility for children in this transition period.

Discussion:

Caucasian teachers--Japanese teachers should get the same concessions as given to Caucasian teachers.

Cary: Suggestion can be made and will be made but may not be acted upon.

Geo. Takaoka: It would be unfair to others employed in the community enterprises.

Caucasian: How about doctors and nurses?

CARY: If Japanese teachers go out--why can't the Caucasian teachers go out too because it will be almost as difficult for them as for original evacuees.

Question: Economic standpoint.

Watanabe: Could it be established that a certain ratio among all necessary occupations be allowed to go out?

Mrs. De-silva: If we keep the cream here in Poston we would send out those less capable of readjustment.

Takaoka: If teachers are the last to leave--they may have more difficulty but those who go first will have most difficulty. All Japanese teachers if they feel convinced they can do more good here they should stay. Others are looking for richer life--wish to study.

Japanese teachers should not be encouraged or discouraged. They should all make up their own minds.

Potts: Those who go out--will take spearhead of opportunity against Japanese. Can we ask the most intelligent to stay here when there are so many more difficult problems to solve on the outside? Immediate relocation will not solve outside problems. Teachers by staying will gain in capacity in leadership here.

Cary: This is one of deepest philosophic problems ever faced by any people. We need a ~~forum~~ forum or group study--a process which may wrestle with this.

McLaren: Are there any possibilities of exchanging teachers with the outside?

Cary: This part of program should be brought to a close. Not that its going to be closed. Introduced Dr. Leighton--director of Social Research--mental hygiene.

DR. LEIGHTON: Subject--mental hygiene can be roughly termed under "moral." Different ways of looking at same things. Seeing same things from different angles may bring illumination. "moral" is word like "politics" "democrat" or "republican". It may be to some, a state of faith, ~~happy~~ optimism, religion, or philosophy. Analogy of blind men and elephant.

A number of people have been studying the subject. Study in England--effect of war. Workers are only soldiers in Dunkirk--Studies in flying bombing --aircorps. Effect of war in this country--turnover of thinking from pre-war.

Whether talking of schools, communities or other groups there are certain fundamental concepts derived from particulars.

Morale, expressed in terms of a concept, is the capacity of a group of people to pull together consistently and presently in pursuit of a common purpose. Four things contributing.

1. Faith in common purpose
2. Faith in leadership
3. Faith in each other
4. Adequate balance of work, rest, rec. and health.

Last item usually considered morale in common thinking. Consideration of each.

1. Work-rest-recreation and health. These things are important as foundation. Actual mistake to think that this is all. We have all of these opportunities of health, work, rest, and recreation. They are as good or better as most of other facilities in country.

What about purpose, faith in leadership in each other?

Faith in each other and in leadership tie in with faith in purpose.

Question of purpose. In army purpose is to win. What purpose can we feel definitely? Faith in purpose is fundamental to morale. Physical discomforts can mean very little if they have failed as purpose. An American physician went to London and lost his clients as they were too busy to take their troubles to them. Story of corporal who brought supplies under shelling ~~wkkk~~ but ran into trouble when there was little shelling.

Purpose must be common purpose to be shared, faith in each other and in leadership can come out of faith in purpose.

How finding common purpose can be achieved and how teachers can play a role. Dr. Cary's 7 points are right in the groove. In order to have intelligent purpose, you must have understanding. Teachers can highly supply understanding so people can react more than emotionally so that they will not react but act intelligently. Same way to keep community better informed as to what is happening in community. No one can have any faith in any purpose where he has no basis for adjustment/

Rumor Clinic

Casual conversations, class work, meetings of teachers can eliminate rumors.

People are conditioned by whole train of events in past--if these are based on rumors his decisions will be correspondingly fault.

Learning of regions in which people are going in re-relocation Understand what is going on in this country and in world right now. Current events is most important. Current affairs seminars should be spread out all over camp. Start with current news and then go back to history to follow the background.

Life magazine has an article on geography--politics. Out of understanding of the inside and outside we may find a common purpose.

Emphasis of society should not be on rights of individuals but on obligations of individuals. Struggle between past and future.

We are more likely to fail in the peace than in the war. Some day in evolution people will achieve this, but we may miss the buss.

TEACHER, TEACH THYSELF:

By Alexander Meiklejohn

ED. DEPT.
350 COPIES
EACH
7/27/43

I speak tonight for a teaching Association. I seek to discover and to express what the teachers of American adults have to say about their own work and, therefore, about the shattered, bedeviled contemporary world in and for which that work must now be done. On many a foreign field our young men, our sons, husbands, brothers, friends, are dying gallantly but--it may be--needlessly. Perhaps--no teacher can fail to feel the doubt--had it not been for our stupidity and selfishness, they need not have died. What, in the face of that bitter realization, do our teachers believe? What do they intend? I can not answer those questions with any adequacy. And yet the times are such that you and I, as teachers, must try to answer them. To evade them is to betray one's self, one's profession, one's country, one's humanity. The first duty of a teacher is to be, himself, striving for education.

We are now told that, when the war is over, when Germany has been beaten down to unconditional surrender, we Americans must join with our Allies in teaching her. We must expel from her mind the evil ideas which have brought her to madness. We must plant and cultivate in her mind those sane and generous ideas which will fit her to play her proper part in the life of the family of nations. We, out of our own wisdom, must reconstruct the mind of Germany, must re-educate the German people.

RE-EDUCATING GERMANS

That the people of Germany need, and must have, re-education, I do not question. There will be no peace in the modern world until the habits and beliefs of the German mind have been radically transformed. But that we, the people of the United States, should undertake to do the teaching--the childish arrogance of that suggestion is almost unbelievable. I ask you, as students of education, to join with me, for a few minutes, in a candid examination of its meaning.

I shall not, in this discussion, deal with the problems which will arise in the period of military occupation of the hostile countries. In that period, Germany will go through the bitter experiences of revenge, of punishment, of restitution, of reconstruction. She will meet revenge at the hands of those whom she has so cruelly tortured. Many of her leaders, perhaps the people as a whole, must be punished for violations of what we call "the laws of the war." She must make restitution for what she has stolen. She must take part in the reconstruction of what she has destroyed. I hold back from speaking of these experiences, not as if they were unimportant, but on the ground that, though they influence the field of education, they do not fall within it. In the proper meaning of the term, the re-education of Germany will begin only when she stands again on her own feet, only when she faces the new social and political order which her conquerors have established, only as she adjusts her new life to that new order. It is the learning and the teaching of that new era of which I wish to speak to you.

All teaching which has intellectual and spiritual validity springs from belief, from faith in a code of behavior, a way of life. Schools are the institutions by which the individuals of a community, young and old, are fitted to share, freely and intelligently, in the purposes of the community. No one can teach unless he has convictions. To teach is to recommend one manner of living as better than other manners of living, which, conceivable, the pupil might adopt.

If, then, we Americans were to become the teachers of the Germans, what mode of life would we recommend to them and how would we present it? Would we proceed to "sell them democracy"? In the realm of slogans, of catch-words, we have quick and easy answers to questions such as these. We believe in free institutions. Our Western culture, we say, as it has fought its way up from barbarism to civilization, has learned the basic distinction law and license, between the Appeal to Reason and the Resort to Violence. Our teachers are expected, therefore, to recommend the former, to disparage the latter. Human beings, we believe, whether as individuals or as groups, should learn to "reason together" about differences of opinion or of interest. They should not consign the settlement of problems to brutal, unscrupulous, irrational strife, which "proves" nothing. They should become civilized, that is, so related and disposed toward one another that their thinking together becomes a common attempt to find common answers to common problems. They should think as men who have regard for one another. They should practice a friendliness of the mind. Violence, we say, is savagery. To be civilized is to be reasonable.

If, then, we should take responsibility for the teaching of Germany, it may be presumed that our basic purpose would be to destroy, in that nation, the learning of Violence, to establish the learning of Reason. Are we ready for that task? Do we know how difficult it is? It is easy to teach Violence. In the ten years between 1933 and 1943 Adolf Hitler has shown again what men have often seen before, how quickly and readily are learned the lessons of brutality and deceit. Here, as in all teaching, the only essential is that one's method shall be true to one's purpose. Like teaches like. If you wish your pupil to learn to lie, you need only lie to him. Your method will be to fill your classroom with evasion and deceit. If you wish your pupils to become cruel, be cruel to them. Let them see you being cruel to others, and enjoying it. It is easy to teach stupidity if you yourself are stupid enough to wish to teach it. But to teach Reasonableness as a way of life--that is another matter. Here one must fight one's way up the grade rather than slide one's way down it. In a reasonable world men are free; they are equal; they have regard for one another; they are self-critical; they value the common good above any private good. Whoever attempts to lead himself or his fellows in the way marked out by those principles will find himself dragged down by all the difficulties, all dilemmas which, throughout the ages, have defeated the purposes and aspirations of the human spirit.

This means, for example, that the teacher of freedom can not "sell" it as a bill of goods. Nor can he impose it by compulsion. If one is teaching freedom, the quick and easy methods of despotism are not avail-

able to him. He may present the claims of the democracy in which he believes but, in doing so, he must himself exemplify the principles of democracy. At certain external points, compulsion may be used. Attendance may be required. The selection of subjects for study may be prescribed. But with respect to the acceptance of beliefs, the teacher of freedom may not, by any device of compulsion or inducement, require that his pupils agree with what he says. On the contrary, the principle which he is teaching requires that he invite them to disagree with him and with the principle, if they find it unconvincing. To teach freedom is to develop in the pupil the capacity to make up his own mind freely. To that end, the teacher is bound to see to it that all contra-democratic theories are fairly presented, are sympathetically analyzed, are objectively judged. The central fact with which all democratic institutions are concerned is the fact of the conflict of opinions. If that fact is obscured or denied, democracy, as a social procedure, becomes meaningless. In a free society differences are valued. It is only in relation to them that freedom of speech, freedom of thought, freedom of press, freedom of assembly, have any relevance whatever. And this being true, the teacher of democracy may not, I say, resort to the methods by which slaves are trained. He may not propagandize. He may not skimp or twist evidence. He may not use the arts of salesmanship. He may not entice or delude his pupils into the truth. He must practice what he preaches. Failure to practice it is, for his pupils, the final proof that what he says is unworthy of their attention.

I have been saying that the teaching of Reasonableness is difficult because those who give that teaching must themselves be reasonable in their behavior. And, if that be true, we find ourselves facing the question whether we Americans, as teachers, are fitted for the task which is so glibly assigned us. Do we love Reason as we say we do? Do we eschew Violence in our dealings with other men and with other nations? I ask you, as fellow-teachers, to try to answer those questions by examining our recent behavior at home and abroad.

OUR INTERNATIONAL RECORD

What is our record in the field of international relations? Twenty-four years ago, taught by terrible disaster, the nations of the earth, led by our President, attempted to establish League of Nations. Their cooperative purpose was to begin the replacing of license by law, of Violence by Reason. At that moment humanity was, for the first time in history, facing the actual possibility that ordered justice and reasonable fair play might be established throughout the world. And, in response to that opportunity we Americans "scuttled back to normalcy." Shall we take the record of that infamy with us as material for study in the classrooms of Germany? Or will we, perhaps, find it already there at the root of every evil error which we seek to eradicate? What of our tariffs? Do they express Reason or Violence in the struggle for the world's wealth? A few years ago, the people of Spain were fighting gallantly for freedom. Can any American remember without a flaming sense of shame the duplicity with which, in the name of non-intervention, we turned the scales against them? And in our dealing with the present phase of the World War the same record stands. In the days before we

entered the conflict, when France was being shattered, when England was fighting alone, with only desperation to take the place of hope, what were we thinking and saying? Two opposing parties were at that time struggling for control of American policy. One of them was urging us to war. The other was demanding that we stay at peace. But, in spite of all their differences, on one point they were agreed--their estimate of us and of the arguments by which we might be moved. Both made appeal, not to our reason but to our selfishness. Their common watchword was, "Defend America." "Defend America by Helping the Allies," said one faction. "Save America First," said the other. With the future of the whole world at stake, with the issue between Reason and Violence depending upon our action more than upon any other factor then open to decision, it was taken for granted that we could think, and would think, only of our own advantage. Why help the Allies against Hitler? Because if he beats them first, he will beat us next. Why refuse to help the Allies? Because if we keep our distance, take advantage of our isolation, build up our defenses while others are exhausting their resources, we shall be safe. Shall we offer that program as text for our teaching of Reasonableness in the schools of Germany? And, later, when we did go to war, why was the action taken? It came only when we were attacked. We may now talk as we will about Freedoms to be won. But the only decision which we Americans have made is the decision to defend ourselves. To nothing beyond that are we committed by anyone who has authority to make commitments for us. Is it our intention to instruct the Germans how to look out for themselves in future struggles for existence and power and wealth?

And, second, in our economy at home, in our relations to one another as Americans, the same repudiation of Reasonableness, the same resort to Violence, are rampant among us. A recent issue of The New Republic has told us on what basis the Office of War Information has chosen to make its appeal to our citizens. That Office has defined a practice which has been followed by every branch of our government, from the very top to the very bottom. Do not urge action for the common good, we are told, on general, national, patriotic grounds. "The surest way to get action," is to ask and to answer "the instinctive human question: 'What is there in it for me?'" That--according to the salesmen who are now selling America, the men who are more and more dominating our common life--that is what an American wishes to know when any proposal for corporate action is presented to him. In my opinion, these salesmen trade so habitually in misrepresentation that they no longer know that there is any truth to be told. And at this point we are bound to recognize that, with the lessening of the influence of the Christian Church, with the rapid and enormous development of those competitive business practices which we sum up under the title "an economy of free enterprise," the principle of Reasonableness in human behavior has lost its validity. The distinction between Reason and Violence has been blurred or destroyed. In place of reasonable cooperation between men we have set up a principle of "enlightened self-interest" which, for sheer devilry of destructiveness, surpasses any other set of words by the use of which the human mind has ever deceived itself. That phrase can justify any crime. It can sanctify any sin. It can make respectable any selfish disregard for the general

welfare. A culture which prizes honesty because "honesty is the best policy" is not honest. It is shrewd. And shrewdness is Violence become crafty. When men thus derive unselfishness from selfishness, deduce virtue from vice, the distinction between Reason and Violence is gone. The civilizing of man is now seen to be simply the taking on of a veneer. Laws, principles, rights, obligations--these are merely forms of camouflage for the brutal facts of individual or group aggression. It is our purpose to teach the Germans to be more devious, less obvious, in their aggressions of the future? Shall we show them how to beat us in playing the game of which we have been the masters?

REASON VERSUS VIOLENCE

Here, then, is a question which must be faced by every American teacher, whether his classroom be at home or abroad. What manner of life do we intend to teach? Do we still, as Christians, as reasonable men, as Americans, hold fast to the basic opposition between Reason and Violence? Are we determined to reject the latter and cleave to the former? Or, on the contrary, have we, with our shopkeeping genius for compromise succeeded in amalgamating the love of self and regard for others? That achievement in double-dealing would reconcile God and The Devil. It would solve our dilemmas by abolishing our scruples. And something of the sort we seem to have accomplished. We seem to have discovered what Christianity has always denied, that any moral code worthy of the name must deny, that regard for our own interests of our fellows. What, for example, do we mean when, in a struggle between workers and employers, between coal miners and coal owners, we demand that both sides be reasonable? In a world of free competitive enterprise what we commonly mean is that the two sides should "get together round a table." They should "talk it out" rather than "fight it out." But in that situation it is clear that talking is fighting. Conference in that form is violence. As they sit at the table each side is exploring the strength and the weakness of the other. Each is asking, "What is the best spot at which to put pressure on him? How much can he stand? How much can I stand?" The motives which are at work in such conferring as this will come to light if the question be asked--as I have known it to be asked by employer to worker-- "How long will you keep this contract if we make it?" To that question a policy of enlightened self-interest allows only one answer--the answer which was given in the case in question. "We will keep the bargain just as long as you would keep it in the same circumstances. We will keep it as long as it pays us to keep it. Then we will break it, just as you would break it, just as you have done." Is it not clear that, if we are planning to teach our manner of life to other nations, the time has come when we must frankly acknowledge what that manner of life is? We are--in idea if not in disposition--a pressure-group people. We believe in strife and conflict for the goods of life. In a world so conceived men do not appeal to Reason, except for purposes of salesmanship, of strategy, of subterfuge, of self-interest. They appeal to Violence. They fight--with their wits.

At this point I may be reminded that, in our political order, conflict is regulated. We do not allow coal miners and coal owners

to fight out their battles without regard for the interests of others. We insist that the consumer, too, must have his say. The public must be a third party in the negotiations. That consumer public, just like the other interested parties, must be on hand to fight for itself. But, with the issue thus defined, it is obvious that all we have accomplished is the substitution of a three-sided selfishness, a three-sided unreasonableness, for a two-sided one. The consumer is, in exactly the same sense as miners and owners, unreasonable, self-interested, violent. So deeply has our American thinking about matters of social policy been perverted by the bias of free competitive enterprise that we can find in it nothing more than the clash of pressure groups, each fighting for its own hand. Each such group is looking out for itself, and, only as a matter of shrewd and selfish policy, does it look out for anyone else. The body politic thus becomes, not an organic unity of reason and sympathy in which men take counsel together for common ends, it is a bedlam of warring factions. It is out of that bedlam that men are now proposing to derive the lessons of reasonableness with which to enlighten the mind of Germany, with which to lead her into friendly cooperation with the other nations of the earth.

In The New York Times of last *Sunday* Gilbert Murray discussed the question which I have presented to you tonight. As chairman, he reports the findings which come from years of study by "an international committee of educationists" set up by the London International Assembly. The administrative proposals of the report are, I think, wise and timely. I welcome, too, the clear recognition of the principle that education, especially education in democracy, can not be imposed by one nation upon another. If democracy is the lesson to be learned, Murray tells us, then Germany must educate herself. And yet, in its analysis of the situation, the report seems to me to stop short of what is the heart of the whole matter. It fails to recognize the one thing which we and our Allies can do, which we must do, if we wish to contribute to the re-education of Germany. When a nation or an individual has gone mad, as Germany has gone mad, the first essential is that we discover and remove the cause of the madness. So long as that cause remains actively at work, it is idle to preach or to teach, by means of words, the ways of sanity.

Assuming, then, that Germany is to be beaten, assuming that methods of violence have brought her to unconditional surrender, what can we do to further her re-education? May I suggest two lines along which our efforts may go?

RE-EDUCATION AT HOME

First, it must be made clear to Germany, it must be recognized with equal clearness by ourselves, that we, too, are in process of re-education. What needs to be accomplished is not that we shall teach them something which we already know, but rather that they and we together shall, each in his own way, learn how a reasonable world-order may be created and sustained. That lesson humanity has not yet learned. In the Pre-war World it has been impossible to teach reason-

* May 16, 1943.

ableness because the world was not reasonable. To say that the nations of the earth shall live together on terms of equality and justice and to say, at the same time, that each nation shall keep intact its own sovereignty, its own commitment to its own self-interest--to say both these things is a flat contradiction in terms. It is the insanity of that contradiction which has driven the powerful, breeding mind of Germany into open and brutal madness. But the same contradiction has, in more subtle forms been undermining the sanity and integrity of the tradition of human freedom and equality, wherever that tradition has prevailed. That contradiction must be resolved. Both victors and vanquished must think it through. The reasonableness which resolves such conflicts--let us never forget--is a cooperative enterprise. We can help in the re-education of Germany only if we are seeking the same re-education for ourselves.

But the deeper solution of our problem lies, not in the field of teaching but in that of action. It comes, not from what we shall say, but from what we shall do. If we wish men or nations to live as if they were citizens of a reasonable world, we must make the world in which they live reasonable. After all is said and done, the only thing which can really be taught is the truth. Do Russia and the United States, Great Britain and India, China, France, Mexico, Poland, and the rest--do they intend, after the war is over, to discard the methods of Violence, to establish law and order, justice and freedom for all mankind? If so, they will proceed to create and sustain a world-state which shall have authority and power to make and enforce laws which shall be equally binding on every one of them. It is the function of a state to make Reasonableness prevail throughout its domain. Under actual human conditions, there is no other institutional method by which that end can be accomplished. Are we Americans and our Allies ready and eager to play our parts in that enterprise? Are we willing to submit our wills, our lives, our fortunes to the common will of an organized humanity? Are we wise enough to create an organization by which the ends of reasonableness would be served? If so, it may be that the nations of the earth can together engage in the task of a common re-education. If not, then humanity will again have chosen, or will have fallen into, the ways of Violence. One would hope that, if that disaster must again come upon us, there might at least be an end of self-deception about it. Let us, at least, recognize that, if we are living one manner of life, we can not teach another.

These words about our country may seem harsh, even to the point of unreasonable violence. If so, I beg of you to note the fact that I have been considering, not so much the feelings and attitudes which make up our national disposition, as the intellectual ideas by which that disposition is so grievously misrepresented. We are, at heart, a reasonable and generous people. We have an unexcelled tradition of liberty and equality for all mankind. And yet, so powerful and so misleading are the forces of a rapidly developing competitive industry that we seem incapable even of trying to understand what our tradition really is. I am not attacking that tradition. I am defending it--from its friends. We Americans can not teach liberty, chiefly because we are too busy to think about it. We need it for use in our business. The

most baffling, the most paradoxical, as well as the most significant, idea which the human mind has conceived--that idea we have taken for granted as meaning chiefly that no man and no government may interfere with the private enterprise of buying and selling. We, too, need re-education in democracy. In a deep and tragic sense, the American scheme of popular education has broken down, has gone to pieces. But a new era is upon us. New opportunities and responsibilities await us. We can no longer live merely as Americans. We are also citizens of the world. That citizenship will require of us not only the technical efficiency, the personal initiative, in which we already excel. It will require also that we think about human freedom and equality. Just as our forefathers, having learned from England and France, led the way in devising a democratic form of life for a national economy, so may we lead and follow in the creating of a democratic international economy. That is our destiny. If we meet it courageously and intelligently, we shall find in it our own re-education.

INTERNATIONAL PLAN NEEDED

Of one other principle I must speak. I am strongly convinced that, as the nations of the earth proceed to form an international political organization, they must have, as a basis for their efforts, a scheme of international organization itself. Here again our own American experience is illuminating. In my opinion, no factor in our political procedure has done more to block and nullify our teaching than has the insistence that education is primarily a matter of local concern. The federal government has been allowed to contribute to agricultural and mechanical training. But the local communities have watched with eager jealous eyes to see to it that, as a corporate nation, we make no provision whatever for the study of our national beliefs and purposes. That has been, I am sure, a grievous, a fatal, blunder. And the same observation holds true in the international field. We can not extend the scope of human reasonableness to include all men unless, from one end of the world to the other, men are learning to reason together. They must learn to know each other, to agree and to differ about the same problems. Whatever may be true of other political forms, no one can doubt that the success of a democratic polity is a direct correlate of its success in the education of its citizens. That means, in my opinion, that a democratic world-government is possible only in so far as that government can itself maintain a system of world-education. The citizens of the world must, in the same terms and from the same sources, learn together what free institutions are and how, under actual conditions, they can be created and sustained. When the women and men of Russia, France, Turkey, China, Mexico, England, and all the rest are engaged in that joint enterprise, the Germans may join in it too. In that way, and only in that way, can they be rescued from madness, restored to sanity. That is the only way of re-education for them, and for us.

Education is not an agency of intelligent selfishness. It is the process by which mankind is brought together into reasonable and generous cooperation.

In presenting the high lights of this convention, acknowledgement is made that the entire program has been most outstanding. From the many fine presentations, the following merit special mention:

1. The challenge to modern education and the urge to break from tradition presented by Dr. William Wrinkle.
2. The fine illustrations by the superintendents of Democracy in action in the various relocation centers through such agencies as student body councils, parent teacher associations, student cooperative stores, faculty planning of the curriculum program, budget making, student body forums, educational staff participation in community programs, friendly relationships between resident and appointive staff.
3. The need of democracy in public school administration was forcefully emphasized by President Frazier. This was followed by a stirring appeal from Dr. Chorrington of Denver University in which he urged that people the world over be given a feeling of significance and assurance that they have a definite part to play and a place to fill.
4. Through the fine efforts of Dr. John Provinse, the next steps in WRA were carefully analyzed and the responsibility of the educational program in the projects clarified. We were charged to remember that there is always the human equation to be considered in the relocation program. In this connection he pointed out that the responsibility of the schools is increasing.
5. The school as a vital force in the community was ably illustrated by Mrs. Adams and encouragement was given to further expand the program in this direction.
6. While music has been considered an essential branch of public education, Miss Pitts opened up new fields for this important subject and portrayed it as one of the major vitalizing forces of the educational program.
7. Miss Carey Downing was highly successful in pointing out our responsibility to the education of the ~~educational~~ exceptional child.
8. Our finest educational thinking and philosophy was challenged by the able analysis of the curriculum program for the various school levels. Dr. I. Irvin Addecott of the University of Denver opened up new fields of opportunity in a fine discussion on the curriculum of the modern elementary school.
9. Dr. Wrinkle was masterful in his recommendations of a new approach to the secondary school curriculum and school administration procedures. He strongly reminded us that the needs of the child, rather than tradition, must be the goal of the secondary school.
10. Mr. Powell's analysis of the responsibility of the Adult Education Program as found in relocation convinced us that many things are yet to be done in this important field.
11. Dr. Samler presented a fine approach to the training and retraining program and proposed ways and means of carrying the program forward both within and without the centers.
12. Willard Greim emphasized that classroom education alone is inadequate to satisfy the needs of the child, therefore, the urgency of a well planned and well executed recreational program.
13. Dr. Robert Gibson's discussion of school buildings and the procurement of educational supplies gave added incentive to our responsibility in these important matters.
14. Mr. Ralph Hubbard advised that if we are to understand the problems of race minority we must approach them through a study of the cultural pattern. This statement has important meanings to education in the relocation center.
15. Mr. Ed McMonamin, representing Mr. Leland Barrows, analyzed the problems of recruitment, teacher working hours, and the basic fiscal policies of W.R.A.
16. Mr. Harold S. Choate's speech on the Relocation Program.
17. The excellent manner in which Mr. Paul Terry presided as host of the Superintendents at the conference.
18. The stenographic assistance furnished by the girls in the Denver Field Office.
19. The committee considers the conference to have been most outstanding. It acknowledges with deep appreciation the fine work of Dr. Ade and his tireless

efforts in furthering its success. The committee would also like to recommend that a similar conference be planned for the Elementary and High school principals for the near future.

Respectfully submitted,

C. D. Carter
L. G. Noble

RESOLUTION PERTAINING TO SUMMER SCHOOL ATTENDANCE

Committee: Lester K. Ade
C. D. Carter
Paul J. Terry

Whereas it is a desirable educational practice to encourage teachers to attend summer school, and

Whereas on many projects there are several teachers who either: (1) need but one more summer school term of work at a college to complete the requirements for an A. B. or a master's degree, or (2) would profit greatly from study in a regular session of a summer school both from the standpoint of the individual concerned and from the standpoint of professional service rendered to WRA center schools, and Whereas the acute shortage of teachers necessitates that every precaution be exercised in the maintenance of morale and high professional standards

BE IT HEREBY RESOLVED by the Superintendents of Education in session in Denver, Colorado respectfully request that authority be invested in Project Directors to assign through Superintendents of Education regularly employed teachers on the several projects to work at an accredited college or university for a period of not more than two weeks during the ensuing summer of 1943 for which work the teacher will receive the regular and full salary to which he or she is entitled upon completion of assigned tasks at the project, providing:

1. The Superintendent of Education shall have recommended to the Project Director that the teacher be assigned to summer school work at a college or university.
2. The Superintendent of Education shall give evidence to the Project Director prior to recommendation for college attendance that provision has been made to adequately conduct the summer activity program with the presence of the teacher involved.
3. The teacher shall be a bona fide registrant at the college or university and shall take work for credit there.
4. Any time in excess of two weeks needed to complete work at the college will be charged to the employee's accumulated annual leave, and if necessary to leave without pay.
5. In no instance will the teacher so assigned claim travel companion or per diem for any part of the time involved.
6. In the event it is deemed desirable by the national office, the Project Director, and or the Superintendent of Education that regular hours be assigned the teacher attending summer school to perform tasks the purpose of which would be to the sole advantage of the WRA, or the mutual advantage of teacher and WRA, this assignment shall be considered as a part of the agreement and those involved shall be held accountable for results.

Respectfully submitted:

Paul J. Terry, Chairman
Lester K. Ade
C. D. Carter