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Paper from Smith College

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Yoshi,

This is a graduate paper. It is
my opinion that you think. I should
be most grateful for a copy of
this.

C. R. B.

P.S. I am entirely aware of the labor
and clarity of thought involved in
bringing forth this coherent analysis.

Some Recent Approaches to the Field of Intercultural Education

in the Schools of America

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Introduction

Although the term intercultural education is one which is comparatively
new to the field of American education, it in reality signifies a process
as old as civilization itself, and in scope is as broad as all of life.
It is only one phase in the broader education in human relations and is
inextricably woven into all that goes into the making of human society.
It should be viewed as an education for the development of loyalty to
the ideals of true democratic living; for the development of cooperation,
fair play, and respect for ability. Only through such education can a
concrete effort be made towards alleviating the intergroup conflicts
which exist in the United States today. There are varied interpretations
of intercultural education, and many ways in which the subject is intro-
duced in the school program. In the ensuing pages I attempt a brief
survey and analysis of the three most commonly employed methods of approach
to this field. Namely:

1. The approach which emphasizes the contributions of other cultures
    to our American culture.

2. The approach through a critical analysis of existant minority
    group problems and prejudices against these groups.

3. The approach through the cooperative activity of a group towards
    a common objective.

Before such a discussion can have meaning, however, a knowledge of
the general state of affairs regarding minority group problems in the
United States is necessary. I shall therefore discuss this latter problem
briefly before going on to a survey of the approaches to intercultural
education.

I use the term cultural group meaning a group sharing a common culture

in the sense of common social institutions, language, habits, beliefs, customs, etc. The term minority group, I employ in its qualitative, rather than in its quantitative sense, that is, the group who lack power and privilege and who consequently suffer political, social, and economic discrimination.

Because of the lack of written material concerning this field, Mr. Clifford Bragdon kindly offered to be a "living source book" for me. I am deeply indebted to him for his assistance in guiding my thoughts and in giving me insight and understanding in a field which has thrilled me with its dynamic potentialities.

In a world threatened by the tyrannical forces of Totalitarianism, the Democracies are today engaged in a titanic struggle for existence. "By way of the hard, inescapable alternative of death or survival, out of the wide and desperate character of the challenge of these times, democracy confronts her greatest moral opportunity, her biggest historical chance to win acceptance, the world over, as the full way of life." 1

This crisis in civilization, this struggle of ideologies between the forces of freedom and the forces of tyranny and oppression in which the major moral issue is the parity of all peoples, has resulted in strengthening and clarifying America's aims and ideals. The United States as one of the leading upholders of the democratic way of life has come to realize that she must "put her own house in order" or hypocritically fight for a cause which has already been lost at home. In order to fulfill the commitments which we have made to all the peoples of the world looking toward a new world order of peace and freedom, we must first erase the many paradoxical situations which abound in our own country.

Alain Locke states, "The more we define [our] world position and policy, the more paradoxical our race attitudes and traditions will in contrast become. Dictates of expediency may reinforce, at long last, the dictates of conscience." 2

In the face of these realizations, America has surveyed her own democracy and has found it tragically failing to be living, real, and functional. Prejudice and discrimination which reflect Nazi ideologies are shown against racial, ethnic, religious, and socio-economic minority groups to an astounding degree, and race tension is mounting constantly with terrifying and ominous speed . These current antipathies, are products of America's past, are

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1. Alain Locke, "The Unfinished Business of Democracy," Survey Graphic, XXXI (November 1942) 456.
2. Ibid., p.459.

tragically deepening and coming to a crisis today.

In a paper of this length, I could not hope even to begin a survey of our many complex minority group problems and their implications in a global war focused on racial issues. The problems of the immigrant nationality groups are diminishing with time, and their 3rd and 4th generation problems are now tending to become general problems of all people. With certain ethnic and racial minority groups, however, time is of no avail, for physical characteristics prevent complete assimilation, and inescapable color lines are drawn against them. The problems of the Negro, the Jew, the Oriental, and the Mexican-American groups would fall into this latter category.

Our treatment of the thirteen million Negroes in the United States is one of the central moral problems of this war. "...the question has moved around from a back yard domestic issue to a front porch issue for all the world to see." 3. The economic, political, and social discriminations against the Negro, steeped in the historical roots of slavery, have resulted in his segregation in both civilian and military life, in growth of poverty and its accompanying evils, and in the lack of opportunity for advancement for the majority of them. These have bred in the Negroes a bitter resentment and an increasing determination to attain equality - a determination which is gaining impetus daily. The Negro of today is eager to assert his rights. This is turn has aroused a corresponding reaction among many "whites" who are determined that he shall not have these rights and equalities. Negroes are being barred from many vital war industries, the Southern Bloc in Congress is fighting the effort to extend democratic suffrage by abolishing the poll tax, and politicians continue to run for office on anti-race issues. This bitterness, hate, and tension over the Negro situation has roots in those very conditions that would make a Nazi victory not an impossiblity. We see an ugly

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3. Ibid. p.458

and shameful picture of the treatment of our numerically largest minority group, one which would and must arouse every intelligent, thinking American to action now.

This same Southern pattern of discrimination can be seen re-echoed in the West and South-West against the Mexican-Americans. Their resentment and bitterness is evidenced in a seething hatred among them for all Americans. The Zoot Suit riots are merely surface indications of a frustration and bitter- ness which goes deep into fundamentals. The Mexican-Americans are a group, who, having lost touch with their old culture, and yet not being accepted as Americans, find themselves lost and without a niche in life. Such a situation is certainly an unhealthy one for any group of people.

Anti-Oriental agitation, and legislation in the form of immigration bans is also a large part of our past. For years, the agitation of econo- mic groups against the Chinese and Japanese was based on the supposed threat of these races to the standards of labor on the West coast. Because of Pearl Harbor, anti-Oriental agitation today has taken on new aspects in its emphasis. Its full fury is centered now against the Japanese, but the position of the Chinese has not basically changed a great deal. Economic pressure groups, not satisfied with the evacuation of 70,000 Japanese-Americans from the West coast without trial or hearing, are now stimulating artifical pre- judice in the area. Racist pressure groups are clamoring for the removal of citizenship rights from Japanese-Americans and are asking for their deporta- tion after the war. Groups such as the Costello sub-committee of the Dies Committee are attempting to transfer hatred of Japan to the Japanese in the United States.

The 4,500,000 Jews in America are also helpless victims of the racist groups in the United States. Always a favorite scapegoat in European history, the Jews have suffered , and will probably continue to suffer, the longest and most bitterly of all minority groups. Anti-Semitism, directed against the

so-called "race" of Jews (rather than against the Jews as an ethnic or religious group,) the very incarnation of Fascist racism which we are fighting, is cropping up in the United States as one of the powerful weapons of economic reaction.

And what of those millions of men, women and children discriminated against? What attitudes develop in people who are continually suppressed, facing slights, unable to find equality of opportunity, unable to find respectable jobs and decent homes? Certainly the sense of inferiority, and insecurity, of frustration, of callousness, and cynicism make for unhealthy tendencies often evidenced in anti-social behavior. These lead only to cultural deterioration, disintegration of family life, and maladjustments in social life, all of which ultimately work against the development of a strong and unified America.

The implications of these and other minority groups problems are certainly clear,

> "This war is more than a war against the Axis. It is a
> war against any who would destroy us....Fascism lurks every
> where like the hidden germs of deadly disease....There are
> germ carriers of fascism in every nation. Those who harbor race
> prejudice are germ-carriers of fascism....All who secretly or
> openly scorn the rights of human beings are germ-carriers of
> fascism. It is these whom we must discover and deprive of their
> power." 4

Not only must we discover and eliminate such people, we must strive to create others who will uphold the ways of democracy and apply these not only to economic, political, and social life, but to intangible human relations as well. America can no longer afford to be complacent about the attitudes and action of her people toward her minority groups, for not only are the discriminatory actions and prejudices profiding Nazi propaganda material when the eyes of all the colored people of the world are upon us, but they

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4. Pearl Buck, "What America Means to Me", Common Ground, III (Summer 1943), 9.

are definitely undermining our national security, and preventing constructive

social development.

"We are living in days of a new creation, in a world where distance

shrinks in terms of time, and time brings every neighborhood into one world-

hood."5. For America to be ready to assume her role in the establishing of

a new worldhood of peace and freedom, she must first attain a durable national

unity. William W. Wattenburg states,

> "This can only be done if all of us learn new attitudes of
> understanding and fair play and express those attitudes by actions
> which will provide a genuine basis for mutual confidence. In
> attaining such objectives all institutions will have a part to play.
> To the educational institutions falls the major task of developing
> in young people those attitudes which will insure the permanence of
> a democratice way of life." 6.

Education must be democracy's chief bulwark in educating the youth of

today in the principles, practices, advantages,and obligations of a demo-

cratic way of life. Educators cannot afford to stand by to see racial and

cultural prejudice jeopardize or prevent the coming of a durable peace.

In the light of the dominance of these interracial and intercultural

conflicts in our society, American educators are becoming increasingly

concerned with race, culture, and intercultural relations, and their bearing

on an education for democracy. They are realizing more and more, the import-

ance of the role of the school in combatting the inter-group hate , tensions

and bitterness. Intercultural education as it is conceived and practiced in

American schools today,is based on two theses: one, that the conflicts between

the diverse racial, religious, and nethnicl cultural groups which are diffused

throughout our country are threatening the well-being of individuals and the

unity of the nation, and two, that these conflicts can be alleviated or

eliminated by a carefully planned educational program. Such a program strives

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5. Everett Ross Clinchy, Editorial, The Journal of Educational Sociol-
ogy, XVI (February 1943) 321.

6. National Council ofTeachers ofEnglish, Americans All , Washington D.C.:
The Department of Supervisors and Directors of the National Educational Ass'n, 1942
p.25.

to find a balance between cultural assimilation and cultural pluralism, to attain a cultural democracy which will at once insure national unity and also permit cultural variation. It proposes the theory of extending the principles of constitutional democracy to race and culture group relations, and works for a free interchange of cultural traits, while at the same time maintaining that these should be guided toward democratic goals. The propositions of cultural democracy in turn lead to broad aims for an education for democracy. As outlined by Vickery and Cole, the aims of intercultural education are:

1. To promote national unity by introducing all citizens to the beliefs, loyalties and practices essential to democratic living in the United States. 7

2. To bring both minority and majority group behavior into conformity with democratic practices; and especially to make personal merit and ability rather than identification with particular racial, religious, ethnic, and socio-economic (groups) standards by which individuals are judged and rewarded.8 (The latter half of this aim should be the keynote on which intercultural education is based.)

3. To develop an understanding of and appreciation (and respect) for cultural differences, so that the best aspects of every culture represented in America may be preserved. 9.

The ideal would seem to be a preservation of the plurality of sub-cultures bound together by common ideals and practices. Louis Adamic, in his book From Many Lands states,

We need to cease eyeing one another uneasily and take a positive approach to meeting on common ground. We need to take stock of our resources, embark upon self-discovery, self-appraisal and self-criticism, and come into our rich and varied cultural heritage of democracy and the arts, of courageous and cooperative living. 10

What are some of the efforts being made in schools to achieve these

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7. William E. Vickery and Stewart G. Cole, Intercultural Education in American Schools. New York: Harper and Brothers, 1943. p.37

8. Ibid. p.41-42

9. Ibid. p.49

10. Louis Adamic, From Many Lands, New York: Harper and Brothers 1940, From the Introduction.

aims of intercultural education ? What methods and procedures are being used? Let us examine the three most common approaches which are being made to the subject.

There are two methods by which intercultural education can be intro-duced to the school curriculum. The first is the unital method. This method would set up a unit of work on intercultural education in a specific class , limiting its practice in time and space. If, however, intercultural education is conceived as the learning of a way of life, of living coopera-tively and fairly, then by limiting it to certain periods of time and day, it fails to have any meaning or achieve results in changing fundamental attitudes. In the second method, the incidental or occasional one, every opportunity to develop healthy, sane and fair attitudes toward other people and other cultural groups is utilized as the occasion presents itelf, in any class or at any time. This would seem to be the only way in which intercultural education could really have any meaning. Hymen Alpern states, "Since it is generally agreed that character training is _caught_ rather than _taught_, the educator and the school can best combat undesirable cultural attitudes by indirection." 11. He goes on to say however, that "While educa-tion to develop cooperation among diverse racial elements should be incidental, it must not be accidental." 12. Educators and students alike must have definite plans, specific goals, methods,and activities which are a continuous process throughout the year.

Secondly, there are two techniques which are being employed in inter-cultural education. The verbal technique: namely, reading, writing, and speaking, or the non-verbal technique: immediate contact with people, things, and situations through personal experience. In truth these two techniques

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11. Hymen Alpern, "The Role of High Schools in Improving Intercultural Relations," The Journal ofEducational Sociology, XVI (February, 1943) 363.

12. _Ibid_. p.364.

are inseparable, and support each other. However, attitudes applied to
real life situations and given opportunity to function through behavior
patterns in appropriate situations are so much more vital and therefore
more extensively learned, that there is little question as to the advantage
of the non-verbal techniques.

Thirdly, many educators are realizing that they must project themselves
realistically into the child's world and level, and proceed from there
out. In other words, the ego-centric child (or for that matter, many an
adult), is interested in other people or things only as they interest and
affect him, or more often only as they are of use to him. There is a need
for educators to "get down to earth" in their approach. Injunctions such
as "love thy neighbor as thyself" are mere generalities which usually mean
no more than a mouthful of words to a youngster in real situations. In
order to get the most effective results then, the problem must be approached
with the immediate interests and prevailing attitude of the child in mind.

Let us now examine the three major and most commonly employed approaches
to intercultural education today.

The first approach is that which lays emphasis on the contribution
of other cultures to civilization. This approach capitalizes on the
various contributions made by other cultural groups to enrich the cultural
heritage of America. Typical procedures are: 1. Assemblies or programs
in which talented members of a racial or cultural minority group might
perform, or panels where they might have opportunity to speak. 2. The
biographical approach, that is, emphasizing the contributions of outstand-
ing members of minority groups in the arts, science, literature, public
affairs, religion or sports. 3. Exhibits of folk arts and handicraft of
different cultures. 4. "All-Nations" festivals and pageants. 5. Learn-
ing the folk dances, songs and music of other countries. 6. Excursions

I believe you underestimate the
importance of this approach. If large
sections of the community share in inter-cultural
undertakings — such as the Folk Festivals
in Minneapolis — they can be most
effective.

or field trips to "foreign sections", religious institutions, or segregated
racial areas, etc. This method, unless carefully planned and controlled,
can easily result in creating unfavorable instead of favorable attitudes.

7. Movies and radio programs of various cultural folk ways and ways of living.

These procedures are all well and good for temporary pleasure and perhaps
learning, but are they of real value? Are these not merely superficial,
colorful, surface learnings which emphasize the picturesque and colorful qualities
of other cultures? Because a child hears a Negro singer perform, or because
he enjoys Japanese food served in a quaint Japanese restaurant at an All-
Nations Festival, will his fundamental attitude towards Negroes and Japanese
be changed? Will these experiences influence his attitude towards having
a Japanese family living next door to him, or will they arouse even a faint
consciousness of the scope of the problems of our 13 million Negroes? It
hardly seems possible, especially if this type of experience is to be his
dominant contact with members of other racial and cultural groups.

The danger in this approach is that of creating in the average
American child the attitude that other cultural groups are extraneous trimmings,
something outside of, and added on to their own American way, for this
approach so often tends to stress the differences rather than the similarities
of various cultural groups.

If this approach were to be used in a classroom situation, its success
or failure would be determined by the composition and prevailing attitude
of the class. Attempts to emphasize and preserve the culture of a minority
group should be made only insofar as such an emphasis would help the
members of such a group to make better personal and social adjustments.
Just how far deliberate emphasis and perpetuation of differences in cultural
patterns should be carried, depends entirely on the demands and needs of
each particular situation.

It can thus be emphasized here and now that no matter what approach a teacher intends to employ, she must realize that her classroom situation is a unique one, differing from every other in its composition. She must therefore first study its peculiar needs and attitudes, and the relation of these to community needs and attitudes before she can embark on a successful approach to intercultural education.

Let us proceed to the second commonly employed approach. This approach would emphasize the teaching of methods whereby youngsters would learn to analyze critically and objectively their own attitudes, actions, and pre-judices, and learn to see the stupidity of prejudice in an interdependent economy as eventually detrimental in the light of self interest. Facts of existing minority group problems are faced squarely and an attempt made to create an active desire to combat existing wrongs.

Typical procedures are: 1. Informational reading, to acquire facts about minority group problems which would affect attitudes and emotional attachments. 2. Formal talks and lectures about current minority group problems. 3. Oral and written reports. 4. Panels , forums, and class discussions. 5. Creative writing as a means of self-expression. Subject matter for discussions and panels might be on topics such as the follow-ing: What is foolish about prejudice? What can we do to eliminate it in ourselves? What are the real facts about minority groups in the United States? What is the composition of American people? What is American culture? In other words, such an approach would develop the skill of thinking critically, logically, objectively, and constructively about existing social problems.

This approach, however, can only be introduced gradually as the need arises and as the children have the ability and maturity to grasp such

concepts as race, discrimination, minority groups, prejudice, culture, etc.
Too, this method could be employed only where the focusing of attention
to such problems would not be embarassing to members of minority groups
who might be present in the class. Although this approach is realistic
and fundamental, it is extremely doubtful whether knowledge of facts
and a realization of the foolishness of prejudice will actually keep
a youngster from discriminatory actions. So often such action is per-
formed unconsciously, without realization of its divorce from ideals to
which a child may pay lip-service. This approach thus has definite limita-
tions which condition its use to certain specific groups only, and even
then, its effectiveness may be doubtful.

Let us go on to examine the third approach which can be employed.
This approach emphasizes the value in the cooperation of various groups
toward a single end. Based on human worth, and the respect of an individual
for his ability, this approach emphasizes the positive values accrued
through sharing an experience and working together for a common objective.
Differences of race, color, or creed have little meaning when all are
working towards a common goal, with common interests and purposes.
Typical examples of this approach can be seen in: 1. School or class
projects such as a large panel or frieze, a play, or a program, or any
unit of work in which children of all groups work together with a common
purpose. Here the children have oppottunity to get to know each other
as co-workers, and learn to respect each individual for his personal
merits, his ability, and his contribution toward the common objective.
2. Extra-curricular activities such as special interest clubs, or committees
where a heterogeneous group work and play together in cooperation and with
common interest. Athletic activities also provide excellent opportunities for
cooperation, team work, and the development of group unity. 3. Among

younger children, mere playing together or working together in building

blocks involves similar cooperation and team work.

This approach would seem to be a practical and direct method of

actually developing respect for individuals on the basis of their abilities

and personal merits regardless of race, color, or creed, and of really

getting to know members of minority groups by working, living, and playing

side by side with them. Here too, we are on the child's emotional level

of self interest, for a group of varied children would be at work together

on something which each wanted vitally, but could not do alone. For example,

the abilities of a Negro broad jumper and a Jewish pole vaulter may be

needed to win a coveted school athletic pennant. Surely these youngsters

will be respected on the basis of their ability and will be considered

team mates rather than members of a minority group.

This approach appears sound and workable, but what of the many

children who have never had a Negro, a Mexican-American, a Jew, an Oriental,

or any other members of minority groups in their classes? What of the

children who will never have the opportunity for such contacts? Here

again we see that the particular composition of the class and the pupil

needs and attitudes would determine the success of this approach as applied

solely to intercultural group relations. This approach has the greatest

possibilities of the three, however, if intercultural education is viewed

as education in human relations, or Cooperation, fair play, and team

work are ways of behaving, living, and working which if learned as the

ultimate best way of living, can be transferred from inter-personal

relations to inter-group relations and vice versa. In this sense, this

third approach could apply and be beneficial to any group irrespective

of its composition. If such an approach fails to change fundamental

attitudes, however, its purposes may succeed only within the walls of the

school room. For example, the same children happily at work on a

project in school with Negroes, Jews, or Japanese, may rebel at the

thought of bringing them home, or to church, or to a party. When

attitudes are transferred to action, the weaknesses in the teaching of

these attitudes are often revealed.

Having surveyed the three commonly employed approaches to intercultural

education, I can come to only one definite conclusion, that there is no

ideal or best way of approach to intercultural education. We may say

that the learnings must be a combination of the verbal and non-verbal

techniques, and must be given opportunity to function through experience;

that intercultural education must be introduced throughout the in-school

and out-of-school curriculum and based on total school cooperation; that

fundamental attitudes, understandings and skills must be reached, but

beyond this, we cannot generalize. Any procedure must be adapted to the

immediate conditions of the community and the specific needs of the pupils.

Each community, school and class room situation is so utterly different

from the next, that no one fool proof method of approach can ever suit

the needs of all. This must be realized by every class room teacher.

Each community and school and class room situation must be analyzed in

terms of the following:

1. The proportion of the minority groups to the majority.

2. The compostion of the dominant group. Their attitude and

    behavior towards members of the minority groups.

3. The compostion of the minority groups. Their attitudes, behavior

    patterns, standards, and economic status.

4. The degree of race and culture conflicts present. Prevailing

    economic, social, or political discriminations.

Examples

5. In the class room, the age level of the group.

The importance of studying community attitudes and behavior patterns is obviously a necessity because of the tremendous influence of adult opinion in molding a child's attitudes and behavior patterns. There are children who come to school with the idea that all Negroes are lazy and slovenly, that no Jew can be trusted, that all Japs are treacherous and sly, merely from adult influence. The task of the educator is just as much to reach out into the adult world. Educators must reach adult minds and combat adult prejudeces and discriminations, for it is the adult world that implants prejudice and hate in the minds of youth.

In an ideal situation, complete approval and support from parents and the community in general would result in a community-wide program of intercultural education. In such a situation, P.T.A. sponsored activities, adult education programs, and activities of any other adult organizations, be it religious bodies or a labor organization, should provide opportunity for members of all cultural groups to work together in the light of mutual interests in common goals. For youth, out of school youth groups such as the YMCA, YWCA, Scouts, the Church, and other groups could do much to promote better understanding and foster better inter-group relations. In order to approach such an ideal, every possible community resource should be drawn out in a cooperative effort with the schools. This, however, must be accomplished gradually and with great care, only as the mind of the community becomes receptive to the ideals of intercultural education, for any hasty attempt is more likely to produce reactions against it.

The experiment in Springfield, Massachusetts is an example of a situation where active community and administrative approval and support are facilitating a program of intercultural education. There, a community of many racial and national culture groups has provided a concrete

either elaborate or omit
altogether!

situation where experiences in better inter-group relations can actually
function, and is encouraged by the interest and support of both community
and administration. Although lofty objectives and aims have been estab-
lished and much publicized, observers of the program in action feel that
although a promising start has been made, there is much yet to be done.

Let me go back for a moment here, to the importance of the age of
the class group in influencing the attitude and behavior patterns of the
children. This factor implies the importance of adjusting methods and
approach to the level of the child's development. As illustration, let
me cite my own experiences as a member of a racial minority group. I
can recall no consciousness, either on my part or on the part of other
class members, of my being "different" during my years in elementary
school. There were several other racial and ethnic groups represented
in our school, but we worked and played side by side utterly oblivious
of any cultural differences. Cooperation and fair play were standards
set for all and each individual was respected on the basis of his personal
merits and abilities. All children regardless of race, color, or creed
had opportunity for equal social standing, and favorable relations were
not limited to in-school activities. I felt this attitude diminish
gradually but surely as I progressed in school, and by the time I was in
High School I was definitely conscious of my being Japanese. In social
functions and out-of-school activities definite color lines were drawn.
This is an extremely difficult period because of the increased "exclusive
group" feeling on the part of the dominant group, and the increased
sensitivity of the minority groups. As the children grow , there is an
increase in discrimination against socio-economic as well as cultural minority
groups. In college this whole feeling is merely accentuated by the system

of sororities and fraternities. In the University which I attended, these
organizations excluded Negroes, Jews,and Orientals from membership. This
naturally resulted in the formation of a Jewish Fraternity, a Chinese
Students Club, and a Japanese Students Club which carried on social functions
of their own. Criticisms of clannishness were often leveled at these
organizations, but these students were merely expressing a human desire
to belong to a group in which they felt secure and where they could feel
that they were a vital part.

Thus, with increase in age , we see personal relations and inter-
group relations take on increasingly complex aspects. The educator's task
increases with each rising age level.

In my opinion, personal contact is one of the basic and essential
keys to fostering better inter-group relations irrespective of the age
of the group. It is the unknown that is feared, mistrusted,and misunder-
stood. If more people could have the opportunity to actually know
members of other racial or cultural groups as persons, much could be done
to foster better group relations, for with knowledge and friendship of
a person or group come understanding, respect and new insights. When
people of other races and cultures can be seen essentially as other
human beings moved by the same forces, having the same needs, desires,
hopes and aspirations; when divergent cultures can be seen merely as
different expressions and formulations of the same human process, then,
understanding and respect are on their way.

It seems to me that the whole-sale evacuation of the Japanese Americans
from the West coast, although a result of military necessity and the
action of economic and racist pressure groups, was also an indication of
the public's fear of the unknown. Perhaps if more Californians had known
the Japanese-Americans as persons, public opinion against them might not

have been one of the influential factors in the evacuation.

There is a problem in the fact that those very people who most need such personal contacts and understandings are those who have no opportunity for them. It is no wonder that children and adults who have never known a Negro, or a Jew, or a Japanese, as persons, have only those conceptions of them that are distorted half-truths acquired from prejudiced minds, and that these in turn lead to more prejudice and discrimination.

If intercultural education is to achieve its full potentialities it must reach every person in all walks of life at every age. It must be viewed as something bigger than a subject confined within the four walls of the school or limited to certain times of specified days. It is more than that, and it is more than mere tolerance or inter-group harmony. It must be conceived as only one phase in a broader education in human relations. It must be seen as a dynamic way of living in which cooperation, team-work, fair play, and repect for ability wherever it is found, are inherent attitudes. The task of the entire school force is so to guide and pattern the understandings, insights, and attitudes of the children that existing loyalties can be chanelled and expanded to this way of life as the ultimate best way of living. Only as these fundamental attitudes towards relations with fellow human beings affect behavior patterns in actual situations can the effort be considered success-ful. When this way of true democratic living does become a part of our youth, then, inter-personal conflicts are lessened, and by the same token, inter-class, inter-cultural, and inter-national conflicts are being ameliorated, for basically these all rise from the same psychology of human needs.

Intercultural education thus becomes something which has deeper significance than domestic harmony of diverse cultural groups. It

implies the development of a harmonious spirit of cooperation in our
own nation, which in turn is a step towards the development of a similar
harmony in the larger international and world-wide scene. It has been
emphasized that if equality of opportunity, order, and harmony can be
established in our domestic affairs, then there is a prospect for
equality, order and harmony in our international relationships.
Education for inter-personal and inter-group cooperation thus means an
education for eventual world-wide cooperation upon which a durable peace
can be established.

The task of the American educator is indeed a great one, and one
which calls for immediate action. Intercultural education in the United
States is still on shaky foundations. It is still in experimental stages
and, as I have attempted to show, there has been and can be no one best
technique or method. Many teachers have failed to grasp its full meaning
and are engrossed in the superficialities of pageantry , succeeding only
in the promotion of tolerance rather than true understanding. To launch
on a successful program of intercultural education, the teacher must
perceive it in its broader aspects, and must thoroughly reorient his ways
of thinking and acting to its concepts and ideals. Not only must he be
a person with" breadth of vision and magnanimity of spirit," he must strive
for high ideals, integrity, complete freedom from prejudice, and" by his
conduct, exemplify what is best[and democratic]in human relationships." 13.

The task of our schools is so to guide the future generations of
Americans that they will be able to bridge the gap between democratic
principles and practices. They must learn to perceive democracy not
merely as a political principle, but as a living way in our social and
economic spheres. They must apply its principles to the organization of
all institutions and to the intangible relations between human beings.

13. Hymen Alpern, ibid. p.367

The coming generations of Americans must be able to face the world
with a clear conscience and a united front. Although we are far from
attaining these ideals, the mere fact that there is a growing realiza-
tion for the grave need of such education is an encouraging sign.
The challenge facing the educators of Americas is a great one. If it
can be met successfully, then we have come one step closer to attaining
a new world order based on peace and freedom.

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