

A CRITICAL EVALUATION OF A SELECTED
LIST OF CHILDREN'S LITERATURE

Thesis for the Degree of Ed. D.
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This is to certify that the
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A CRITICAL EVALUATION OF A
SELECTED LIST OF
CHILDREN'S LITERATURE

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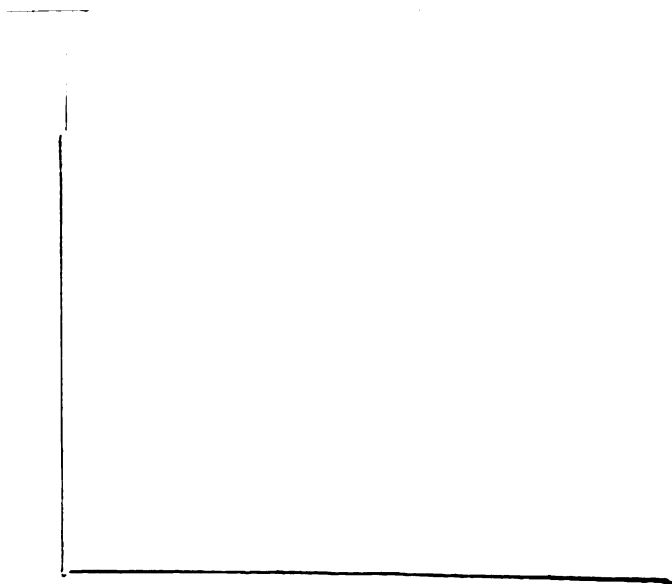
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A CRITICAL EVALUATION OF A
SELECTED LIST OF
CHILDREN'S LITERATURE

By

Doris Kerns Eddins

AN ABSTRACT

Submitted to the School of Advanced Graduate Studies of Michigan
State University of Agriculture and Applied Science
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In this investigation, A Critical Evaluation of a Selected List of Children's Literature, an attempt has been made 1) to determine the components of a global attitude, 2) to illustrate the role played by reading in formulating attitudes, and 3) to ascertain whether or not children's books first copyrighted within the United States in the twenty-six year period preceding 1951 are stories that could be expected to, or not to, contribute to the development of a global attitude.

A review of literature written by scholars of history and international relations has yielded six components of a global attitude. They are: 1) recognition that problems which are global in nature must be solved on a global basis, 2) recognition of the inter-dependence of men, 3) an open mind, ever willing to entertain ideas contrary to popular belief, 4) recognition that all men must be regarded on a fraternal rather than a differential basis, 5) an enlightened mind, seeking for further information as such information is made manifest, and 6) recognition that national rights and duties can be assimilated into something more efficient than anarchic nation-states.

Studies show that reading is sometimes effective in attitude formation. The content of one hundred thirteen children's books has been assessed in order to ascertain whether or not such content could or could not be expected to contribute to the development of a global attitude. The list of books used in this study has been selected according to the following criteria: 1) books copyrighted in the United States from 1925 to 1950 inclusive, 2) books classified in the 1951 edition of The Children's Catalogue as fiction suitable for grades four or five, though they may also be suitable for other grades,

3) books which appear under the headings of continents, countries (except the United States), linguistic families or large areas of the earth.

Global problems - war, economic conditions, and natural phenomena - appear in books copyrighted from 1925 to 1950 inclusive. Problems in the books copyrighted from 1925 to 1950 are generally solved through charity, hard work, and religious faith. Intelligent planning and concerted cooperative effort have gained increasing importance in the books copyrighted since 1940.

(*) Interdependence of man appears to a small degree in children's books. On the whole it has been neglected.

There are some stereotypes in children's books. These are regarded as failing to contribute to an open mind.

Books have been screened for social values as a way of determining whether or not peoples are described as of approximately equal worth. In this respect children's literature does very well.

Treatment of the similarities and differences of peoples and of the institutions developed is regarded as making a contribution toward an enlightened mind. In most of these respects children's literature does well. Schools and political institutions are both neglected.

Not one book mentions the place of international organizations in the world.

It would seem, therefore, that development of global attitude through children's literature is accidental at best.

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CHAPTER I

INTRODUCTION

In the middle of the twentieth century man finds that he is living in a world of rapid transportation and communication, a world wherein there are no undiscovered continents which might harbor those who cannot live well with their neighbors, a world where men take for granted struggles even to the point of war. The twentieth century world is a world wherein men have gained extensive control over various elements of nature. Men have at their disposal understandings that could lessen disease and sickness all over the world. They have the knowledge necessary for the increased production of food, of clothing, of shelter, of medicine and various other materials which add to the comfort of mankind. Yet in this world of so much enlightenment men carry within themselves distrust and fear of those who do not comprise their in-group. Men build jet planes and plan for carrying bombs. They build stock piles of atom bombs and work for the further development of hydrogen weapons. Men realize that in this age of enlightenment they live on the edge of disaster because they have not yet learned how to live well together. Those who view these facts with some alarm must ask themselves what the cause of this unhappy situation might be. If they ever find the cause they must ask themselves what men can do to change the present conditions into a world situation where all peoples will live together at peace.

Since at least a small part of the present situation of suspicion

and unrest appears to come from the attitude that one people have about another, the interested individual must inquire further into this matter of attitudes. He must inquire just what kinds of attitudes might be desirable in the contemporary world and from just what experiences desirable attitudes might be developed.

The day has come when human beings need to be mindful that they have within their power the destruction of tremendous quantities of life on this planet. Interestingly enough, the opposite is also true. Men can, through their decisions and the dynamic behavior which results from those decisions, use their knowledge to produce more goods, distribute goods and services more evenly over the earth, solve the problems of mankind, and increase the comfort and happiness of all peoples in all parts of the world.

This paper results from an intense interest in the relationships of human beings who live in different countries and from the hope that men will some day learn the cause of their mutual distrust and, as a result of their new understanding, use their control over nature in such a way that it will yield ever increasing happiness and comfort for all people everywhere.

THE PROBLEM

Statement of the problem

This paper is written in an attempt 1) to determine the components of a global attitude; 2) to demonstrate the role played by reading in formulating attitudes, and; 3) to ascertain whether or not children's stories first copyrighted within the United States in the

twenty-six year period preceding 1951 are stories that could be expected to, or not to, contribute to the development of a global attitude.

Importance of the study

In recent years attitude formation has received much attention as one of the important objectives of education. There are, of course, many factors which, at one time or another, must be considered in a thorough investigation of attitude formation. Though all such factors are recognized as having importance it would not seem the better part of wisdom to attempt to deal with more than one factor at a time. This study is concerned with the part played by reading materials in attitude formation.

It is believed that certain professional values will accrue from this study. Authors of children's books, teachers, parents and librarians who use literature as a means of promoting human knowledge and developing desirable attitudes, may well find that the stories which children are now reading lead to many misconceptions about other peoples. A careful search through a selected list of juvenile books points up ways in which children's stories do promote knowledge. Careful screening of stories for examples of material that pertain to each of six global components reveals that in many respects children's books are inclusive and fair. However, careful screening also makes certain blind spots in literature very obvious. These blind spots, or lack of adequate information, together with some misleading techniques employed in children's books, can not be expected to contribute to the development of a global attitude. Attention given

such details should lead to a more inclusive and fair treatment of other peoples through children's stories.

Review of the literature

Investigations of the literature about children of other lands have rarely been made. Interestingly enough, almost all investigations that have been made have been in connection with the pursuit of either the master's or doctor's degree in a school of library science. Reports on children's books of other lands have sometimes resulted from casual observation. Though reference to such reports is frequently made in this paper there is no attempt to review articles resulting from casual observation in this section of the study.

Emma Wiecking, in 1928, completed a study entitled, France as Depicted in Literature for American Children.¹ Wiecking had six objectives in reading and examining books, one of which is pertinent to a study concerning a global attitude. Among other things Wiecking attempted to find traces of an internationalist feeling in children's literature. By means of content assessment she investigated picture books and books designed to entertain rather than instruct. All books used in her study were about France and were suitable for elementary school pupils or junior high school pupils. With respect to internationalism Wiecking found

.....that an attempt is being made to include in more recent books the feeling that after all, children and people of all countries no matter what race or color² are human beings and have many of the same attributes.

1 Emma Wiecking, "France as Depicted in Literature for American Children; with Special Reference to Nationalism and Internationalism." Unpublished Master's thesis, Columbia University, New York, 1928.

2 Ibid., p. 115.

In 1931 Janette Woolsey investigated children's books about Norway. The study is reported in her thesis, Norway as Depicted³
in Children's Books Available for American Boys and Girls.

Woolsey's list of books included 1) folktales, 2) myths, 3) books of information, and 4) books of fiction. All stories were to be suitable for children and available to American boys and girls. The investigation was made in an attempt to learn what children's books tell about Norway.

Very little information pertinent to a study concerning global attitude has come from Woolsey's investigation. Perhaps the only comment related in any way to a study of a global attitude is the following: "More information is to be found about the social life and customs of Norway than any other subject."⁴

Helen Martin's study, Nationalism in Children's Literature,⁵
was made in an "attempt to describe the nationalist influence of each of twenty-four children's books representing seventeen different countries."⁶ Dates of publication of the books were 1719 to 1920 inclusive. The books covered a wide range of subjects such as home and school life, animal stories, adventure, and fairy tales and they were addressed to children from six to fourteen years of age.

The Martin study, though not designed to point up internationalism, could not but do so by way of contrast. Martin found, among

3 Janette Woolsey, "Norway as Depicted in Children's Books Available for American Boys and Girls." Unpublished Master's thesis, Columbia University, New York, 1931.

4 Ibid., p. 70.

5 Helen Martin, "Nationalism in Children's Literature." Unpublished Doctor's dissertation, The University of Chicago, Chicago, 1934.

6 Ibid., p. 8.

other things, that war books for children are most popular in those foreign countries which spend much for national defense. She also found that expressions of hostility toward a foreign nation restrict the popularity of the translated book in the nation criticized, and that dialect makes a child's book unpopular in other countries. The study could be expected to interest authors and publishers because it tends to point up opportunities in foreign markets for certain kinds of books.

Method and Procedures

Procedure

Many persons, eminent scholars in the areas of history and international relations, have written books and articles that reveal their thinking about man's relationships in the contemporary world. A careful study of this literature yields the components of that which one might wisely term a global attitude.

Several studies designed for the purpose of determining whether or not reading has any effect in attitude formation have been conducted over a period of twenty-seven years. A review of this literature, made as a part of this investigation, is reported in a chapter of this paper.

The components of a global attitude having been determined, the potency or impotency of reading as a means of formulating attitudes having been determined, it remains to be found just what attitude building ideas children's literature contains and whether or not these ideas are consistent with the global attitude previously defined.

The Children's Catalogue, published by the H. W. Wilson Company affords a list of books about children in foreign lands. The list consists of one hundred thirteen books. Children's books used in this study are taken from the 1951 edition of The Children's Catalogue and deal specifically with foreign children. All books comply in every respect with the following limitations: (1) all books have been copyrighted in the United States from 1925 to 1950 inclusive, (2) all books are classified in The Children's Catalogue as fiction, (3) all books are indicated as suitable for either grade four or five, though they may also be suitable for grades three through nine, and (4) all books appear under the headings of names of continents, countries (except the United States), linguistic families, or large areas of the earth.⁷ No book which falls within the above mentioned limitations is omitted. A list of the books used in this study appears in the appendix. The title page of four books show that they are translations of stories first copyrighted in other countries. Further investigation into the biographies of various authors of children's books leads to the conclusion that approximately five more books may or may not be translations.

A careful investigation of the books which compose a list according to the qualifications previously determined affords many examples of incidents, descriptions, bits of conversation, and

7 Countries of the world are determined by means of the World Almanac, 1951.

Linguistic families is a term applied to Eskimos and Arabs. These groups, though not single identifiable racial groups, are often treated as such in children's literature.

"Large areas of the earth" as used above applies to such divisions as North Africa and South Africa.

illustrations, all of which make some kind of impression on the reader's mind. Though the illustrations, whether black and white drawings, vivid paintings, or meager sketches, are recognized as making a great contribution to each book, they are not included in this investigation. Various bits of material which are a part of the literature of the books are identified and classified in accordance with the components of a global attitude. By means of content assessment it is then determined that they are, or are not, likely to make some contribution toward the development of a global attitude.

Method

In recent years students of sociology have displayed some interest in content analysis as a type of investigation into the factors which affect public opinion and attitude. Berelson has written much about this type of investigation in his book, Content Analysis in Communication Research.⁸ This paper employs the techniques of content assessment. Content assessment is a term used by Berelson in referring to non-quantitative studies of communication. It consists of "judgment about content which does not refer to the precise magnitude with which the symbols appear."⁹

Children's books of other lands deal with meanings and relationships among meanings. The theme is an assertion about subject matter and by its very nature lends itself to an

⁸ Bernard Berelson, Content Analysis in Communication Research, Glencoe, Illinois: The Free Press, 1952. 198 pp.

⁹ Ibid., p. 128.

investigation of this kind. Even so, it is not easily handled.

Berelson has written about the theme:

But it is at the same time among the most difficult units of analysis from the standpoint of reliability, especially if it is at all complicated (i.e., more than just a simple sentence). One elaborate, complex method of attacking this problem is to break the theme down into its components, to analyze by them, and then to re-construct the theme by a "mechanical" process.

Global attitude which is the theme of this investigation is, in Chapter II, broken down into six components. The analysis of content is then made by use of these components. Some components in theme analysis may require special indicators. Others may not require indicators, but are best represented by concrete content elements. This study makes no use of indicators. Instead it relies upon many concrete and specific examples from the literature.

Berelson has made very clear that he believes there is no dichotomy between qualitative and quantitative analysis. Quantitative analysis often assigns relative frequencies to some quality or qualities. On the other hand qualitative analysis usually contains quantitative statements in rough form. Such statements use the terms "almost without exception," "nearly always," "usually," "rarely," and "often." Content assessment can best be expressed through just such terms.

Many writers seek to validate their studies. In content assessment, however, validity is not a major problem. A careful definition of categories usually suffices in this regard.

10 Gardner Lindzey, editor, Handbook of Social Psychology, Vol. I. Cambridge, Massachusetts: Addison-Wesley Publishing Company, Inc., 1954, p. 508.

With respect to reliability Berelson has written:

The reliability of a list of symbols (e.g., Gray, Kaplan, and Lasswell, 1949) may be high, but the reliability of a complex semantic analysis is another matter. Presumably the use of complicated and sophisticated categories creates serious problems in reliability. This is the problem referred to in our discussion of "qualitative" analysis, the problem of the balance between reliability of the procedures on the one hand and the richness of the categories on the other. What does it matter that we gain reliability if in the process we lose all our insights? i.e., the reliability of complex categories, still needs to be adequately handled. 11

Plan of the paper

This paper consists of a step by step analysis of the factors which play a part in the study. Chapter II is concerned with the concept of globalism. The literature of such persons as Thomas Bailey, Henry Steele Commager, Jeanette Nichols, Vernon Louis Parrington, and Emery Reves is examined and a review presented. Reading as a cultural-psychological phenomenon is considered in Chapter III. Ruth Benedict, Hadley Cantril, D. D. Droba, Daniel Katz and many others, through their investigations and reports, make contributions of various kinds to Chapter III. Chapters IV, V, VI, VII, VIII, and IX consist of an analysis of the selected children's stories in terms of the components of a global attitude, and Chapter X is a summation of the study. In the last chapter it is determined whether the literature does or does not approximate the positions identified in Chapter II. Implications gleaned from the study are emphasized in Chapter X. Appendix I contains a table giving the number of books which refer to various components of a global attitude, and Appendix II contains the list of books used in the study.

11 Bernard Berelson, op. cit., p. 173

CHAPTER II

THE COMPONENTS OF A GLOBAL ATTITUDE

We the peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

To establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

To promote social progress and better standards of life in larger freedom, and for these ends

To practice tolerance and live together in peace with one another as good neighbors, and

To unite our strength to maintain international peace and security, and

To insure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

To employ international machinery for the promotion of the economic and social advancement of all peoples, have resolved to combine our efforts to accomplish these aims.

Accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the United Nations.¹

Attention might well be focused upon two things. First, the United Nations does exist, and second, serious conditions or problems are recognized by the inhabitants of almost all the individual nations as common to all nations. Both points are important.

Plans for world peace have been posited ever since Pierredu Bois in 1307 suggested a means of attaining a world utopia. His plan, the Peace of Europe, came after two hundred years of so-called holy wars. du Bois was a practical person even though he held lofty ideals. It was his contention that the money saved through avoiding wars could be used

¹ The Preamble of the Charter of the United Nations.

to establish more schools and universities. About two years after du Bois expressed his hopes for a peaceful world Dante wrote in The Kingdom, "Mankind has a work beyond the reach of any one man, or family, or village, or city, or kingdom."² Franklin in 1727, sensitive as always to man's social responsibility, spoke and worked toward an imperial federation as a possible means of solving tensions with England.³ Woodrow Wilson saw his dream of a League of Nations given birth, unhealthy birth though it was.

It is a notable fact that the League of Nations moved toward failure almost from the moment of its conception. The disillusionment in Europe due to America's refusal to enter the League pointed back to United States isolationism. However, the important fact remains -- the League of Nations, created in 1919, did exist. In 1945 another attempt at an international organization, designed to solve some of the great world problems, was made. This attempt resulted in the United Nations. The United Nations cannot be said to have been still-born. It may be and it may have been malnourished, but indeed it attained existence. America's isolationists were slower to get to their feet after World II. The preliminary meeting at Dumbarton Oaks and the meeting at San Francisco were heralded, on the whole, with some belief in an international organization.

The second point which was emphasized above has to do with worldwide problems. It was noted that the Preamble of the Charter of the United Nations strongly suggests that certain undesirable conditions or problems do exist. It suggests that there is need for social progress and

² Quoted in James Avery Joyce, The Story of International Cooperation, the World in the Making (New York: Henry Schuman, 1953), p. 33.

³ Merle Curtis, The Growth of American Thought (New York: Harper and Brothers, 1943), p. 816.

for better standards of life in larger freedom. It suggests that there is need for all nations to unite their strength in order to maintain international peace and security.

The destruction of human life in war is lamented. The waste of material goods that might have been used for the well-being of some of the earth's two billion inhabitants is also deplored. But recognition of the causes of wars, together with the knowledge that a concerted attack on the underlying conditions which breed wars might bring about a better life for all, is often little realized or much ignored. Only recently have the undeveloped countries of the world come to recognize that through a fervent united effort the living conditions for many of their people can be improved.

The "have-nots" now know what they are lacking and the "haves" know that the unbalance of standards of living is a serious danger to the stability of the world order.⁴

It would be far from prudent to claim that the United Nations can bring about a utopia on earth, or indeed that the organization can provide an answer to all problems. There are economists and historians who do claim, however, that the United Nations has made a start in the right direction. Some serious conditions have been alleviated. It is very likely that smoldering hatred in Israel, distrust in Greece and bad feeling in Iran might have broken into wholesale armed conflict had not an international organization taken some steps to prevent it.

There are those Americans who have, since 1945, expressed a desire to avoid, as much as possible, any contact with other nations. Many would like to believe that the United States is a lone nation, secure on its own continent, with no world responsibilities. These people

⁴ Abraham H. Feller, United Nations and World Community (Boston: Little, Brown and Company, 1952), p. 91.

believe that privacy is desirable and that it is possible. They would prefer that the United States take no part in the United Nations.

The truth is that anyone who loves privacy did poorly to be born after the close of the nineteenth century. There is little likelihood that America can ever again avoid having a policy and taking a stand on every major decision in the world. The abstention from world affairs which was possible, in some degree at least, until 1914, would today be a luxury indeed. Frederick Lewis Allen has put it well in his book, The Big Change.

It came, ironically, not from Hitler's Germany, but from Japan. The attack on Pearl Harbor was a challenge that could not be denied. And it was promptly followed by the astonishingly obliging action of Hitler and Mussolini in declaring war on the United States, and thus relinquishing whatever hope they might have cherished that a lingering disagreement about Europe would keep America divided. The die was cast. Suddenly we were a people united in our intent to prosecute World War II to victory against the aggressors both in Asia and in Europe.

Reluctantly, like a man walking backwards, we had been pushed into a recognition of the fact that we were not a lone nation secure on our own continent, but a world power which must live up to the opportunities and responsibilities inherent in that fact. We resented the idea. We felt we would much prefer to look after ourselves by ourselves; and we continued to feel so. But we had no choice.⁵

America came out of World War II one of the so-called victorious powers. America is now in the position to provide leadership. It could be moral; it certainly will be material. There has been inspiration behind the accomplishments in America. Now that inspiration must be used in the service of the world. Americans must care that children in Egypt have a chance to learn. They must be concerned with the plague that breaks out in India and the famine that spreads throughout China. The day when inspiration to serve all mankind could be regarded as a high-minded dream is past. It behooves Americans, for their own good, to look

⁵ Frederick Lewis Allen, The Big Change (New York: Harper and Brothers, 1952), p. 162.

to the comfort and happiness of others. The world appears to move toward a more nearly equal distribution of the earth's goods and services. The means that the world takes to do this moving is largely up to the United States. Perhaps no one has put it better than has Harold Laski.

Anyone can see that, in the light of its past, the drive to isolationism is likely to be as strong in the next few years as it was after 1919. Yet its strength must not allow the observer to be diverted from perceiving the stark fact that isolationism is no longer a workable policy for the United States. As a sheerly practical fact, international affairs are now an inextricable part of its domestic affairs. It is bound to have foreign trade. It is bound to be both emotionally and intellectually involved in the direction of world events and to influence them as profoundly as it will be influenced by them. The real choice for Americans is not between withdrawal and participation. The real choice for them is between an aggressive nationalism which seeks safety by domination, and honest participation in the new world effort both to outlaw aggressive war and to create the conditions which no longer make one nation or another think of war as an instrument of national policy, in the last resort, to be regarded as a legitimate gamble for which preparations may be made.⁶

The Nature and Solution of Problems

James Avery Joyce in his book, World in the Making, has made a statement the meaning of which is as yet but little understood by the one hundred sixty million citizens of the United States. Joyce has put it succinctly: "Freedom (politics) is always tied up with food (economics) and friendship (psychology) though it takes some people a long time to see it."⁷ If Joyce is correct a country cannot have a problem of two hundred million hungry people without also having a problem of political freedom, and a country cannot have a problem of political freedom without that problem having reverberations in the United States. Nothing is more dangerous, Joyce has implied, than to underestimate the final results of suffering

⁶ Harold J. Laski, The American Democracy (New York: The Viking Press, 1948), p. 503.

⁷ James Avery Joyce, op.cit., p. 18.

anywhere in the world.

The fact that problems are frequently global in their nature is pointed up in the Universal Declaration of Human Rights. An American cannot but feel a surge of pride when he reads the Universal Declaration of Human Rights drawn up by the United Nations and after approximately eighty-five meetings approved December 10, 1948. The American senses a familiarity with words "all human beings are born free and equal." He compares with his own Constitution the articles which outlaw inhuman punishments, slavery, unlawful arrest, and torture. He is acquainted with the concept upheld in both his own United States Constitution and the Universal Declaration of Human Rights that all boys and girls have a right to good education. Other articles which uphold freedom of thought and of religion are happily familiar. What Americans have looked upon as American rights are now recognized by some as desirable rights for others.

To us, there is something wrong and unjust about inequality and poverty. Our political struggles and aspirations tend to limit, if not abolish, social injustice, to create more goods and a more equitable distribution of wealth. Having made men more or less equal before the law and given them equal political rights, we seek to equalize their material conditions also. At least, that is the motivating ideal, however far we may be from achieving it.⁸

As Joyce has pointed out, one cannot think far into economic problems without becoming entangled in a political situation. Horace Greeley, concerned about the condition of slavery in the South before the Civil War, was no less concerned about the condition of slavery in the North. He once defined slavery in his book, Hints Toward Reform from which Parrington quotes. His definition is pertinent when one thinks of the economic conditions in many parts of the world.

⁸ Emory Reeves, The Anatomy of Peace (New York: Harper and Brothers, 1945), p. 84.

I understand by Slavery, that condition in which one human being exists mainly as a convenience for other human beings—in which the time, the exertion, the faculties of a part of the Human Family are made to subserve, not their own development, physical, intellectual, and moral, but the comfort, advantage, or caprices of othersIn short, wherever service is rendered from one human being to another. . . .where the relation is one not of affection and reciprocal good offices, but of authority, social ascendancy and power over subsistence on the one hand, and of necessity, servility and degradation on the other—there, in my view, is Slavery.⁹

According to United Nations figures about one-third of the world's people have less food than is required to maintain a healthy body. Americans expressed alarm during the depression of the 1930's when it became known that many United States citizens were living at a Puerto Rican standard of living. Americans had thought nothing of that level for Puerto Ricans.

Parrington, it appears, would have agreed with Joyce upon the relationship of psychology and economics or if you will, friendship and food.

The eighteenth century conception of environment as a creative influence in determining character is a vital idea not yet adequately explored. Even morons may be traced back to adenoids or a diet of salt pork and whiskey or to later machine labor, and aristocracies are still seen to be economic. And aristocratic albinos may well breed mobs and morons. Jefferson was not as foolish as many of his disciples have been, and Jeffersonian democracy still offers hope.¹⁰

Above all else, Joyce has suggested, Americans must learn to care about other people and they must learn to get along with them. For most Americans this is something new. Two oceans have until recently sheltered Americans from the largest part of the world. The remoteness of other peoples with problems often distasteful has been ended by technology.

9. Vernon Louis Parrington, Main Currents in American Thought (New York: Harcourt, Brace and Company, 1927), Volume II, p. 257.

10. Ibid., Volume III, p. xcix.

"So what if Indonesians do have yaws?" is an all too common calloused attitude of some Americans. And not a very bright attitude either, for in the long run what's bad for Indonesians—or Africans or Icelanders—is also bad for us.¹¹

John Foster Dulles, United States Secretary of State, made a report to the nation concerning the Geneva Conference in May, 1954. It would appear, judging from the text of the report, that President Eisenhower and Secretary Dulles consider a problem in Indo-China a problem that concerns the United States.

We [Eisenhower and Dulles] realized that if Indo-China fell into hostile hands, and if the neighboring countries remained weak and divided, then the communists could move into all of Southeast Asia. And because we realized that danger the Eisenhower Administration from the outset has given their particular attention to the problem of Southeast Asia....

On the military side, General Navarre, in charge of the French forces in Indo-China, worked out a two-year plan which was designed to speed the training of the native forces. And because the cost of this operation would be very considerable, the United States, which was already paying a part of the cost of the war, agreed to bear a much greater part of the total cost. And since then we've been paying at the rate of about \$800,000,000 a year, plus a¹² very large provision in the form of military equipment.

The Struggle for Indo-China, by Ellen J. Hammer was published in 1954. It is a timely and serious discussion of the Indochinese move toward independence and of the way in which this struggle has become the vortex of a larger world struggle for dominance by other countries. Hammer emphasizes the fact that small problems merge into large problems and that large problems are world problems. Agricultural and industrial output appear at first glance to be the concern of each nation. A more critical investigation, however, discloses entanglements of a global nature.

11 Eleanor Roosevelt and William DeWitt, UN: Today and Tomorrow (New York: Harper and Brothers, 1953), p. 73.

12 John Foster Dulles, "Report to the Nation on the Geneva Conference" in New York Times, May 8, 1954, p. 4.

On another and less publicized front, the United States continued to extend its aid directly to the governments of the Associated States. The prospect of having no French intermediaries between the Americans and the Indochinese, with its implication of closer Indochinese relations with the United States and of greater interdependence for the Associated States, had been accepted only with reluctance by empire-minded French officials. Only a few years ago Robert Blum, former chief of the American Aid program, had even been described by French Colonial administrators in Viet Nam as "the most dangerous man in Indochina." But the American Aid program went on; the United States spent \$96 million in the years 1951 - 1954 on technical and economic aid, and an additional \$30 million on military support. Administered by STEM (Special Technical and Economic Mission), this aid was given not only to strengthen the military effort against Viet Minh, but also to increase the effectiveness and broaden the three Associated States so that they could hold their own against the communists; and to increase agricultural and industrial production.¹³

A condition which appeared, just a few years ago, to be of no concern to the United States, has now come to be regarded as a problem about which the United States must take a stand, have a policy, and act. Hammer points up this shift in attitude.

This enormous investment in Indo-China, nevertheless, bears witness to a decisive shift in United States policy toward Southeast Asia in a period of a few years. Just as American indifference, not so long ago, resulted in a passive attitude toward Vietnamese aspirations for independence and thereby contributed to the present havoc, so today it is to be hoped that the keen interest of the United States in this region of the world will not permit any settlement of the Indochinese war which does not agree with the basic imperatives of American policy in that area.¹⁴

An interesting news item in the New York Times, May 19, 1954, indicated that the State Department viewed the "Communist shipment of arms to Guatemala as a threat to the security of the Americas under the terms of the Treaty of Rio de Janeiro."¹⁵

13 Ellen J. Hammer, The Struggle for Indo-China (Stanford, California: Stanford University Press, 1954), pp. 315-316.

14 Ibid., p. 316.

15 News item in New York Times, May 19, 1954, p. 1.

Technology has reduced the amount of comfort that Americans might take in the thought that two oceans could protect them against invasion. With technological advances time and space have been minimized. America is concerned with the shipment of arms to a small South American country. Indeed, America is watchful of the rise of power anywhere in the world today.

The United States has refused Guatemalan requests to buy arms here because of the "obvious uncertainty" of the use that might be made of them, the State Department said today....

United States military aid has been prohibited, the State Department explained because Guatemala is the one Latin-American nation that has not ratified the Inter-American Treaty of Reciprocal Assistance, the so-called Rio de Janeiro pact of 1947.

The United States now has underway a thorough study of the arms shipment by the Alfhem, with a view to possible requests for action under either domestic or international law.¹⁶

It is obvious that many Americans are now cognizant that serious problems anywhere in the world are the problems of all people. Turning one's back on the rest of the world would most certainly bring trouble. Trembling in fear and doing nothing would indicate that the United States does not regard its position as one of leadership. This would only relinquish the place of leadership to some other country that would be very happy to have it. America cannot afford to be selfish or reckless with her material and educational assets. What America has and what Americans know must, whenever sought by others, be shared in solving the world's problems.

In this confusion and chaos in which civilized nations are struggling with utter helplessness, we are bound to arrive at the inevitable conclusion that the cause of this hopelessness and helplessness lies not in the outer world but in ourselves. Not in the problems we have to solve but in the hypotheses with which we approach their solutions.

¹⁶ News item in New York Times, May 23, 1954, p. 34.

Our political and social conceptions are Ptolemaic.
The world in which we live is Copernican.¹⁷

Quite simply, this means that the standard of living must be raised all over the world especially in China, India, and some parts of South America where it is today pathetically low. Moreover, it means that not a single country of the world, particularly a technologically developed country, can be isolationist. An isolationist country thinks it can solve its own problems and that others should do the same. A mature country knows that this is impossible and that the inevitable result of such folly would be war.

According to Reves, peace is a method.¹⁸ It is a way of thinking and solving problems. It consists of the dynamic business of looking fairly at facts, seeking out the pertinent principles, and realizing results. It is a way of adapting man-made institutions to everlasting, everchanging needs. Peace is lived or it is not realized.

All peoples have problems. Many of these problems cannot be solved on a national basis, but must be tackled globally. War, it appears, is no answer. The solution must be found in the method and it will be found in the minds of men.

The Interdependence of Men

In our day, in fact, every advance in scientific knowledge immediately becomes the property of all workers in the same field, and every new gain in understanding or mastering the forces of nature is the stepping-stone to other new gains to be won by other students. Publications of academies and universities, scientific reviews of all kinds are links of mutual assistance. Still this universal cooperation is only partially organized, but there are already in existence international associations for research in general as well as special branches, which are bringing men of research even more closely together.¹⁹

17 Emery Reves, op.cit., p. 29.

18 Ibid., p. 149.

19 Halvdan Koht, The American Spirit in Europe (Philadelphia: University of Pennsylvania Press, 1949), p. 214.

Science and technology are not the only areas in which men must recognize their debts to others. In art, music and literature the contributions of one nation to another are legion. More recently the field of sports has pointed up the possibility of world cooperation for richness in living. Many foods enjoyed by Arabians, by Chinese, by French and Australians can add to the delight that Americans take in eating. Indeed, in not a single part of man's life, is there not some possibility for improvement or enrichment because of his relationship with others.

Koht has once more called attention to world cooperation.

The same holds true as to many other engineers who came over from Europe and made themselves co-workers in American technology; I mention at random the Iclander Chester H. Thordorson, who perfected the electric transformer, or the Swede E. F. W. Alexanderson, who made the radio broadcast possible by his alternator, or the Serbian Michael Pupin, who invented the self-induction coil for long-distance telephoning. The most eminent of all, Nicola Tesla, born in Croatia, educated in Austria, continued the work of Edison with his brilliant electrical researches and inventions. But was not he, and most of the others, more a gift of Europe to America, than the reverse?

This must truly be said of such medical men as the Danish master surgeon, Christian Fenger, or the Norwegian physician, Ludvig Hektoen. It was Europe that came to America when the Englishman, J. Sylvester, one of the foreigners who were called to the John Hopkins University in 1876, established the first American Journal of Mathematics. But all of them helped make America more able to return new gains to Europe.

The only American composer who, in the nineteenth century, won world fame, was John Philip Sousa. His stately marches were played by the orchestras of all countries. But he was a Portuguese immigrant.²⁰

There are those practical persons who would review the artistic and the technological gifts of one country to another, express their thanks and go on to point out that the world has little time in which to enjoy Van Gogh, or Brahms or a tasty dish of Indian mutton and curry. They would remind others that as much as one might like to be amiable and

²⁰ Ibid., p. 241.

broad-minded there are people in the world who will not allow it. "The earth is seething; wars are brewing. One had best stay to himself. Later there will be time for neighborliness," they declare. This point of view would appear to bear some investigation.

The shot that felled the Archduke Francis Ferdinand at Serajevo, June 28, 1914, created only a flurry of excitement in the United States. Americans had heard the cry of "wolf" too often to believe that the pack was loose at last. But when it finally became evident that Europe was being sucked into war, the first reaction of the United States was to keep out of the senseless conflict. "Peace-loving citizens of this country," declared the Chicago Herald, "will now rise up and tender a hearty vote of thanks to Columbus for having discovered America." The Wabash Plain Dealer chimed in, "We never appreciated so keenly as now the foresight exercised by our forefathers in immigrating from Europe." The Literary Digest thus summed up newspaper reaction, "Our isolated position and freedom from entangling alliances inspire our press with the cheering assurance that we are in no peril of being drawn into the European quarrel. America felt strong, snug, secure."²¹

The strength, smugness, and security of Americans did not last long. Within three years the United States, too, had gone to war. Perhaps, the globe, because of the speed in transportation and communication, had become smaller. Much as Americans desired it, staying out of World War I was an impossibility. Money from United States banks had been invested in the allied cause. American ships had been sunk. American beliefs as to what is right and what is wrong had been trampled underfoot. Americans believed that they had to go to war.

Interestingly enough, the war ended with the allies the victorious powers, but it seldom occurred to Americans to question why. The United States was the last great power to enter, then it was over. It looked very much as if the United States had won the war. To some it looked as if she had done it single-handedly. Of course, to the more discerning,

²¹ Thomas A. Bailey, A Diplomatic History of the American People (New York: F. S. Crofts and Company, 1946), p. 610.

the truth was obvious. America had entered the war after much of the fighting was over. She had strong allies. It is not at all likely that she could have won the war without her allies.

The clumsy official phrase, "the Allied and Associated Powers" attested to the persistent isolationism of the time. Wilson himself was keenly aware of the effects of foreign entanglements. But when the time came for the League of Nations to be formed, the President of the United States forgot that he had insisted upon Americans thinking of themselves as associates. The mixture of dependence and independence is a strange one. Although the United States refused to join the League of Nations, she was compelled to associate with it. Although America could not avoid taking part in a war on French soil, the American mind functioned as it did in the era of James Monroe.

Thomas Bailey has made some jest of the feeling that Presidents are supposed to stay at home and mind their own business. He has made an effort to convince his readers that in order to mind one's own business as a President, it is impossible to stay at home.

It is true that Wilson's trip to Paris was unprecedented, but what of it? Times had changed. America, as Wilson now recognized with increasing clearness, was no longer isolated but was part and parcel of the rest of the world. The making of the peace concerned our future welfare as well as that of Europe and the other continents. It has often been said that the United States wanted nothing and asked for nothing at Paris, and had no direct stake in the terms of the settlement. Nothing could be farther from the truth. We had invested billions of dollars and tens of thousands of lives in a war to end wars, and we had a direct and vital interest in the task of making sure that it would not all happen again.

Nothing could be more silly, Wilson's defenders say, than to argue that America should not play the role that was rightfully hers simple because of a horse-and buggy precedent. President Coolidge went to Cuba in 1928, while Franklin D. Roosevelt ranged by boat and plane from Buenos Aires in South America to Casablanca and Cairo in North Africa, and

to Teheran in Asia. If there should be a great peace conference in Paris today, no one would think it strange that a President of Franklin D. Roosevelt's stature should go. On the contrary, he would be expected to go. Every trail blazer, every precedent-breaker is criticized for what his successors are frequently praised, and Wilson was no exception.²²

Jeanette Nichols, writing in 1943, said that the deathblow to isolationism was definitely dealt during 1938 - 1940 by the extension of Hitler's power.²³ Czechoslovakia, Poland, Finland, Esthonia, Latvia, Lithuania, Norway, Denmark, Netherlands, Luxembourg and Belgium succumbed to the German forces. The spread of Hitlerism frightened any ideas of splendid isolationism out of the American mind. After Pearl Harbor the decision was easy. Again Americans believed that they would have to fight.

Could the war have been won without the help of America? Probably—or I think it is proper to say—certainly not. But then two other questions ought also to be put: could the war have been won without the heroic efforts of Russia? And could it have been won without those of Great Britain? These questions too, must be answered with a No. Furthermore, many smaller nations — Poland, Norway, the Netherlands, Greece, Yugoslavia and all the British dominions outside Europe — took a very important part in the European war and helped materially in winning it. The fact is that the whole war was a common task for all the nations united for defense against Nazi tyranny. They fought together and they won together. All of them gave their utmost for the victory, and all of it was needed.²⁴

Isolationists overlook many conditions. America is faced with a situation in which she needs friends. She needs raw materials, air-bases, alliances. She needs many different things — tangible and intangible — from other countries. The Munitions Board²⁵ has listed

22 Thomas A. Bailey, Woodrow Wilson and the Lost Peace (New York: The Macmillian Company, 1945), pp. 80-81.

23 Jeanette P. Nichols, Twentieth Century United States A History (New York: D. Appleton-Century Company, 1943), p. 376.

24 Halvdan Koht, op.cit., p. 267.

25 Beatrice Pitney Lamb, What's the UN to Us? (New York: Carrie Chapman Catt Memorial Fund, Inc., 1953), p. 6.

75 critically essential materials which we could not have if it were not for friends abroad. It may be true that a very primitive tribe can be independent. It is quite likely that some Indians in the hinterland of Brazil secure everything that they need from their immediate environment and with their own hands. This may be true of tribes in Borneo, and New Zealand. But in America technological development has brought about needs that a primitive tribe simply does not have. Industry, at its present stage of development, requires huge factories. Transportation has need of well constructed trains, airplanes, and ships. The large factories and the heavy transportation equipment would not be satisfactory, or in some cases possible, without steel. One cannot have steel without manganese--most of which comes from India. It is difficult to imagine fighting a war without steel. It is difficult for Americans to think of living comfortably without steel.

Admiral Arthur W. Radford, Chairman of the Joint Chief of Staff said on April the fifteenth, 1954:

The free world "cannot afford to let the Iron Curtain ring down on a single additional area." The area most in danger now is the Far East, where loss of Indo-China would be "the prelude to the loss of all Southeast Asia, and a threat to a far wider area," he added.

"The need of the hour is solidarity, unity, and some tangible cooperation among the free nations who have vital strategic interests in the area," he asserted.²⁶

Tangible cooperation between and among nations has taken many forms since 1939. There are those Americans who believe that the situation in the Far East is, at present, the most important issue with which the United States is faced. It has something to do with a war that might involve the United States in the future, and it has something to do with a war that

²⁶ News item in New York Times, April 16, 1954, p. 11.

the United States might lose. In April of 1954 one high placed official of governmental affairs said to a group of newspaper men that America might have to fight in Indo-China. The United States Department of State must have believed it the better part of wisdom to make a statement about this off-the-record remark. The New York Times carried this State Department statement April 18, 1954.

The answer to the question correctly emphasized the fact that the interests of the United States and other free nations are vitally involved with the interests of France and the Associated States in resisting Communist domination of Indo-China.²⁷

The Institute of Pacific Relations is a nonpartisan organization which was founded in 1925 to facilitate scientific studies and thereby better understanding of the Pacific area and its people. Ellen J. Hammer's The Struggle for Indochina is the result of some of the studies prepared under the auspices of the Institute of Pacific Relations. One is cognizant of the dependence of one free nation upon another when reading Hammer's report of the Indo-Chinese fight. Indo-China has been the site of bitter warfare since 1946. It has been and is the constant concern of the Foreign Office of each great or powerful nation, lest it be the tinder-box of World War III. America has been giving aid in vast amounts to France for her military purpose in Indo-China. This is a struggle in which the United States has a stake.

Certain highly placed French officials were once reported as fearful of allowing American aid to reach fifty percent of the total French military effort in Indo-China, on the theory that the United States would then be in "the zone of political demands." Such fears were somewhat unrealistic; at the moment when American aid, whatever its percent, became indispensable to France, as it did long ago, the United States reached that zone. The French Government had to take into account the determination of the United States to defend Indo-China against communism.

²⁷ News item in New York Times, April 18, 1954, p. 2.

By 1954 the American Government was paying about eighty percent of the total French military expenditures in the Associated States. American aid, which began in 1950, had averaged \$500 million annually and included ammunition, vehicles, aircraft, naval vessels, small arms, and automatic weapons, hospital supplies and technical equipment which were delivered directly to the French Union forces under the supervision of an American Military Assistance Advisory Group (MAAG). In 1953, on the basis of military plans drawn up by General Navarre and a French pledge "to intensify prosecution of the war" and make "every effort to break up and destroy regular enemy forces in Indo-China", the United States promised France an extra \$385 million.²⁸

America, currently faced with a situation in which she needs friends, finds herself involved in many parts of the world at one time. As Guatemala, in May, 1954, appeared to threaten the peace of Central America, the United States again found herself entangled in a foreign affair. Just as America needs raw materials, air-bases and alliances, so also do her friends. The inter-dependence of nation - states makes of one nation's struggle a struggle in which many nations are involved.

The Secretary [Dulles] declared at a news conference that the shipment delivered from Poland a little more than a week ago, which has been estimated at 1,900 tons, made Guatemala militarily dominant in the Central American region. Guatemala is about 800 air miles from the canal zone....

He Dulles revealed also that additional United States weapons were to be sent to Honduras and Nicaragua, neighbors of Guatemala, which Washington sources believe may be intended targets.

The State Department announced yesterday that the United States had begun to fly arms to Nicaragua and Honduras under mutual-assistance agreements recently signed with both countries. Two flights have been made so far, each bearing about \$60,000 worth of weapons, according to Mr. Dulles. He noted, by contrast that the arms recently landed at Puerto Barrios, Guatemala, were worth about \$10,000,000.²⁹

The text of Secretary Dulles' statement on Guatemala closes with

²⁸ Ellen J. Hammer, *op. cit.*, p. 313.

²⁹ News item in New York Times, May 26, 1954, p. 1.

this sentence. "The extension of communist colonialism to this hemisphere would, in the words of the Caracas resolution, endanger the peace of America."³⁰

The developed countries of the world have become very dependant upon each other. Men need to pool their resources in a new kind of planning in order that the relations between countries will be improved.

Realism prevents one from prophesying a Utopian future. It must be said in all seriousness that there is only a chance that the Western states with their deep-rooted democratic traditions will grasp the position in time and will be enthusiastic enough to revitalize their ancient heritage to meet the new situation. But today this regeneration cannot be simply a question of mood. The new policy must also be accompanied by a process of theoretical interpretation, so that form of planning can be found which will allow a maximum of freedom and self-determination. At the present stage of development the successful organization of society cannot be left to chance. Prevailing trends cannot be successfully influenced or even deflected in the spirit of "muddling through."³¹

It is evident from a review of the published material by Mannheim, Joyce, Koht, Bailey and from recent reports of the State Department, that a global attitude would demand recognition of the interdependence of man. This interdependence, as they have elaborated it, would involve not only the need for exchange of materials but also a pooling of human wit in order to change dangerous or unpleasant conditions and to plan for world progress.

The Development of an Open Mind

In his book, Peace War and You, Jerome Davis gives eleven hints

30 John Foster Dulles, "Statement on Guatemala", in New York Times, May 26, 1954, p. 12.

31 Karl Mannheim, Man and Society in an Age of Reconstruction (New York: Harcourt, Brace and Company, 1951), p. 7.

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for peace. Hint number one suggests that it would be wise to keep an open mind.

One absolute necessity if we are not to fall victims to the barrage of propaganda is to refuse to form a hard and fast opinion about foreign peoples without reading both sides.³²

Being able to read both sides of any issue Americans have always believed to be their right. While Hitler became notorious for book burning American library shelves continued to hold books that dealt with as many phases of a subject from as many view-points as there were authors. Whether or not people took the trouble to read them was a different matter. Jerome Davis has written of the "barrage of propaganda" which is partially responsible for people making war. Max Horkheimer, Director of the Institute of Social Research in New York City, has gone a little beyond Davis in his remarks about propaganda. In a reply to a statement by Gordon W. Allport, Professor of Social Relations, Harvard University, Horkheimer said:

Eliminating the expectation of war in man must be part of the effort to change man's readiness to expect what he is expected to expect. Recent studies have shown that the type of personality particularly susceptible to destructive propaganda is the one who always wants to stay with the really powerful forces of society. His central fear is that he might have to stand by himself. He is inclined to accept blindly everything that is supported by forceful propaganda. . . . He thinks in stereotypes, sees the in-group as white and the outsider as black, and he will always expect what the streamlined propaganda machines want him to expect, be it peace or war.³³

Horkheimer, it would appear, believes that more than information is needed if one is not to succumb to propaganda. He has suggested that man could do with moral courage.

32 Jerome Davis, Peace War and You (New York: Henry Schuman, 1952), p. 246.

33 Hadley Cantril, Editor, Tensions That Cause Wars (Urbana, Illinois: University of Illinois Press, 1950), p. 78.

India, between 1100 B. C. and 1500 B. C. was invaded by Western Persians. They subdued the agricultural Dravidians and pushed them farther and farther south. This action, of course, had to be justified by the conquerors. It was easy enough. The Dravidians' skin was darker than the Persians'. One had only to say that it was the religious order of things. The darker skinned peoples were intended to have a lowly position.

The 1830's and 1840's in America found the southerners pressed to justify slavery. Again, religious reasons were used to explain a caste system based on color.

Since manual labor was black, a white skin was a guarantee against serfdom, and the common race prejudice was accounted sufficient to draw even the poor whites to the support of slavery. The sharp cleavage between the races provided the basis for the conception of a common white democracy of the master class, every member of which shared in the supremacy of the race and was free to enjoy the profits of negro exploitation.³⁴

Passion and self-interest are not easily subdued. The willingness to seek all the facts, to keep an open mind, and to look for evidence which would disprove one's theory is the mark of a critical thinker. Such a thinker is disciplined. One does not become disciplined in a day; it takes time. Easy generalizations about other peoples must give way to the use of benevolent intelligence.

The study of different cultures has another important bearing upon present-day thought and behavior. Modern existence has thrown many civilizations into close contact, and at the moment the overwhelming response to this situation is nationalism and racial snobbery. There has never been a time when civilization stood more in need of individuals who are genuinely culture-conscious, who can see objectively the socially conditioned behavior of other peoples without fear and recrimination.³⁵

³⁴ Vernon Louis Parrington, *op. cit.*, Volume II, pp. 99-100.

³⁵ Ruth Benedict, Patterns of Culture (Houghton Mifflin Company, 1934), pp. 9-10.

The history of American immigration has some pertinent examples of "nationalism and racial snobbery." One such example can be drawn from the Roosevelt, Taft, Wilson Administrations. The California legislature had very nearly brought on an international crisis when it considered legislation designed to keep the Japanese from becoming land-owners in the state. The plan remained in an inactive state during the Roosevelt and Taft administration, so that the unhappy day was postponed until Wilson took office.

The President did what he could to prevent the passage of such legislation. He sent Bryan to California to plead the case for the federal government and, although he was not successful in preventing passage, he was successful in that he was able to mollify feeling in Japan by showing just where the national government stood on the matter. The act as passed was carefully worded debarring the Japanese from land ownership and, at the same time, clinging strictly to the letter of treaty obligations. The Japanese, of course, could see through the shell-like veneer. Their government protested to the State Department in Washington and only by the most careful diplomacy in the nation's capital, was the situation safely hurdled.³⁶

Upon social and political grounds opposition is voiced by individuals and groups who can tolerate no intellectual compromise with unfavored doctrines. To admit these doctrines to fair discussions is to assume that there may be some good in them. An attitude of open-mindedness toward them is but a step removed from disloyalty. The very act of admitting them to fair discussion invests them with a cloak of respectability, and thus threatens the youthful mind with contamination. More than this, teachers who are capable of such tolerance of abhorred doctrines are suspect. Sinless patriots lend their protests, insisting that the young must be preserved in innocent faith that all things

36 Thomas A. Bailey, A Diplomatic History of the American People (New York: F. S. Crofts and Company, 1946), pp. 598-599.

American are noble and pure.³⁷

History has illustrated the fallacy in the belief that any one nation is noble and pure. America's isolationism which embraced the feeling that the United States was safe and secure and could keep out of the unhappy European situation was misleading. The fact that men in technologically developed countries must have relations with men in other countries has been seen. The attitude behind those necessary relations is important. It can set the stage for constructive activity or destructive activity.

The literature would seem to indicate that a global attitude embraces an open mind, ever willing to entertain ideas contrary to popular belief.

The Fraternal Basis of Human Relationships

Every human society everywhere has made such selection in its cultural institutions. Each from the point of view of another ignores fundamentals and exploits irrelevancies. One culture hardly recognizes monetary values; another has made them fundamental in every field of behaviour. In one society technology is unbelievably slighted even in those aspects of life which seem necessary to ensure survival; in another, equally simple, technological achievements are complex and fitted with admirable nicety to the situation. One builds an enormous cultural superstructure upon adolescence, one upon death, one upon after-life.³⁸

The truth of the matter is rather that the possible human institutions and motives are legion, on every plane of cultural simplicity or complexity, and that wisdom consists in a greatly increased tolerance toward their divergencies. No man can thoroughly participate in any culture unless he has been brought up and has lived according to its forms, but he can grant to other cultures the same significance to their participants which he recognizes in his own.³⁹

37 Ralph Linton, The Study of Man (New York: D. Appleton-Century Company, 1936), p. 142.

38 Ruth Benedict, op. cit., p. 22.

39 Ibid., p. 33.

Perhaps no element in a global attitude is as important as the need to regard all men on a fraternal rather than a differential basis. Ruth Benedict has developed in her book, Patterns of Culture, the concept that there were thousands of possible ways to do things, thousands of possible patterns that a culture might have accepted, thousands of possible values which a group might have taught its children. To judge one value as better than another only because it is or is not foreign is foolish. To think one's own people better than another because of different culture is not only foolish, it is dangerous.

Americans have at times consciously emphasized a Darwinian concept in their relations with others. Prior to 1860 the usual American editorial testified to the United States acting as an example for democratic principles before the world. But at some time between the Civil War and the close of the century, Americans began to feel that they were called upon to go out as missionaries, spread the gospel of Americanism and do good. Josiah Strong, eminent clergyman of the 1890's, was one of those who championed the social gospel. He believed that the fittest would survive and he had no doubt as to just who the fittest would be. He published a book entitled "Expansion" in 1900 in which he expressed his belief that the Kingdom of God would come to earth. He rejoiced that the white man's burden was America's burden.

It "is our duty," he declared, as Funston's men fought the Moros in Mindanao "to establish and maintain order in the Phillipines." But our aim must be the well-being of the Filipinos. "We must accept this new responsibility as a trust for civilization." "It is time," he concluded, "to dismiss the craven fear of being great, to recognize the place in the world which God has given us and to accept the responsibilities which it devolves upon us in behalf of Christian civilization."⁴⁰

⁴⁰ Quoted in Ralph Henry Gabriel, The Course of American Democratic Thought (New York: The Ronald Press Company, 1950), pp. 342-343.

The ovation given Strong's book testifies to the fact that America was courting the idea of imperialism.

The period around the end of the nineteenth century and the beginning of the twentieth seems to have been the beginning of a superior feeling on the part of Americans. One can deduce from the tone of Theodore Roosevelt's remarks that he believed America capable of international stewardship. He did not fail to stress the responsibility for the moral welfare of others that the United States must assume. Wealth and power were accompanied by the religious duty to be one's brother's keeper. The following quotation appears in Works by Theodore Roosevelt and is quoted by Gabriel in The Course of American Democratic Thought.

Of course, the best thing that can happen to any people that has not already a high civilization of its own is to assimilate and profit by American or European ideas, the ideas of civilization and Christianity, without submitting to alien control; but such control, in spite of all its defects, is in a very large number of cases the prerequisite condition to the moral and material advance of the people who dwell in the darker corners of the earth.⁴¹

It does not seem to have occurred to Roosevelt that other countries might not desire the brotherly interference of the United States. Nor did it occur to a great many other Americans.

"It would seem," Strong continued, "as if the inferior races destined to give way before the Americans were only the precursors of a superior race, voices in the wilderness crying: 'Prepare ye the way of the Lord!'" Strong's book went through many editions and reached many hundreds of thousands of readers.⁴²

Contempt for the alien is not the only possible solution of our present contact of races and nationalities. It is not even a scientifically founded solution. Traditional Anglo-Saxon intolerance is a local and temporal culture-trait like any other. . . . It is the old distinction of the in-group and the out-group, and if

⁴¹ Ibid., p. 352.

⁴² Merle Curti, op. cit., p. 671.

we carry on the primitive tradition in this matter, we have far less excuse than savage tribes. We have travelled, we pride ourselves on our sophistication. But we have failed to understand the relativity of cultural habits, and we remain debarred from much profit and enjoyment in our human relations with peoples of different standards and untrustworthy in our dealings with them.⁴³

Benedict has pointed out that the life of the Pueblo Indian or of the Dobuans of South Melanesia is quite as satisfying to each as the life of the New Yorker is in America. Each one attempts to solve his own problems. Each one has developed relatively satisfying values and satisfactory culture-traits. One culture teaches its young to work hard, take responsibility, and be thrifty. Thus, according to Benedict, the young grow up to value hard work, responsibility and thrift. Another culture instructs its young in ways of generosity, skill and bravery. A third group of people value meditation, family affection and gentleness. Benedict has no doubt that people can learn to respect one another, that they can learn to recognise that differences in culture-traits do exist, and that they can learn to regard the participants in each culture in a fraternal light. According to Ruth Benedict, Margaret Mead and other anthropologists, cultures cannot be arranged in a hierarchy as to their inherent worth. Benedict has intimated that the danger is not in the differences between cultures, but in the way the differences are viewed. Linton would seem to disagree a bit. The following quotation suggests that common values might be desirable.

None of the problems involved in the present situation are really insoluble, and, if our culture and society collapse, they will not fall from lack of intelligence to meet this situation, but from lack of any united will to put the requisite

⁴³ Ruth Benedict, op. cit., p. 10.

changes into effect. What the modern world needs far more than improved production methods or even a more equitable distribution of their results is a series of mutually consistent ideas and values in which all its members can participate. Perhaps something of the sort can be developed in time to prevent the collapse which otherwise seems inevitable.⁴⁴

Christian O. Arndt and Samuel Everett, editors of the volume, Education for a World Society, have written that the problem of counteracting misinformation about others is as great as the task of collecting new information.⁴⁵ It is difficult to change the belief, held by many Americans, that life means nothing to Eskimos or that all Arabs steal. Arndt and Everett suggest that the support for hostility might be undermined if misconceptions could be erased from the minds of people and replaced with accurate conceptions.

Interestingly enough, even within one country, men do not always look upon those who are their neighbors as their equals. Whatever may have been the cause, segregation on the basis of skin color has a long history in the United States. It lacks only a decade of being one century since the close of the Civil War, yet segregation persists in public, tax-supported, free schools of many states. Perhaps the most dramatic and the most encouraging action concerning segregation and non-segregation took place on May 17, 1954 when Chief Justice Earl Warren read the Supreme Court's decision outlawing segregation by races of pupils in the public schools of the United States.

Today, education is perhaps the most important function of state and local governments. Compulsory school attendance laws and the great expenditures for education both demonstrate our recognition of the

⁴⁴ Ralph Linton, *op. cit.*, p. 287.

⁴⁵ Christian O. Arndt and Samuel Everett, Editors, Education for a World Society (New York: Harper and Brothers, 1951), p. 48.

importance of education to our democratic society. It is required in the performance of our most basic public responsibilities, even service in the armed forces. It is the very foundation of good citizenship....

In these days, it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity of an education. Such an opportunity, where the state has undertaken to provide it, is a right which must be made available to all on equal terms.

We come then to the question presented: Does segregation of children in public schools solely on the basis of race, even though the physical facilities and other "tangible" factors may be equal, deprive the children of the minority group of equal educational opportunities? We believe that it does....

We conclude that in the field of public education the doctrine of "separate but equal" has no place. Separate educational facilities are inherently unequal. Therefore, we hold that the plaintiffs and others similarly situated for whom the actions have been brought are, by reasons of the segregation complained of, deprived of the equal protection of the laws guaranteed by the Fourteenth Amendment. This disposition makes unnecessary any discussion whether such segregation also violates the Due Process Clause of the Fourteenth Amendment.⁴⁶

In his report of the Geneva Conference Secretary Dulles called attention to the cultural and spiritual values of Asian nations. Though these values are different, it would appear that Dulles believes them to be equal to those of the United States.

Now, of course, it is of the utmost importance that the United States participation in creating collective security in Asia should be on a basis which recognizes fully the aspirations and the cultures of the Asian people. We in the United States have a material and industrial strength which those nations of Asia lack. And that kind of strength is one of the essential ingredients for security.

But also they have cultural and ethical and spiritual values of their own, which make them our equal by every moral standard.⁴⁷

⁴⁶ Earl Warren, "Supreme Court Decision" in New York Times, May 18, 1954, p. 15.

⁴⁷ John Foster Dulles, "Report to the Nation on the Geneva Conference," in New York Times, May 8, 1954, p. 4.

A global attitude would, according to Linton, Benedict and others, require that all peoples be regarded on a fraternal rather than a differential basis.

The Development of an Enlightened Mind

Unhappily, it does not follow that because international cooperation has become more necessary it has therefore become easier. Underneath the superficial unity of industrial civilization lie ancient interests, habits and passions which divide peoples and perpetuate conflicts brought about by the creation of new ideologies and acquisitions of power. For all its material progress, the world is still divided by innumerable differences of language, religion, aspiration, tradition and economic condition. It is these factors which make the task of international cooperation infinitely harder than the task of cooperation within a national community.⁴⁸

If the world is to live at peace it is of utmost importance that people within each country develop a feeling of respect for the people within every other country. The likenesses of all men must be recognized because they serve as a point of departure in working toward world progress. The differences must not be ignored but understood. Only through understanding the differences can hostility between nations be overcome.

The range of traits, beliefs, patterns of action, materials, experiences, all things - tangible and intangible - is indeed great. Mead and Benedict have each stressed the host of possible ways in which a culture might have developed. If one is to know about and understand other people there are many areas of life upon which he must become informed.

...children should be shown the interdependence of the world economically, socially, religiously, politically,

⁴⁸ Abraham H. Feller, op. cit., p. 8.

and culturally, the dire results when world cooperation is not achieved, and the beneficent results when it is accomplished. This interdependence can be shown even in elementary schools, through a study of fairytales, folklore, games and music from other countries, and through showing their dependence upon other nations for food and clothing. As students mature this can grow into a study of world trade and world problems, whether they be health, food, population pressures, the causes of war, atomic energy, or a variety of other topics.⁴⁹

Benedict would have her readers think on the dangers of symbolism.

What really binds men together is their culture, - the ideas and standards they have in common. If instead of selecting a symbol like common blood heredity and making a slogan of it, the nation turned its attention rather to the culture that unites its people, emphasizing its major merits and recognizing the different values which may develop in a different culture, it would substitute realistic thinking for a kind of symbolism which is dangerous because it is misleading.⁵⁰

It is essential that one realize the dangers to which symbolisms can lead. American, indeed, world history is full of the accounts of just such symbolism and its consequences. One recent example has been selected from Bailey's book, Woodrow Wilson and the Lost Peace, to illustrate the point made by Benedict.

The Japanese are a proud and sensitive people. Judged by Western standards, they are too proud and sensitive, and they ought to mend their ways. But some day we may discover that our disapproval will not cause people to change their national characteristics. The very first principle of diplomatic intercourse is that we must take people as we find them, and make due allowance for their distinctive traits.

The basic facts are that the Japanese are small in stature, and that they were then small in territory. Until 1904 they were looked down upon with a certain degree of amused tolerance by outside peoples. But this feeling quickly changed to respect when, in the Russo-Japanese War of 1904-5, Nippon administered a sound beating to the largest and most populous of the white nations.

As a result of this bloody conflict, the Japanese began to display a certain cockiness. Not only that,

49 Christian O. Arndt and Samuel Everett, op. cit., pp. 211-212.

50 Ruth Benedict, op. cit., pp. 14-15.

but large numbers of energetic coolies began to emigrate to the sun-bathed slopes of our Pacific Coast. The white laborers, fearing for their standard of living, demanded and secured barriers against this influx, and even established restrictions against the owning of land by Nipponese.

Similar bars were erected by the Canadians and by the people of Australia. The Australians, facing as they did the teeming hives of the Orient, and thinly peopling a vast land, lived in almost daily dread of a yellow tidal wave.

Basically, the objection to the Japanese coolie was economic. He could allegedly live on a handful of rice and beat down the living standard of the white man. The gravest part of the yellow peril was that a Japanese could apparently get rich on what a white man threw into his garbage can. But economic undesirability shades imperceptibly into social and racial undesirability and there was undoubtedly a strong race prejudice against the Japanese in the threatened areas.

The plain truth is that Japan was suffering from an inferiority complex, for she felt that she had "arrived". She bitterly resented the interference of the European powers in 1895, when, at the close of the Sino-Japanese War they had intervened to deprive her of some of her spoils. She resented the intrusion of the European powers in the Far East, and especially their blocking out spheres of interest in China - an area which Japan looked upon as her legitimate field of exploitation. She resented knowing that her nationals were not wanted in the white man's country; that the Japanese, with their centuries-old civilization, were not good enough to associate with whites, or own land, or become citizens.

The Japanese state of mind was further colored by a consciousness that Japan had emerged from the World War as the dominant power in the Far East. Russia had been bled white and was in the throes of revolution. Germany was completely eliminated. Great Britain and France were war-weary and tax-burdened. The United States could not even defend its own Phillipines.

Encouraged by all these factors, the Japanese were determined to make a strong bid for racial equality.⁵¹

Then came Pearl Harbor.

The Japanese-Anglo-Saxon incident has been repeated many times by many peoples. Bailey would have men think on the cause and ponder the result. Attitudes are powerful when they take shape in action. Ideas become incarnate in the lives of men. The feeling that one group of

⁵¹ Thomas A. Bailey, Woodrow Wilson and the Lost Peace (New York: The Macmillan Company, 1945), pp. 273-274.

people holds for another cannot be taken lightly. Horkheimer, to whom reference has been made, has said that attitudes are affected by tradition, conformity, mass media and leadership.⁵² This, if it be true, intimates that in order to know another people, one would need to study the institutions of that people. It would be difficult to learn what values a culture tries to protect and foster unless one learned of the institutions built to protect and foster those values.

The social sphere consists of two completely different parts each of which affects the cultural process in its own way.

a. First, we have the free, unregulated part of social life, which in its spontaneous forms, moulds intellectual and cultural life.

b. Secondly, we have those social organizations which in the cultural sphere, take the shape of institutions. We are thinking here of the influence which churches, schools, universities, research institutes, press, radio, and all types of organized propaganda exert upon intellectual and cultural life.⁵³

One person reared among one group of people, thoroughly imbued with the traditions and beliefs of that group, experienced in one set of institutions, satisfied with the importance and worth of his own group might not be able to move into another group of people and imbibe the same richness of content from another culture. He could, however, recognize that the other culture is relatively satisfactory to the group accustomed to it, and he could accord it equal significance with his own.

Changes occur from time to time even in one particular spot in the world. Eventually some of those changes take on meanings and persist as values.

Benedict has pointed up an attitude that Americans hold toward their own institutions. From the tenor of her remarks and from previous references one can deduce that she does not believe the attitude a

⁵² Hadley Cantroil, *op. cit.*, p. 205.

⁵³ Karl Mannheim, *op. cit.*, p. 81.

healthful one.

But our achievements, our institutions are unique; they are of a different order from those of lesser races and must be protected at all costs. So that today, whether it is a question of imperialism, or of race prejudice, or of a comparison between Christianity and paganism, we are still preoccupied with the uniqueness, not of the human institutions of the world at large, which no one has ever cared about anyway, but of our own institutions and achievements, our own civilization.⁵⁴

Benedict has gone on to say:

All over the world, since the beginning of human history, it can be shown that peoples have been able to adopt the culture of peoples of another blood. There is nothing in the biological structure of man that makes it even difficult.⁵⁵

The "American way of life" is a phrase easily and frequently offered. It is doubtful if the person who gives voice to the phrase and the one who hears it would quite agree upon its meaning. It seems to have much to do with particular religious institutions, the family and the American government. The phrase is an expression of sentiment bound up in nationalism. It is not as much a matter of facts as it is of emotions. The group is conscious of itself and is aware of the lines that separate in-group from out-group. External danger increases the in-group feeling. Lines of communication must be kept open in order for the group to be held intact. In war, nationalism is at its zenith. Unfortunately, this feeling of group consciousness, or if you will, nationalism, is never dormant.⁵⁶

By a healthier attitude concerning national history and national values we can conclude that adequate revelation of facts by social and cultural history, human geography, anthropology, psychology, sociology, economics, may destroy in the minds of peoples fantasies concerning either themselves or other peoples - fantasies that may

54 Ruth Benedict, op. cit., p. 4.

55 Ibid., p. 12.

56 Ralph Henry Gabriel, op. cit., p. 108.

have been for years and even centuries the basis of demagogical exploitation favorable to internal instability and external conflict.⁵⁷

The statement directly above was the remark of Gordon Freye, Professor of Sociology, University of Bahia, Brazil. The statement takes on added meaning if one agrees with Charles E. Merriam who wrote in his book, The Making of Citizens:

It becomes increasingly evident that much of the dogmatism regarding biological race differences rests upon a very slender scientific foundation, and indeed approaches the most transparent jingoism, differing little from the childish boastings of the juvenile playground, accompanied by savage growls derived from the subhuman stage of animal evolution.⁵⁸

Anthropologists have called attention to the likenesses of human beings for many years. More recently high placed officials in the United States government have become mindful of the many similarities of all men, and they, in turn, have called the attention of many American citizens to this fact. In June, 1954, Secretary of State, John Foster Dulles, speaking before a meeting of the Rotary International said:

Diversity often seems a troublesome fact. But the richness of life is, above all, due to differences. No two human beings are exactly alike. Each of us is in this sense a minority -- a minority of one. On the other hand, there are elements of likeness which bind all mankind together in the brotherhood of a single human family.

There is no problem more difficult than that of trying to build unity on a foundation of diversity. I often have to speak of that at congressional hearings which deal with appropriations for mutual security and foreign aid. I have there emphasized that we should not limit our friendly cooperation to those who agree with us on all points. A free society, I have pointed out, implies difference.⁵⁹

57 Hadley Cantril, op. cit., p. 144.

58 William Heard Kilpatrick, Editor, Source Book in the Philosophy of Education (New York: The Macmillan Company, 1935), p. 266.

59 John Foster Dulles "Talk to Rotary International" in New York Times, June 11, 1954, p. 2.

Kilpatrick, Benedict, Cantril, Mannheim and others have made themselves understood. They believe that men can learn to live together in peace. They believe that men can learn to settle differences by methods of common counsel and discussion if they have first obtained the pertinent facts. People must learn how all men are alike and how they are different. People must learn about the institutions of each culture. A global attitude depends upon enlightenment.

The Rights and Responsibilities of Men

Nothing can distort the true picture of conditions and events in this world more than to regard one's own country as the center of the universe, and to view all things solely in their relationship to this fixed point. It is inevitable that such a method of observation should create an entirely false perspective. Yet this is the only method admitted and used by the seventy or eighty national governments of our world, by our legislators and diplomats, by our press and radio. All the conclusions, principles and policies of the peoples are necessarily drawn from the warped picture of the world obtained by so primitive a method of observation.⁶⁰

In several instances attention has been called to the fallacy in the belief that a well developed country can be independent. The United States was determined not to be drawn into the first world war and she was just as determined not to be drawn into World War II. In both cases she was unable to stay out and in both cases she needed allies.

The attitude of all nations except those immediately involved in the Manchuria affair of 1931 points directly to isolationism. Following some trouble about the Japanese controlled South Manchuria Railroad the Japanese armies pushed into the southern part of Manchuria, overrunning the Chinese. It is true that the League of Nations would like to

⁶⁰ Emory Reeves, *op. cit.*, p. 1.

have ended this undeclared war, but words themselves are not very potent. America, although not a member of the League of Nations, was invited to attend meetings at this time. The Hearst press and others with strong isolationist following warned against it. Nevertheless, Prentice Gilbert was sent to Geneva to attend sessions.

The isolation of each country, the deceitful feeling of self-sufficiency rendered the only existing instrument for international security, the League of Nations, impotent. The 1930's were years teeming with national problems. Every nation had its share. The failure of the League of Nations was unfortunate. Hitler and Mussolini looking on, observed the inclinations of the various nation-states and took heart.

After World War II the organization which James A. Joyce has called the "Second Parliament of Man" was officially born on October 24, 1945. On that day delegates of fifty-one nations ratified the Charter of the United States. Joyce has referred to the inability of the United Nations to make binding decisions on the various members.

But, because U.N. members are still sovereign states, the Assembly can only make "recommendations." It cannot make decisions binding on the nations. Perhaps the most valuable job done by the Assembly, therefore, is to be a "sounding board" of world opinions. Unless "We, the peoples" back up the U.N. by making our wishes felt, it can do nothing.⁶¹

It is possible that the United Nations has prevented wide-spread armed conflict and it is most likely that where armed conflict has occurred it was restrained by the United Nations from becoming global. The interdependence of peoples and the global nature of many serious problems point to the need for some sort of organization which would

⁶¹ James A. Joyce, op. cit., pp. 125-126.

function on a world level.

Why do we need international organization? Why not let every nation alone to work out its own problems and follow its own destiny? The answers are written in the blood of millions of victims of hundreds of wars. International anarchy does not work any better than anarchy within a nation. The conflicts of national interests must, and inevitably do, lead to wars if there is no method for peaceful settlement. There have been periods of relative peace without a formal international organization, but it is a misreading of history to assume that these periods prove that peace can be maintained through anarchy.⁶²

Problems too often begin as national problems and evolve into global problems. Whatever may have been the right or wrong of the part that Germany played in World War I an impartial observer could not but notice a lack of colonies and a consequent lack of trade in an era when colonies were common and trade essential. Many nations that have a hungry population are not strong enough to wage war, but when a nation is hungry and is technologically strong the danger of war is increased. Horkheimer has made the following remarks in a reply to an article by George Gurvitch, Université de Sorbonne, Paris.

Not only may tensions inside the nations find their continuation in tensions outside (and vice versa in our days of fifth columns), but in this narrowing world some of the international tensions are nothing but social tensions in an acute form. The social problems reappear on the international scene.

This is one of the reasons which explains the slow advance of an effective world organization. I fully agree with Gurvitch's statement that the present international tensions are the "painful birth-pangs of the coming international society" rather than the auguries of a coming war. It is wholesome to stress this probability in contrast to the paralyzing pessimism or hectic optimism of public opinion which are two sides of the same masochistic tendency. Yet, if it is true that humanity is on its way to an effective world organization, if, therefore, our thoughts with regard to it are

62 Abraham H. Feller, op. cit., pp. 5-6.

slowly losing their utopian character and are entering a more realistic stage, it is well to keep in mind that "One World" may be troubled by tensions similar to those within many nations today.⁶³

It may be appropriate at this time, to call attention to the fact that opinions as to an international organization vary according to different persons, each of whom is an informed man in the field of international relations. In an age when communication and transportation could move no faster than the fastest animals world situations did not change rapidly. But when the speed of communication came to depend upon steam rather than upon animals the change in situations was commensurate with the change in speed. In 1950 steam power was outmoded. In 1954 atomic power, though developed only in the area of weapons, gives way to hydrogen power. To say that one can see the change in world situations almost in one day may be a figurative expression, but it is not far from being literal. It is not surprising that even the most informed persons are not in agreement as to the form that an international organization should take.

Among a few outstanding proponents of a world government is Emery Reves. He believes that there is no other way to secure a situation absent from international war without world sovereignty.

The very fact that today there is so much talk of sovereignty - a word that was hardly mentioned in political discussions a decade or two ago - proves the existence of a sore spot in the body politic. It leaves no doubt that something is wrong with sovereignty, that the present interpretation of this nation is passing through a crisis and that clarification, restatement and reinterpretation are necessary.⁶⁴

World government is not an "ultimate goal" but an immediate necessity. In fact, it has been overdue since 1914. The convulsions of the past decades are the clear symptoms of a dead and decaying political

63 Hadley Cantril, op. cit., p. 256.

64 Emery Reves, op. cit., p. 127.

system.

The ultimate goal of our efforts must be the solution of our economic and social problems. What two thousand million men and women really want on this wretched earth is enough food, better housing, clothing, medical care and education, more enjoyment of culture and a little leisure. These are the real goals of human society, the aspirations of ordinary men and women everywhere. All of us could have these things. But we cannot have any of them if every ten or twenty years we allow ourselves to be driven by our institutions to slaughter each other and destroy each other's wealth. A world-wide system of government is merely the primary condition to achieving these practical and essential social and economic aims. It is in no way a remote goal.

Whether the change from treaty structure to a legal order takes place independently of the United Nations Organization or within it is irrelevant. To amend the San Francisco Charter - if that is the road we choose - we will have to rewrite it so drastically to get what we need that nothing of the document will remain except the two opening words : "Chapter One." The change has to come about in our minds, in our outlook. Once we know what we want, it makes no difference whether the reform is carried out on top of the Eiffel Tower, in the bleachers of the Yankee Stadium, or on the floor of the United Nations Assembly.⁶⁵

The peoples of the world are in various degrees of readiness as to a world federation. Indeed, the people within one country do not all look upon a "one-world government" in the same way. Laski has mentioned that no amount of skill in diplomacy or skill in organization will bring about a United Nations or any other global instrument that will be efficient in preserving peace until the peoples of the earth desire to live at peace. While a few men think in terms of internationalism many more think only of nationalism. Feller has called attention to this condition.

But there is little evidence that any significant part of the world is prepared to federate. One of the major phenomena of our time is the accelerating growth of nationalism in the face of the forces which have been

⁶⁵ Ibid., pp. 284-285.

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pushing toward internationalism. Within seven years some dozen new states have achieved independence. To these countries national sovereignty is not a mythical lawyer's conception; it is a treasure dearly bought and vigorously to be preserved.⁶⁶

The United Nations is at present the one instrument which may be able to solve global problems and make possible a peaceful world. Many school boards in the United States have made public their personal fears of, or their selfish dislike for the United Nations and the organisations within it. There is nothing within the United Nations or within the United Nations Educational, Scientific, and Cultural Organisation that urges world government. Both, however, do urge international understanding and cooperation. This, to some, appears to be subversion.

Whether or not the world ever unites under one government is not the most pertinent point. The peoples of the world must understand each other and they must desire that the gains of one nation shall be looked upon as a gain for all peoples. Attitudes must be such that world progress is not hindered by misunderstanding and hate. Halvdan Koht has put his point of view well.

No uniformity is to be expected, nor would it be desirable. The complexity of the world will remain and become even more multi-colored than ever. But above this complexity and in spite of all controversies it is possible to perceive a mutual rapprochement of different ideals and aspirations that will make the world still more firmly one.

A fundamental condition of such a fortunate and beneficial development is lasting international peace. That is the preliminary task of America and of all other civilized nations, and the test of their civilization.⁶⁷

The citizenry of a democratic government should have far less trouble in getting along with others than the citizenry of any other

⁶⁶ Abraham H. Feller, op. cit., p. 151.

⁶⁷ Halvdan Koht, op. cit., p. 277.

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kind of government. Democratic government rests upon the good will of the people and good will, in turn, involves a practice of compromise. Give and take or compromise may be looked upon as appeasement by many serious persons, but whether one likes it or not, it is necessary in democratic rule.

In America there are many conflicting principles. One who has been taught the Golden Rule will likely be disturbed by the saying: "Every man must look out for himself." To the man in the street the fact that Indians do not always know how to obtain the best yields from their fields appears to be none of his business. The fact that one-half of the people in the world are illiterate does not disturb him. The ideal often gives way to what seems to be the practical.

It would appear to the alert observer that the ideal is now the practical thing. Men can no longer revel in the luxury of thinking only of themselves. Gabriel in The Course of American Thought has given several pages to showing the relationship between food and friendship.

Wallace was in the tradition of Ely as well as of Patten. With Ely, Franklin D. Roosevelt's Secretary of Agriculture, emphasized the enduring interrelation between ethics and economics. Like Ely, Wallace was a lay prophet of the gospel. "The religion of the future," he declared in 1934, "must affirm in unmistakable terms the fatherhood of God and the brotherhood of man not merely by way of a mystical glow to the individual worshipper, but also by way of bringing about the kingdom of heaven on earth....To enter the kingdom of heaven brought to earth and expressed in terms of rich material life it will be necessary to have a reformation even greater than that of Luther and Calvin. I am deeply concerned in this because I know that the social machines set up by the present administration will break down unless they are inspired by men who in their hearts catch a larger vision than the hard driving profit motives of the past. More than that, the men in the street must....develop the capacity to envision a cooperative objective and be willing to pay the price to attain it....Enduring social transformation is impossible without changed human hearts."⁶⁸

⁶⁸ Ralph Henry Gabriel, op. cit., pp. 306-307.

A review of the literature reveals much difference of opinion upon the nature of a desirable world organization. There is, however, agreement in one respect. Historians believe that a global attitude would involve the need for national rights to be assimilated into something more efficacious than anarchic nation-states.

Summary

Man, as one knows the biological man today, has probably existed for many thousand years. He has struggled for survival, for dignity, for comfort, and for happiness. Indeed, the struggle continues with greater fervor than ever today. Man has much to learn about himself and his relations with others. He has much to learn about using the air, the earth, and the water for the comfort of all mankind. He has much to learn about the use of human intelligence for all men. He has much to learn about better distribution of the earth's goods and services. It would seem, however, that there is even now a point, or several points, of departure from which all people can move toward a more comfortable and happy life. These points have been discussed in turn as the various components of a global attitude.

It appears, from the foregoing discussion, that the components of a global attitude might well be summarized in the form of the following generalizations.

1. Recognition that problems which are global in nature must be solved on a global basis is an essential part of a global attitude.
2. Recognition of the inter-dependence of men is an essential part of a global attitude.

3. An open mind, ever willing to entertain ideas contrary to popular belief, is an essential part of a global attitude.
4. Recognition that all men must be regarded on a fraternal rather than a differential basis is an essential part of a global attitude.
5. An enlightened mind, seeking continuously for further information as such information is made manifest, is an essential part of a global attitude.
6. Recognition that national rights and duties can be assimilated into something more efficient than anarchic nation-states is an essential part of a global attitude.

CHAPTER III

READING AS A CULTURAL - PSYCHOLOGICAL PHENOMENON

On the basis of common usage and understanding and with regard to the special interests of students of personality, I will venture the following definition: "A culture is the configuration of learned behavior and results of behavior whose component elements are shared and transmitted by the members of a particular society."¹

The definition of culture by Ralph Linton is inclusive and concise. Perhaps it is too inclusive and too concise to be dropped without some discussion. In order that there may be some points of emphasis it would appear to be wise to enlarge upon Linton's definition as quoted above.

The "learned behavior and results of behavior" to which Linton refers have a dynamic quality. Cultural elements are forever changing. Various elements change at different rates, it is true. It is also true that time and place have some effect upon this characteristic of change. The dynamic quality of culture seems to be an ever present feature.

"Component elements" is a term that, when used with respect to culture, embraces almost everything that has ever touched the life of a human being. Culture comprises all the things and all the habits, both mental and physical, which in one way or another work to satisfy human needs. Elements of culture to which Linton has made reference include all tangible and intangible ways and things.

The phrase, "shared and transmitted by the members of a particular

1 Ralph Linton, The Cultural Background of Personality, New York: Appleton-Century-Crofts, Inc., 1945. p. 32.

society," points to the part which contact plays in continuing a culture. Culture is, indeed, a continuous thing. It depends entirely upon the human beings who are a part of it. It depends upon the contact which human beings have with each other whether directly in face to face relationships or indirectly through the tangible products of human invention.

Doob, in a passing remark, has written of culture as "a system of habits." Doob's definition, too, lacks emphasis because it is concise and, at the same time, inclusive.

There is nothing mysterious about what the anthropologists call culture: it is a system of habits which all adults share in varying degrees, which aid them in making adjustments to their environment and to one another, and which children acquire from their parents and from other contacts with their society.²

One cannot assume from the above quotation that culture is a static thing. Change itself, varying in degree, is a part of the system of habits to which Doob refers. The rate at which the habits of a culture change differ at different times and in different places. Indeed, the current period would appear to offer a prime example of a very rapid change in cultural habits. Overt observation leads one to believe that the rapid changes in cultural patterns and the confusion in values in America today may be responsible for much insecurity and unhappiness. This is not to say, however, that a change in cultural habits must necessarily result in unhappiness and insecurity. There is some reason to believe that certain changes should result in a greater feeling of well-being for all people.

There have been few occasions on which a large group of people designated to represent a cultural group sat down together and planned changes in cultural traits. If anyone desired to learn what had caused a

² Leonard W. Doob, Public Opinion and Propaganda (New York: Henry Holt and Company, 1948), p. 49.

change he could only hope to do so after the change had occurred. Revisions in cultural habits have nearly always been the result if circumstances and they have come about, as a general thing, in an uncharted, unseeing sort of way.

A perusal of world conditions and a perusal of man's habits of thinking about others would certainly lead to the conclusion that some changes based on sound study are now in order. This aspect of culture, habits of thinking about others, would bear careful study. There is nothing in the nature of culture to indicate that change must be based on whim rather than on fact. Habits of thinking about others or, if you please, attitudes can and should be changed.

The result of my work will be to show by reasoning and by facts, that there is no limit set to the perfecting of the powers of man; that human perfectibility is in reality indefinite; that the progress of this perfectibility, henceforth independent of any power that might wish to stop it, has no other limit than the duration of the globe upon which nature has placed us....

What a picture of the human race, freed from its chains, removed from the empire of chance and from that of the enemies of its progress, and advancing with a firm and sure step on the pathway of truth, of virtue, and of happiness.³

The Marquis de Condorcet in 1794 when speaking of the increasing improvability of man was true to the great French thinkers of his day as the above quotation testifies. Americans have frequently been reminded of their debt to France for the belief in the increasing perfectibility of man. They have less often thought on the remark of the Marquis, "What a picture of the human race....removed from the empire of chance."

Many an elementary school child has, by the time he reaches the sixth grade, studied about the group life of animals. He has learned

3 Quoted in William Heard Kilpatrick, editor, Intercultural Attitudes in the Making (New York: Harper and Brothers, 1947), p. 267.

that all animals have some form of group life and that the human animal has one distinguishable by its balance of flexibility and stability. He is likely to have been especially interested in the life of bees and ants because of the rigid and inflexible, yet complex patterns of habits. He has taken for granted the changing and unstable life of most animal species.

In contrast to bees and ants man seems to be the end product of a long process of evolution. This developing process appears to have moved in the directions of individualization of the species and adaptation to different environments. These combined characteristics distinguish the human from other animals. Unhappily, however, man can destroy his species because of this combination of characteristics. Collective effort can be turned to collective folly.

This brings us at once to the question of how great a degree of cultural integration is necessary to survival. No culture, of course, will ever be in a perfect state of integration, i.e., have all its elements in a condition of complete mutual adjustment, as long as change of any sort is under way. Since change of some sort, whether due to invention or diffusion, is always going on, this means that no culture is ever perfectly integrated at any point in its history. Integration thus becomes a matter of degree and presumably there is a point below which it cannot sink without the paralysis of the culture and the consequent destruction of the society as a functioning entity. However, this point is rarely if ever reached. All cultures possess an amazing capacity for change and adaptation. It seems that they are able eventually to integrate any new culture element or series of elements which are not in such direct and complete opposition to basic elements in the existing configuration that the society rejects them from the first.⁴

In order to avoid wholesale destructive change it is necessary to investigate the possibility of making some changes in human habits of thinking that will result in cooperative, constructive attitudes. It is necessary to learn about the nature of the human being. One must ask

⁴ Ralph Linton, The Study of Man, (New York: D. Appleton Century Company, 1936), pp. 357-358.

himself if the saying, "Oil and water do not mix" is applicable to the black and the white race. Many people think it is. One must ask if the concept of the "survival of the fittest" can possibly apply to races and if one race is therefore justified in being master of another. One must inquire into the theory of Anglo-Saxon white superiority. One must ask what it is that makes a person human. Theodore G. Soares wrote in his Religious Education in 1928:

The new born babe is not really a human being; he is a candidate for humanity. He has a fundamental instinctive equipment not greatly different from that of the lower animals, but he has also the capacity so to react to social stimuli that he will develop human habits. But he cannot develop the human habits without the social stimuli. This is the difference between the human infant and the young of lower animals. The new born pup is a real dog, equipped with the tendencies to act which belong to his species. These will develop apart from contact with any other canine being. He will be truly a dog when he is grown whether he has ever lived with other dogs or not. Entirely different is the human child. He will never become human except through the stimuli of human society.⁵

H. S. Jennings in 1925 wrote in Prometheus:

The characteristics of the adult are no more present in the germ cells than are those of an automobile in the metallic ores out of which it is ultimately manufactured. To get the complete, normally-acting organism, the proper materials are essential; but equally essential is it that they should interact properly with each other and with other things. And the way they interact and what they produce depends on the conditions....

The process of development shows itself not to be stereotyped, as at first appears to be the case; it varies with changes in conditions. What any given cell shall produce; what any part of the body shall become; what the body as a whole shall become -- depends not alone on what it contains -- its 'heredity' -- but also on its relation to many other conditions, on its environment.⁶

Man must improve himself through his understanding of his own nature and through his continuous organized effort. Not one part of man's ethics,

⁵ Quoted in William Heard Kilpatrick, op. cit., p. 140.

⁶ Ibid., p. 10.

his values, his institutions or his language is carried in the human genes. Almost without exception man has learned his every trait from others. He is born with few instincts. Combing one's hair away from the face is not instinctive; it is a learned trait. Taking food with a fork is learned. A man has learned to remove his hat in a church and a lady has learned to wear one. Children have learned to salute a red, white and blue flag and to make the pledge of allegiance. People have learned to say The Lord's Prayer. It would be just as easy for any one to have learned quotations from the Koran, to have shown due respect for an orange and white flag, and to have learned to eat with two chop sticks. There is no reason why a man should not have learned to wear his hat in church and why a lady should not have learned to remove her's.

It is interesting and pertinent to think on what a human child might be if that child had been, within a few weeks of its birth, removed from all other human beings and had been safely fed and protected by other animals. Such a thing has occurred in more than one instance.

One of the most thorough accounts of a being born of human parents and reared by brutes is that written by J. A. L. Singh. Singh and his wife were missionaries in India and after having taken from the wolf mother two young animal-like creatures which the natives called ghosts the missionaries attempted to rear them. From the Singh's diary the following quotation is taken.

The cave had a peculiar smell, peculiar to the wolves -- that was all.

There had lived the wolf family. The two cubs and the other two hideous beings were there in one corner, all four clutching together in a monkey-ball the habit of monkeys of clinging together in a mass under some circumstances.

It was really a task to separate them from one another. The ghosts were more ferocious than the cubs, making faces, showing teeth, making for us when too much disturbed, and running back to reform the monkey-ball.⁷

None of the human traits, so commonly taken for granted that one often thinks of them as innate, were seen in the two children. The babies capable of becoming human if reared by human beings had taken on some of the traits of wild animals and none of the habits of humans. They did not walk erect but jumped about on hands and feet together. They did not eat in the fashion of Indians, of Chinese, or Americans, but in the fashion of wolves. They did not speak, but made some sort of sound that approached a growl. One of the most interesting comments on the feral-man beings has been made by Bishop H. Pakenham-Walsh of Coimbatore, South India. The Bishop had visited the Singh family and had seen Amala and Kamala, the two girl-children reared by wolves. Later Amala died and he again saw Kamala.

I saw her again two years later, and except that she had learned a good many more words, I did not notice any mental change. What interested me most was to find, from careful inquiry from Mr. and Mrs. Singh, that while the wolves had not been able to teach anything especially human to their little human cubs, so that there was no sense of humor, nor (except in the one case when Kamala wept when Amala died) of sorrow, very little curiosity, and no interest except in raw meat, neither had they taught them anything bad. If one accepts as natural the use of teeth and nails when they felt themselves annoyed, there was no malice, nor was there any fear, as for instance of thunder and lightning, of big animals, or of the dark, etc.; nor, so far as I could ascertain, was there any trace of pride or of jealousy. Human vices seem to have been as little inherited as human virtues.⁸

It is difficult to determine what, if anything, is natural about human nature. It has been illustrated that feral-man has no fear of

7 A. J. L. Singh and Robert M. Zingg, Wolf-Children and Feral Man (New York: Harper and Brothers, 1939), p. 8.

8 Ibid., pp. XXVI-XXVII

the dark, expresses no emotions, is not acquisitive. One would suppose that those activities that have only to do with the physique, those purely biological activities such as respiration, digestion, blood circulation, would be unaffected by culture. Malinowski has written of this.

We asserted that no organized system of activities is possible without a physical basis and without the equipment of artifacts. It would be possible to show that no differential phase in any human activity occurs without the use of material objects, artifacts, consumer's goods -- in short, without the incidence of elements of material culture. At the same time there is no human activity, concerted or individual, which we could regard as purely physiological, that is "natural" or untutored. Even such activities as breathing, the work of internal secretions, digestion, and circulation happen within the artificial environment of culturally determined conditions.... There is a constant interaction between the organism and the secondary milieu in which it exists, that is culture. In short human beings live by norms, customs, traditions and rules, which are the result of an interaction between organic processes and man's manipulation or resetting of his environment.⁹

Thus, it is shown, that Malinowski believes even those physical activities of the body such as breathing and gland secretion are affected by culture.

Ruth Benedict has called attention to habits of thinking as a part of one's cultural heritage.

No man ever looks at the world with pristine eyes. He sees it edited by a definite set of customs and institutions and ways of thinking. Even in his philosophical probings he cannot go behind these stereotypes; his very concepts of the true and the false will still have reference to his particular traditional customs.¹⁰

A child growing up in any culture learns to do and say and think the things that his society approves. Society reprimands and even

9 Bronislaw Malinowski, A Scientific Theory of Culture (Chapel Hill, North Carolina: The University of North Carolina Press, 1944) p. 68.

10 Ruth Benedict, Patterns of Culture (New York: Houghton Mifflin Company, 1934), p. 2.

ostracizes if the child moves outside the range of tolerated differences. In this way one is almost always kept in line. His activities, his comments, his thoughts can be different from the activities, comments, and thoughts of others only in so far as his cultural group will tolerate it. In order to meet with approval the child must watch, listen and read.

By similar devices even the thinking of the individual, which he usually conceives of as essentially his own, is indirectly controlled by the group's culture and activity. The only way in which the individual can know what his society thinks is by what the individuals in it say, write or do. His awareness that the thinking of others differs from his own causes him to re-examine his thinking in the light of it lest he be rated as ignorant or aberrant and thus not quite belonging. Above all else, he must belong.¹¹

Nature and Condition of Attitude

This study is largely concerned with one of the means by which "component elements" of a culture are shared and transmitted. It deals with the way in which children's books may or may not affect the habit of thinking about people in other lands. This predisposition toward some one or something, this preconceived attitude, must surely be modified by many factors in a given culture. If it is accepted that the differences between cultures play an important part in the present world situation, and if it is accepted that attitudes play some part in the lack of cooperation between cultures, it must follow that the nature and condition of attitude should be investigated.

Much has been written about attitude. Many people have been concerned with it, attempting to delineate or to define it. No matter what the definition, no matter who phrased it or in what year it was defined, one element appears to be common to nearly every one's description of the

¹¹ Joseph S. Roucek, Et. al., Social Control (New York: D. Van Nostrand Company, Inc., 1947), pp. 40-41.

concept "attitude." According to Gordon Allport there is always, either definitely stated or implied, the element of preparation or readiness for response.

Allport has written in his paper "Attitudes" which appears in Carl Murchison's A Handbook of Social Psychology, "The concept of attitude is probably the most distinctive and indispensable concept in contemporary American social psychology. No other term appears more frequently in experimental and theoretical literature."¹²

Allport quotes from Herbert Spencer who wrote in his First Principles in 1862 something that he had observed about the readiness for response of a person listening to an argument.

Arriving at correct judgements on disputed questions, much depends on the attitude of mind we preserve while listening to, or taking part, in the controversy; and for the preservation of a right attitude it is needful that we should learn how true, and yet how untrue, are average human beliefs.¹³

Among sixteen definitions which Allport has brought together in his paper, "Attitudes," are the following.

"Attitude" = the specific mental disposition toward an incoming (or arising) experience, whereby that experience is modified, or, a condition of readiness for a certain type of activity.

Warren, Dictionary of Psychology, 1934 ¹⁴

An attitude is a disposition to act which is built up by the integration of numerous specific responses of a similar type, but which exists as a general neural "set," and when activated by a specific stimulus results in behavior that is more obviously a function of the disposition than of the activating stimulus. The important thing to note about this definition is that it considers attitudes as broad, generic (not simple and specific) determinants of behavior.¹⁵

G. W. Allport, 1929

¹² Carl Murchison, editor, A Handbook of Social Psychology (Worcester, Massachusetts: Clark University Press, 1935), p. 798.

¹³ Ibid., p. 799.

¹⁴ Ibid., p. 805.

¹⁵ Ibid., p. 805.

An attitude is a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related.

G. W. Allport, 1935¹⁶

Thurstone and Chave wrote The Measurement of Attitude in 1929.

In this little book Thurstone gives his definition of attitude.

The concept "attitude" will be used here to denote the sum total of a man's inclinations and feelings, prejudice or bias, pre-conceived notions, ideas, fears, threats, and convictions about any specific topic.¹⁷

It is difficult to think of being human without having values, and it is difficult to think of having values without, at the same time, having preconceived ideas or attitudes. The formation of attitudes is a continuous process, and it is, according to Allport, a process necessary both to a stable society and to an integrated personality.

Attitudes are never directly observed, but unless they are admitted, through inference, as real and substantial ingredients in human nature, it becomes impossible to account satisfactorily either for the consistency of any individual's behavior, or for the stability of any society.¹⁸

Attitudes are built through all experiences, actual and vicarious. The face to face relations on playground and street and in home and school can be social or unsocial toward other people. Unfortunately there are strong pressures exerted upon large groups of people to view with suspicion all those who look different, speak in another dialect, dress differently or honor different beliefs. The success of these pressure groups leads easily to regarding the different as dangerous, stupid, or wicked. Attitudes are in the process of being formed at all times and in all places. They should not be viewed in isolation. Therefore, that

¹⁶ Ibid., p. 810.

¹⁷ L. L. Thurstone and E. J. Chave, The Measurement of Attitude (Chicago: The University of Chicago Press, 1929), p. 7.

¹⁸ Carl Murchison, editor, op. cit., p. 839.

anyone should believe that information alone could change attitudes is whimsy. The way in which facts are presented must be considered.

Facts presented in a sympathetic, emotional context, with an emphasis upon the similarities of peoples rather than their differences, are conducive to the development of more favorable attitudes.¹⁹

Any program of attitude change will fail of its objective, however, unless it is realized that the problem has many aspects, and that no one approach by itself can possibly be effective. Attitudes are created and modified by the home and by the school; they are emotional as well as intellectual components; they are responsive to social pressures as well as to deep psychological needs. They have many dimensions, and they must be approached from many different directions. It is not enough to recognize that the problem is multidimensional, and that therefore the attack must be multidimensional as well. This recognition must be translated into effective action, so that our "educational offensive," in the widest sense of the term, may have the best possible chance of success.

The task is difficult, but it is essential, and we have the tools with which to make a start.²⁰

Attitudes may range in amount and in kind over a great variety of objects. They may be general or specific. The terms "general" and "specific" are mentioned by Young in his book, Personality and Problems of Adjustment,²¹ and are referred to on the basis of whether or not they are directed toward specific stimuli or generalities of stimuli. The feeling for one's in-group represents a generalized attitude, but the feeling for one person within the in-group represents a specific attitude.

The particular feeling that many people had about World War II indicated the presence of a specific attitude. There has been some evidence that the number of people in the United States who look upon themselves as a member of the world's population, rather than one of a nation, is increasing.

19 Christian O. Arndt and Samuel Everett, Education for a World Society (New York: Harper and Brothers, 1951), p. 254.

20 Ibid., p. 60.

21 Kimball Young, Personality and Problems of Adjustment (New York: Appleton-Century-Crofts, Inc., 1952), p. 105.

Debates over whether or not the United States should join the League of Nations appears to have been the beginning of a move toward a global outlook. World War II was a stimulus for more and more people to engage in public controversy over international affairs. The Korean War, engaging as it did, many American troops, was reason for a continued interest in the world situation. Turmoil in any part of the world would seem to cause uneasiness in the minds of Americans. They fear any war because they realize that there is a chance that they may be pulled into the very vortex of the fighting.

It is now possible to destroy tremendous sections of the earth. Laski has written that the desire to destroy must be replaced with the desire to construct. Man must realize how great is the risk that he may destroy all human life. Not only must he be informed as to the widespread effects of a hydrogen bomb or atom bomb war, but he must also be informed as to the good life that all men might have if organized cooperative effort is turned to understanding other peoples and to solving the problems of humanity. Facts about other cultures must be complete and accurate and they must be presented in a setting of mutual susceptibility.

Attitudes are formed throughout life -- from birth to the grave. Though the building up of attitudes is largely an unconscious process, the expression of the formulated attitude is very important. Therefore, one needs to be particularly cognizant of ways in which general attitudes are formed. It would seem to be the better part of economy to have useful, totally valuable general attitudes built as early as possible. The elementary school, it would appear, would have a golden opportunity to aid in such building. That is not to say that the home has no chance to

form attitudes. It does, of course, and the home should be aware of this responsibility. Arndt and Everett have called attention to the charge of the schools in the work of building attitudes.

Elementary schools have a function to perform which is uniquely theirs. They work with personalities in the most impressionable years. Basic social, emotional, moral, and intellectual attitudes, beliefs, and habits are formed in these years. They affect the individual throughout life.

Childhood education for a world society contains the basic elements of all good education which is in the democratic tradition.²²

Gordon Allport, to whom reference has been made, replied to Harry Stack Sullivan of the Washington School of Psychiatry with an article published in Tensions That Cause Wars. The article calls attention to many things large and small that can be a cause of war. Economic exploitation with its consequent lower standard of living plays a part, but so does the attitude that a Christian holds toward a Moslem. The attitude that one has toward others, Sullivan believes, should be learned when the child is young. Allport has summed it well.

Those who start aggressive wars and those who want them are undoubtedly anxiety-ridden individuals (in Sullivan's sense). Were all personalities secure, benevolent, and trained to prize all people as of approximately equal value to themselves (this lesson, according to Sullivan should be learned in pre-adolescence), then aggression could not and would not result. Therefore, the psychological and psychiatric emphasis is correct and proper so far as "immediate" causation is concerned. Now, it is equally true that the warlike expectations, hates and anxieties that give a hostile bent to personality may be the result of hunger, exploitation, tradition, and social structure. Hence, for "long run" causation, social, historical, and economic influences are often decisive.

It is unprofitable to ask whether individual or social factors are basic. The question is rather how can we effectively interrupt the dysgenic cycle now under way?²³

Arndt and Everett have written of the responsibility of the elementary school in attitude formation. William Heard Kilpatrick would

²² Ibid., p. 257.

²³ Hadley Cantril, Editor, Tensions That Cause Wars, (Urbana, Illinois: The University of Illinois Press, 1950), p. 136.

agree. In his book, Intercultural Attitudes in the Making, Kilpatrick lists twelve concepts that might well be goals in inter-cultural education. Among these appear the following:

10. That teachers and older pupils shall study the various historic causes and supporting rationalizations of group prejudices. If these are clearly understood and properly acted upon, the future may be better. For in the long run, men tend to act according to evidence.

11. That in particular the older pupils shall, under guidance, study out the problems of race and the evidence against racism. Only thus will the use of rationalizing defense mechanisms yield to facts. For a belief in racial superiority is perhaps the chief defense mechanism of racial discrimination.

12. That pupils as they grow older shall come to understand the international aspect of inter-group prejudices and discriminations - how the white race is a minority in the world, and how discriminations within our country are not only wrong here but hurtful to peace and order in the world at large.²⁴

Reading in Attitude Formation

Each of the forty-eight states in the United States has something which could be called a system of education. Each state has free, public, tax-supported schools and some laws regarding compulsory attendance. Though not all persons who attend schools attain a state of functional literacy, most of them do. America is not a country wherein only a privileged few may learn to read.

For better or for worse the day has come when mass communication by means of print is a very inexpensive process. The Europeans adopted and further developed the Chinese printing press. Use of the press today is not at all costly. The production of paper used in lieu of the early parchment has also become an inexpensive operation. This cheap means of putting print before the public has much to do with the fact

24 William Heard Kilpatrick, op. cit., p. 7.

that printed materials are made easily available.

Reading is surely one of the means by which the component elements of a culture are shared and transmitted. The person who is interested in attitude formation would be wise to inquire into the matter of whether or not printed materials make a difference in the person who reads. It would not seem unreasonable to learn something of the nature of reading. Neither does it seem unreasonable to survey the literature dealing with reading in attitude formation.

If it can be accepted that the formulation of a global attitude is important, then it follows that reading material, as one means of formulating attitudes, must be investigated.

Reading involves thinking. Reading is the interpretive part of a process of two-way communication. Bond and Wagner wrote in their book, Teaching the Child to Read, "Reading is the process of acquiring an author's meanings and of interpreting, evaluating, and reflecting upon those meanings."²⁵

It is almost impossible to think of living in the United States today without spending some part of each day in reading. The contemporary world is a reading world. It is difficult to realize just how dependent upon the printed page civilized man has become. News, brought into the home via radio and television frequently motivates the family members to scrutinize the newspaper for greater detail. Letters and advertisements are impotent bits of paper until someone has looked at the small black lines on white paper and from them caught the author's meaning. Billboards, cartoons, picture advertisements, the paper containers of groceries and drugs would be incomplete without a few printed words which must be read if one is to acquire information. On the street

²⁵ Guy L. Bond and Eva Bond Wagner, Teaching the Child to Read (New York: The Macmillan Company, 1950), p. 40.

are signs that say "SLIPPERY WHEN WET," "ROUTE 301," "SCHOOL ZONE."

In the factory are bulletin boards containing such items as the notice of a union meeting, openings in work opportunities in other departments, information about salary with respect to an impending holiday. All about is information in written or printed form. There can be no communication, however, unless there is someone within seeing distance who can read.

Children in America learn to read. The fact that school attendance is, in every state, compulsory for several years is reason enough to believe that almost all who are educable learn to read. It would be difficult to estimate just how much an elementary school child reads while in school. Reading is a part of nearly every phase of the child's school life. Though not every elementary school child goes on to enter high school, by far the greater number do. There reading is essential to the understanding and use of nearly every subject taught. Glenn Myers Blair in his book, Diagnostic and Remedial Teaching in Secondary Schools has written: "In the typical high school approximately 80 to 90 percent of all study activities require silent reading as a means of gaining knowledge."²⁶ As it has been observed that most children in the United States learn to read it is important to determine whether or not reading can or does make a difference in the way in which one thinks and in the way in which one acts.

Overt observation and attitude change due to reading

Much of what one has to learn about the influence of reading upon the acquisition of information and upon attitude formation might well

²⁶ Glenn Myers Blair, Diagnostic and Remedial Teaching in Secondary Schools (New York: The Macmillan Company, 1946), p. 16.

come from controlled experiments. Nevertheless, there may be something to be gained from overt observation and reasoning. Fredric Wertham, who has been Director of the Mental Hygiene Clinic of Bellevue Hospital, New York and also at Queens Hospital Center has had much opportunity to observe just which experiences occur over and over again in the background of disturbed persons. Wertham has written of this in his book, Seduction of the Innocent. Because there are three hundred ninety-seven pages in this book, most of which call attention to the influence of comic book reading on children, it is impossible to include here more than a few of the many appropriate paragraphs. The paragraphs following have been selected because they appear to summarize Wertham's thinking about the influence of reading on behavior, or because they point up certain instances wherein the relationship between what one person had read and what he did was too obvious to be ignored.

Slowly, and at first reluctantly, I have come to the conclusion that this chronic stimulation, temptation and seduction by comic books, both their content and their alluring advertisements of knives and guns, are contributing factors to many children's maladjustment.²⁷

Judge Jacob Panken has observed three separate cases where children got hold of lighter fluid, saturated another child with it and set him afire. He found in these three instances that these children, coming from different boroughs, favored a particular comic book which has on its cover a burning human being in flames. He felt that in each instance the comic book shared the responsibility, that "it is the straw which breaks the camel's back."

A fifteen-year-old boy was accused of having shot and killed a boy of fourteen (the authorities chose to consider this accidental), of having thrown a cat from a roof, of having thrown a knife through a boy's foot, of sadistic acts with younger children, of having shot at a younger girl with a B.B. gun. After a full study of the psychological and social background, we came to the conclusion that the fact that he was an inveterate reader of comic books was an important contributing

²⁷ Fredric Wertham, Seduction of the Innocent (New York: Rinehart and Company, Inc., 1954), p. 10.

factor. His favorite comic book, read over and over, contained no less than eighty-one violent acts including nineteen murders.²⁸

Nila Banton Smith, in an attempt to learn if reading does change people, sought the aid of various teachers throughout the United States. Teachers of grades four through eight asked pupils if they could recall that any story, poem, or book had caused them to change their thinking or attitudes. The children were asked to write about it.

Five hundred two of these children's responses resulted from the inquiry. An analysis of these responses revealed that in 60.7 percent of the cases, changes in attitude had taken place as a result of reading. A few of the responses, 9.2 percent of the total, indicated changes in behavior resulting from reading. Nearly one-third of the children (30.1 percent of them) told of revised thinking that had come about as a result of information which corrected or clarified concepts or which yielded new concepts.²⁹

Fredric Wertham has not generalized about reading in attitude formation on the basis of carefully controlled experiments. Instead, Wertham's observations were based on uncontrolled, easily apparent behavior of young people. Nevertheless, Wertham has been in an unusually favorable position from which to observe. As psychiatrist he has seen many people with severe disturbances. He has had a chance to notice just what experiences are common in the lives of those who need psychiatric treatment. It is obvious, from many of Wertham's remarks, that he believes reading can and does make a difference in people.

Nila Banton Smith's study concerning the influence of reading cannot be said to be a controlled experiment. It has never been proved that the reading of certain books did cause children to change their thinking or attitudes, although the children thought it did.

28 Ibid., pp. 167-168.

29 Nila Banton Smith, "The Personal and Social Values of Reading," Elementary English, 25: 491, December, 1948.

It is difficult to evaluate the worth of the generalizations made by Wertham and by Smith. However, it is not unreasonable to assume that certain comments, made by persons in an unusually favorable position for observation, may sometimes have value.

The vicarious experiences that a child has through listening to a story or through reading a story are a part of the total context of the child's experiences. Arthur Gates, speaking at a meeting of the National Council of English Teachers in Atlantic City, 1953, suggested that vicarious experiences are in reality actual experiences. The feelings caused by reading are real; the attitudes imbibed are to all intents and purposes real attitudes. What one reads, with its possible attitude forming material, is worthy of investigation.

Edwin D. Starbuck and others wrote in A Guide to Books for Character something of the part books play in character formation. Kilpatrick quotes from this in his Source Book in the Philosophy of Education.

"Character" is a descriptive word indicating how one will act and the spirit or temper in which the deed is done. It consists of the sum of one's attitudes at any given moment which determine how one will act in and feel toward any specific situation. It has its integrating centers like kindness or thoughtfulness or thrift or loyalty. Even these nuclei of conduct and attitude are shifting quantities that are subject to cultivation and training. They cannot be influenced, however, without changing the entire personality. It is the nature of art to appeal directly and powerfully to fundamental attitudes like courage, love, or curiosity. One cannot read a novel without becoming identified with the action of the story. The entire personality shifts and drifts in the direction of its dominant interests. An entrancing bit of fiction, therefore, is recreating character at every instant.³⁰

As noted before, Ruth Benedict has said, "No man ever looks at the world with pristine eyes." Karl Mannheim also has put it succinctly.

30 Quoted in William Heard Kilpatrick, Editor, Source Book in the Philosophy of Education (New York: The Macmillan Company, 1935), p. 477.

"Strictly speaking it is incorrect to say that the single individual thinks. Rather it is more correct to insist that he participates in thinking further what other men have thought before him."³¹ And he knows what others have thought before him partially because of the books he reads. It is true that not all patterns of thought come from one source. Anyone may pick and choose to some extent. There may be substitutions and modifications, but there is always some part - the situation itself or the habits of thinking - that is taken from one's culture.

Many of us agree that the principal remedy for a crisis like the one in which modern nations find themselves "must take place in men's minds." And men's minds are greatly affected by textbooks of history, geography, sociology; or substitution of mere propaganda or apologies of a nation, class, or race.³²

Thus Gordon Freye, of the University of Bahia, Brazil, has written of the experiences people have through reading.

It is seldom that one remembers the source of his attitudes. Indeed, in many cases the source would be so complex that the components could not be discerned. One does not even remember why he has a given attitude. If the attitude has been built through direct contact with persons reared in another culture, if it has been imbued through direct contact with a friend who had contact with another, or if it has come through some secondary source as films or books a person cannot usually tell. Attitudes are being formed every minute of every day. Both the cause and the effect are too complex for perfect analysis.

Seldom during the process of growing-up does the child have pointed out to him the distinction between what the norms are and what attitude he should take

31 Karl Mannheim, Ideology and Utopia (New York: Harcourt Brace and Company, 1951), p. 3.

32 Hadley Cantril, op. cit., p. 144.

towards them. Like the editor or propagandist who tells his readers what to think of the news at the same time he presents the news itself, society seems to tell us what we should think of its various components at the same time that we learn what those components are. These prevailing evaluations of norms we shall call social values.

Often a person will suddenly acquire a current value, which, if it is not later contradicted will remain permanent. A child who knows nothing of the Turks may be told about them by his parents or in story books. He learns that they are a cruel lot who once delighted in the killing of Armenians. He may forever afterwards carry with him this evaluation of a particular nationality. Or the same child may learn from his English teacher that Hawthorne and Thackeray were the world's greatest authors, and that their works will probably never again be equalled. If in later life, the student never takes a serious interest in literature, without further question he will probably carry this judgement with him to the grave.³³

Cantril has gone still further in pointing out the effect that reading can have on a person.

A nine-year-old girl, for example, one Christmas received from her favorite uncle a number of children's books which he had selected from a bookstore. Among other titles, he had chosen The Jungle by Upton Sinclair. The girl read this avidly along with all the other stories. From that time on she became interested in the fate of the underprivileged and is now devoting much of her time to progressive causes. More generally, however, the effect of experience is a gradual process where contradictions between things as they are and things as they are supposed to be or as the individual would like them to be for his own interests, becomes more and more apparent.³⁴

Controlled experiments and attitude change due to reading

Controlled experiments for purposes of determining cause and effect have been carried on in laboratory situations for many years. More recently some persons have thought of controlled experiments as a way of ascertaining the extent to which attitudes are affected by reading.

33 Hadley Cantril, The Psychology of Social Movements (New York: John Wiley and Sons, Inc., 1941), pp. 6-7.

34 Ibid., pp. 12-13.

Research related to the effects of reading according to W. S. Gray, dates back to 1910, or perhaps a few years earlier, when Thorndike gave some attention to the extent and character of ideas obtained through reading.³⁵

As a general rule the experimental studies dealing with reading and change in attitude have followed a definite pattern. Douglas Waples, Bernard Berelson and Franklin R. Bradshaw describe the procedure in their book, What Reading Does to People.

Several experimental studies have described the different kinds of effects which reading can produce. They have also shown that effects can be strengthened or weakened by certain traits of the reader or by certain qualities of the content. The readers are generally supplied with what they read, hence the distribution factor is not involved.

Most of the studies deal with changes in attitudes. The standard procedure is to give the readers an attitude test or scale before and after the reading and to describe the change in attitude in terms of the differences between the two scores. For the most part the subjects have been college students. The reading matter has varied in length from a sentence to several pages. The attitudes studied have included racial, economic, international, and religious beliefs; and the reading has been designed to change attitudes in a specific direction.

The studies have repeatedly shown that reading can change attitudes.³⁶

The pattern or procedure used to ascertain change in attitude due to reading (or any other given experience) which Waples describes was used by Knower in 1931 and 1932. This experiment was reported in the Journal of Abnormal and Social Psychology.

The subjects used in this study were 428 students, of whom 96 were registered in the University of Minnesota Summer Session of 1931, and 332 were registered in the Fall Quarter Session of 1931-32 at the University

35 William S. Gray, "The Social Effects of Reading," School Review, 55: 269, May, 1947.

36 Douglas Waples, Bernard Berelson, and Franklin R. Bradshaw, What Reading Does to People (Chicago: The University of Chicago Press, 1940), p. 108.

of California at Berkely. From the University of Minnesota group 25 students and from the University of California group 75 students served in a control group. The experimental group thus consisted of 328 students. Of these experimental subjects 221 read only one argument, in all cases an argument of the other side of the question to that first held by the subject, and 107 read two arguments, one on each side of the question.³⁷

The Smith-Thurstone attitude scale was used in this experiment. The students read a paper which was designed to induce change either to favor prohibition or to oppose it. By testing the control group and comparing results with the results of the same test administered to the experimental group after reading it was possible to ascertain whether or not reading caused a significant change. Knower has written, in the summary of his article, the following sentence.

Statistically, significant group changes in attitude may occur as the result of presenting argument to subjects in printed form. Four to five times as many subjects made a significant positive change in attitude in the experimental group as made such a change in the control group.³⁸

It is clear that Knower believes that reading can change attitudes.

Albert D. Amis and Norman C. Meier, interested in the newspaper as an agency of propaganda, made a study concerned with the power of the press to induce attitudes and opinions. A campus paper, The Daily Iowan, prepared articles on W. Morris Hughes, Prime Minister of Australia from 1915 to 1923. These "planted" editorials ranged in length from 150 to 300 words. Two hundred three students served as subjects and read the editorials as an assignment. Fifteen editorials contained favorable comments and fifteen contained unfavorable comments. Students participating in the study were given three tests. The first was simply an information test to determine if Mr. Hughes was known to the students. The second

³⁷ Franklin H. Knower, "Experimental Studies of Changes in Attitude-II," Journal of Abnormal and Social Psychology, 30: 523, January-March, 1935.

³⁸ Ibid., p. 531.

was an editorial-opinion test designed to ascertain, according to the students' judgement, whether or not Mr. Hughes would hold certain beliefs and opinions. The third was a personal-opinion test in which the students were requested to express their own opinion on remarks identical with those used in the editorial-opinion test.

Students, serving as subjects were divided into three groups:

1) students who had read editorials favorable to Mr. Hughes, 2) students who had read editorials unfavorable to Mr. Hughes, and 3) a control group of students who had read none of the editorials.

Results of the research showed that ninety-eight percent of the subjects reading favorable editorials became favorably biased toward Mr. Hughes. Eighty-six percent, reading those editorials which were known to be unfavorable became adversely biased. Differences in the mean scores of the two groups were found to be highly reliable. Those changes in test results ascertained by a test given four months later were very few. The investigators have reported:

As a general conclusion it may be observed that opinion can be induced by means of judiciously selected suggestions in as short a time as seven issues of a newspaper, even when the person, institution, or question may be quite unknown at the inception of the series. It is believed that conditions in the daily newspaper are not much different provided people read the particular sections containing the suggestions. It would follow that, theoretically at least, any newspaper has within it possibilities to build up either favorable or unfavorable opinions by the method followed in this study.³⁹

Annis and Meyer have produced some evidence that reading can and does make a difference in opinions.

If the periodicals, newspapers and books were always accurate in information carried it would be expected, other things being equal, that

39 Albert D. Annis and Norman C. Meier, "The Induction of Opinion through Suggestion by Means of 'Planted' Content," Journal of Social Psychology, 5:79, February, 1934.

the understandings of the readers would also be accurate. One study dealing with just the effect of accurate and inaccurate information read was carried on by Charles Bird. A university newspaper unwittingly carried a very distorted article assumed to report on a psychology lecture. Bird took this opportunity to prepare questions that would reveal the influence or lack of influence of the article on students' information. Five hundred test papers were usable in this study. An analysis of the papers showed beyond doubt that those students who had read the distorted newspaper article were consistently less accurate than those students who had not read it.

In summarizing the material of this paper we may say that the data presented show that groups of college students who have not been subjected to the errors of a newspaper report are consistently more accurate in their answers to specific questions which deal with the facts distorted than are other groups of college students who have, perhaps unwittingly, formed contradictory habits through the medium of the newspaper. Furthermore, they yield corroboration of other studies upon two points, namely, 1) that reports which involve numerical statements are less accurate than those which are non-quantitative in character, and 2) the differences in report between the sexes are negligible. They also show to what extent a press article can displace information disseminated by the lecture method.⁴⁰

From Bird's report one may conclude that his investigation has led him to believe that reading can and does affect information. It is not unreasonable to assume that the information gathered by means of reading is a basis for judgement and for attitude formation.

Floyd H. Allport and Milton Lepkin studied the influence of newspaper headlines on morale during wartime. The investigators made an analysis of the headlines of war stories and classified them into nine groups. The groups were listed under the headings, Good News and Bad

40 Charles Bird, "The Influence of the Press upon the Accuracy of Report," Journal of Abnormal and Social Psychology, 22: 129, July-September, 1927.

Bad News. Under Good News the investigators listed: United States Gaining, United States Holding, Allies Gaining, Allies Holding, and Enemy Losing. Under Bad News they listed: United States Losing, Allies Losing, Enemy Gaining, and Enemy Holding. A survey of more than four thousand headlines appearing in newspapers over the latter half of 1942 was made. One hundred twenty-six main headlines were finally selected from newspapers and eighteen additional headlines were added in order to test the "passive voice" in one category. One hundred nine citizens were then given a representative series of news headlines and were asked to give their reactions to them. This investigation was undertaken in an effort to determine the type of headlines which bring the best results in war morale. The investigators used the term "morale" as meaning "zeal" or "willingness to help."

Allport and Lepkin have written:

Headlines are the parts of newspapers which are most universally read; frequently, they are the only part which the busy reader sees. They create the first mood and impression which subtly dominate the reader as he peruses a news article. A headline, if striking enough, may even help to establish the tone of one's work and reflections for the day. Because headlines are set in large type and because the reader knows everyone else is looking at them, the impact of headlines is the more enhanced. Here, in miniature, we have a striking instance of words as weapons.⁴¹

After the one hundred nine citizens had given their reactions to the headlines the data were carefully reviewed. The conclusion drawn by the investigators was that all war news headlines do stimulate people to take part in war activities. According to this study, morale, or willingness to help, generally rises with bad news headlines. Interestingly enough, Allport and Lepkin also decided that where there is no conflict with the truth the choice of a headline used on any particular

⁴¹ Floyd H. Allport and Milton Lepkin, "Building War Morale with News Headlines," Public Opinion Quarterly, 7: 212, Summer, 1943.

story should be guided by consideration of the possible effectiveness of the given headline on increasing war morale.

One can safely conclude that the investigation made by Allport and Lepkin has led them to believe that reading can and does affect attitude.

Evalene P. Jackson in her article, "Effects of Reading Upon Attitudes Toward the Negro Race" reports upon her investigation of the place of reading in attitude formation. Jackson attempted

- 1) to investigate the effects of reading fiction upon the attitudes toward the Negro race of a group of southern white children, assuming a decrease in prejudice against that race to be desirable, and
- 2) to show the applicability to a library problem of a technique borrowed from social psychology.⁴²

Jackson matched the two groups as to 1) sex, 2) intelligence quotient, 3) chronological age, and 4) socio-economic status. All children used in the study were natives of Atlanta, Georgia. All children were from twelve to fourteen years of age. A story was constructed for the purpose of changing attitudes. The vocabulary used in the story was checked against the Thorndike word list and the story was one grade level lower than that of the children's own grade. Forms A and B of the Hinckley Scale for Measuring Attitudes were used. This scale is one of a series entitled "The Measurement of Social Attitudes." The procedure took the usual test, read, re-test pattern. Form A was administered to all. The experimental group read the story and the control group did not read. Form B was administered. The results showed a small but significant change toward a more favorable attitude toward the Negro as measured by the Hinckley Scale. At the end of two weeks Form A was repeated and the initial gain was found to have been lost. In

42 Evalene P. Jackson, "Effects of Reading Upon Attitudes Toward the Negro Race," The Library Quarterly, 14: 47, January, 1944.

this situation reading made a social change but not an enduring one.

According to the results of Jackson's investigation one can conclude that reading does affect attitude, and one can also conclude that the effect of reading upon attitude formation is subject to change.

Ben M. Cherrington and L. W. Miller made an investigation of the effects of reading upon attitude formation. A pamphlet by Sherwood Eddy and Kirby Page entitled "The Abolition of War" was read by 46 freshmen and sophomore college students. Form A of the scale developed by D. D. Droba and L. L. Thurstone, "Attitude Toward War," was administered to the students before reading. Form B of the scale was administered directly after reading and again after a six-month interval. To determine the equivalence of Forms A and B and to determine their reliability a control group of seventy-one cases was employed. To this group Form A of the Droba-Thurstone scale was administered, followed by Form B. A similar experiment concerning the effects of a lecture was carried on at the same time. The lecture is compared with reading material and is reported in the summary of the article. The lecture itself plays no part in this paper. The investigators have written:

1. Statistically significant differences are found as a result of both the lecture and the reading.
2. The differences obtained are slightly larger for the reading group than for the lecture group.
3. These differences persist and are significant after an interval of six months.⁴³

Cherrington and Miller through a controlled experiment produced evidence that reading does affect attitudes.

Bernard Berelson reported in the book, Print, Radio, and Film in a Democracy, about a study made on the effect of reading during the 1940

43 Ben M. Cherrington and L. W. Miller, "Changes in Attitude as the Result of a Lecture and of Reading Similar Materials," Journal of Social Psychology, 4: 484, November, 1933.

presidential campaign. This study involved issues, people, and communications. Two groups living in a rather small midwest county, known for its conformity to the nation as a whole, furnished the subjects. In the final month of the Roosevelt-Wilkie campaign two professional interviewers secured the information used. The interviewers raised questions designed to point to the factors that appeared to influence the recognition of an argument. They also raised questions designed to ascertain in what ways actual content in arguments influences political judgement.

Three factors were found to influence the recognition of an argument. They are 1) association with a prominent current event, 2) the cruciality of the argument, and 3) its intensity.

Actual content in arguments influences political judgements in three ways: 1) it decreases indecision, 2) it tends to regulate relative agreement among arguments, and 3) it increased agreement. The investigators found that old arguments are accepted more often than new arguments. If one states an argument in terms of personalities rather than issues, it was found, he appears to effect agreement.

Berelson wrote of the outcome of the presidential campaign and of this study.

The presidential campaigns of 1936 and 1940 have raised the question; the majority of the press supported one candidate, but the majority of the people supported the other. Does this mean that the newspaper has no influence? Of course it does not. Influence does not mean correspondence; newspapers can influence public opinion without determining it completely. Newspapers, and other mediums of mass communication influence public opinion, but so do other factors.⁴⁴

Berelson's article contains a definite statement as to the effect of reading upon public opinion. He has written, "Print is effective in shaping public opinion. Print does reinforce its readers. And, for whatever reasons, print does convert readers."

44 Douglas Waples, Editor, Print, Radio, and Film in a Democracy, Chicago: The University of Chicago Press, 1942, p. 63.

William S. Gray, in an attempt to point up the effect of reading upon public opinion and voting, refers to studies by George A. Lundberg, Harold F. Gosnell and Margaret J. Schmidt, and by George W. Hartman. The investigators observed a marked correspondence between party alignment of newspapers and majority of party vote. Dr. Gray has mentioned, however, that cause and effect were not clearly determined.⁴⁵

John P. Seward and E. Evelyn Silvers attempted to ascertain "the extent to which people believe what they read in the papers."⁴⁶ The time was ideal (1943) for an inquiry as to how war news was accepted or rejected. Therefore, they set up two hypotheses for study. They were:

- 1) Other things being equal, one is more likely to believe war news issued by his own government than by the enemy.
- 2) Other things being equal, one is more likely to believe war news favorable to his own side than to the enemy.⁴⁷

In 1943, when people in the United States were scanning the papers for war news, Seward and Silvers composed four military communiques. These were:

....rewritten to produce four versions of each as follows:

- 1) Washington release, favorable to the United States, 2) Washington release, adverse to the United States, 3) Tokyo release, favorable to Japan, and 4) Tokyo release, adverse to Japan.

The sixteen articles, in the form of newspaper clippings, were distributed among 209 women college students for ratings of belief.⁴⁸

Results of the investigation showed that the readers trust in the sources from which information is received and the reader's attitude toward the sources of information determine, to a large extent, whether he will believe or disbelieve the information.

45 William S. Gray, "The Social Effects of Reading," School Review, 55: 274, May, 1947.

46 John P. Seward and E. Evelyn Silvers, "A Study of Belief in the Accuracy of Newspaper Reports." Journal of Psychology 16: 209, October, 1943.

47 Ibid., p. 210.

48 Ibid., p. 217.

ST. PAUL

Intensity of change in attitude due to reading

Attention might well be called to the nature of the change which is brought about through print. Evalene P. Jackson⁴⁹ in her article, "Effects of Reading upon Attitudes toward the Negro Race," reports upon her investigation of children's attitudes as effected by reading. Jackson found by controlled experiment, that though reading produced a social change, it was not enduring.

Ben M. Cherrington and L. W. Miller also investigated the effects of reading upon attitude formation. Their study is reported earlier in this chapter. Among conclusions drawn Cherrington and Miller have written:

1. Statistically significant differences are found as a result of both the lecture and the reading.
-
3. These differences persist and are significant after an interval of six months.⁵⁰

The sociologists who have investigated the matter of effect of reading upon attitude formation and effect of reading upon acquisition of information have not claimed that a change due to reading is not itself subject to further change. Jackson found the change due to reading to be fleeting. Indeed, it was statistically significant at the end of a two-weeks period. On the other hand, Cherrington and Miller found a change due to reading to be statistically significant at the end of a six-months period. The investigators have reported the results of their research, nothing more. They do not claim that the change will be found to be more lasting than information and attitudes acquired in any other way.

49 Evalene P. Jackson, op. cit., p. 54.

50 Ben M. Cherrington and L. W. Miller, op. cit., p. 484.

Remmers, in an article, Propaganda in the Schools, Do the Effects Last? has written:

The belief is widely prevalent that "attitudes" are highly fluid in their characteristics - so much so as hardly to be measurable, or, if measurable, not worth measuring because of this very fluidity.⁵¹

Again, in the same article Remmers has written:

Once changed, attitudes tend to persist as changed. The present evidence indicates that they are at least no more quickly "forgotten" than is the conventional subject matter learned in the classroom.⁵²

In 1929 L. L. Thurstone and E. J. Chave published The Measurement of Attitude. In one part of this book Thurstone has written:

We take for granted that people's attitudes are subject to change. When we have measured a man's attitude on any issue such as pacifism, we shall not declare such a measurement to be in any sense an enduring or constitutional constant.⁵³

Hadley Cantril has studied not only the issues involved in attitude change, but also the people who are the subjects of change. In 1946 he reported in the Journal of Abnormal and Social Psychology:

With respect to the issues studied here, there is a tendency for people who are better educated, better off financially and who are older to hold their attitudes with greater intensity than those less well educated, less secure economically, and younger.⁵⁴

In studying the results of the various investigations of attitude change one must constantly keep in mind that the evidence of change in attitude thus far reported in this paper has been pencil and paper evidence. Expressed attitudes may or may not be consistent with overt behavior. In 1929 Thurstone wrote of this:

51 H. H. Remmers, "Propaganda in the Schools - Do the Effects Last?" Public Opinion Quarterly, 2: 205, April, 1938.

52 Ibid., p. 210.

53 L. L. Thurstone and E. J. Chave, op. cit., p. 9.

54 Hadley Cantril, "The Intensity of an Attitude," Journal of Abnormal and Social Psychology, 41: 133, April, 1946.



In the present study we shall measure the subjects' attitude as expressed by the acceptance or rejection of opinions. But we shall not thereby imply that he will necessarily act in accordance with the opinions that he has endorsed. Let this limitation be clear. The measurement of attitudes expressed by a man's opinion does not necessarily mean the prediction of what he will do. If his expressed opinions and his actions are inconsistent, that does not concern us now, because we are not setting out to predict overt conduct. We shall assume that it is of interest to know what people say that they believe even if their conduct turns out to be inconsistent with their professed opinions.⁵⁵

In 1933 D. D. Droba in his article, The Nature of Attitude, raised again the issue of consistency of expressed attitude and overt behavior.

There is a fairly general agreement among writers that attitudes are true indicators of behavior. An attitude will, in general, be followed by a type of activity indicated in the attitude. However, it is admitted that this is only relatively true. A certain amount of discrepancy between the two exists in almost every case. A mildly pacifistic attitude in time of peace will very likely result in a militaristic activity in time of war.⁵⁶

Droba, in the article mentioned above, reports on an experiment by C. C. Zimmerman. Zimmerman, in 1927, became interested in the intensity of attitude, and in an attempt to ascertain whether or not pencil and paper behavior is consistent with overt behavior, carried on an investigation. He tested, by the usual pencil and paper means, the attitudes of a group of farmers toward cooperative marketing. Then Zimmerman investigated the amount of cooperative marketing carried on by the same farmers. Droba, in reporting on this has written:

Very little has been done as yet with respect to comparing attitudes with behavior. Zimmerman's experiment is unique in this respect. He has tested

55 L. L. Thurstone and E. J. Chave, op. cit., pp. 8-9.

56 D. D. Droba, "The Nature of Attitude," Journal of Social Psychology, 4: 459, November, 1933.

farmer's attitudes toward cooperative marketing. He has tested farmer's attitudes toward cooperative marketing. He also obtained the amount of experience of the farmers in cooperative marketing. A correlation was calculated between the two variables and was found to be $\pm .66$. This is not a very high correlation but high enough to indicate a positive relation between attitudes toward cooperative marketing and experience in the same activity.⁵⁷

Thus Zimmerman has produced some evidence that overt behavior and expressed opinion are in fairly general agreement.

Attention has been called to the fact that almost everyone in the United States who is considered educable is taught to read. Most people read far more than they realize. Because such a great part of one's reading takes place while moving about one does not become cognizant of the amount of information he acquires via print. While moving about on the streets one reads advertisements, store names or addresses, price labels, traffic signs, headlines of newspapers, signs painted on trucks, destination labels of buses, and many more short messages. The great mass of communication that takes place through the medium of print could not easily be measured.

Berelson, in his paper, "The Effects of Print Upon Public Opinion," found in Radio and Film in a Democracy has written:

Until the nineteenth century communication by print was largely elite communication. A minority of writers communicated to a minority of readers, and print was discussed in literary terms and judged by literary values. With popular education and the penny press, however, communication by print has become mass communication. The minority still writes, but for all to read; and print is discussed in social terms and used for social purposes. More recently still, print has shared the field of mass communication with radio and motion pictures. But despite their competition, and in some cases because of it, print exerts an effective influence upon public opinion.⁵⁸

⁵⁷ Ibid., p. 460.

⁵⁸ Douglas Waples, op. cit., p. 41.

Summary

Because of the relatively inexpensive means of reproduction via print the mass use of printed materials is commonly accepted. Conditions which preceded the beginning of modern journalism were the adoption and further development of the Chinese printing press. This development can be attributed to Europeans. Previous to this accomplishment news and opinions were commonly disseminated by word of mouth. In the middle of the twentieth century printed material is appearing in such tremendously large quantities that its measurement would almost be beyond human ability.

The United States has a fairly high rate of functional literacy. Within the United States is a lavish amount of reading material. For many people reading is a favored form of recreation. Reading may serve to lessen some of the stern realities of life or it may be simply for sheer enjoyment. Any one desiring to keep abreast of contemporary affairs usually finds that he needs to do a substantial amount of reading. This is a complex world composed largely of contributions from the past. In order to understand those contributions, both to our culture and to many other cultures, one must read.

Almost all children in the United States who are thought to be educable attend some school in which they learn to read. The modern school demands a great amount of reading. Even though children live in a world in which motion pictures, television, and radio contribute to their stock of information, they need very much to be able to read. A democracy must depend upon an enlightened population, and the sound decisions required of today's citizens makes reading very nearly imperative. Television and radio do much to develop breadth of interest. Depth, or

sound understanding, more often comes from reading.

One who is concerned with the matter of education cannot but ask himself if reading really does make a difference in those persons who read. One must inquire as to the possibility of reading making a contribution to information which may, in turn, have something to do with changed opinions and behavior. One must ask himself if reading can modify attitudes. In answer to these questions a survey of pertinent literature is useful.

Dr. Fredric Wertham, who has been Director of the Mental Hygiene Clinic of Bellevue Hospital, New York and of Queens Hospital Center believes that reading does affect attitude formation. Dr. Wertham's belief is based on overt observation rather than controlled experiment. Again and again he has had an opportunity observe just what experiences are common in the lives of persons who need psychiatric attention. He has observed that children who commit acts of violence have often been avid readers of comic books which depict acts of violence. Wertham believes that the reading of such comic books is a contributing factor to maladjustment.

Teachers of grades four through eight in various geographical settings of the United States asked pupils if they remembered any story, book, or poem which had changed their thinking or attitudes. An analysis of five hundred two responses showed that 60.7 percent of the children believed reading had made a difference. A small number of the responses, 9.2 percent, indicated that they had behaved in accordance with an attitude changed by reading. About one-third of the children (30.1 percent) indicated that information acquired by reading had contributed to revised thinking.

Hadley Cantril has called attention to the case of a nine-year-old

child whose attitude was modified by the reading of one particular book. Because of her interest in the book and her changed attitude she made a career of working with the underprivileged.

Several persons have completed controlled experiments designed to ascertain whether or not attitudes can be changed as a result of reading. Among those who have made such an investigation are Franklin H. Knower, Albert D. Annis and Norman C. Meier, Charles Bird, Floyd H. Allport and Milton Lepkin, Ben M. Cherrington and L. W. Miller, and Evalene P. Jackson. These investigators have found that reading does cause a statistically significant change in attitude. Jackson found that the change in attitude as a result of reading was not lasting. On the other hand, Cherrington and Miller, and Albert D. Annis and Norman C. Meier found the change in attitude as a result of reading to be statistically significant after an interval of several weeks.

Thurstone has written that people's attitudes are subject to change. The change due to reading, he has added, is not to be construed as a "constitutional constant." Remmers has written that the attitude which has been modified as a result of reading is no more quickly forgotten than is the conventional subject matter learned in the classroom.

Zimmerman studied the relationship of expressed attitude, as measured by a pencil and paper attitude scale, and overt behavior. Zimmerman's investigation revealed a correlation high enough to indicate a positive relation.

The results of both controlled experiments and certain overt observations offer substantial evidence that attitudes can be modified by means of reading.

CHAPTER IV

THE EMPHASIS ON PROBLEMS IN CHILDREN'S LITERATURE

It has been observed that a new approach to the solution of global problems is a component of a global attitude. If it is accepted that the development of a global attitude has become necessary, and if it is further accepted that printed materials can be influential in the formulation of attitudes, it follows that the content of children's books should be assessed in order to ascertain whether or not such content could be expected to contribute to the formulation of a global attitude.

In Chapter I it was indicated that one by one each component of a global attitude would be the main theme of a single chapter of this paper. Chapter IV treats component number one, "recognition that problems which are global in nature must be solved on a global basis is an essential part of a global attitude."

Among the books which children may read are those that tell about children of other lands. These stories about little boys and girls, their families, and friends living in China, India, Mexico or in some other place contain attitude-building material. It would seem to be important to observe if the people of other countries, portrayed in children's literature, are revealed as having problems of a global nature and if they do have, whether or not any such problems are solved on a global basis.

Problems in Children's Literature

Economic problems

There is in the literature for children a wealth of material

concerning economic conditions. In 1927 the book, Children of the Moor was translated from the Swedish into English and copyrighted in the United States for the first time.

Anna Lisa- yes, it is strange to tell this, for she was a big girl in her eleventh year. Maybe the day's burdens had been too heavy for her or else that plate of cold gray mush she saw before her, without hope of reaching it, caused it. At any rate, the sad truth is that even she joined in the not especially harmonious choir which she, for the sake of a change, enlivened with shrill, piping sobs.

Andy turned pale, he turned red. It is awful the way shrieking and wailing can be catching. No one had ever heard it said that a man in his thirteenth year could begin to- begin to- ! No, even if he had walked a whole winter's day without food, dragged small sisters on a heavy sled, and been in agony because of what he had brought them into. Not even if he had been tortured with an agony of terror over the approaching greedy wolves, and now lastly felt the shame of coming with the whole flock to beg for food, for them all- and himself and also for a bed- But still! ¹

In 1931 Nora Burglon's Children of the Soil was copyrighted in the United States. The book is a story of socio-economic conditions from the first page to the last.

Guldlumpen loved to have them come on their daily visits, for he liked their cheerful cluckings. He wished that they would forget to go home entirely, even though the mother had said there was nothing on which to keep chickens at Malmostrand, which meant, of course, that they were too poor to keep any. Think though how wonderful it would be to have chickens! Then one could have eggs for Easter, and little sweet cakes for Christmas. There was just no end to what might be made from eggs. Guldlumpen was ~~hoping~~ that in spite of what his sister had said, something would happen so that they would have eggs for Easter; otherwise, there would be just the barley₂ or oat porridge, the same as any other day of the year. ²

1 Laura Fitinghoff, Children of the Moor (New York: Houghton Mifflin Company, 1927), pp. 28-29.

2 Nora Burglon, Children of the Soil, A Story of Scandinavia (New York: Doubleday, Doran and Company, Inc., 1931), p. 12.

So poor was the ground it could not feed both weeds and potatoes at the same time, so if the two of them wanted anything but barley porridge for the winter, they had to keep the potato patch free of bugs and weeds, for the mother had all she could do to care for the spinning and weaving and make the little brown goats' cheeses for the market.³

The socio-economic picture occurs with such near regularity in the more recent children's literature that its absence in any one story is immediately noticed. The year 1941 saw the first publication of The Village that Learned to Read.

Pablo was looking better, but Pedro noticed how much thinner he seemed than when he had seen him on the mountain.

"How are things going up where you live?" asked Senor Lopez when Pablo had finished his soup.

"Not too well," replied Pablo slowly. "The corn crop failed, Senor, and many people are going hungry."

"What about the baskets and the other things that you and the rest make and sell?"

"They don't bring us enough--and besides, when we are hungry we are too tired to make many." ⁴

"I want to tell your mother myself what happened," he said, "and how to look after you." Carlotta sighed and gave in.

Even the teacher was surprised to see what dark small houses lined the street. Carlotta pointed out the smallest and dingiest of them as hers. It was made of rough brown adobe, and the roof was of maguey leaves. Inside was one room, blackened with the smoke of many meals cooked in the frying-pan, and smelling to Pedro more like a stable than a house. Turkeys and chickens ran in and out, and a scrawny yellow dog scratched in the dust by the doorstep. The woman who came to the door was tired and thin, with hollow cheeks and stringy black hair. The four children clinging to her skirts looked out at the visitors with wild black eyes under snarled black locks. ⁵

The women wore full blue or brown skirts and white blouses. Many of them brought their children, and it was often hard to tell whether it was a baby or a chicken that was kicking in the rebozo slung across a woman's back. Most of them had bare hard-soled feet, Others wore sandals cut from old rubber tires. They were Indians,

3 Ibid., p. 16.

4 Elizabeth Kent Tarshis, The Village that Learned to Read (Boston: Houghton Mifflin Company, 1941), pp. 135-136.

5 Ibid., p. 131.

most of them, come down from the hill villages or up from the valleys to sell the goods they had made so that they might have enough to eat for the next week. The soil on the steep hillsides could not grow enough to feed them.

The men went barefoot too, though more of them than of the women rode on burros. Some came from the towns, bringing cheap cottons,⁶ combs, and stockings that would hardly last till the next week.

Christine Von Hagen in 1944 wrote The Forgotten Finca. It is similar to many other stories of the Latin American countries in that much emphasis is placed on economic conditions.

Elvia took the small bundles excitedly. What more had Papa brought?

"For me, Papa?" Elvia exclaimed.

The bundle unrolled and out fell a pair of white canvas shoes with rubber soles.

"Si, and I hope they fit," he answered. "The next time we will get a pair of leather ones to wear on Sunday. But these will be useful around the house."

"They are too beautiful to wear every day," Elvia turned them over and over. It was the first pair of shoes she had ever had. Not even in David, where everyone wore shoes, had they had the money to buy them for her.

"And now," said Papa, "This is for your Mamita." Out came another package.

"More, Ernest? But this is too much."

When Mamita unwrapped the china cup with pink roses painted on the side she stared at it a long time. To Elvia's surprise she saw that there were tears in Mamita's eyes.

Papa patted his wife gently on the shoulder.

"Do not be sad, Mamita,⁷ some day we will have six - a dozen such cups," he said.

"Senora, since you ask me," he said at last, "I will tell you. My finest crop was on the trees, ready for **picking**. The Coffee Exchange had loaned me money, before the crop was sold, to pay my pickers. Then overnight, came the landslide, and wiped out the whole finca. Not a tree was saved. That was how I lost my finca."

This could not satisfy the Senora. But her tone was so kind that not even Papa could be angry with her questions.

"But why did you not plant a new one?" she asked.

"There is always the land, plenty of it, just as there is here."

⁶ Ibid., p. 54.

⁷ Christine Von Hagen, The Forgotten Finca (New York: Thomas Nelson and Sons, 1944), pp. 114-115.

"And how would I have paid my debt; how would my family eat while new trees grew? No, I thought that in David I could earn enough money to pay it. Then, some day, I would return. But times have been bad, as you know. All that I make is eaten up by these four mouths. Now I know that I shall never be able to have my own finca again." ⁸

"Yes. My coffee is ready to be picked. I have now only one son at home and another who can help me occasionally. The rest are gone. Will you stay here and help me pick my crop?"

Elvia glanced quickly at Jacinto. They held their breath. Would Papa let them stay?

Once more Papa took a long time to answer. His voice was rough when he said, "A thousand thanks, Senor. But I must refuse. I have promised the owner of the Finca Gonzales to assist him. Besides, I cannot overburden you with my family."

Papa's voice was rich with pride. Elvia knew that he thought Senor Castillo had taken pity on him because of his sad story. With each year that passed Papa had grown more and more afraid that people would be sorry for him. He would not accept the simplest thing unless he could pay for it. Where once he had been laughing and gay most of the time, now he was sad with deep lines around his mouth, always quick to move on if it seemed as though someone pitied him. There was no use arguing with him. He had refused. ⁹

Alice Desmond's Jorge's Journey, A Story of the Coffee Country of Brazil, came from the press in 1942.

While a few of these people were extra coffee pickers hired on the Fazendas during the harvest, most of them were regular workers whose yearly contracts had expired. They were going back to Sao Paulo in search of new employment, not because they would be better paid or have better treatment elsewhere, but simply because after each harvest a third of the workers on Brazilian coffee plantations feel the urge to move on. And move they do - to the annoyance of the planters, who do their best to persuade them to stay for another season's work.

As families, the coffee pickers were hired; as families they were leaving. Ahead of him, Jorge saw a young couple. The man carried a blanket, and pots and pans. The woman, her baby. ¹⁰

The story, Secret of the Bog is of Ireland. It was published in 1948.

⁸ Ibid., p. 24.

⁹ Ibid., p. 25.

¹⁰ Alice Curtis Desmond, Jorge's Journey, A Story of the Coffee Country of Brazil (New York: The Macmillan Company, 1942), p. 60.

In a few weeks the forty shillings were used up, and Killieslaw was again a hungry village.

Clon and Michael set off one morning to go across the hills toward Karballa and the hazel thickets that grew high in a certain sheltered nook there, to scare up a partridge, perhaps for food. They walked and hunted the whole morning and afternoon, a small boiled potato evenly divided, their only meal.¹¹

Denis turned, "Arrah, then! It just come into my head that you said you was looking for things for the iron pots at home. How is it with the good folks there?"

"We've got a wheen of taties," said Michael stoutly. "We're doing grand, sure. Only, Grandad and Aunt Mary says we must go half hungry now so we won't be whole hungry after awhile."

"Ay. It makes sound sense."¹²

Never to be forgotten was the day when everybody turned out to dig the potato crop. The cabbages had rounded themselves into fat globes. The few onions and turnips made a fair showing. But the potatoes were small, and it was the potatoes they depended on for year round food. Many were old and speckled. As the morning went on and the piles grew higher, groups of the villagers gathered about the patches, picking potatoes, cutting some open. They tasted bitter.

Grandad Padriac summed it up. "Sorry a crop the like of this there's not been for many's the year. It's no use to look farther, we may as well face it. The black rot - the terrible mee-aw - has got the taties."

It was a dreary night, for the failure of the potato crop, if other villages had it too, meant that thousands of people would go hungry before the year was out.

It had been like that before. Michael had heard many a tale of the time of the famine. He slept fitfully, dreaming that Uncle Larry had sent a shipload of taties from America and that he himself was driving around with the cart full of sacks, giving them out.¹³

Jean Bothwell's Little Flute Player came a bit later in 1949. It is different from no other book of India of about the same period. To a greater or less extent every one of the stories of the 1940 to 1951 period reveals the very real problem of poverty in India.

11 Eugenia Stone, Secret of the Bog (New York: Holiday House, 1948), p. 97.

12 Ibid., p. 113.

13 Ibid., pp. 133-134.

"They have more land than we, 'tis true," said Durga, "But our grain is heavier in the head. It will be seen at the harvest. We shall have more."

Bhola Nath looked back, uneasily, toward the fields where the ripening millet and rice seemed the color of the golden, dusty air.

Teka said, before the argument could go farther, "And if you do, what then?"

That was not grown-up wisdom. It was his own. It should have been plain to the others that boasting was an idle thing. One did not have to know the flute to see that. It was only when everyone's harvest was very little that the amount of it could make any difference. That would mean a bad time for the whole village. The carpenter who expected a portion of grain at the end of the year from each farmer for his care of the plows and carts, and the barber and the priest and the village watchman were all dependents on the crop, though they did not work in the fields. So many things were paid for in measures of grain. It was the custom, as every village child knew.¹⁴

But after supper the family talked until the fire died, and long after the grandmother had crept to her sleeping place. The mother had not put the baby down. She sat holding him in her arms, wrapped in the folds of her scarf. There was a drop of milk on his chin and Teka, watching, saw her push it into his open mouth with her finger. She had not wasted her time in tears earlier and now she certainly did not mean to waste any food.¹⁵

Teka went back to the fire. What did it all mean? He found out quickly. His grandmother had loosed her tongue. She hoped for no blessing of the gods, she made clear. If the mother's family were not all lazy, this calamity would not have come upon them. To let a woman die because there was no food. Whoever heard of such a thing?

"We will hear more than we like of the same sort, my Old One," said Teka's mother quietly. "If our supplies are low, have you thought of others who had not as much as we at the beginning of this bad time?"

The father told Teka more of it the next day in the fields. "Your uncle brought news I had not heard," he said. "This crop failure is widespread. I had hoped you might be older before we had another. And...that baby. It is a good thing to have brothers. You will be kind to it? Families must help each other, Teka boy. It is our custom."¹⁶

If there was any loud noise anywhere, it was sure to be a quarrel. The subject of the argument was usually food, often an attempted theft. Sometimes, though, it was the shrill voices

14 Jean Bothwell, Little Flute Player (New York: William Morrow and Company, 1949), p. 15.

15 Ibid., p. 100.

16 Ibid., p. 96.

of two women, fighting over the dung cakes they were making for fuel. Even the means of making a fire were less because there were fewer cattle. But the loud voices died away quickly and there would be the same uneasy silence once more, because no one had strength left to keep on with the battle. Even the voices grew husky in time. The mothers no longer had to hush their children's noise or call them in from play. The little boys or girls were quiet because they were too weak to move about. They stayed indoors, all who were not needed for the herding, and waited for the next meal. That was often a whole day in coming. One chapattie a day, nothing else, had become custom in many houses. The flour from the withered wheat would last longer if all ate less.¹⁷

The young reader learns much through the eyes of Teka. He learns what it is like to be so hungry that one is forced to eat the root of a tree only to find that it is not good for him. He learns that rats do not fear and run away from sticks when they are hungry. Instead, they hiss, show their teeth in their thin bodies and fight.

He had learned many things in the time since the harvest failure, and one of them was that when people are afraid they stop being friendly. Also that people who walk in fear do not laugh. There was no more laughter anywhere in the village. In its place there was the fighting, or weeping, or silence.¹⁸

In 1950 Julie Forsythe Batchelor had published, A Cap for Mul Chand.

In the same year Ann Nolan Clark's Magic Money was also published.

Neither Mul Chand nor his five-year-old brother Bantu had ever owned a cap. True, they had never had sandals to wear either, but caps are more important. Their father worked hard in the fields for very little money. Eight annas for a cap - why that would almost feed their family for a day.¹⁹

Magic Money is a story of Costa Rica.

Maria Rosita answered him. She spoke softly. She smiled shyly at him. "Shoes," she told him. "I want shoes to wear."

17 Ibid., pp. 105-106.

18 Ibid., p. 108.

19 Julie Forsythe Batchelor, A Cap for Mul Chand (New York: Harcourt Brace and Company, 1950), p. 3.

Papa was surprised. Roberto was surprised. Even Tony was surprised. He almost forgot to keep on taking bites of rice and beans.

Papa said, "Shoes! It is shoes you want! Times have changed since I was young."

Rosita said, "Yes, Papa."

Roberto said, "They will hurt your feet. I have heard it said. Shoes hurt the feet."

Papa said, "I think you won't like them."

Rosita said, "I want them."

"Well," Roberto told her, "I think they won't want you."

But Maria Rosita only laughed. "I want shoes to wear to San Jose."

After more talking, Papa said, "All right. If you want shoes you may have shoes. Today I will take our pig to market. I will sell him there. When I come back I will bring money for your Mama to buy you shoes." 20

Problems of war

War, in the lives of children is a serious problem. There is no longer a desire on the part of authors to protect children from the reality of such tragedy. There is at the same time, little desire to propagandize against a particular group. War, whether one wins or loses, upsets routine. Old accepted patterns of behavior are challenged. The exchange of goods between countries is disturbed and the manufacture of necessities within countries is often curtailed. One may have learned that it is good to be clean, but if there is no soap it is hard to be clean. One may know that his brother went away to kill German soldiers, but he also knows that the family cook is German and he knows that he has always liked her. It is difficult to understand the right and wrong of all that goes on.

Wars have stimulated the writing of many exciting stories of action, human relationships being more or less secondary to dramatic events. Yet it is the attitudes of human beings toward each other which touch off the political or economic triggers to start wars and keep them going. Much also has been said and written about the importance of the

indoctrination of children with ideals which will mold the future, a principle followed as a matter of course in the educational systems of every country to make its state secure.²¹

The remarkable thing about the best of these stories of the war is their objectivity and lack of bitterness. Even written in a period of intense feeling, the universality of their themes - the brotherhood of man, the importance of the individual, hope in the future - gives the books value in any period. And those in which this quality is combined with excellent writing, may take their place among the books of permanent distinction.²²

The twenty year period after World War I saw a great many children's books with foreign settings come from the press. Interestingly enough, the number that touched upon the war was not great. There were a few to be sure - Gay-Neck, the story of a carrier pigeon which had taken part in World War I and A Summer to Remember, Karolyi's story of a little girl's summer in a Swiss camp at the close of the first world war. Ruth Hill Viguers has referred to the social trends in juvenile fiction.

At a time when social and economic trends are reflected in children's books, the events of the second World War would naturally have their effect. During the first World War children's books had not become an expression of the times. Long before the next war, children's literature had ceased to be a world unto itself, it had begun to feel the influence of every major event, every social attitude or scientific development. Apart from the far-reaching effects and changes that the war was bound to bring about, the possibilities for adventure that it afforded could not be overlooked in fiction. Everyday things were happening to children that were far more dramatic than anything to be found in stories of the past. There were stories of escapes from Nazi-occupied countries, and stories of people who remained in them. There were stories in which dogs were trained for war service, stories of the war in terms of childlike experience, stories of children's adjustments to a new ideology, of children playing their part in defending their homes against invasion, of children transplanted to America for the "duration," and stories of displaced persons

21 Cornelia Meigs, et al, A Critical History of Children's Literature, (New York: The Macmillan Company, 1953), p. 535.

22 Ibid., p. 538.



and refugees.²³

Examples of the wars in children's fiction follow. One observes that in almost all cases war is treated seriously. Children are made aware of the difficult conditions of others. In a very few cases war is treated rather romantically, even though the problems that it brings are evident. In 1927 Mukerji wrote Gay-neck.

"At last, our own line came into view. I fled lower. The machine dived down too. I tried to tumble, but failed. My leg prevented me from trying any of my tricks. Then pa-pa-pat-pattut - my tail was hit and a shower of feathers fell below, obscuring for a moment the view of the men in the German trenches. So I shot down in a slanting flight towards our line and - passed it, making a circle. Then I beheld a strange sight - the aeroplane had been hit by our men. It swayed, lurched and fell. But - it had done its worst ere it went down in flames - it had hit my right wing and broken it. It gave me satisfaction to see it catch fire in the air and fall, yet my own pain had increased so that I felt as if twenty buzzards were tearing me to pieces, but, thanks to the gods of my race, I lost consciousness of either pain or pleasure, and felt as if a mountainous weight were pulling me down....²⁴

One more example from Gay-neck will suffice.

The last part of February, 1915, it became quite clear to the Bengal Regiment that Gay-neck would fly no more. Ghond, who had brought him, was no soldier. With the exception of a tiger or a leopard he had never killed anything in his life, and now that he too was sick, they were both invalided to India together. They reached Calcutta in March. I could not believe my eyes when I saw them. Ghond looked as frightened as Gay-neck and both of them appeared very sick.

Ghond, after he had delivered my pigeon to me, explained a few matters, before he departed to the Himalayas.

"I need to be healed of fear and hate. I saw too much killing of man by man. I was invalided home for I am sick with a fell disease - sickness of fear, and I must go alone to nature to be cured of my ill."²⁵

Reference is made to World War I in Anything Can Happen on the River, 1934.

23 Ibid., p. 445.

24 Dhan Gopal Mukerji, Gay-neck, The Story of a Pigeon, (New York: E. P. Dutton and Company, Inc., 1927), pp. 160-161.

25 Ibid., p. 166.

"Killed in the war," repeated Janine softly. "Ah! what the war has done to all of us, Jacques! They think that it is over. But it is not over for such as you and me. You see, my mother was killed in an air raid on our village. Our house was broken to bits, and I, by some miracle was found quite safe and whole, crying in the basement. My father was at the front, but the good Sisters cared for me until the war was over. It has been worse for Papa Max than for me. Before the war he was a student, a man of books and learning, and the war robbed him of his health and spirit and everything that should fit him for the kind of life which we are obliged to lead. Sometimes I feel that I am the parent and he is the child."²⁶

Snow Treasure was copyrighted in 1942. It is a fascinating story for children because it is full of war time intrigue and adventure. Though the coming of the German soldiers into Norway made a problem because the Norwegians felt the loss of their freedom, the book rarely points up any extremely unhappy situations. The following passage does show, however, that war is serious and is felt even by the children.

"Down you go, he shouted in his rage. "Just the way all people go who stand in our Fuehrer's way. The way Norway goes. And Holland and Belgium and France and England and all countries that oppose the German will."

Lovisa was near to tears, Peter could tell. But she winked them back.

"Now, little girl," the Commandant went on, "you see what will happen to your people if you do not help the good Germans who have come to save you from the hardships your country makes you endure."

"Hardships!" Peter had to bite his tongue to keep from saying. "It's you who bring the hardships, you with your talk of 'the good Germans'."²⁷

In 1943 came Dola De Jong's The Level Land. The problems caused by war are many, varied, and complex.

There was another boy in the waiting-room. When Jan and Henk came in, he jumped to his feet and made a

26 Carol Ryrie Brink, Anything Can Happen on The River (New York: The Macmillan Company, 1934), p. 128.

27 Marie McSwigan, Snow Treasure (New York: E. P. Dutton and Company, Inc., 1942), p. 162.

sort of bow for the boys. What a funny fellow, thought Jan, and he could see that Henk made the same remark to himself. The strange boy looked at him for a moment, and when he saw that Jan and Henk took some magazines from the table in the center of the room, he, too, sat down. Jan pretended to be engrossed in his reading, but he couldn't help looking at the strange boy again. Something had aroused his curiosity. That chap looked different from himself and Henk. What was he doing here in the waiting room so late? Maybe he was waiting while his father or mother was being operated upon, maybe he was terrified. He looked so pale, sort of cheesy, Jan thought, none too kindly. He was dressed like a grown-up fellow, but still you could see that he wasn't any older than Jan. It looked as if he were going to sleep for he had closed his eyes and he slowly sagged down in his chair.²⁸

After that Vader told Miep what he knew about the boy, so that Jan and Henk could also hear it. Werner's parents had sent him away with an uncle, who fled from the country in his car. They had succeeded in leaving Germany, but they had to abandon the car somewhere, for lack of money with which to buy gas. They had walked to Arnhem, that was more than twenty-five kilometers; then the uncle couldn't go any farther and a taxi driver had picked them up and brought them to the hospital. It appeared that the uncle was seriously ill, he had caught a cold on the way and his lungs were affected. Since it was late at night, the nurses hadn't quite known what to do with the boy. Just when they had decided to give him a room in the hospital until they could deal with the matter next morning, the doctor had offered to take Werner home and keep him with him, as long as it was necessary. The nurses gratefully accepted the offer, as the whole problem was suddenly solved in this way.

"It's a sad world," Vader concluded his story.

"But why did Werner have to flee, Vader?" asked Jan.

"Well, my boy, if I had been Werner's father, I would have wanted him to do the same thing. In this way the boy has at least a chance for the future, which the Germans won't give him." Then the doctor went off to bed and so, a little while later, Jan slipped into his den, where he quietly undressed in the dark.²⁹

There are very, very few descriptions of actual warfare in children's literature. There are, to be sure, many vivid descriptions of conditions under which the people in war-torn countries lived, but few

28 Dola DeJong, The Level Land (New York: Charles Scribner's Sons, 1943, p. 22.

29 Ibid., pp. 26-27.

of the actual shooting. One of these is to be found in DeJong's The Level Land.

In the village there was still a smell of fire. Many villagers had parked their cars in front of the houses and were busy loading their most precious belongings into them. They kept running to and fro, time and again scanning the sky for the dreaded planes. They had decided to flee to the West or to Belgium. Neighbors tried to persuade them to stay. "No sense in moving," they would say. But the people who made up their minds wouldn't listen although they stretched the hour of departure by carrying more to their cars. The Nazi were machine-gunning people on the roads, as they had done in Norway and Poland. The radio had told about it. It was true. So maybe it would be better to stay home. But time moved so slowly and there was so little to do. To keep active, to keep busy, they had to move their belongings.³⁰

A second description of actual warfare is found in Peachblossom by Eleanor Frances Lattimore.

Everyone might have been happy now, but no one could forget the war. One night, when the snow had stopped falling, and the sky was clear with stars shining like bits of steel, enemy planes swept over the city. Hundreds of bombs were dropped.

Peachblossom sat up in bed not daring to move. The walls were shaking, glass was splintering, plaster fell from the ceiling. Mrs. Wang was calling to her, "Lie on the floor, Peachblossom!"

Peachblossom scrambled out of the bed and lay face downward on the floor. Then Mrs. Wang called again, "Come here, let's lie under the table. Where are you?"

She pulled out her hand, and Mrs. Wang caught hold of it, and pulled her under a table. They lay there in the dark till the planes had passed.

The city seemed still now, but soon they heard the rush of feet and cries of people shouting.

"Lie still, Peachblossom," said Mrs. Wang. "The planes may come back. Lie still."

Dr. Wang was at the hospital. He did not return till morning. The planes had not come back, but Peachblossom and Mrs. Wang were still under the table. Morning light showed the shattered room, but neither Peachblossom nor Mrs. Wang had been hurt.³¹

30 Ibid., p. 157.

31 Eleanor Frances Lattimore, Peachblossom (New York: Harcourt Brace and Company, 1943), pp. 83-84.

The Christmas Anna Angel which was published in 1944 illustrates the lack of material things during the war. This story by Ruth Sawyer has its setting in Hungary.

"We will buy what we can find, a little of this and that. Remember that already we have had three years of war." Their father, Matyas Rado, spoke soberly.

They found the village street that held the shops almost empty; the shop windows looked empty, forgotten. There were a few colored papers to buy, a little gold paint, that was all. The baker's window held nothing but a few loaves of rye bread, no white loaves, no buns, no cakes. Anna and Miklos pressed their noses against the glass and looked in vain. They could not believe what they saw, "No Christmas cakes this year!" Anna said it with a sigh. "Papa, what will we put on our tree this year? What will the world do without Christmas cakes?"³²

Anna shook her head. She felt sad, for this was the time of waiting. The bags of wheat waiting in the barn; her father and mother waiting, casting anxious eyes toward the road. Waiting, waiting. Then the waiting ended. A military car came, kicking clouds of snow behind it. The Army had come. Four got out on military feet; military fists pounded at the door. A military voice demanded; "Matyas Rado, how much wheat have you this year?"

"I will show you." He led them to the barn; he showed them the bags of wheat.

They counted. They entered the number in a little book. "Is that all the what? Have you hidden any white flour? To hold anything from your Motherland - that is a crime - that means punishment."

"I have hidden nothing."

"We will search. We trust no one."

After that it was like a dreadful game, Anna thought, everywhere the Army went, turning cupboards inside out, emptying drawers, looking here, looking there. "Wheat, wheat, where is the wheat!" ... "Flour, flour, where is the flour!" They were gone at last. Anna and Miklos, Mari and Matyas drew close, making a circle with arms thrown tight about each other. "Now we are safe," said Anna.

"We are safe for another year," said her father. "Mari, we did well to hide nothing."³³

32 Ruth Sawyer, The Christmas Anna Angel (New York: The Viking Press, 1944), p. 8.

33 Ibid., pp. 24-25.

Claire Huchet Bishop's Pancakes-Paris, illustrates the unpleasant conditions of life in France during the war.

Six French children were sitting on the ground in the little garden back of the old church of St. Julien de Pauvre, in Paris. It was February, at four-thirty in the afternoon, just after school. There was a light touch of spring in the air. Zezette, who was only five, had kicked off her wooden shoes.

"Zezette," said Charles, "don't do that. You will get your feet dirty."

Charles was ten years old. He always looked after his sister Zezette. His mother could not be back from the factory before seven o'clock. His father, a French soldier had been a prisoner in Germany. He had been sent back home to Paris only to die of illness a little later. And now they were alone, Charles and Zezette with their mother, who had had to go to work to support them.

"That warmth," said Charles, "it makes you feel good all over."

"It's like BEFORE," said Remi, who was twelve. He had taken his hands out of his pockets and rested them against the sand.

"It's true," said Louise, Remi's twin sister. "It's like BEFORE."

Paul who was eight and was sprawled on his tummy because he liked the sun to tickle his back, said sullenly, "There was no BEFORE."

"He is right," said nine-year-old Jules, who was lying on his back, his feet getting a fine sunburn. "Paul is right," he said doggedly. "There was no BEFORE. It's all kidding."

Louise and Remi said both together, "No kidding. I remember BEFORE. It was warm in the school...BEFORE. It was nice and warm at home. We had fires."

"Every day?" asked Jules.

"Yes, every day, all winter," said Remi.

"He means rich people," said Jules.

"No," said Remi, "workmen too."

"Must have been a long, long time ago," said Paul.

"BEFORE," said Remi. "Before the war."³⁴

Carefully Charles put the box back in his schoolbag, took out his tattered schoolbooks (there had been no new ones for five years), and did his homework. It was all memorizing work - remembering what the teacher had said and reading out of the pages left in the books. History was not too difficult. But he had a hard time reducing fractions in his head. He could not do any writing. There were no pencils, and no paper.

34 Claire Huchet Bishop, Pancakes-Paris (New York: The Viking Press, 1947), pp. 9-11.

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When he finished he put his books away in his schoolbag. He set the table - three soup plates, three soup spoons, three glasses, one glass of milk for Zezette - her one and only daily glass of milk - a pitcher of water for him and his mother, and hunk of dark bread. At a quarter after six he set the soup, already prepared, on the gas stove - the gas was so bad that it took ages to boil a quart of water. The boiling soup would warm up the room.

Now that evening had settled it was chilly and damp. The walls sweated. Water ran down, forming little streams all around the room. It was like that everywhere - houses that had not been heated for five years dripped water in dirty streaks all over the paint, so worn out that it could not be washed any longer. And washed with what? There was no soap to speak of, or what there was did not make any lather. Charles opened the window and took down a dirty towel that his mother had hung there outside on a small piece of string before going to work that morning. It was dry. It was filthy, but it was dry. The sun had done it. Charles was delighted. He woke up Zezette.

"Come," he said, "and wash your hands. There is a nice dry towel!"³⁵

The war was also felt in Greece and the stories of modern Greece reflect it. Aleko's Island by Edward Fenton is a story of privation and political chicanery. It was published in 1948.

The years of the war had been the worst. The island had been cut off from the rest of Greece then. The sea all around it had been full of mines, so that it was dangerous even for the caiques to go out fishing. He could still recall weeks when there had been only olives to eat, and sometimes, to go with them, a little piece of feta, the cheese which the grandmother made from goat's milk. He could remember nights when he had gone to sleep and dreamed about mountains of sweets which he devoured all by himself. And when he would wake up in the early morning he would lie on his pallet trying to remember what they had tasted like in his dream, because it was so long since he had actually held anything sweet in his mouth.

In those days everyone had thought and talked constantly of food, because there was so little to be had; and there had been those, he knew, who had even died of not having enough to eat.

And when the war ended, everyone had said that living would be as good again, and that everything would be as it had been before the war. There would be

35 Ibid., pp. 20-21.

food and clothes and work for everybody and good times once more with peace. Big bundles came from America for the families who had relatives there. Everyone gathered at the lucky houses to marvel at the fine clothes and the amazing tins of food which came out of the packages.³⁶

The confusing of cultural patterns which so often happens in war is handled nicely in Lucy Herndon Crockett's, Teru, A Tale of Yokohama. This book was published in 1950 and is a story of Japan during the American occupation.

But Mr. Katayama was not through. "These Devil Brutes talk of Democracy where everyone has equal rights and there is not privileged class. They condemn as feudalistic our old ways where the army and navy and government and powerful industrial families controlled everything, and the common people, suppressed by censorship and the police and endless toil for their masters, had nothing. But what kind of example of this Democracy do our Conquerors give us, when our coal, desperately needed to start up our remaining factories, goes in lavish quantities to heat the Yankee buildings? When lumber, needed to rebuild our cities, is taken to build their barracks and fine homes? When they censor our letters? Yet they speak of freedom of speech and freedom of the press!"

Mr. Yamaguchi saw his chance and took it. "Speaking of freedom of speech and of the press," he said hastily in a very chatty tone. "Now that Marshal MacArthur has decreed that we may say what we like without fear of reprisal, I have just had printed in the newspaper a long letter against Mr. Kono, our police officer." Mr. Yamaguchi took a clipping from his pocket. He began pompously to read: "While we are all trying to survive the hardships of daily life, it is shameful that some of our officials are unworthy of their position. I know for a fact that Masaguni Kono, police officer in our district, is a thief, a liar, a rogue, and a -"³⁷

The above examples are sufficient to illustrate the types of problems associated with war which appear in children's literature. There appears to be no desire on the part of the authors to avoid the suffering of children, the privation, indeed, the entire unhappy lot of war except

36 Edward Fenton, Aleko's Island (Garden City, New York: Doubleday and Company, Inc., 1948), pp. 14-15.

37 Lucy Herndon Crockett, Teru, A Tale of Yokohama (New York: Henry Holt and Company, Inc., 1950), pp. 139-140.

the details of the battlefield.

Problems due to natural phenomena

There are in children's stories many examples of other problems whose effect is widespread. A great number of people are affected and the efforts of many are required in the solution. One such story is Red Howling Monkey, The Tale of A South American Indian Boy. Helen Damrosch Tee-Van wrote this story of the Indians of British Guiana in 1926. The reader learns that man-eating fish in the streams can be a problem.

Kah-lee-mu-lah, the electric eel, is not very dangerous, although one might get quite a sharp shock from a large eel, but see-bal-lee, the sting-ray, can make a man very sick indeed if he happens to touch him with his long tail. He is a round, flat fish that lives on the muddy bottoms of the rivers and creeks.

Another even more dangerous fish is the perari, who has big, ugly teeth in his unpleasant, wicked face. He swims in schools, and when one perai bites a man the others taste the blood, as it mixes with the river water, and hurry to the feast. Should the unhappy man chance to be in the middle of the river, he might easily be eaten up before he reached the shore! Arauta's cousins told him a sad story of their little dog.

"The other day," they said, "early in the morning we missed our little dog. That same day Father caught a large perai and in his stomach we found our poor puppy's stumpy little tail!"

Arauta was full of sympathy. "I'm sorry to hear that," he said, "but I'll tell you what I'll do! The Young Hunter, who lives near us, has promised me two of his dog's puppies, and, if you like, you can have one of them. I'm sure he won't mind!"³⁸

In 1935 Kate Seredy wrote The Good Master. Through this story one meets the unhappiness of drought in Hungary.

Even the sunrise wasn't beautiful now. The sun came up orange-colored, sultry, flooding the parched countryside with heat - more heat. In church the

38 Helen Damrosch Tee-Van, Red Howling Monkey, The Tale of A South American Indian Boy, (New York: The Macmillan Company, 1926), pp. 64-66.

priest prayed for rain. People came out after services, just to see the same unbroken, bluish-white, blazing sky above - and went home dejectedly. Hot winds drove clouds of loose dirt over everything, leaving the plains under a blanket of choking white dust.

One evening the family gathered on the porch. It had been the hottest day yet. Even the well was drying up. Father sat stooped forward, his elbows on his knees, head buried in his hands.

"If this drought does not break, I am ruined," he said in a low voice.³⁹

Steingrímur Arason's Smoky Bay, a story of Iceland was published in 1942. A blizzard in Iceland is not a lovely snowfall and one is made aware of its seriousness in this story.

"In all my eighty years I have never seen weather like this," she said with evident pride. "Well, once it was like this. That was when the brothers from Bakki died. They were coming from town just before Christmas, and they lost their way on the lowland. They had heavy burdens on their backs, and they kept walking through the night. In the morning they were found far up the valley, dead, stiff, and frozen."

Helga got up abruptly, letting her sewing fall to the floor. "Let's put lights in all the windows," she said. Her voice was quick and frightened. "Sigga, you go put one in the guestroom window, and fasten a mirror behind it. There may be someone out on the lowland now, coming from the town. Nonni, you put one in the south window, facing the highland."

Three long hours passed, during which they were all unwillingly conscious of the storm and the angry knocking of the wind. It sounded so sharp and insistent that Nonni wondered how they dared refuse it. Each knock sounded angrier than the one before. He could not think of the storm as just wind and weather swirling impersonally about the farmhouse. He saw it now as a huge giant towering over them in a purple cloak; tossing his head in a fury and kicking his boots against the little house; roaring that he would come and get them anyway, so they had better open the door.

Suddenly the outer door was opened. A sharp cold wind with snow in it rushed through the long hall and came right into the badstofa. Nonni jumped up, his heart leaping with unreasonable fear. Helga caught up a lamp and rushed out, followed by Sigga and Nonni. The hill was already white with white snow. Two men, looking

39 Kate Seredy, The Good Master (New York: The Viking Press, 1935), p. 128.

unnaturally large in their storm coats and so covered with snow that they were almost unrecognizable, stood there, beating themselves free. Snow fell in showers all about them. They were Snorri and Thor.

"Where is Father?" Nonni called.

"Where is Erik?"

They stopped beating away the snow and stared as though they had not heard correctly.

Then, "Isn't he here?" Snorri asked.

Thor said, "I saw him two hours ago. Some of the sheep were missing, and he said he would go up to the mountains to look for them. It wasn't bad then," he added lamely as he saw the look on Helga's face.

There was a short stillness. Then Snorri turned back to the door.

"Come on. We'll go look for him."⁴⁰

Pearl Buck's story, The Big Wave, was first published in 1947.

One observes that people are helpless against such a natural phenomenon as an angry ocean.

Under the deep waters of the ocean, miles down under the cold, the earth had yielded at last to the fire. It groaned and split open and the cold water fell into the middle of the boiling rocks. Steam burst out and lifted the ocean high into the sky in a big wave. It rushed toward the shore, green and solid, frothing into white at its edges. It rose, higher and higher, lifting up hands and claws. "I must tell my father!" Jiya screamed.

But Kino's father held him fast with both arms.

"It is too late," he said sternly.

And he would not let Jiya go.

In a few seconds, before their eyes the wave had grown and come nearer and nearer, higher and higher. The air was filled with its roar and shout. It rushed over the flat still water of the ocean and before Jiya could scream again it reached the village and covered it fathoms deep in swirling wild water, green laced with fierce white foam. The wave ran up the mountain-side, until the knoll where the castle stood was an island. All who were still climbing the path were swept away - black, tossing scraps in the wicked waters. The wave ran up the mountain until Kino and Jiya saw the wavelets curl at the terrace walls upon which they stood. Then with a sucking sigh, the wave swept back again, ebbing into the ocean, dragging everything with it, trees and stones and houses. They stood, the man and the two boys, utterly silent,

⁴⁰ Steingrímur Arason, Smoky Bay, the Story of a Small Boy of Iceland (New York: The Macmillan Company, 1942), pp. 135-136.

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clinging together, facing the wave as it went away. It swept back over the village and returned slowly again to the ocean, subsiding, sinking into a great stillness.

Upon the beach where the village stood not a house remained, no wreckage of wood or fallen stone wall, no little street of shops, no docks, not a single boat. The beach was as clean of houses as if no human beings had ever lived there. All that had been was now no more.

Jiya gave a wild cry and Kino felt him slip to the ground. He was unconscious. What he had seen was too much for him. What he knew, he could not bear. His family and his home were gone.

Kino began to cry and Kino's father did not stop him. He stooped and gathered Jiya into his arms and carried him into the house, and Kino's mother ran out of the kitchen and put down a mattress and Kino's father laid Jiya upon it.

"It is better that he is unconscious," he said gently. "Let him remain so until his own will wakes him. I will sit by him."

"I will rub his hands and feet," Kino's mother said sadly.⁴¹

The forces of nature often bring disaster to large numbers of people. The tidal wave in Pearl Buck's story quoted above, drought in parts of Asia, and blizzards in Alaska, Russian Siberia or Iceland all help the youthful reader to become sensitive to the difficult conditions of others. One becomes aware of the fact that some problems are just too great to be handled by any one person.

Personal problems

Some problems affect a single person or a very few persons. Almost every child has at least one such problem. Though they certainly are not global in nature, nor even national, they appear to the child every bit as serious as drought or tidal wave. There appears to be no limit to the number or the nature of these personal problems. Two examples chosen to illustrate the seriousness of some personal problems follow.

⁴¹ Pearl S. Buck, The Big Wave (New York: The John Day Company, 1947), pp. 25-27.

Marcos couldn't quite understand. At home no stranger was ever left outside in the chill night when he could sleep in the little thatched house of Marcos' parents. And a nice fat supper and breakfast he was given besides. Marcos wondered.

"Come, come, come!" growled the man, staring now at the tied-up corner of the boy's jacket. "Give me ten centavos!"

Marcos slowly untied the corner of his jacket. He handed the man the precious silver pieces and the copper centavos which the woman in lilac had given to him for watering a garden that didn't need watering. The man with the whiskers closed his fingers over the coins and walked away.

Marcos stood staring after him for a long time. His ten centavos! His breakfast. And then suddenly he felt dizzy. He almost swayed as he stood in the bustle of Indians, in the warm smell of animals, and the whiffs of breakfast which the Indians were cooking.

He was puzzled. He was hungry. He was lonesome - very, very lonesome. He wished he could hear his mother patting the good tortillas for breakfast. He wished she was folding one tortilla over a piece of mutton and handing it to him. He wished he could eat his own breakfast, too.⁴²

As Tsu Foo had said, she was wakened, and in no gentle manner. It seemed to Momo that she had hardly closed her eyes when a man's rough voice called up the steps. "Come, get up, lazy child of a worthless father! If I have to come after you, I'll kick you downstairs."

"Coming!" called Tsu Foo. And to Momo she whispered. "Stay here till I have gone, then go down to the street. He must not know you have been here."

Momo nodded, and flinging her arms around Tsu Foo's thin little body she whispered, "Have no fear. I'll come back with a place for you." Then Tsu Foo fled. And lying on the rough bed, Momo flamed into furious anger when she heard Lop San box his niece's ear, and say by way of greeting, "One second longer, and you'd have come down those stairs head first! Get out to the well and bring in water for tea!"

She ground her teeth, and thought in amazement, "How is it possible that Tsu Foo has endured such ill treatment for so long? I would kill him!" She jumped silently to her feet, waited till all was quiet below, and then, peering carefully about, to make sure that she was not observed, she ran lightly down the steps and stood in the street. Not daring to stand too close, she loitered up and down the opposite side of the street, and finally sat down on the edge of the road, to await

42 Melicent Humason Lee, Marcos, A Mountain Boy of Mexico, (Chicago: Albert Whitman and Company, 1937), pp. 67-69.

her traders.⁴³

Solutions of Problems in Children's Literature

It is true that a great many problems in children's stories are never solved. There are, however, some stories wherein a solution appears. The kinds of solution vary from absolution to a thoughtful plan.

Charity

In 1928 Margery Williams Bianco translated Rene Bazin's, Juniper Farm. The economic situation has been described in previous pages and the reader knows that some have much while others have little. The solution is simple, the rich give to the poor.

When the last of the harvest had been threshed, all the oats, the barley and the wheat, Nicholas Fruytier stayed behind after the workers had left and, with the help of his family, threshed out the sheaves of the gleaners. His father and his father's father had done the same before him. It was one of the old charitable customs with which all were familiar.

On the Sunday before the appointed day on which the harvest of Juniper Farm was to pass through the big threshing machine, the village constable, taking his stand on the steps by the church wall, announced publicly that the gleanings gathered in the community might be brought on a certain day to Monsieur Fruytier, who undertook to deliver the grain and the straw "to the gatherers or to their children, according to the custom which had obtained at the said farm for many years."

Accordingly, at about the hour when the threshed straw began to rise in great stacks above the level of the hedgerows one could see on every side a strange procession, as groups of the poorer folk of the district began to appear in twos and threes along the roads and footpaths leading to the farm, bringing their little harvest of gleanings. Some dragged a small handcart on which the grain had been piled, some carried it in sacks on their backs; others again had only a single clumsily made sheaf which they bore in their arms.

43 Louise Rankin, Daughter of the Mountains (New York: The Viking Press, 1948), p. 119.

Just so long as the steam of the engine rose between the tree tops, and the whirring of machinery and the hooting of the whistle made the air tremble, scaring off the sparrows and the robins and all the stupefied troop of barnyard fowl, the humbler folk kept their distance until it was announced that the work was over. Immediately then began the procession of women and young girls who, during these last few weeks, had been patiently bending over the stubble to gather up one by one the ears of grain left by the reapers and already pecked and trampled, here and there, by the hens and partridges. Fruytier, having shaken hands with the laborers, who had helped him in the threshing, now took his place in the middle of the threshing ground, together with his wife and children. As the gleaners came forward he cried a cheery greeting to each in turn.⁴⁴

Religious Faith

The same book, Juniper Farm, also is indicative of many stories in the emphasis placed on prayer or religious faith as a solution to problems.

That evening when he came back from the fields it was just the same, he was silent, and scarcely ate at all. A sadness had fallen on the little household; each went quietly to bed. The heat was still oppressive; it was almost as sultry as midday.

That night the parents could not sleep. They lay awake, strained their ears to catch a rising breath of wind, imagining now and then that they could hear drops of rain on the roof. But it was only an illusion.

A little after four o'clock, however, thunder began to rumble in the distance. "If it would only break!" said Fruytier.

He slipped his clothes on and went to open the door. A gust of wind entered the room, blowing the bed curtains about; there was a smell of dust on the air. The dark clouds above the barn were split here and there by flashes of lightning, only to appear again next moment by the faint moonlight heavy and black, like a funeral pall, edged with silver. In the pond, the toads were beginning to croak.

"We are saved!" Fruytier cried. "The storm is coming in earnest!"

"If it only does!"

"I'm sure of it. The rain is coming, all right; it always drives the dust before it. Once the ground is moist I can do my sowing!"

Almost immediately the rain began to fall, at first in big scattered drops, then in a heavy deluge. Gust of wind

⁴⁴ Rene Bazin, Juniper Farm (New York: The Macmillan Company, 1928), pp. 51-53.

and water struck the tiles of the farmhouse roof with a hollow sound. The noise of the rain, the wind, and the thunder was so loud that the children awoke; one by one they ran down in their nightgowns, terrified but delighted.

"It's raining!" cried Peter. "Listen, Daddy, it's raining!"

"It's pouring," said Vincent. "The ground will be soaked!"

They listened, overcome with joy, while the rain "settled down," as Fruytier said, into the slow regular downfall that did such good to the fields.

Max, looking at little Jeanne who still clung, trembling, to the bed near her mother, said:

"Yes, it's raining; we are saved after all. But it was Jeanne's tears that started it; it was all because of her that God took pity on us!"⁴⁵

In 1931 Children of the Soil referred to religious beliefs as a way of dealing with problems.

"God sees into the future and looks into the past. Sometimes He causes things to happen we don't want to happen at all because we cannot look into the future. But He never lets anything happen which is not for the best."

"Did He mean that we were to be just crafter folk, too," asked Nicolina, "and not have enough to eat at times?"

"Yes, He did that," said the mother. "He wants us to be very poor now so that some day, when we have enough of everything, we will not forget His blessings, nor forget to help others who have not enough."⁴⁶

Absolence

It is very common to find absolence of economic problems in children's stories. If one is happy, if one does not covet what others have, if one is grateful for small favors the problem is discharged. The following quotation is taken from The Chinese Ink Stick, 1929.

Singing a monotonous song they pull the boats while they cling with their bare feet to a small path hewn into the steep rocks that form the river bank. The noose around their shoulders can easily

⁴⁵ Ibid., pp. 64-65.

⁴⁶ Nora Burglon, op. cit., p. 221.

be opened by pulling a little string which runs through a sort of buckle. For if a boat hits a rock and is caught by the whirling current the men are in danger of being pulled down from the high river walls and perishing in the ever hungry waters.

In spite of this precaution many a boat is lost on the way through the Ichang gorges - also many a man. Still, these people are happy. Their songs, although monotonous, to match their slow, crawling steps, are cheerful. They sing of big bowls of steaming rice. They sing of pipes of tobacco waiting for them upon their return. Yes, and sometimes they are so daring as to mention a piece of bacon coming along with the rice. A piece of bacon, which they can hardly afford to buy once a year. Yes, the Chinese people are very poor.⁴⁷

Intelligent planning and organized concerted effort

In 1942 during World War II Snow Treasure⁴⁸ appeared. It is interesting in that it is one of the first examples of organization and intelligent planning as the means of answering a problem. The children of a village carry out the plans of one adult to smuggle nine million dollars worth of gold bullion on their sleds, past the German soldiers, to a ship which will take it to the United States. The children must, of course, know the plan well and they must be brave. This is one of just two stories which illustrate the cooperation of peoples within two countries in solving a problem.

Pepperfoot of Thursday Market written by Robert Davis in 1941 is another of the first few books to make use of concerted organized effort and the use of intelligence in solving a large problem. Here the problem is wide-spread disease. The doctor is sent by the French Government to take care of children in North Africa.

The first morning that the Doctor in the Red Hat rode into the souk, dismounted with a smile at the

47 Kurt Wiese, The Chinese Ink Stick (New York: Doubleday, Doran and Company, Inc., 1929), p. 71

48 Marie McSwigan, op. cit.

ragged children who stood gaping up at him, tossed the reins to the soldier who was his servant, and sauntered genially to the new tent in the jeweler's street which was to be both a doctor's office and a drug store, everyone felt that something big and pleasant had happened. With mystifying speed the news travelled from mouth to mouth that the government of the Roumi, wanting to prevent the inflamed eyes, the deep-set coughs, and the sore skins of the Berbers, was sending doctors to the various souks, to give free treatment to anyone who might ask for it.⁴⁹

Perhaps the most outstanding example of concerted organized effort and intelligent planning as a means of solving problems appears in Little Flute Player,⁵⁰ 1949. The problem is solved on a national and not an international level, however. After much suffering from hunger in certain rural provinces of India the government receives word of the plight of its people in those areas. Bags of wheat and rice are sent to the province to be given to the needy. Indeed, the government has established a system which will be adequate to deal with famine until better times come.

One cannot overlook the place of hard work, of prayer, and of luck, itself in adjusting unsatisfactory situations in children's stories. These three means appear in the books from 1928 through 1949. The use of large-scale organization and the use of the minds of men in problem solving is fairly new in children's literature.

Summary

An investigation of children's stories of other lands, copyrighted in the United States from 1925 through 1950, attests to the fact that all peoples have problems. Some of these problems are personal and they may or may not be serious in nature. Many other problems depicted in

⁴⁹ Robert Davis, Pepperfoot of Thursday Market (New York: Holiday House, 1941), pp. 142-143.

⁵⁰ Jean Bothwell, op. cit., pp. 155-157.

children's stories are severe and affect a fairly large number of people.

Children have not been spared, through their books, the sterner realities of living. Economic situations that reveal rank poverty are described in books about Sweden, Mexico, Panama, Brazil, Ireland, India, and many other countries. Some stories describe starvation with its almost invariable accompanying situation of sickness and disease. Books which contain economic problems have been copyrighted from 1927 through 1950.

War is not uncommon in the lives of children today, nor has it been left out of children's books. Few stories published just after World War I contained parts about war, and not one book dealt entirely with war. Those books copyrighted during and after World War II were a different matter. Starting in 1942 with Marie McSwigan's Snow Treasure many children's books about life in Norway, the Netherlands, China, Hungary, France, Greece, and Japan depicted the conditions of World War II. Not one story contains the unhappy details of battle, but many disclose the confusion of cultural patterns and the lack of material goods necessary for comfort. One story describes a part of an air-raid. These stories of World War II have been copyrighted from 1942 through 1950.

Tidal waves, blizzards, drought, together with other phenomena of nature, also present grave problems. A story of 1926 suggests that the man-eating fish in the rivers of British Guiana could be a very serious problem. A story of 1935 describes a severe drought in Hungary, and another, copyrighted in 1942 describes a blizzard in Iceland. There is a story of 1947 in which a tidal wave in Japan, with its aftermath of death is depicted.

Solutions of problems which are widespread and serious in nature are handled in various ways. Investigation of the stories in this list reveals that whereas charity, religious faith and hard work solve large problems in the stories from 1925 through 1950, some stories copyrighted in the period from 1940 through 1949 make use of organized concerted effort and intelligent planning in the solving of problems. There are also those problems in many stories which are never really solved. The authors deal with them by use of absolution and submission.

There is, indeed, some recognition that certain problems are too large and too severe to be solved by a few people. Intelligent planning and the concerted cooperative effort of many people are useful in bringing about a solution of these problems. Indeed, in two books there is at least the implication that some kind of cooperation between peoples in two countries is helpful in answering a problem.

CHAPTER V

THE INTERDEPENDENCE OF PEOPLES IN CHILDREN'S LITERATURE

As has been observed the technologically developed countries of the world have become very dependent upon each other. The Munitions Board has listed seventy-five critically essential materials that the United States is able to obtain only because she has friends abroad. A very primitive tribe may be self-sufficient. Fortunately or unfortunately, Americans do not compose a primitive tribe.

It is time for the United States, as well as other nation-states, to evaluate herself. Many good things that Americans have and many understandings which Americans have are available for use only because other peoples in other parts of the world have contributed to man's knowledge and have produced sufficiently for the consumption of people beyond their own boundaries. The understanding of this fact and the willingness to recognize it is, according to many historians, an essential part of a global attitude.

It has been observed that the recognition of the interdependence of man is a component of a global attitude. If it is accepted that a global attitude has become essential in the mid-twentieth century world, if it is accepted that books are potent forces in the formation of attitudes, it follows that children's books should be examined in order to ascertain whether or not the content therein is such that it could be expected to promote the concept of the interdependence of man.

Exchange of Material Products

In 1935 Armstrong Sperry's delightful book, One Day with Tuktu,

was published. This story is particularly rich in its examples of the trading of materials by the Eskimos and the white men.

Out of the corner of his eyes Tuktu saw his father looking over the pile of fox skins that stood against the wall. The pile was as high as a man's shoulder. These were for trade at the Trading Post. All winter Pum-yuk had been trapping. White as a snow-drift, those skins were. The Arctic fox was beautiful in his winter coat. At the Post the skins would be exchanged for knives and matches; for the steel needles that were so much better than the Eskimo needles made of bird bone. Perhaps they would bring new traps or an ax. The pile was not yet high enough to buy a precious rifle and cartridges. Still - you couldn't always tell. The White Man was mysterious in his ways. If a fox skin were perfect, he would pay a big price, but if it had so much as a speck of summer brown, the Trader would throw it out. But there would be tea and sugar, and scraps of iron to fashion into harpoons. A man should not be too greedy, after all.¹

In 1935 there appeared a story of children of Jamaica. In this story the fact is mentioned that children of the United States must depend upon Jamaica for bananas or upon some other country to the South.

"Well, Johnny," said the head man. "The boats carry those green bananas to lands where bananas won't grow because of the cold. They hang them up in big rooms until they are almost ripe. Then they are taken to market and sold. The children there like them just as well as you do, Johnny."

Johnny thought the children of those far-away lands were very lucky to get sweet bananas from his beautiful island.²

Paco Goes to the Fair by Richard C. Gill and Helen Hoke was put to press in 1940. Though it is shown that the Indians of Ecuador were once self sufficient in the matter of dyes it is also shown that they have come to depend upon other countries for present day dye materials.

"Today we shall make the wool bright red," his father said. "It is a color easy to sell. You will

1 Armstrong Sperry, One Day with Tuktu, an Eskimo Boy (Eau Claire, Wisconsin: E. M. Hale and Company, 1935), pp. 13-16.

2 Berta Hader and Elmer Hader, Jamaica Johnny (New York: The Macmillan Company, 1935), p. 60.

use for this the stranger's dye."

Emilio and all his Indian friends had long since come to believe that the stranger's dyes were much prettier than the old dyes which their grandfathers and great-great-grandfathers had always made themselves. In fact, Emilio and Teresa and the rest of the Otavalo Indians had forgotten how to make the old dyes, since they were able to buy the bright foreign dyes so cheaply.³

In 1942 a story of the coffee-producing work of Brazil was published. References to the shipment of coffee out of Brazil and to other countries are numerous.

He was proud to be on a steamer that took coffee to a country too cold to grow it. Mr. Smith had said the people of North America liked to drink coffee as much as did the Brazilians. Three-quarters of the coffee shipped from Santos went to the United States.⁴

"Modern science is helping Brazil to find new uses for her coffee surplus," said a scholarly-looking man who wore glasses. "Chemists have experimented and found new properties in coffee - three new alkaloids, a chloric acid, and a process by which the beans can be used in oil manufacture - in all, sixteen new uses."

"But all these together aren't enough to take care of the enormous excess crop the coffee growers insist on producing," remarked the young man with the fiery eyes. "The answer to our problem lies in North America."⁵

The Level Land by Dola DeJong, 1943, refers to a few articles that come to Holland from other places. Among these is an old Chevrolet. Denmark, too, it would appear, is not entirely self-sufficient. In 1945 Hedvig Collin's Wind Island was published. The following passage mentions the good things that come to Denmark from North America and Europe.

3 Richard C. Gill and Helen Hoke, Paco Goes to the Fair, a Story of Far-Away Ecuador (New York: Henry Holt and Company, Inc., 1940), p. 12.

4 Alice Curtis Desmond, Jorge's Journal, A Story of the Coffee Country of Brazil (New York: The Macmillan Company, 1942), p. 158.

5 Ibid., p. 100.

Whoops! Up flew Hanne into the air, higher still. Now she could see who was holding her. It was Nils, the sailor boy. She was perched on his shoulder. Little Hanne had a fine seat. She could see everything above the forest of Fanoe headdresses.

She saw the package being opened. There was Jensine, right in the middle, taking things out. There were so many people crowding around her that nobody could see anything. Not Kristian - not Peter.

But Hanne could see! She could see everything that came out.

First came a box that held a green and purple silk shawl, as soft as thistledown.

"Spain!" said the customs officer.

Then came a box of fruit candy and chocolate.

"Florida!" said the customs officer.

Jensine carefully unwrapped another box.

"A serape. Old Mexico!" said the customs officer, and wrote something down on a paper.

At last - now the women got a shock. Oh, how gorgeous! It was a whole costume of silk ribbon and lace and ruffles!

"Panama!" said the customs officer. It was wonderful how he could keep so calm, with all the "Ohs" and "ahs" and craning of necks and pushing going on around him. But Nils had to set little Hanne down, because she was getting too excited.

Now she could only see black woolen shawls around her and green skirts with green silk ribbons - fold and folds of them.

She thrust her little body into the darkness of shawls and burrowed right to the center - the box!

But now it was closed.

"Oh!" exclaimed little Hanne. He had not seen half of the things - not the dates, not the figs, not the preserved ginger.⁶

Chukchi Hunter, 1946, is a fascinating story of the tribes of Northern Siberia. Some old men in the tribe are able to remember the time when one's own group made or acquired by fishing all that the people needed. However, it is pointed out that the men and women have learned to enjoy tea which comes from the outside and they do not wish to be without it. They are learning to enjoy such things as guns and motors and they find that their lives are more comfortable because they trade

⁶ Hedvig Collin, Wind Island (New York: The Viking Press, 1945), pp. 40-41.

with white people.

Then Ankat, gaining courage, slowly raised the instrument to his eyes.

"Oh," he cried, quickly taking it down again. He looked all around.

"Where am I?" he asked, his voice shaking.

"Why? What did you see?" asked Panyanto.

"I saw Ky going into the shaman's tent, right here! Right here in front of me!"

"Don't be afraid," said Panyanto, and he sounded almost like Tatko. "These are only extra eyes. They make you see better - see things that are far away."

"Ankat could not believe it.

"You know that a dog can smell a bear when he is far away," Panyanto went on. "Well, these eyes help you in just the same way. They are very useful in spotting seal and walrus. The trader calls them 'binoculars!'"

After this explanation Ankat had enough courage to look again. Ky was gone, but there were the tents, so close he could walk right into one.

"Don't speak to anyone about these magic eyes," Panyanto warned. "The people might disown me."⁷

Ankat treasured his set of files more than anything he possessed. Tatko had got them before Ankat was born, from a trader on an American ship, and had used them to make his own tools and weapons. Now they belonged to Ankat, and he had never used them more carefully than he did now, waiting for his father to come.⁸

The stories by Frederick and Sara Machetanz written over several years, 1939 to 1950, contain many examples of the interchange of products between the Alaskan Eskimos and the United States. Though the Eskimos like to make parkas from the fur of animals which they catch they almost always use needles and thread from the United States. Sometimes they wear lovely red, blue and green cloth parkas either made in America or from cloth taken in bolts to Alaska.

Barney stood on the dock and checked freight as it came off the barge. Except for a half-hour break for lunch, they worked all afternoon unloading cartons of canned foods and canned milk. Around dinner time, Velik

⁷ Dorothy Stall, Chukchi Hunter (New York: William Morrow and Company, 1946), pp. 74-75.

⁸ Ibid., p. 57

came out with sandwiches and coffee for everyone. Then they worked on until nine o'clock when the second barge came in loaded with more canned goods, sacks of potatoes and drums of oil and gasoline. Barney was making his figures by lamp light and getting very tired. His job wasn't easy. Some of the freight was missing, some of the orders were short and a few of the cartons and crates were broken. All of this had to be noted. Barney hadn't dreamed that it took so much to keep an Eskimo village through the winter.

Exchange of Non-material Things

In addition to the dependence of one country upon another for material goods there is the dependence of one country upon another for non-material things. There appears to be far less attention given to the exchange of intangibles in children's stories than is given to the more tangible materials. Among the examples of stories that display the interdependence of men in the area of knowledge is Jorge's Journey, 1942.

A quick glance at the scene - and Senhor Gomes drove on toward the docks, following the long line of trucks which carried his coffee. Soon he came to a series of low concrete buildings that edged the water front for three miles. These modern docks built by an American engineer, Milnor Roberts, made Santos one of the finest ports on the Atlantic Ocean.¹⁰

In 1948 Bush Holiday appeared. The story is set in Australia where an American boy is visiting. A Chinese servant cooks Chinese food.

The dinner - for you couldn't call it "tea" in the Australian fashion - was the latest.

They ate Chinese food served by a Chinese servant in a blue suit like pajamas.

What, in the circumstances, could be stranger than this?

Martin couldn't imagine.

"Do you always eat this lovely food?" he asked.

"Oh no," said Steve. "I put this on as a treat for Penny when she comes up here and to give Ah-lee the pleasure of preparing it. There's nothing he loves better. Or Penny

⁹ Sara Machetanz and Fred Machetanz, Barney Hits the Trail (New York: Charles Scribner's Sons, 1950), pp. 38-39.

¹⁰ Alice Curtis Desmond, op. cit., pp. 148-149.

either."

So that explained why Penny was able to use chopsticks almost as well as Steve, while Martin, after several attempts, had had to give it up and use a fork and spoon. The meal was wonderful and full of strange flavors, sweet and savory tastes all mixed together, and the rice was cooked to perfection.¹¹

Barney Hits the Trail, to which reference has been made, contains more examples of interdependence of men in intangible things than most of the stories do.

"Think you'll be too tired to go to school with the Eskimos tomorrow?" Uncle Charlie asked slyly.

Barney decided he wasn't as tired as he thought.

"Of course not," he said stoutly. "Will I be able to understand what they're talking about?"

"Oh, sure, the teachers all teach in English and the children all speak it."¹²

"What is the windmill for beside that cabin?" There were many windmills, some beside the cabins, some on cabin roofs.

"To make electricity for radios," Uncle Charles explained. "Most of the Eskimos have radios and do you know what?"

"What?"

"Their favorite singer is Gene Autry."¹³

Barney asked Anagik if they knew about Santa Claus. "They're beginning to," Anagik told him, "but when I was little, we never had Santa Claus, Christmas tree or anything like that."¹⁴

Occasionally a child's book contains some bit about the relations of individuals of different countries. This is not an uncommon occurrence in the stories of countries which were war-torn. It is far less common in the stories which are completely free from war or any of the overtones of war. *Pepperfoot of Thursday Market*, by Robert Davis, 1941, affords one such example.

11 Stephen Fennimore, Bush Holiday (Garden City, New York: The Junior Literary Guild and Doubleday and Company, Inc., 1948), p. 35.

12 Sara Machetanz and Fred Machetanz, op. cit., p. 45.

13 Ibid., p. 16.

14 Ibid., p. 117.

Driss now had two friends among the white people who came to Thursday Market. No week passed without his stopping to pay his respects to them both. As he tramped the hills, he kept his eyes open for curious things that might amuse and interest the Doctor. And often the Man in the Red Hat would have pieces of brown stuff that resembled dried mud in his pocket. It didn't taste like mud. The Doctor called it chocolate.¹⁵

Snow Treasure, 1942, is an example of the relationships of people that one would expect to find in a war story.

It's a shame, Peter, for you to be leaving without so much as saying goodby to your family and Helga and Michael and Per Garson and the others. But your mother was glad when I told her what we were going to try to do. You know she had gone to the Holms to warn them that the missing Nazi might be in their barn. When Louisa got to the farm with the news of what happened to you she strapped on her skis and took the back trail through the woods to the Snake.

"Take him to America by all means", she said. "I want him to grow up in a country where people are free". She asked to have you promise that you will always remember you come of liberty-loving people who think freedom is a greater heritage than gold."

There was a clatter of steps in the companionway. Rolls came into the cabin.

"Submarine off sta'board," he said.

Uncle Victor jumped to his feet in alarm. Then he saw the sheepish grin on Rolls' face.

"But it's a British sub," he spoke lamely. "The Cleng's doing five knots in this sea," he added.

"She ought to ride well," Uncle Victor answered, "She's got a cargo of gold for a ballast."

The flag of Norway was draped above the map on the bulkhead.

Into the cabin came the notes of a cornet.

"It's my old horn. I lent it to the Polish boy," Rolls explained.

In the galley Jan Lasek was practicing "The Star Spangled Banner."¹⁶

Bush Holiday of 1948 tells of an Australian's feeling for persons in the United States. The feeling here is due to a previous exchange of kindness and friendliness.

15 Robert Davis, Pepperfoot of Thursday Market (New York: Holiday House, 1941), p. 152.

16 Marie McSwigan, Snow Treasure (New York: E. P. Dutton and Company, Inc., 1942), pp. 178-179.

"Hullo, Fenny, how's tricks?" he said.

"Lovely to see you. You needn't have coo-ed. I was expecting you. When I saw the smoke from your fire at the Eleven-Mile my heart leaped up, and I said to myself 'A pound to a sausage that's my best gal.' Who's this type you've brought with you to put my nose out of joint?"

"This is Martin," said Fenny. "He's staying with us, and he's all right. He's an American."

"Anybody from the States is welcome at the Twenty-Mile," said Steve, shaking hands with Martin. "They showed me a marvelous time when I was there."

His grin made Martin feel he had known him for years.¹⁷

Bothwell's Star of India, 1947, differs slightly from the stories just quoted in that one sees the relation of one Indian to the British government. This is a unique circumstance because India was in 1947 attaining freedom and Britain was relinquishing power.

"He got it easily," said Mundan La. "In that time I told you of, when we borrowed the money, he demanded our Star as a sort of promise that we really would pay the loan back. You understand?"

She nodded soberly, her eyes never leaving his face.

"And when we did pay, the Rais wouldn't return the medal. He knew we would not want people to know we had used it as security for a loan. No one does know except our friend, Dr. Jamna Das, in Rajahpur. So the Rais has been safe in his wrong these past two years."

"What will we do?" whispered Bittu.

"We will go and take it. We must. For hear this, my Bittu, the English may not stay always in India, but until they go, they shall not say that we did not value the honors they gave us. That is why we must get the Star back. It will not be easy. But it has to be done. They must never know how we used it."¹⁸

Upon two occasions stories from the selected list of children's books for grades four and five were found to refer to a mature understanding about the relationships of nations. The generalization imbedded in the fast-moving stories is not developed; it simply appears as quoted, then is dropped.

17 Stephen Fennimore, op. cit., p. 129.

18 Jean Bothwell, Star of India (New York: William Morrow and Company, 1947), pp. 26-27.

"Do you think that the war will last long, Morton?"

He started the motor. "I'm afraid it will."

"At home they think that we will stay out of it," said Miep hesitantly.

"There are many such naive people."

"They rely on our neutrality."

Morten shrugged his shoulders. "We're just like the little boy," he said then, "the little boy who said that he could go to school all alone, but who, once past the corner grasped the hand of his older brother. We can all do it so well alone..." he concluded bitterly, "all the small nations."

"Well, we, the younger ones know at least how it shouldn't be," said Miep, "anyway, that's what we think."

"We know indeed, you and I, and later your brothers and sisters will know. There are hundreds and thousands like that in the world. Those are the people who will point the way, after the war, to those who did not have that understanding, who have never learned the truth, the truth that we are, all of us, members of one gigantic family."¹⁹

"A small girl alone in this city! How am I to find her?"

"It is I who must tell her father that she is lost," said the doctor grimly. "That is, if he ever wakes to listen to me."

"We will find her," said the policeman. "It may take time, but we will. I must think a bit how best to start."

"Do you know the school called Charity Abide that I spoke of?" said Jamna Das.

"The one with the story about the old gateposts?" the policeman asked. "Yes, I do know it. Everybody does, I think."

The doctor nodded. "Probably. That is the reason so much news seems to center there. You might go to see Miss Stanton and ask her if they have heard of a stray-child anywhere. You may say I sent you. I am the school doctor. It may surprise you how much she can help. I mean, it's the sort of thing people tell her. And everybody knows her."

"That might be a lead," said Captain Meredith. "I may try it later, if I don't turn up something myself. But what a lot of trouble could have been saved if your friends had come to me for help, instead of trying to run their own show."

"Ah, yes," said Jamna Das, "but proud people do it in that way, everywhere. Indians are not alone there. Such people think their affairs are their own, though

19 Dola DeJong, The Level Land (New York: Charles Scribner's Sons, 1943), p. 70.

they never are, entirely."

"If isn't just proud people who are at fault," said Evan Meredith. "If proud nations would ask each other for help, there would be more understanding and less hate in the world."

"Exactly," said Jamna Das. "But it has to begin with individuals. They make the nation."²⁰

Independence of a Primitive Tribe

The presentation of interdependence as it occurs in children's literature would not be complete without the opposite side of the picture. It has been observed in Chapter II that a technologically developed country is dependent in some way upon other countries. In not one story of the selected list of children's books has any author attempted to present a technologically developed nation as independent. In many, many stories there is no reference to the subject. In some books, it is clear that the one country is dependent for some product upon another. There remain, however, a few stories of primitive peoples. In one such story a tribe of Indians in British Guiana are shown as being completely independent. They catch all their food. They build their shelters. They make their utensils and other equipment. They make their scanty clothes from grasses and skins. They hold the beliefs which, as far as one knows, have developed in their own tribe. The following quotation gives a glimpse of such independence. Feh-weh, the sister, is younger than her brother Man-o.

Each had learned long ago - though Man-o was only nine - to see everything, hear everything, wherever they went. They went everywhere together. Man-o was in Feh-weh's charge, and nothing must happen to her. There were jaguars and ocelots and snakes and spiders. No white man would have escaped them all; but Feh-weh did not know this. He knew nothing of people with white

20 Jean Bothwell, op. cit., pp. 101-102.

skins, for none had ever come into his part of British Guiana. He wouldn't have believed there were such people if he had been told, though he knew there were many strange things away down and away up the Cuyuni River. He'd heard talk of blue water bigger than all the forest he knew, down where the Cuyani went, and of hills that reached clear²¹ to the sky, away up-river where the Cuyuni began.

Summary

Children's stories with foreign settings have, for many years, provided young readers with delightful experiences of vicarious living in other lands. Stories skillfully written have offered glimpses of different aspects of civilization. The sincerity and easy style of the authors, the interesting activities of the children, and the accurate settings have made of these stories great favorites. An investigation of children's books of other lands for the purpose of learning, among other things, whether or not the peoples of the world are described as being interdependent, reveals certain facts.

Some stories for children, copyrighted from 1925 to 1950 inclusive, show people to be dependent upon each other for two things. There are those tangible or material things for which men are dependent upon each other, and there are those intangible or non-material things that add to comfort and happiness which men in one country must obtain from another. Many stories contain sentences and paragraphs which, in various degrees of detail, point to the ways in which people in a part of the world are dependent upon people in some other part of the world. There are also a few stories which describe the independence of a primitive tribe.

Among those stories which tell about the exchange of tangible products are stories of Alaska and Russian Siberia. Readers learn that Eskimos sell furs and skins and buy from the outsiders tea, guns, and

motors. A story of Jamaica tells that children in the United States depend upon countries like Jamaica for bananas, and a story of Brazil informs the readers that Americans would have no coffee if it were not for Brazil and her neighbors. Other stories point to the fact that goods go from the United States and Mexico to Denmark, Alaska, and other countries.

The dependence of men in one country for the intangibles of another country has a small place in children's literature. A story of Brazil tells that, at least to some extent, Brazil depends upon the knowledge of American engineers for large scale construction. Other stories inform the readers that American ideas of Santa Claus and Christmas trees, as well as American tastes in popular music, have been accepted by Eskimos in Alaska. Some attention has been given to missionary activities in Alaska. One story tells that people outside of China enjoy the way the Chinese have learned to prepare foods. The exchange in areas of knowledge and art appreciation between countries has received just a small amount of space in children's books. A few stories contain bits about the relationship of individuals of two countries. These stories, almost without exception, point to the way different peoples can add to each others happiness.

Two stories for children copyrighted in 1943 and 1947 respectively, suggest that great nations should pool resources of understandings and materials in order to live well in a world at peace. This idea is mentioned, but not developed.

Many, many stories of children of other lands do not in any way reveal the interdependence of peoples.

A careful perusal of children's stories points to the fact that

some children's stories include the idea of the interdependence of men.
The concept, in the stories as a whole, is not well developed.

CHAPTER VI

STEREOTYPES IN CHILDREN'S LITERATURE

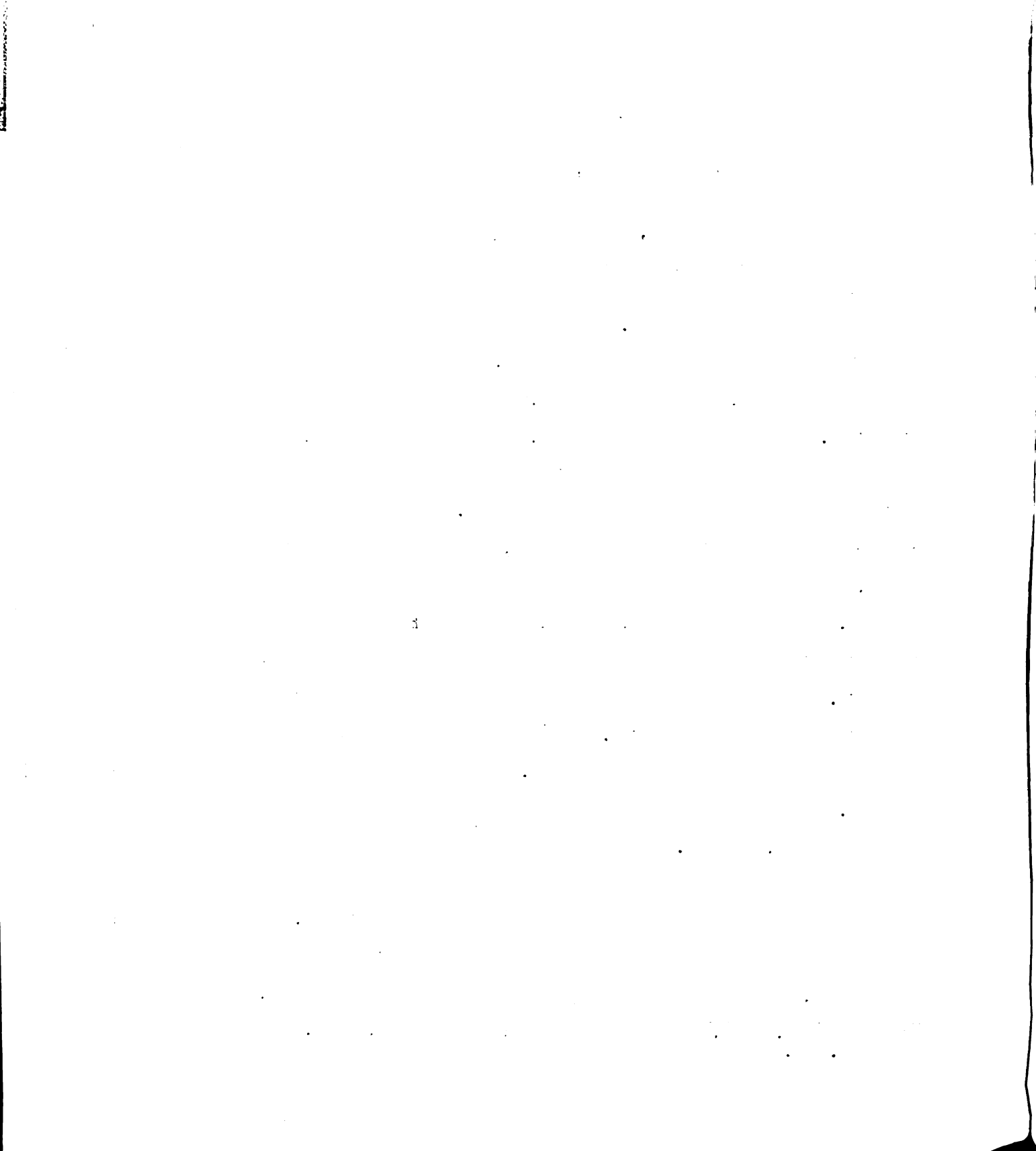
Jerome Davis in his book, Peace War and You has written:

One absolute necessity if we are not to fall victims to the barrage of propaganda is to refuse to form a hard and fast opinion about foreign peoples without reading both sides.¹

These hard and fast opinions or constant, unchanging conceptions of other peoples can, as has been observed, lead to some very dangerous situations. Max Horkheimer, Ruth Benedict, Vernon Louis Parrington, and others have pointed to the fallacy in placing an entire race or nation of separate individuals in any one category. Perhaps if each group of people could live on a little island, having nothing to do with others, the group could well afford to think of itself as innately superior. As has been perceived, however, the twentieth century world is one in which there are no undiscovered continents to harbor the would-be hermit. No matter how difficult one may find this matter of getting along with others he has no choice. Technology has forced almost all men to face the fact that this is one world. Men must learn to live together.

Parrington, Benedict, and others have observed that one of the factors of discordant human relationships is the belief that the various people of the world are different and that this difference is innate. A review of the literature has led to the following generalization: An open mind, ever willing to entertain ideas contrary to popular belief,

¹ Jerome Davis, Peace, War and You (New York: Henry Schuman, 1952), p. 246.



is an essential part of a global attitude.

The open mind is indeed a broad subject. Sentences and paragraphs which contribute toward the development of an open mind are nearly always obscured in any literature for lack of emphasis. Therefore, it would appear to be the better part of wisdom to seek for concrete examples of sentences and paragraphs which would contribute to the closed mind. The person interested in the relationships of individuals must think seriously of the closed mind and the part which it plays in fostering erroneous and popular beliefs. He must learn if possible what the popular beliefs are, and if they are likely to make for harmony or discord between peoples. He must learn about "hard and fast opinion" unchanging mental pictures, or stereotypes. Therefore, it behooves the person who is interested in global relationships to investigate the books that children read with the expressed purpose of discovering whether or not the people of other countries are stereotyped in children's literature.

Because stereotypes are more or less manageable in literature and because there is a reasonable likelihood that any stereotype would reflect the author's attitude as it creeps into his book, component number three is pursued only through stereotypes in children's stories.

The Meaning and Importance of Stereotype

Allport has written an article, "Attitudes," which appears in the handbook edited by Carl Murchison.

Attitudes which result in gross oversimplifications of experience and in prejudgements are of great importance in social psychology. They are commonly called biases,

prejudices, or stereotypes. The latter term is less normative and therefore on the whole to be preferred.²

C. A. Mace has quoted the Oxford Dictionary and has followed the quotation with a further comment of his own.

"A stereotype in its figurative sense, is something continued or constantly repeated without change." ...The stereotyped conception of an individual is thus a constant conception as contrasted with one which varies with context and circumstance.³

Madeline Kerr in her article, "An Experimental Investigation of National Stereotypes," which appeared in the Sociological Review in 1943 has defined the term, stereotype.

In the context of this work I mean a rigid mental set usually expressed in catch phrases.⁴

Gordon Allport, in discussing attitudes, has gone beyond his definition of stereotype as quoted above, and has added the concept of the inappropriateness to the situation.

Whenever a pre-existing attitude is so strong and inflexible that it seriously distorts perception and judgments, rendering them inappropriate to the demands of the objective situation, the social psychologist usually designates this tenacious attitude as a stereotype, a prejudice, or sometimes, more loosely, as a logic-tight compartment.⁵

The definitions or near-definitions of a stereotype leave little room for doubt. Students of social psychology appear to restrict the term to attitudes, ideas, or opinions that are constant when constancy is not appropriate. Most frequently the term seems to imply a fixity of attitudes or responses at times when one should view the situation

2 Carl Murchison, editor, A Handbook of Social Psychology (Worcester, Massachusetts: Clark University Press, 1935), p. 809.

3 C. A. Mace, "National Stereotypes - Their Nature and Function," Sociological Review, 35:29, January-April, 1943.

4 Madeline Kerr, "An Experimental Investigation of National Stereotypes," Sociological Review, 35:37, January-April, 1943.

5 Carl Murchison, op. cit., p. 814.

with flexibility.

The various studies which have been conducted in an effort to find whether or not people do carry about in their heads mental pictures or stereotypes of others have proved to be interesting. The October-December issue of the Journal of Abnormal and Social Psychology for 1933 reported an investigation by Daniel Katz and Kenneth Braly. The Katz-Braly investigation is similar to others carried on in different parts of the United States. Results show that many people do respond to race and nationality names by calling up a stereotyped mental picture. Katz and Braly have written:

Attitudes toward racial and national groups are in good part attitudes toward race names. They are stereotypes of our cultural pattern and are not based upon animosity toward a member of a proscribed group because of any genuine qualities that inhere in him. We have conditioned responses of varying degrees of aversion or acceptance toward racial labels and where these tags can be readily applied to individuals, as they can in the case of the Negro because of skin color, we respond toward him not as a human being but as a personification of the symbol we have learned to despise.⁶

As a first step in their study of the public and private nature of attitudes with respect to racial and national groups Katz and Braly asked one hundred Princeton University students to mention the traits which they considered most characteristic of ten groups of people, Germans, Italians, Negroes, Irish, English, Jews, Americans, Chinese, Japanese and Turks. The one hundred students were asked to select the traits from a list of eighty-four adjectives which had been prepared by twenty-five Princeton University undergraduate students. Results of this study, according to the investigators showed:

⁶ Daniel Katz and Kenneth Braly, "Racial Stereotypes of One Hundred College Students," Journal of Abnormal and Social Psychology, 28:280, October-December, 1933.

The degree of agreement among students in assigning characteristics from a list of 84 adjectives to different races seems too great to be the sole result of the students' contacts with members of these races.⁷

Stereotyped pictures of racial and national groups can arise only so long as individuals accept consciously or unconsciously the group fallacy attitude toward place of birth and skin color.⁸

Katz and Braly have made an interesting statement with regard to the Negro stereotype as described in their study.

The characteristics ascribed to the Negroes are somewhat similar to the picture of the Negro as furnished by the Saturday Evening Post: highly superstitious, lazy, happy-go-lucky, ignorant, musical, and ostentatious. The greatest degree of agreement for a single trait for any racial group was reached when 84 per cent of the students voted the Negro superstitious. Laziness was given as a typical characteristic by three fourths of the students, but the other traits mentioned above had much lower frequencies of endorsement.⁹

In 1950, a generation after the Katz-Braly experiment had been conducted, G. M. Gilbert repeated the original study with a small segment of Princeton University students.¹⁰ Gilbert found the students who took part in his investigation to be more aware of the fallacy of describing any group of people in just a few words. He found that the generation of students of 1950 was less likely to think in terms of popular stereotypes. Interestingly enough, he also found that World War II had altered the opinions of the Germans and the Japanese. Gilbert has written:

The principal conclusion to be drawn from this study is that the present generation of college students is more reluctant than the previous generation to make stereotyped generalizations....Some of the stereotypes

7 Ibid., p. 288.

8 Ibid., pp. 288-89.

9 Ibid., p. 286.

10 G. M. Gilbert, "Stereotype Persistence and Change among College Students," Journal of Abnormal and Social Psychology, 46:245-54, April, 1951.

(like Negro and Jew) persist to a fair degree while others (like German and Japanese) have changed in a negative direction as a result of hostilities.¹¹

Two investigations conducted in different places and at different times on the subject of stereotypes would appear to be pertinent.

Kerr's study was a part of a larger investigation in collaboration with the Council on Intercultural Relations. It was reported in the Sociological Review, January-April, 1943. Rice's study was reported in the Journal of Personnel Research, November, 1926. Both Kerr and Rice concluded that people sometimes think in terms of stereotypes.

Stuart A. Rice's study of 1926 was interesting in that it made use of photographs in demonstrating that people do carry about in their minds pictures or stereotypes of vocational and racial groups. Rice has indicated that the picture is more or less fixed, a great oversimplification of anything that might be possible fact. These strong pictures, according to the investigator, cannot easily be changed. However, in the process of actual contact, stereotypes most in error can be modified.

When individuals are in face to face contact there is usually an opportunity for the more erroneous stereotypes possessed by either concerning the other to be corrected in the process of becoming acquainted. First impressions are modified by conversation and other expressions of personality.¹²

Kerr has summarized her study with the following sentences:

1. As there is consistent voting in favour of certain adjectives and descriptions of the various nationalities investigated, it seems probable that the subjects have produced these descriptions from stereotypes.

2. According to the subjects, these stereotypes are chiefly formed from books, newspapers, and films, and in the special case of Americans from soldiers in this

¹¹ Ibid., p. 252.

¹² Stuart A. Rice, "'Stereotypes': A Source of Error in Judging Human Character," Journal of Personnel Research, 5:276, November, 1926.

country [England] . It is of course possible, if not probable, that the formation of some of the stereotypes is due to unconscious factors.¹³

The Unesco General Assembly which met in Mexico City, 1947, authorized a study of "Tensions Affecting International Understanding." Among the investigations which constituted the original project on tensions was one which read as follows: "Inquiries into the conceptions which the people of one nation entertain of their own and of other nations."¹⁴ Hadley Cantril was assigned the task of planning an active program. The Unesco survey of the way various nation-states view each other is just one part of the large program.

Buchanan and Cantril have reported the Unesco study in their book, How Nations See Each Other. Some one organization in each country taking part in the survey conducted the investigation for that particular country. For instance the British Institute of Public Opinion conducted the survey in Great Britain. Countries taking part were: Australia, Great Britain, France, the British Zone of Occupation and later Berlin, in Germany, Italy, the Netherlands, Norway, Mexico, and the United States. The sample included approximately one thousand people in each country. Each person was asked to describe his own country-men and, in turn, to describe other groups by choosing from a list of twelve adjectives. The first page of the book contains a paragraph which describes the purpose of this study as the authors viewed it.

Walter Lippman gave currency to the word "stereotypes," defining it thirty years ago as pictures in our heads. "The general semanticists lean heavily on the analogy of words to 'maps,' which represent reality but are not themselves" reality." In somewhat the same sense,

¹³ Madeline Kerr, op. cit., p. 43.

¹⁴ William Buchanan and Hadley Cantril, How Nations See Each Other (Urbana, Illinois: University of Illinois Press, 1953), p. vi.

the Unesco survey was an endeavor to bring out into the open for examination the "pictures" of foreign peoples and the "maps of the world" in the heads of the citizens of nine nations.¹⁵

The data concerning percentages choosing adjectives to describe the participating nations were tabulated on all nations except Mexico. The descriptions of one's own country-men are particularly interesting. The six adjectives chosen most frequently to describe one's own country-men by the British, Americans, French and Norwegians follow:¹⁶

British
Peace-loving
Brave
Hardworking
Intelligent
Generous
Practical

Americans
Peace-loving
Generous
Intelligent
Progressive
Hardworking
Brave

French
Intelligent
Peace-loving
Generous
Brave
Hardworking
Progressive

Norwegians
Peace-loving
Hardworking
Brave
Intelligent
Generous
Progressive

Perhaps there is some reason to believe that the peoples of various countries do have many values in common. Whether these traits as used in the Unesco survey actually do describe the various peoples or not, the one thousand persons who served as subjects evidently believed that they do. Since the people tend to describe themselves as peaceful, hard-working, brave and generous one might expect to find that, at least to some extent, these values are inculcated in the children of the various countries.

Buchanan and Cantril found that there is much consistency in these "mental maps" or stereotypes. They have written:

¹⁵ Ibid., p. 1.

¹⁶ Ibid., p. 52.

Stereotypes of certain peoples were found to be fairly consistent among all the nations studied, and peoples everywhere were prone to stereotype their own nationality in favorable terms. The raw material from which stereotypes are formed may be transmitted from generation to generation and may be absorbed by a child before he realizes what a "nation" or a "people" is. But the manner in which these materials are combined at any moment to produce a pleasant or an unpleasant image apparently will vary with the current state of relations between the governments of the two peoples.¹⁷

The conclusions drawn by Buchanan and Cantril point to four separate facts with respect to stereotypes. The authors have written:

The results on the stereotype question indicate: (1) that there exists in all eight countries surveyed a tendency to ascribe certain characteristics to certain people; (2) that there is a uniform tendency of respondents of all countries taken as a whole, to describe the Russians in the same terms, and somewhat less agreement on the Americans; (3) that stereotypes of one's own countrymen are invariably in flattering terms; and (4) that the prevalence of complimentary over derogatory terms in a national stereotype is a good index of friendliness between nations.

There is limited evidence that national stereotypes are flexible over a period of years; and thus that they may follow and rationalize rather than precede and determine, reaction to a certain nation.¹⁸

It would seem to be wise to remind the reader that whereas the one thousand subjects of eight nations described the Russians in terms that were definitely not flattering, the Russians did not take part in the study and thus had no opportunity to describe their own countrymen. One can do no more than question whether or not the Russians think of themselves as peaceful, hardworking, brave, and generous.

Buchanan and Cantril suggest, as noted in the quotation above, that stereotypes "may follow and rationalize, rather than precede and determine, reaction to a certain nation." There is some difference of

17 Ibid., pp. 93-4.

18 Ibid., p. 57.

opinion as to this matter of cause and effect where stereotypes are concerned. Katz and Braly commented in 1932:

Of course individual experience may enter into the student's judgment but it probably does so to confirm the original stereotype which he has learned.¹⁹

Katz and Braly, in 1932, evidently believed that people attempt to bring facts, as they come to their attention, into alignment with given stereotypes. The more recent study, Buchanan and Cantril, 1953, would suggest that stereotypes may be an out-growth of objective events which demand that something must be created to rationalize certain behavior.

It is an interesting fact that Walter Lippman, in 1922, wrote in his book, Public Opinion, something concerning the purpose or function of a stereotype. He suggested at that time that people may think in terms of stereotypes as a way of adding to their own sense of security.

Buchanan and Cantril have quoted from Public Opinion in the following way:

A pattern of stereotypes is not neutral....It is not merely a short cut....It is a guarantee of our self-respect, it is a projection upon the world of our own value, our own position, and our own rights....They are the fortress of our own tradition and behind its defenses we can continue to feel ourselves safe in the position we occupy.²⁰

The authors of How Nations See Each Other have summarized their thinking on the function of stereotypes with these statements.

The tenor of the findings as a whole is in the direction of minimizing the causative effect of either favorable or unfavorable stereotypes in relations between nations, and suggests that stereotypes may not exist until objective events demand their creation. Perhaps their important function is the wartime one of providing a rationale within which men are able to kill, deceive, and perform other acts not sanctioned by the usual moral code.²¹

19 Daniel Katz and Kenneth Braly, op. cit., p. 288.

20 William Buchanan and Hadley Cantril, op. cit., p. 96.

21 Ibid., p. 57.

Walter Lippman, William Buchanan and Hadley Cantril have intimated that, though there is much danger in the existence of stereotypes, these same stereotypes have been developed because men felt a need for them.

Gardner Lindzey's, Handbook of Social Psychology includes an article entitled, "Prejudice and Ethnic Relations," by Harding, Kuttner, Proshansky, and Chein. The gentlemen put little faith in the "kernel of truth" theory.

Common experience would suggest that whatever the grain of truth in the kernel of truth hypothesis, the objective support for stereotypes is at best a minor aspect of stereotypic thinking.²²

The well earned reputation theory, although popular with "the man on the street," does not square well with the results of empirical research. One main line of argument against the theory stresses the low degree of correspondence between common stereotypes of various ethnic groups and the actual characteristics of these groups insofar as the latter are known through scientific research.²³

Whether there has been a need or not, almost all who write on the subject appear to believe that thought which proceeds with the use of stereotypes is almost certain to be thought that proceeds with error.

Mass Communication and Stereotypes

Social stereotypes have, according to Nathan Schoenfeld,²⁴ several characteristics. They may be held by one or many persons. They may refer to a category of persons or things. They suggest or imply something

22 Gardner Lindzey, editor, Handbook of Social Psychology, Vol. II, Cambridge, Massachusetts: Addison-Wesley Publishing Company, Inc., p. 1025.

23 Ibid., p. 1039.

24 R. S. Woodworth, editor, Archives of Psychology, New York: Columbia University Press, 1942, pp. 5-55.

which is not true, and they may be flattering, derogatory, or even innocuous. R. S. Woodworth has published Schoenfeld's article in his Archives of Psychology. Social psychologists have shown the greatest interest in those stereotypes which are held in common by a group of people.

Stereotypes which are a part of the thought process of many people have been known to do much harm. The idea of "the Jew" in Germany during the time of Hitler is undoubtedly one of the best examples of the length to which stereotyping can go. Fictions that have grown up about races, nationality groups, social or economic or professional groups were probably similar in their beginning. It is also possible that there has been, in the development and the prolonged life of these stereotypes further similarities. Graham has written of this in his article, "An Experiment in International Attitudes Research."

The trend from the individual to the "type" is from the specific to the more general, and from the strongly favourable to the moderately favourable. These trends continue as the still more general concept of the "American people" comes into consideration. Here, much greater reliance is placed on second-hand information such as press and literary accounts; personal attributes become more blurred, generalizations become more sweeping, considerations of American national and international policy begin to affect some respondents' replies, and the circle from the individual American friend to the U.S.A. as a dominant world power is closed.²⁵

In his investigation Graham found a difference in the reaction of individuals to persons they had known and the reaction of individuals to what they considered a "type."

Graham recently found that a sample of British respondents reacted to individual Americans on the basis of immediate social contacts but formed their

²⁵ Milton D. Graham, "An Experiment in International Attitudes Research," International Social Science Bulletin, No. 3, Autumn, 1951, pp. 538-539.

impression of the American "type" on the basis of:
 ...superficial contact or observation or on consistent
 portrayal over a long period of time in books, the
 press, or the films.²⁶

Graham's investigation points strongly to the influence of various
 media of mass communication, including print, as a means of developing
 stereotypes. The Graham study is not singular in its results. Buchanan
 and Cantril have pointed out the effect of mass communication in the
 development of national stereotypes.

There is a great need for more study of the progress
 of perception by individuals of acts of foreign governments
 and the intent behind these acts. Media of communication
 obviously must bear some responsibility for the stereotypes
 held by members of their audience. So must the leaders of
 the people who are the subject of the stereotype, since
 their acts, perceived at second hand through these media,
 are the events which form and change the stereotypes.²⁷

But beyond our borders we do not spontaneously
 differentiate between "peoples" and "governments." We
 recognize the distinction -- when it is called to our
 attention -- but it is not ordinarily an important dis-
 tinction because whatever effect these people have on us is
 customarily transmitted through the entity called their
 government. Thus "people" and "government," as they affect
 us, are more or less of a piece....

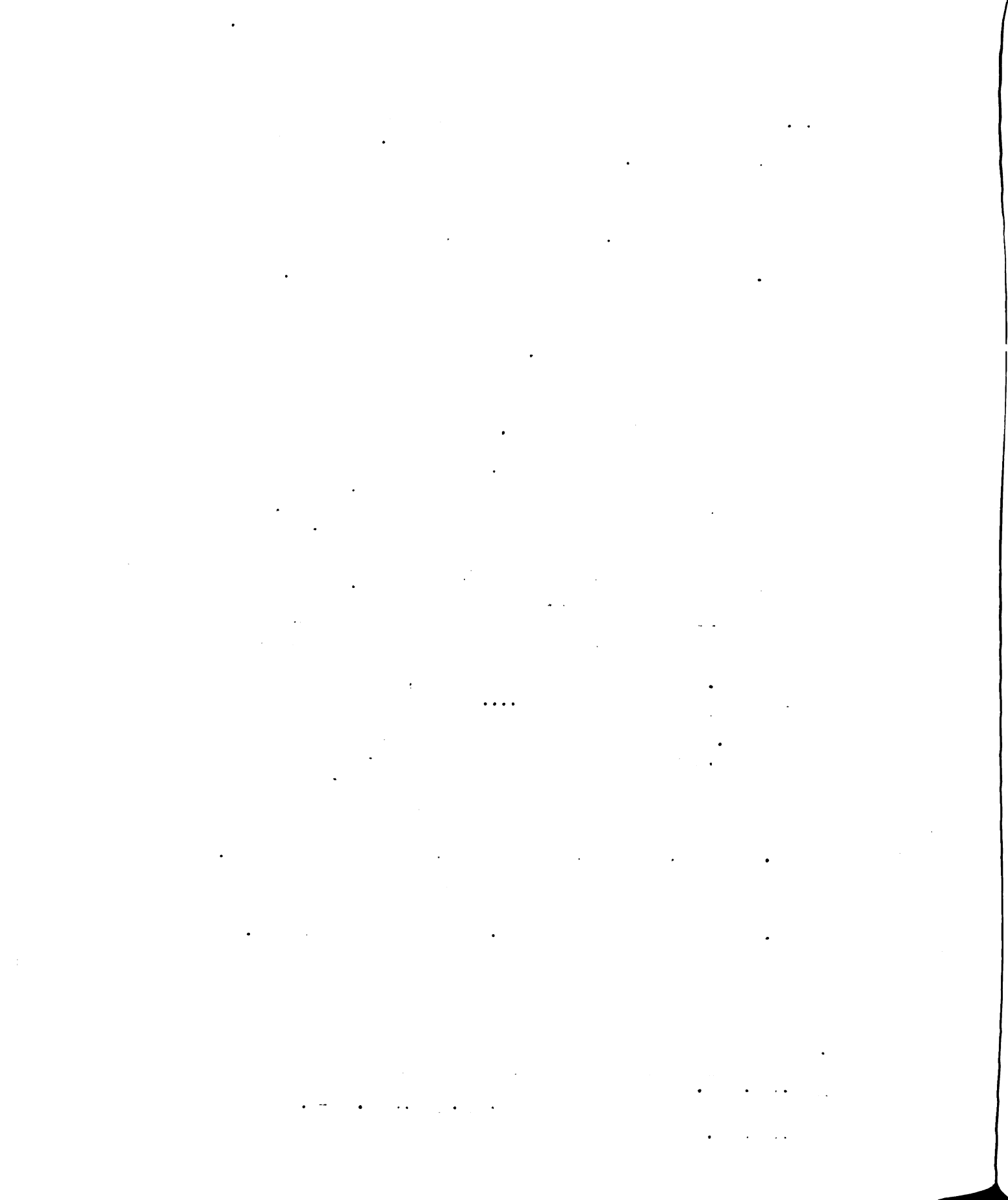
Certain acts of these governments come to our
 attention. Because we are unable to "see" these acts
 personally, we are dependent on interpreters -- usually the
 mass media of communication to describe them to us.²⁸

One of the most common methods of developing stereotypes is through
 propaganda. Stories, articles, and books can, when cleverly written,
 present again and again the same characteristics in people who are of
 a racial, national or religious group. Hilda Taba and Howard E.
 Cantril have suggested that in order to break down a stereotype one must
 vividly present examples that point out the false nature of the stereo-

ibid., p. 539.

William Buchanan and Hadley Cantril, op. cit., pp. 58-9.

ibid., p. 95.



Many of the stereotypes which plague American life and increase social tensions arise in overemphasis of group "types" and in underemphasis of variations within groups. For example common stereotypes about Jews are based upon ignorance of the variation among Jews as to appearance, religious conviction, economic status, and all other traits. The structure of a group, with variation above its common denominator, needs to be studied and repeatedly illustrated within the classroom.²⁹

Most of the experiments which have been undertaken in an effort to learn the nature of stereotypes call attention to characteristics of the persons stereotyped. The Negro is described as superstitious, lazy and carefree. Katz and Braly have indicated the great amount of discrepancy between the Negro stereotype as ascertained by their study and the Saturday Evening Post description of a Negro in various stories. Interestingly enough, Stern and Van Til studied the Negro as pictured in children's stories. Their comments are interesting.

During recent years there has emerged a slow but steady and important stream of books portraying realistically the diversity of Negro child life in a variety of cultural and geographical settings -- world and American. That people differ and that there is no such thing as the Negro is the implied message of these stories.³⁰

In a country dedicated among other things to the idea of cultural democracy teachers and parents are eager for more books of the kind discussed here, books which not only offer the child a fine literary experience, but which may aid in the process of facilitating cultural interchange and in modifying attitudes based on emotional preconceptions. Inasmuch as prejudices are too often based on incomplete evidence, it is hoped that these books may help to break down the uniformity of the Negro stereotype and to develop in children an appreciation of the individuality of Negro personality and an awareness of the numerous influences that produce individual differences.³¹

Lida Taba and Howard E. Wilson, "Intergroup Education through the School Curriculum," Annals of the American Academy of Political and Social Science, 244:20, March, 1946.

Lia M. Stern and William Van Til "Children's Literature and the Negro Stereotype," Childhood Education, 21:306, February, 1945. p. 310.

Lasker, in 1929, indicated that books can type people by giving them characteristics such as generosity or selfishness, aggressiveness or humility, stupidity or shrewdness. In addition to characteristics the author can also type his characters by putting pigeon English into their mouths. Stern and Van Til have pointed to the characteristics of the Negro children in juvenile fiction. Recent books have tended to describe Negroes as alert, responsible, intelligent, clean and as thoroughly likable as any other children. Stern and Van Til did not mention whether or not their study covered the area of diction in children's stories. Undoubtedly, Lasker's remark is worthy of some thought.

One of the worst features of popular literature for children, from the point of view of racial attitudes, is the pigeon English or ridiculous diction that is put into the mouth of foreigners. Even where the conversation is carried on in a foreign country and in a foreign tongue, the talk of the American traveller—supposed to be translated, often, from a language with which he cannot be perfectly familiar—is rendered in faultless English, while the native, presumably speaking his own tongue, is translated in what conventionally is regarded as a Frenchman's or a Kaffir's way of making himself understood in English. By this device the sense of superiority over the foreigner is, of course, insinuated in a way that does not easily come to the child's consciousness.³²

A thorough investigation of children's books would, of course, include a study of all of the many possible ways of stereotyping peoples. One must necessarily be mindful of the characteristics used persistently in describing one group. One must also be cognizant of blanket generalizations whether they happen to be flattering, innocuous, or derogatory. One must be alert to the quality of speech put into the mouths of various peoples.

32 Bruno Lasker, Race Attitudes in Children (New York: Henry Holt and Company, 1929), p. 206.

Stereotypes in One Hundred Thirteen Books for Children

The healthy relationships of all peoples rests upon the seeking of truth, the trust in, and the use of facts. Stereotypes could have little or no place in the literature for children in a society which prizes critical thinking.

An investigation of fiction for children might reveal that all authors have described certain peoples in the same glib generalizations. One might find that the people of Holland in one book after another appear as cheese-eating, impeccably clean, pink cheeked and frugal. Or it is possible that one might find that authors have assisted one another in building a picture of Arabs as dirty, sly, thieving and money-hungry.

It is also possible that one author may further develop a stereotype which is known to exist. The Katz-Braly study of 1932 resulted in the presence of a wide-spread and fairly consistent mental picture of the Negro, the Jew and the German. Should one author describe a little Negro boy as lazy, carefree, and superstitious he would be using a well known stereotype.

In addition to the stereotypes built through the combined efforts of many authors there is also the easily made generalization about one people made by one author. Such a generalization would look something like this: Though Angilik was a trustworthy and fairly clean little girl, you must have the idea that all Eskimos are such desirable people. Most Eskimos are filthy, stupid and tricky.

In Chapter I the limitations of this paper were noted. It will be recalled that though drawings, paintings, and similar types of illustrations are recognized as having influence on the attitudes of people,

this study does not include an analysis of that particular part of the one hundred thirteen books investigated.

Whatever the method of building stereotypes the effect can be dangerous. It has been noted in Chapter II that America has a place of much importance in the affairs of all nations today. There can be no major problem or situation in the world about which the United States can avoid having an opinion and taking a position. An opinion built upon myths about people, a position which stands upon false premises might very well be disastrous.

The first World War was to the common man a terrific and unaccountable explosion which blew up all his pre-conceived notions and values, which, when the smoke had cleared away and the dust and debris had settled down, revealed to him a vast amount of material which heretofore had lain below the surface of his knowledge, understanding or interest. Suddenly he was aware of the existence of other peoples, of other nations, of other points of view.

Attention turned from the politicians and military leaders, who had failed to keep man out of this dreadful cataclysm, to the educators, the humanists who advocated knowledge and understanding of other peoples - "Understanding brings tolerance, tolerance friendliness, friendliness peace." It was a philosophy Americans were glad to accept, for many of them, even if they could not remember life in the "Old Country," still had relatives there or could trace their immediate ancestors to Ireland or Germany, Italy, or Russia. America had so recently been called the "Melting pot" it was not difficult to turn the eyes of Americans back on their origins. There was suddenly a revival of interest in the folk arts which had been brought by new Americans from the Old World. Travel became again the favorite recreation of, not only the well-to-do, but students and teachers and anyone who had the leisure and the money which could be exchanged so advantageously into the currency of other countries. Behind it all was the justification of "knowing our neighbor countries" for with all the scientific progress the world had suddenly become "small;" there could be no isolation in a world which could be encircled by two young men in an airplane in eight and one-half days.³³

33 Cornelia Meigs, et al., A Critical History of Children's Literature (New York: The Macmillan Company, 1953), pp. 598-599.

mericans and British in children's books

The selected list of children's books with which this study is
de contains many stories about the white man in other countries.

Pepperfoot of Thursday Market was published in 1941.

"You men of High Pastures are between two enemies,"
Caid Mouleen would mutter, "One of them you know, that is
myself, and one of them is a stranger. If you have good
sense, you will join with us. If you join with the white
men, we will fight you, burn your forest, steal your animals,"
Then he would grunt savagely and sink into a shadowy corner
of the tent. "What I have said, I have said. The Beni
Jimmour and the Beni Zitchoun are with me to a man. We hate
the white man. Join with us or be punished."

Hadj Ahmed, as mayor of the village, would listen,
but shake his head. "No, Friend Mouleen, you are wrong.
We are a strong race, and we are happy in our ancient ways,
but they are foreign people, ten times more numerous than we.
Allah has given them secrets. We of the Ait Affane wish to
profit by their wisdom. We wish to use them and their
machines, to the glory of the Prophet. We would be friends
with you and your tribe, but neither I, nor the people of
the Upper and Lower Pastures, will join you in fighting
the road makers from the west. For a long lifetime we have
been your friends, but now you must go your way and we will
go ours."

Caid Mouleen would rush out of the council, at the close
of these meetings, leap upon his horse, and gallop toward the
summit of Aye-a-chee. He was not a bad man, but he was
stubborn and far from intelligent. He belonged to the older
order, and the old order must give place to a new way of
life.³⁴

Louise A. Stinetorf, in 1945, had published a collection of
es about the children of South Africa. Though each story is about
ferent country in the southern part of Africa the British and
appear in almost every story.

One day the king called his young daughter to him.
"Melanie, my child," he said, "your brother has told
you of the wonderful things Christian women in the outside
world do. That they paint pictures, that they write books

bert Davis, Pepperfoot of Thursday Market (New York: Holiday
House, 1941), pp. 157-158.

and that they become healers of the sick. When your brother was so ill, I learned that they also sometimes become queens. That is, the same as kings, only they are women, of course.

"To serve wisely," he went on as though talking to himself, "one must know the world one governs. One must also know a great many things about other countries. One doesn't get that knowledge in a secluded garden. And the best rulers, Melanie, my child- even those who do not have their laws made for them and their taxes collected by soldiers from other nationals- are those who study the needs of their people and try to help them." 35

The change occurred within the palace after the day the big gunboat had sailed into the narrow strip of water separating the island of Zanzibar from Africa. Melanie's father-who was only a little boy then- could still remember the many soldiers in bright uniforms who came ashore. The leader of the soldiers spoke to the little boy's father, Melanie's grandfather. What he said was something like this.

"You have a choice of two things. Let us make your laws and collect the taxes from your people. If you do this, we'll pay you a goodly sum of money each year and the people will still call you King. But if you do not want to do this, we'll use our cannons to destroy your palace and kill your people."

Now, though Melanie's grandfather had plenty of soldiers, he didn't have any cannons. Too, some of his guns were a little rusty. So he took the first choice- and a good choice it was, for he lived very comfortably without any troubles or anything to worry about for the rest of his life. The foreign soldiers did most of the work and all of the worrying and paid him a sum of money regularly each year.³⁶

The young reader may wonder if anyone likes a foreign soldier to onto his land and, at the point of a gun, say, "You will be more portable and have fewer worries if I make all of your decisions." The author summarizes the situation a little too easily with, "a good deal it was too." One more example from Stinetorf's stories will suffice.

Although Melanie had never seen the outside world, she knew a good deal about it. She had a big brother who had gone to school in France and England and who travelled over

Louise A. Stinetorf, Children of South Africa (New York: J. B. Lippincott Company, 1945), p. 117.
ibid., pp. 108-111.

the island of Zanzibar with the soldiers who made the laws and collected the taxes. Once upon a time, the sons of kings did nothing but just sit around and have people wait on them, but Melanie's brother was not that sort. He believed that men were happier when they were doing something for others so he tried to learn all he could about his own people and to help them. He persuaded the king, his father, to pipe water down from the hills so that every one would have all the sweet pure water he wanted to drink and to bathe in. There was less sickness in Zanzibar after that. He also brought doctors to Zanzibar to care for the babies and small children and old people. He had light houses built at those points on the coast where there were dangerous rocks. He was always doing some unselfish thing, and the people loved him for it.³⁷

Louise Rankin's Daughter of the Mountains, 1948, also has a few
tish persons in the story of Tibet and India. Though Indians and
etans are described as good and bad, villains and heroes, the British
ays appear as wise, kind and capable.

"Oh, Big Dorje, give me the money for a tiklut and I will pay you back." He looked down at her and growled, "May I die before sunset! Here is that brat again."

Momo clasped her hands beseechingly. "Oh, give me the money- lend me only enough for a tiklut," she cried. "My father will pay you for it when I get home." Big Dorje laughed contemptuously.

"Oh, then I will pay you," Momo pleaded. "I will go and work for you. I can herd sheep and yaks, and do all the work of a house."

But Big Dorje pushed her away without a word and moved toward the train after the other traders. They had already taken their places in the tiny carriages and were sprawling on the wooden seats. The train began to puff and snort, it threw up a rumbling black cloud of smoke, a shrill whistle blew, and the station master gave a warning call. All on the station platform jumped to confusion and hurry. The people who were going on the train and had not yet got aboard rushed for the nearest carriage, and squeezed themselves in; the sweetmeat-sellers, and the tea-venders shouted their wares louder than before, in their last moment's chance of selling.

Big Dorje swung himself into one of the little carriages and sat down, still paying no more heed to Momo than if she had not been there, looking pleadingly at him from the platform. Again the train gave a shrill warning whistle. In the last moment of departure the noise and confusion became still greater. Big Dorje slammed the door of his carriage in Momo's face. And at that last

unkindness, when she saw the train actually ready to go off without her, Momo threw back her head, screwed up her eyes, and cried— not in easy tears, but great strangling sobs that seemed to tear the heart out of her breast.

"What is the matter?"

Momo opened her eyes upon a tall British gentleman standing before her. He was studying her with keen blue eyes. And, what even at that moment filled her with astonishment, he was speaking to her in her own Tibetan tongue. Momo gulped back a rising sob, and stuck out her tongue at him. Even in her misery and astonishment, she remembered her manners enough to make him this, the most respectful greeting a poor Tibetan can give to one of high rank.³⁸

"Tell her, Gopal," Lady Paton said, "that we will give her money for the tickets. She is to stop at Kalimpong to give a letter to the Lat Sahib of Sikkhim. He is our friend." All this Momo heard and nodded.

"As for Tsu Foo," Lady Paton went on, "she is to go to the home of my friend, Christy Memsahib, on the tea estate near Darjeeling. Christy Memsahib will take good care of her, and train her to do ayah's work. I would have her here with me," she went on, "But Tsu Foo will keep stronger in the hills than here on the hot plains. All this will be in the letter to the Lat Sahib, and his men will arrange everything."

Again Momo nodded, in understanding, but did not look entirely satisfied. And Lady Paton, guessing the reason, went on with a smile, "As for the uncle, Momo, he will be put out of the house, and the Lat Sahib will make Tsu Foo a ward of the state. Her own house will be carefully managed for her until Tsu Foo is old enough to marry and go there to live and run the little tea shop herself." At that good news, Momo's face lighted in a happy smile, and she joined her hands and bowed and bowed in thankfulness.

"O lady! Surpassing the goddesses in beauty!" she cried, in spite of Gopal's gestures, warning her not to waste time by more talk. "As merciful as you are great. Thank you, thank you!"

Lady Paton looked thoughtful, and tapped her fingers on the arm of her couch, then smiled as at some pleasant thought, and said gaily, "And now we must make the second part of the prophecy come true, Momo. You have had your adventures; now we must give you good fortune to carry back to your home." Momo held her breath and looked at her eagerly, quite overwhelmed with blessings.

"Tell your father," said Lady Paton, "that he need no longer risk his life in carrying the mails over the Jalep La

pass. The Lat Sahib will see that he is given work either with the wool trade in Richengong, or more probably, as caretaker of one of the new dak bungalows the Indian Government is now having built along the line of travel in your country of Tibet." 39

Not all authors describe the British as benefactors of man-kind.

On the whole, children's books are very nearly balanced in picturing British as heroes and villains.

In 1948 Secret of the Bog by Eugenia Stone was published.

Up on the hillside, you may be sure, Sheila and Michael—once they heard the scream and caught an eyeful of the soldiers, knew in a flash what had to be done. There was not a child, big or little, in all Ireland that did not know what the English Navy's press gang was. When the towering frigates needed men for war, these gangs went out over the country to press them into service. Little had anyone thought that the King would be in so sore need of men to fight his battles that his press gang would come even into Killieslaw. When Sheila and Micky reached the village Sheila ran like the wind to warn Timothy; Micky raced to hide Clon, for he, poor simple lad, would never know what to do. 40

The British soldiers, going through the country, taking men against their will for the King's Navy, are the only British people in the story, Secret of the Bog. At no time do these British soldiers look like the kind of people one would choose for his friends.

"In the King's name!" the officer barked, glancing around the little room and stepping inside briskly. He looked to them all like a steeple in his high hat and plume. "His Majesty's needing men. We're here to press Timothy O'Connor for the King's service."

"Sure he's - he's -" Mother O'Connor's voice caught in her throat as she saw the officer start and, following his eyes, beheld no less than Timothy himself coming deliberately out from under the bed.

Tim stood slowly up. "It's no use, Mother-Annie. It's not in me to hide here."

He faced the officer quietly. His hands were twitching a bit, as if they had ideas of their own about the shillaly.

39 Ibid., pp. 186-187.

40 Eugenia Stone, Secret of the Bog (New York: Holiday House, 1948), p. 6.

The English soldier chuckled. "Ah hah! So it's there you were! Well, I'd have had you out in a minute, my man. Now, on with you. Quick step, march!"

At that word, all Mother O'Connor's courage went from her. She dropped to her knees and clasped her hands.

"Och, your Honor! Don't take my Tim! Don't take him, your Honor! It is begging you on my knees - "

Big Tim raised her and held her hands. "Don't be doing that to any man, Mother, not even for me. I'll have to go, Annie - mavourneen - " He brushed his wrist across his eyes. "God be with all here."

Big Timothy straightened his shoulders and stepped out to where the three other soldiers stood waiting.

All Killieslaw watched him as, with two red-coated soldiers on each side, he marched away up the grassy lane and out of sight around the turn.⁴¹

One who is aware of the Katz-Braly investigation of 1932 and the Chanan-Cantril investigation of 1953 cannot but be interested in the results of these studies as compared to the children's books of 1925 through 1950. The Katz-Braly study ascertained that one hundred Princeton University students did have a stereotype for the British, though this stereotype was much less definite than that of the Negro, and the German.

The characterization of the English savors more of the English "gentlemen" than of the general stereotype of John Bull. The leading characteristic is sportsmanship with an endorsement from 53 per cent of the students. Forty-six per cent of the students favored intelligence as typical of the English, 34 per cent conventionality, 31 per cent love of traditions, and 30 per cent conservatism. Other adjectives selected were reserved, sophisticated, courteous and honest.⁴²

Secret of the Bog, by Eugenia Stone, is a book containing not one fishman other than a pirate. The description of the bold, harsh, merciless pirate of this children's book is hardly in agreement with the stereotype of the Englishman as ascertained by the Princeton University study.

⁴¹ibid., p. 10.
⁴²Daniel Katz and Kenneth Braly, op. cit., p. 286.

The book by Louise A. Stinetorf, Children of South Africa and that by Robert Davis, Pepperfoot of Thursday Market do not present a definite clear cut picture of the British. One paragraph contains a bit that describes selfish, unkind behavior of the English. Another paragraph describes an Englishman as courteous and intelligent.

Daughter of the Mountains, by Louise Rankin, appears to develop a stereotype which is in some accord with the English stereotype described in the Katz-Braly investigation. It is likely that the child reading the story would think of the British as kind and intelligent, rather than sportsmanlike and intelligent. However, this difference is a rather fine one as the words sportsmanlike and kind, probably have much over-lapping in meaning.

More than any other one group of people Americans appear in the children's books of the selected list used for this study. Starting with The Chinese Ink Stick, by Kurt Wiese, published in 1929 reference is made to America and Americans.

Of course, sometimes there come to China words which cannot be translated; for instance, a name. Let us take the name of your country, America: the most important sound to the Chinese, when they first heard it, was the second syllable, "Mei." This they kept, and added to it the character "Guo" which means land. Now America in China is "Mei-guo." Of course, for a big country like America, the Chinese would not take just any character denoting the sound "Mei." The first Americans appearing in China came on big ships, and the news that spread about the country where these ships came from told wonderful things. So the committee searched the old classics for a character "Mei" with a meaning which should do justice to all the splendor. They found it -- one that means handsome, beautiful, excellent, and fine at the same time....⁴³

43 Kurt Wiese, The Chinese Ink Stick (Garden City, New York: Doubleday, Doran and Company, Inc., 1929), p. 192.

In 1940 Happy Times in Czechoslovakia by Libushka Bartusek was published. The only reference to Americans would appear to be to the American Indians.

"What's the matter, Marushka?" asked Tomash.

"I can't sleep," answered Marushka. "Think of it! America! Do you truly expect that we shall see it one day?"

"I will, I know!" declared Tomash.

"Me too!" echoed Yurka... "and I'll find those Indians... and horses... and boats... and..." Slowly his voice trailed off...

"I'd like the big oceans that are on both sides... and the tall buildings,... wide rivers,... and big trees..." and Tomash dropped off...

"I'd like them too,... so beautiful,... so free,... everything if Mamichka and Tatichek... could... be... there... too..." and Marushka's beautiful brown eyes were closed in sleep. 44

Christine Von Hagen, in 1944, published The Forgotten Finca.

In this study the American would appear to be rich and kind.

Then they went out into the sunshine behind the house. With quick hands the Gringo lifted out masses of tender young beet plants, and placed them, packed in soil, into a box. He filled the other with cabbage plants.

"Enough Senor. That is enough," said Jacinto at last.

"Oh, a few more. The orchid is worth more than these," urged the Gringo.

"A thousand thanks, but we can carry no more up the hill."

"Then I must give you some money, too. I pay well for such an orchid."

Jacinto straightened up and looked at the American. Once more his mouth was set firmly.

"Again a thousand thanks, Senor. But we have asked only for the plants. We are well paid."

"But-?" then the man looked from one brown face to another. He threw up his hands. "Very well, But I shall never understand you people," he smiled. 45

Elvia slipped through the half-open door quietly. They were inside the kitchen; she knew it was that because of the big iron stove that gleamed in one corner. But what a kitchen! It was as large as her whole house. There were two tables covered with something smooth that shone white in the dimness. And under the windows was a sink. A dark-skinned woman with

44 Libushka Bartusek, Happy Times in Czechoslovakia (New York: Alfred A. Knopf, Inc., 1940), p. 62.

45 Christine Von Hagen, The Forgotten Finca (New York: Thomas Nelson and Sons, 1944), p. 102.

a long pigtail stood by it. Elvia gasped as she saw her turn a little knob. Water ran out as if by magic right into the olla she held. How rich these Americans were! 46

Holly Hotel set in Scotland has several important characters about whom adventure and mystery are woven. Elizabeth Kyle wrote the story in 1945 and included among others one American. This one American happens to be very, very poor. He is a likeable person, however, and very keen. Even though there can be no doubt about the American being poor, the author having described his poverty-stricken condition thoroughly, the following paragraph does appear.

Bob's eyes glinted furiously. "Nonsense, is it? And what about the new airport out o'Doone, wi' the rich Yanks landing to see Scotland and taking their money somewhere else? If they do, Mollie Maitland, it'll be your fault!" 47

Kyle, it would appear, has balanced the picture of the "rich Yanks" with the detailed description of the poor American. In about the same way Burbank and Newcomb have pictured one considerate, amiable American and one selfish American in the same story. Narizona's Holiday was published in 1946. John, an American, apparently likes children, tries to get Chepe's father to allow the child to keep a cat for a pet and finally succeeds. A rich Mexican has married an American woman, and she is contrasted with Chepe's gentle, warm-hearted mother. By contrast she appears to be cold, unreasonable, and too much accustomed to having her own way.

Pancakes-Paris, 1947, is a story of World War II by Claire Huchet Bishop. Americans play a large part in this story and are without exception generous, friendly, and helpful. An American G.I. gives a

46 Ibid., p. 100.

47 Elisabeth Kyle, Holly Hotel (Cambridge, Massachusetts: Houghton Mifflin Company, 1945), p. 10.

box of Aunt Jemima Pancake Flour to Charles, and the little boy, being unable to read the English recipe on the box, goes to the American Embassy for a translation. The Ambassador, it happens, is not in, but a pretty young secretary is.

"Well," said the lady, "let us figure out fourteen for good measure. That is, if you do not eat anything else besides. But, of course, you would not," she added quickly, seeing the look of surprise on Charles' face.

The lady went back to her desk with the red box, and she wrote out the recipe in grams. Then she pressed a button. A girl came, and she gave her the paper with the figures and said, "Please will you type this right away." The girl took the paper, and a few minutes later she was back with a sheet of paper which she gave the lady, and the lady took it to Charles.

"See," she said, "It's all in French now, and I had it typed because I thought you could read it better. My own writing is none too good," she added with a charming little frown.

"Thank you! Thank you, Madam," said Charles glancing at the beautiful paper on which was printed "American Embassy."⁴⁸

Ellis Credle's My Pet Peepelo, 1948, includes one very short reference to Americans.

"If I could sell my turkey I would buy it [a blanket] ," said Tivo.

"Have you tried the hotel?" asked the hat-seller, pointing to a large building with a great iron-grill gate. "That is where the Americans go. They are all rich and the hotel-keeper makes a lot of money. He will pay you well for your turkey."⁴⁹

Aleko's Island by Edward Fenton was published in 1948. It is a story of modern Greece.

A sigh escaped Aleko. America! That was the place to go. There must be plenty of everything for everyone there, he thought, rubbing the sole of his bare foot against the heavy sacking of the bale. He had seen the amazing things which came whenever a bundle arrived from there. And he had observed with his own eyes in a cinema once how the Americans

⁴⁸ Clarie Huchet Bishop, Pancakes-Paris (New York: The Viking Press, 1947), p. 43.

⁴⁹ Ellis Credle, My Pet Peepelo (New York: Oxford University Press, 1948), p. 52.

lived. His eyes had boggled as the shadows flicked across the screen. Each house had been like a palace, and full of the most remarkable machines; and all the children had been smiling and everyone had not only had shoes but a motorcar of their own as well!

Going to America: it was like going to another planet! 50

"Why not. We must each learn to be free in our own way. My way is to go from place to place painting pictures for my meals and for a beaker of retsine now and again or a few drachmas extra. For you it is different. Listen to what I tell you, Aleko. If you go with the Americans, you'll study to become something — an archeologist, if that is what pleases you. This is a good opportunity for you; and then when you have learned all that they have to teach you, you will be free to do what you want. That's the most important thing." 51

Two years later, in 1950, Teru, A Tale of Yokohama, a story of Japan in the time of American occupation, was published. This story, of necessity, has many American characters. Though there are a few remarks about Americans that are not complimentary, almost all of the descriptions of, or comments about Americans are very satisfactory to an American reader.

Razor Wit said: "Oh, the Devil Brutes like to give names to all Japanese near them. The cook here, he is called 'Dumbe'rr.' The man who does painting inside is named 'Rembrandt.' Then there are the cleaning boys 'Square-head' and 'Micky Mouse' and 'Butch.' At first they did not understand it, but now they like their new names. It is a very curious thing," Razor Wit said. "Japanese are happy working for the soldier-lords."

Brown-san [American] reappeared wearing her warm overcoat. She said to Razor Wit: "Tell Teru I can give her a ride part of the way home. Jiro and fish and all! And I want her to come to the Christmas party here at the club day after tomorrow. Tell her to be ready beside the road at two o'clock and a soldier she knows called Pete will pick her up."

Teru trembled so in excitement at this invitation that she could hardly pull herself, even with Brown-san's hand on her back, up into the jeep-u, and Jiro [Japanese] grumbled loudly: "Clumsy girl!"

50 Edward Fenton, Aleko's Island (Garden City, New York: Doubleday and Company, Inc., 1948), p. 34.

51 Ibid., p. 223.

Holding the sick child in her arms, Brown-san sat next to the Japanese driver, a sour-looking man who clearly thought very little of carrying stray children in his jeep-u. They ascended to heights by a road closer to the bay, parallel to the one Teru had taken, and pulled up at the entrance of one of the large Western-style houses Teru had passed the day she found the bright piece of glass. Here Brown-san left her, smiling and nodding and making signs and carefully speaking English words, none of which Teru understood, but she knew that everything was all right. 52

...one thing she did realize: this was a kindly Foreign Monster.

"What's your name?"

Although Teru could not understand the strange word-sounds, by his voice she knew he was asking a question. It was most probable that he wished to know how they were called. She touched her nose with her finger and said: "Teru." She reached around and touched Jiro's nub of a nose. "Jiro."

The Foreign Monster laughed. Imitating Teru, he touched his own big nose with his forefinger. "Pete. Pete McDougal. Just call me Pete."

He opened a small compartment in his jeep-u. When he turned back to Teru he held something in his hand. It was oblong and flat, and immediately its strong sweet smell filled the air.

"Here. Candy. Chocolat-o. Present-o!" he said. Then with one step of his long legs he was behind the wheel of his jeep-u. "Sayonara, Teru-san, and Jiro!" the Foreign Monster said, giving his own funny expression to the Japanese farewell. And with a roar he was off down The Road which curved through the devastated wastelands of the heights overlooking the once great city of Yokohama. 53

Ann Nolan Clark's, Magic Money, 1950, is a story about Costa Rica. An American tourist appears in this story.

The family walked along. They understood. Tony loved them very much.

They turned into a quiet street that led to the resting place where the oxen were kept to rest before they went back home again at evening time.

Two ladies were walking toward them. Anyone could tell they were not Costa Rican ladies. They were not so beautiful, for one thing. They wore flat-heeled shoes, not high-heeled pointed slippers like the rich ladies of Costa Rica. They wore hats. Tony almost laughed. He would have if he had not been so polite. The ladies stopped. One of them had blue eyes. She pointed to Tony's cart. She spoke to him in Spanish.

52 Lucy Herndon Crockett, Teru, A Tale of Yokohama (New York: Henry Holt and Company, Inc., 1950), pp. 110-111.

53 Ibid., pp. 8-9.

Her Spanish sounded funny. "She is North American," Maria Rosita whispered.

The North American lady said in Spanish, "Your cart is beautiful. I would like to buy it if it is for sale."

Tony nodded his head. All his carefully learned speech was forgotten.

"I would like to buy it." The lady's voice was kind. It made her poor Spanish seem not so funny. "What do you want me to pay for it?"

Tony could not say a word. He wanted very much to speak, but no words came.

Then Papa helped him. "It is Tony's to sell, of course. But I think he would like to say that whatever you would like to pay will be right." 54

Another story which was copyrighted in 1950 and which includes among its characters an American is Lars and Lisa in Sweden by Alida Vreeland.

"Well, I'm glad to meet such a talented student, and," pointing to his sketchbook, "such a hard worker."

"Now may I see your painting?" Lars asked.

"Of course," said the artist.

Then Lars looked at the lovely painting the artist had made of the old gray-green wall with the blue sea sparkling in the distance.

"Oh, if I could only paint like that!" Lars sighed.

"I'm sure you will some day if you keep on working," said the artist. "How would you like to come and paint with me tomorrow?"

"Paint with you? Could I?" Lars asked. "You could teach me so much, even English I guess. You are an American?"

"Yes. My name is Bob Reynolds and my home is in New York. Let's shake hands on our new friendship." So they shook hands and agreed to meet next day at the tower gate.

Lars pedaled back to the hotel so fast that he was all out of breath when he found his family on the terrace. He told them all about meeting the artist. "Why! He even invited me to go and paint with him tomorrow," Lars panted at the end of his story.

"Then I think it would be nice to invite Mr. Reynolds to have tea with us after your painting expedition," said Mother. "We all want to meet this kind American." 55

54 Ann Nolan Clark, Magic Money (New York: The Viking Press, 1950), pp. 106-107.

55 Alida Vreeland, Lars and Lisa in Sweden (New York: American Book Company, 1950), pp. 86-87.

The description of Americans as ascertained in 1932 at Princeton University is interesting when compared to the scattered yet fairly consistent descriptions of Americans as found in children's books.

Katz and Braly have written in the report of their study:

The traits ascribed to Americans show a certain objectivity on the part of the students in describing themselves, for the description given is not greatly at variance with the stereotype held by non Americans. Americans are described as industrious, intelligent, materialistic, ambitious, progressive, and pleasure-loving. As in the case of the Irish the degree of agreement on these traits never reaches half the group. Almost one-half did assign industry and intelligence to Americans, and a third gave materialistic and ambitious as the most descriptive adjectives. ⁵⁶

It will be recalled that whereas Kyle's story, Holly Hotel, contains a word picture of a very poor young American who is, interestingly enough, one of the leading characters of the story, it also contains bits of conversation about the "rich Yanks" who will be "taking their money somewhere else." In about the same way Narizona's Holiday, by Burbank and Newcomb, has many paragraphs which describe a selfish American woman and many more which describe a considerate and unselfish American man. These two stories could not be said to stereotype the American.

The other stories of the one hundred thirteen books composing the list from which this study is made are different from Holly Hotel and Narizona's Holiday in that they are very consistent in their descriptions of Americans. A child reading through the entire list of books is likely to have a picture of Americans which could be described in one sentence: They are kind; they know more; and they have more things than do people of other lands.

⁵⁶ Daniel Katz and Kenneth Braly, op. cit., p. 286.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text suggests that organizations should implement robust systems to track and document every aspect of their operations, from procurement to sales.

2. The second section addresses the challenges associated with data management and security. It highlights the need for organizations to protect sensitive information from unauthorized access and breaches. The text recommends the use of secure storage solutions and the implementation of strict access controls to ensure that data remains confidential and intact.

3. The third part of the document focuses on the importance of regular audits and reviews. It states that periodic assessments are necessary to identify potential weaknesses and areas for improvement. The text encourages organizations to conduct thorough audits of their financial statements, internal controls, and operational processes to ensure compliance with relevant regulations and standards.

4. The fourth section discusses the role of technology in enhancing organizational efficiency and productivity. It mentions that the adoption of modern software and tools can streamline workflows, reduce errors, and improve overall performance. The text suggests that organizations should invest in training and development to ensure that their workforce is equipped to effectively utilize these technological advancements.

5. The fifth part of the document touches upon the importance of clear communication and collaboration within an organization. It emphasizes that effective communication is key to ensuring that all team members are aligned and working towards common goals. The text recommends the establishment of open channels for communication and the promotion of a collaborative work environment.

6. The sixth section discusses the importance of staying up-to-date with industry trends and regulations. It states that organizations must continuously monitor changes in their respective fields to remain competitive and compliant. The text suggests that organizations should engage in ongoing research and development, as well as participate in industry conferences and seminars to stay informed about the latest developments.

7. The seventh part of the document addresses the importance of maintaining a strong corporate culture. It emphasizes that a positive and values-driven culture can significantly impact an organization's success. The text recommends that organizations clearly define their core values and mission statement, and ensure that these are reflected in all aspects of their operations and employee behavior.

8. The eighth section discusses the importance of risk management and contingency planning. It states that organizations should proactively identify potential risks and develop strategies to mitigate them. The text suggests that organizations should conduct regular risk assessments and have a clear plan in place to respond to any unforeseen events or crises.

9. The ninth part of the document touches upon the importance of maintaining accurate financial records and reporting. It emphasizes that transparent financial reporting is essential for building trust with stakeholders and investors. The text recommends that organizations adhere to established accounting standards and provide regular, accurate reports on their financial performance.

10. The tenth and final section of the document discusses the importance of continuous improvement and innovation. It states that organizations should strive to constantly evolve and adapt to changing market conditions. The text encourages organizations to foster a culture of innovation, where employees are encouraged to think creatively and propose new ideas for improving the organization's performance.

It will be noted that the Katz-Braly study never mentioned the words kind or generous in connection with Americans, though both words appeared among the eighty-four adjectives from which the students were asked to choose. The traits intelligent and materialistic, however, were among the first three listed by students in their descriptions.

The Katz-Braly Investigation and children's books

There are, among the books used in this study, sixteen stories about China and four about Japan. Though there is little explicitness in the Chinese and the Japanese stereotypes as determined by the Katz-Braly investigation of 1932, it would appear to be wise to learn if the stereotypes, indefinite as they are, are developed in children's stories.

Katz and Braly have written:

Apparently the general stereotype for the Chinese among eastern college students is fairly indefinite, for the agreement on typical Chinese characteristics is not great. Three of the one hundred students could give no characteristics for the Chinese. Of the 97 who did respond 35 per cent thought the Chinese superstitious, 30 per cent thought them sly, 30 per cent regarded them as conservative. The next most frequently ascribed traits were love of tradition, loyalty to family ties, industry, and meditation. ⁵⁷

In the sixteen books about China very, very little points to the Chinese as superstitious people. Two sentences in Little Pear, The Story of a Little Chinese Boy, by Eleanor Frances Lattimore, make one blanket generalization about a superstition.

She watched the children as they left the village and started out across the field, and smiled, because Chinese mothers like to have their children fly kites. They believe that good spirits fly down to them along the kite-strings and that evil spirits fly away from them up into the sky. ⁵⁸

⁵⁷ Ibid., pp. 286-7.

⁵⁸ Eleanor Frances Lattimore, Little Pear, The Story of a Little Chinese Boy (New York: Harcourt, Brace, and Company, 1931), p. 69.

This one generalization which is made, then dropped with no further development, contributes to a stereotype of the Chinese. By itself, however, it could probably be said to contribute very little.

Among the sixteen stories with Chinese settings there are none that describe the Chinese as sly. The third characteristic listed in the Princeton University investigation is "conservative." Thirty per cent of the one hundred students thought of the Chinese as conservative. Children's stories about China do not describe the Chinese in terms that make them appear to be more or less conservative than any other people anywhere in the world. Mothers, in the stories, do make the clothes for their families. However, mothers, in stories, do this all over the world. The fourth characteristic of the Chinese as determined by the Princeton University investigation is "tradition loving." There is some evidence of this trait in children's stories. Nevertheless, if an American child, reading the stories, keeps in mind his own activities at holiday time, Christmas, Hallowe'en, Valentine's Day and the Fourth of July, he is not at all likely to think of the Chinese as more tradition-loving than he is. Twenty-two per cent of the Princeton students taking part in the investigation thought of the Chinese as "loyal to family ties." This characteristic, fifth in the Katz-Braly study, is a little more in evidence in children's books of China than are the other characteristics listed. The Chinese family is described as one wherein members spend much time together and have much affection for each other. Perhaps, the most definite, and yet most concise illustration of this is found in Kurt Wiese's The Chinese Ink Stick, 1929.

Gently he took the old woman on his back, grasped a stick and the begging bowl, and started out. He walked back all the hundreds of miles, begging and

tending his mother until at last they arrived at their bare old home. But to his mother it was like the gate to heaven. She sank down on the old bedstead and, glancing around, died with a happy smile on her old lips.

The son buried her in the place where she and he had been born, and although his life was full of hunger and deprivation, Meng never left the spot where the little hill covered his mother's remains. ⁵⁹

It is interesting to notice that The Chinese Ink Stick was first published in 1929, and that the Katz-Braly investigation was conducted in 1932. It is also interesting to observe that the stories of China copyrighted after 1929 contain no such graphic descriptions of "loyalty to family ties" as that quoted above, although all stories contain examples of family affection.

Katz and Braly have reported on the Japanese stereotype. It, too, is indefinite, though not as much as the Chinese.

The picture of the Japanese seems more clear cut with some recognition of the westernization of Japan. Emphasis was placed upon intelligence, industry, progressiveness, shrewdness, slyness, and quietness. The Japanese are the only group in which intelligence leads the list as the most frequently assigned characteristic. Forty-eight per cent of the students filling in this part of the questionnaire gave intelligence as a typical Japanese trait.⁶⁰

There are among the books of this list four with Japanese settings. The Japanese do appear in these stories to be intelligent, industrious and, for the most part, progressive. This, however, is not in contrast to other peoples. In contrast to others they do not appear to be more intelligent, more hard-working, or more progressive. They certainly are not described in any of the four stories as shrewd or sly.

The Katz-Braly investigation included, among the ten groups for

59 Kurt Wiese, The Chinese Ink Stick (Garden City, New York: Doubleday Doran and Company, Inc., 1929), p. 134.

60 Daniel Katz and Kenneth Braly, op. cit., p. 287.

which traits were to be assigned, the Irish.

In the case of the Irish no single trait of the 84 presented could be agreed upon as a typical Irish characteristic by half the students. Forty-five per cent, however, thought pugnacity typical and 39 per cent agreed upon quick-tempered. Witty, honest, very religious, industrious, and extremely nationalistic were the other adjectives selected by a fifth or more of the students.⁶¹

The four stories with Irish settings in the list used for this study definitely do not picture the Irish as pugnacious or quick-tempered. The stories describe the Irish in such a way that they appear to be as witty, as honest, as amiable and as reasonable as any other people, but not more so. The fifth trait mentioned by the Princeton students as an Irish characteristic was "very religious." This appears to be true if one were to judge by children's stories. The four stores about Ireland contain many parts about religion. However, in contrast to stories of Central America and South America or in contrast to many stories of India the Irish do not stand out as "very religious." The Katz-Braly experiment of 1932 also included a study of the Italian stereotype.

Italians received the common characteristic of the hot blooded Latin peoples: artistic, impulsive, quick-tempered, passionate, musical, and imaginative. The greatest agreement was shown on the artistic qualities of the Italians with 53 per cent of the students concurring in this belief. Next came impulsiveness with 44 per cent, to be followed by passionate with 37 per cent and quick-tempered with 35 per cent. This characteristic scarcely accounts for the degree of prejudice frequently exhibited toward the Italian.⁶²

There is but one story about Italy among the many books used in this study. The people in this book, Nino, are not described as quick

61 Ibid., p. 286.

62 Ibid., p. 285.

tempered, impulsive, or passionate. Nor are they described as more artistic, more musical or more imaginative than any people any place in the world.

The Negro stereotype as determined by the Katz-Braly investigation is given on page of this chapter. One is reminded that the Princeton students thought of the Negro as highly superstitious, lazy, happy-go-lucky, ignorant, musical, and ostentatious. It is true that this paper does not result from a study of racial groups or literature about racial groups. Rather, the list is developed about children of other lands, no matter what the race may be. However, among the books used in the study are three which have to do with Negroes alone:

Popo and Fafina, Children of Haiti, by Arna Bontemps and Langston Hughes, Jamaica Johnny, by Berta and Elmer Hader, and Picken's Great Adventure, by Norman Davis.

The Negro stereotype as ascertained at Princeton University in 1932 is not developed in any of the three stories mentioned above. Indeed, the exact opposite of the stereotype is described. Although the three stories do not present descriptions of Negroes in such a way that every characteristic is developed to a degree equal to the other characteristics, the people are hardworking, alert, brave, efficient and anxious to learn. There is no suggestion in the stories that Negroes are superstitious or ostentatious. The first of the three stories about Negroes to be copyrighted in the United States was Popo and Fafina, Children of Haiti. The following quotations illustrate industry, modesty, and desire to learn.

Popo went around to Marcel's workbench. Before him lay a beautiful serving tray carved from a single piece of wood. Marcel held it up so that Popo could look at it to advantage.

"It's a beauty." Popo exclaimed.

"Oh, it's just plain," Marcel said modestly. "You see I haven't been here so long myself. This is the first pretty thing I have tried to make."

"And shall I make things like this?"

"Surely, cousin. You'll make a tray like this in a week or two. Trays are easy."

"But all that little fancy business around the edge and by the handles—isn't that terribly hard?"

"That is about the hardest part, but Papa Jacques will help you do that on the first one. He helped me with this one." 63

Marcel's eyes sparkled a moment, then they became dark again.

"I'd love to," he said. "I'd love it better than anything, but since I'm working in the shop here I may not have a chance to get away. You see, I'm going to first communion next Sunday, so what chance have I?" 64

Berta and Elmer Hader's story, Jamaica Johnny, was first published in the United States in 1935. The two quotations which follow are fair examples of the entire book which shows Johnny as responsible, quick-thinking, and brave.

When Johnny was only five, his uncle taught him to sweep the yard and to feed the chickens and the pig and to carry a can of water, balanced on his head, all the way from the spring to the house. Now he could care for the young banana plants and he had a small garden of his own where he raised yams, corn, kale and a row of radishes and some cucumber vines. Johnny also learned how to prepare their simple meals and to make the boiled bread his uncle liked. Uncle Solomon worked, once in a while, on the big company plantation nearby. He knew all about growing bananas, and was the most expert banana cutter on the mountainside. 65

Mr. Clarkson put spurs to his horse and thundered toward the cane field in a cloud of dust. He tied his horse in the adjoining banana grove and ran into the canefields. Johnny was almost in tears by this time, for he could not keep the fire back. He had torn off his shirt and was using it to beat back the flames. He was

63 Arna Bontemps and Langston Hughes, Popo and Fafina, Children of Haiti (New York: The Macmillan Company, 1932), pp. 68-9.

64 Ibid., pp. 81-2.

65 Berta and Elmer Hader, Jamaica Johnny (New York: The Macmillan Company, 1935), pp. 9-11.

almost exhausted. He had kept it from spreading toward the standing cane on the eastern side but it was slowly creeping north. More breeze and....

"Good work, Johnny. That's fine. You've saved the field. Lucky thing for us that breeze wasn't stronger."

Johnny was relieved to hear Mr. Clarkson's voice. Two truckloads of men arrived and soon had the fire out. Johnny slipped out of the field and walked slowly home. He was very tired and dropped off to sleep the moment his body touched his straw couch.

Johnny's prompt action had saved hundreds of acres of sugar cane. Mr. Clarkson decided that Johnny was not an ordinary boy.

One afternoon as they moved slowly along the main road near the overseer's cottage, a horse came racing toward them. A little girl slipped down the horse's neck and swung from side to side. It was a runaway. Quick as a flash Johnny leaped for the dangling reins as the horse galloped past. He caught them and held on tightly. His weight pulled the horse's head down and stopped him. Johnny was dragged along the road for a short distance and he was scratched and bruised. His quick action, however, had saved the little girl from getting hurt. ⁶⁶

Picken of Picken's Great Adventure is a little boy who lives in Africa. One day Picken's father allows him to go up the creek and into the woods looking for adventure. Picken kills a big snake with his bow and arrow and he catches some robbers. Any child reading the story is likely to envy Picken his great adventure.

At last, tired of looking at the house, Picken gazed at the creek which lay a few yards away. He sighed. "There's adventure in that creek," said Picken to himself, "for beyond it and round the corner is the mighty Gambia river." More than anything else, Picken wanted adventure. He sighed again. But he was eight years old. He simply hadn't time for adventure now. When a Mandingo boy is eight years old (and Picken belongs to the Mandingo tribe) he is given work to do. He is quite grownup really, and goes to live with the men and bigger boys. But even if he is a Chief's son, he has to work, and the work Picken was given to do was cutting firewood for the women. That kept him so busy he simply hadn't time for adventure. ⁶⁷

⁶⁶ Ibid., p. 64.

⁶⁷ Norman Davis, Picken's Great Adventure (New York: Oxford University Press, 1949), p. 8.

"Picken," said the Safu when he had finished, "you are a brave and clever boy and I am going to reward you. I will call all the village together and make you a public presentation. The presentation will take place at sundown today. Until then, go and rest in the Stranger House."

Picken bowed and went off to find the house. There is always a Stranger House in every native village where anyone can stay if he is passing on a journey. The house and food are free and a stranger is always made welcome.

Picken was glad of the opportunity to lie down, but the exciting idea of a presentation made it hard for him to go to sleep. Just before sundown, one of the Safu's servants came for him. He had tidied himself up as well as he could, and taking Benjie with him, he rather nervously followed the servant.⁶⁸

Picken, one observes, is efficient in catching the robbers, brave in travelling alone and in killing a big snake, industrious because he stays at his work until his father gives him permission to leave it, and he is neat.

Unfortunately the Katz-Braly investigation of 1932 did not include Asiatic Indians or Mexicans among the ten groups studied. Because the list of books used for this study included twelve books about Mexico and eleven about India a comparison with the stereotypes ascertained in 1932 might have proved unusually interesting.

Stereotypes through dialect in children's books

If Lasker is correct in his statement that pigeon English is used in literature to stereotype other peoples a careful perusal of stories in an effort to ascertain whether or not dialect is used should be justified.

One of the most interesting examples of unfamiliar language, used in such a way that one finds it difficult to evaluate, appears in two of

⁶⁸ Ibid., p. 40.

the four stories of Ireland. Here the narrative is frequently composed of a language style sometimes thought to be used by the Irish. One of the two stories makes use of this unfamiliar style in the narrative and also uses a dialect in the conversation of many characters.

The Mullingar Heifer, by Mary Walsh, was published in 1946. The story, curiously enough, is almost entirely a narrative. Conversation, when it does occur, could not be said to be in a dialect.

No one wanted him and he belonged nowhere. No harm came to him at all, for wasn't he young and strong, with no fear of the dark, nor the cold, nor wind, nor rain, nor high places? But, he had a wish, the poor lad.

'Twas for something he'd no chance of getting. He had a wish for a grandmother, he did. He wouldn't be troubling God for any big thing like a castle, or a pot of gold, or more food than he could buy with his few pennies. Sure everything was fine with him. But a grandmother now, who'd smile when he came in, and put down the kettle for tea — wouldn't that be grand and warm your heart?

So he asked God night and morning for someone who'd say,

"You're home again, Kevin my lad, God bless you and keep you." 69

Secret of the Bog was published in 1948. One observes that not only the Irish say "ye" instead of "you," so also do the British pirates.

Grandad spoke again, "It's only poor people we are. We'll offer ye all a bite and a sup if you're hungry. But as for more — we've scare enough to feed us through the winter. If ye have cruel hearts in ye to take our food away, we can't protect ourselves."

The pirate chief folded his arms and shook his head. His gold earrings glinted in the sunlight. "And its this I'm telling you, Grandad, potatoes we must have. I don't doubt you have enough hid away to feed the whole nest of ye. "Now," he raised his voice, "stand aside, all of ye!" 70

In the following quotation one notices particular phrases in the

69 Mary Walsh, The Mullingar Heifer (New York: Alfred A. Knopf, 1946), p. 64.

70 Eugenia Stone, Secret of the Bog (New York: Holiday House, 1948), p. 64.

narrative. The phrases contribute to a style attributed to the Irish.

And who should come to Killieslaw one day but Tom Clancy the wandering fiddler! He was a lively little wrinkled man in a long, blue spiketailed coat and a steeple of a hat. There were two bags over his shoulders, one striped and the other green. In the green one, as all well knew, was a fiddle, and it was on this that Clan kept his shining eyes. The whole village turned out to welcome Clancy. It wasn't every day — or twice a year for the matter-of-that — that a treat the like of fiddling came their way.

Clan ran to get a bite and a sup for Clancy. Michael hurried to get him a stool. The small children stood, finger in mouth, near him, hardly able to wait for the fiddle to be tuned up. And the fiddler, between bites and sups of weak tea, was full of joking with them and bits of news for the men, and for the women report of a new song he had learned at the fair. At length, wiping his mouth, he picked up the fiddle, tuned it and rosined the bow. Then there it was, a fiddle where it belonged, tucked under the chin of as brisk a fiddler was in all Ireland. ⁷¹

A third book with an Irish setting, Cottage at Bantry Bay, makes some use of a dialect in the conversation, but not in the narrative.

"I wouldn't know what to do with so much money," muttered Michael. Then he bent over and whispered in Brigid's ear. Brigid nodded. "Mother," said Michael gravely, getting up and handing her the envelope. "This is too much altogether for me and Bridy to spend. Sure, many's the time we were longing to help you, so ye could have Francie's foot mended — isn't it so Bridy? — and we couldn't. It's glad we are to be able now." ⁷²

Among the one hundred thirteen stories which form the list of this study there is but one story of Wales. Pit Pony, by Nina Lloyd Banning was copyrighted in 1947. There is in the book a great amount of dialect. Interestingly enough, the use of dialect is not

⁷¹ Ibid., p. 117.

⁷² Hilda Van Stockum, Cottage at Bantry Bay, (New York: The Viking Press, 1938), p. 244.

continuous nor is it consistent. Dick who is the chief character in the story sometimes speaks in a dialect. At other times, however, he does not. There are also Welsh persons in the story who never seem to speak in a dialect.

What was that? Dick strained his ears. A stone clinked! It was too loud for a rat. "Ss-s!" He held his breath at a pad, pad that drew nearer.

"Matey! Matey!" he shrieked.

A glad, high whinney answered, and out of the dark passage ahead, the pony stumbled toward him.

"Matey! I've been hours and hours looking for thee!" sobbed Dick. "Gently, old pal, gently! Tha's buttin like a billy goat! Tha's no more glad than I am. Tha know's we's pals!" Then Matey sniffed the oats.

"So tha's had enough of Carroty Top, eh? You old rascal!" Dick chuckled as he fed the starving pony the grain. "I bet tha's thirsty, too, lad. Here." He drew the cork from his water bottle. Matey grabbed at the bottle. "Careful now, that's all there is!" Dick ordered. 73

The following passage is an example of much of the story in that it contains no dialect.

"Ten!" the referee counted, and Red hadn't moved. Shouts and whistles drowned all other talk. Nifty had climbed into the ring. He cut across to Dick, head in arms, panting in his seat.

"Look," the old champion said huskily. He held up a bit of bright tin. "Red had used this under his bandage. Foul play! No wonder Dick went down! Get this lad, Red, out of my sight as quickly as possible." Nifty's words were like gun shots. "Call his friends!" he ordered. But no one came forward.

"That kid Dick's got more courage than even I knew." Doggie said loudly. 74

Holly Hotel, a story of Scotland, was copyrighted in 1945. In Holly Hotel, one of two stories about Scotland to be included in the list of this study, there is some dialect.

73 Nina Lloyd Banning, Pit Pony (New York: Alfred A. Knopf, Inc., 1947), p. 114-5.

74 Ibid., pp. 158-9.

"We'll skip," the woman said decidedly. "I'm no' wastin' yon good money on paying the rent. Besides" — she jerked her head toward Jane — "there's her —"

The boy nodded. His mother released her hold on Jane and went hastily into the other room after him. Jane slipped through the doorway, with some idea of running for the hall door. But the boy got there before her, turned the key in the lock and slipped it into the pocket of his ragged trousers, saying, "Stay whaur ye are, ye pest!" 75

Lucy Herndon Crockett wrote Teru, A Tale of Yokohama in 1950.

It is one of four stories of Japan. In this story both the Americans and the Japanese speak beautiful and correct English. Page after page of conversation with not a trace of dialect of any kind occurs. In a curious way, nevertheless, something which approaches "pigeon English" comes into the story. Wherever the words "present," "chocolate" and "jeep" are used, no matter whether they come from the mouth of a Japanese or an American, they are used as "present-o," "chocolat-o" and "jeep-u."

An investigation of the use of dialect in children's stories of other lands should also include some explanation of the way language is used in Barney Hits the Trail. This book by Sara and Fred Machetans was first published in 1950. One notices that the younger Eskimos speak perfect English. The reader is made to understand that the older Eskimos commonly speak the Eskimo language. Some of the older people speak no English and others use it occasionally. Miwak is an Eskimo mother and Anagik is her son.

"Do you play football up here?" Barney asked as they walked across the square.

Anagik nodded, "But not like football outside. We play with a round ball and try and kick it over a line. The best

75 Elisabeth Kyle, Holly Hotel (Cambridge, Massachusetts: Houghton Mifflin Company, 1945), p. 148.

game is 'mah-mee, mah-mee,'" his friend went on, "it's fun. You can be on my team." 76

"I stay by window and watch for wind to stop," Miowak said.

"Now, Miowak, you'd better try and get some sleep. I'll watch for the storm to pass," Uncle Charlie offered.

"Miowak no sleep tonight." Miowak shook her head. 77

It will be recalled that Lasker, in 1929, called attention to pigeon English in children's stories of other lands. Lasker pointed to the faultless English of the American traveller, supposedly speaking the language of the native, translated for the reader's benefit. The native, meanwhile, speaks pigeon English. Lasker then pointed out what he believed was the result of such literature. "By this device the sense of superiority over the foreigner is, of course, insinuated in a way that does not easily come to the child's consciousness." 78

The picture of the use of language in children's stories would not be complete without including some of the sentences that are likely to indicate to the child reader the problem that a strange language can present.

In 1940 Paco Goes to the Fair was published. It is a story of Ecuador.

Usually they (the American visitors) paid two, and sometimes three times as much as anybody else. That was because they accepted the first price which the Indians asked them. Also, it was partly because they had trouble speaking the Indian's language. 79

76 Sara Machetanz and Fred Machetanz, Barney Hits the Trail (New York: Charles Scribner's Sons, 1950), p. 105.

77 Ibid., p. 107.

78 Bruno Lasker, op. cit., p. 206.

79 Richard C. Gill and Helen Hoke, Paco Goes to the Fair, a Story of Far-away Ecuador (New York: Henry Holt and Company, Inc., 1940), pp. unnumbered.

Teru, A Tale of Yokohama, 1950, also calls attention to the matter of language.

"Here, Candy. Chocolat-o. Present-o" he American said. Then with one step of his long legs he was behind the wheel of his jeep-u. "Sayonara, Teru-san, and Jiro!" the Foreign Monster the American said, giving his own funny expression to the Japanese fare-well. 80

Another story of 1950, Magic Money, also contains a bit about the use of a strange language.

The ladies stopped. One of them had blue eyes. She pointed to Tony's cart. She spoke to him in Spanish. Her Spanish sounded funny. "She is North American," Maria Rosita whispered.

The North American lady said in Spanish, "Your cart is beautiful. I would like to buy it if it is for sale."

Tony nodded his head. All his carefully learned speech was forgotten.

"I would like to buy it," The lady's voice was kind. It made her poor Spanish seem not so funny. 81

It is true that there is in some books for children the use of dialect and poor language structure. Some of the books which employ peculiar language forms contain explanations that may or may not mollify any feeling of superiority that a child reader might feel in reading a bit of a speech that is less nearly perfect than his own.

Blanket statements in children's books

Although a review of the literature in question does not reveal stereotypes developed through the combined efforts of many authors there are, in some instances, generalizations about one group of people. These statements, in each case, are made by just one author. The first such blanket statement appeared in a story about the Arabs, published in 1928.

80 Lucy Herndon Crockett, op. cit., p. 9.

81 Ann Nolan Clark, Magic Money (New York: The Viking Press, 1950), p. 107.

The man smiled. "That is right, the Arabs are a great people. Long ago, for a century, they were the leaders of the world. They founded a great religion, the religion of the prophet Mohammed. They were splendid soldiers and fine men of science. They were great poets. They did fine things in mathematics and medicine and they studied the stars. Almost every language today uses Arabic words for certain of these things. You are right to be proud, you who are an Arab." Abdul Aziz felt his heart swell with pleasure, even if he didn't understand all the big words.

Then the man sighed again and went on in a different voice. "But they are not as great as they once were. They have forgotten. They are lazy. You must help them to be great again," and he looked straight into Abdul Aziz' brown eyes with his blue ones. 82

Many Arab men, when they go out, lock their door and take the key with them, so as to be very sure their wives do not gad about to the neighbors. But Abdul Aziz' father left it unlocked.

The father was named Sadoc. He was a merchant and had a little shop in the souk — the market — where he sold vegetables and olive oil and other things to eat. He was an honest man and he worked hard, which the Arabs do not always do, for the artist had spoken truth when he said that the Arabs of today grow lazy. The shiek, who is something like the mayor of the village and the chief of police combined, used to say that if all the men were like Sadoc he would have no trouble at all. 83

There is in a story of China, Little Pear, The Story of a Little Chinese Boy, one blanket generalization about Chinese mothers.

She watched the children as they left the village and started out across the field, and smiled, because Chinese mothers like to have their children fly kites. They believe that good spirits fly down to them along the kite-strings and that evil spirits fly away from them up into the sky. 84

The third book containing a generalization about people appeared in 1935. It was Kate Seredy's The Good Master, a story of Hungary.

At times these plains, called the "puszta," are the very essence of timeless calm. At times the puszta wakes up and resembles an ocean in a storm. Clouds, so low it

82 Eunice Tietjens, Boy of the Desert (New York: Coward McCann, 1928), pp. 16-17.

83 Ibid., p. 24.

84 Eleanor Frances Lattimore, op. cit., p. 69.

seems you can reach up and touch them, gather above. Hot winds roar over the waving grass. Frightened herds stampede, bellowing and crying. But calm or stormy, it is magnificent. Its people are truly children of the soil, they are like the puszta itself. Good-natured, calm, smiling, they, like the plain, can be aroused to violent emotions. 85

"Sure, sure, Mister Nagy. But maybe you could find a few scrawny little chickens for us- we are all so very hungry."

Father sniffed. Something was cooking in the big pot. An old woman said hastily, "We found an old hen by the gate-dead." Father laughed. "Was it dead when you found it?"

"Dead now, Mister Nagy- very dead now," grinned the old crone, rubbing her hands.

"You keep away from my chickens and get busy. Maybe I'll find a sheep for your supper," said Father, turning away to go.

"Sure, sure, Mister Nagy, we keep away but the chickens just can't keep away from us."

Father was still laughing as they walked back to the house. "They're [the Gypsies] dirty, thieving, irresponsible good-for-nothings, and yet nobody can be really angry with them. I know they would steal the shirt off my back, but what can I do? They're no worse than the jack rabbits in the corn or the sparrows in the wheat." 86

In 1941 Pepperfoot of Thursday Market appeared containing one generalization.

The people of Africa, Berber and Arab alike, love a pantomime, an illustrated speech. As the sponge left the donkey's flank, the sponge was a dark brown, and the animal's hair was nearly white. The audience clapped. This was as good as a story-teller of the souks. It was quite evident that the donkey had been washed with boiled walnut stain. 87

Another generalization was included in Jorge's Journey by Alice Curtis Desmond.

Jorge sat alone on the seat, his lunch on his lap. Often he had seen such busses go zooming by, but never had he expected to ride in one. From time to time the bus

85 Kate Seredy, The Good Master (New York: The Viking Press, 1935), pp. 23-24.

86 Ibid., pp. 152-153.

87 Robert Davis, op. cit., p. 137.

stopped to take on new passengers. Each one asked the driver, "Is there a lugarinho (little place) for me?" and greeted the other passengers with "Boa dia," for the Brazilians are very polite people. 88

The last generalization in the selected list used for this study appeared in 1948. The book is Daughter of the Mountains by Rankin.

For every eight or ten miles there was a muleteer, watching to see that the packs did not come loose. They wore high red felt boots and turquoise earrings, and walked with a spring. Momo smiled to see them, for though the men of Khamba are known to be hot-tempered, like all Tibetans, they are cheerful and fond of children. 89

One hundred thirteen books compose the selected list used in this study. Of these, six books contain sentences, a very few sentences in each, that make blanket generalizations about large groups of people.

Summary

A global attitude, according to Benedict, Davis, and others, includes as one of its several components an open mind, ever willing to entertain ideas which are contrary to popular belief. Rapid technological development has brought mankind into an age wherein all peoples must learn to live together well. Men cannot afford the luxury of placing each other into various categories and forming hard and fast opinions about each group. Stereotyping, which is a device for categorizing peoples, could have no place in literature which makes some contribution toward the development of the open mind.

Many people have defined a stereotype and their definitions appear

88 Alice Curtis Desmond, Jorge's Journey, A Story of the Coffee Country of Brazil (New York: The Macmillan Company, 1942), p. 71.

89 Louise Rankin, op. cit., pp. 29-30.

to differ very little. Students of social psychology restrict the term to attitudes, ideas, or opinions that are fixed and constant when the situation demands flexibility. In this paper the term is used with just such meaning.

In the past twenty-five years several studies have been conducted concerning the nature of stereotypes. Among other things it has been found that stereotypes do exist in the minds of people. Investigations as to the sources of stereotypes reveal some evidence that mass communication, including printed materials, plays some part in stereotype development.

An experiment in 1932 led the investigators to conclude that a stereotype is formed and that facts are brought into line with the existing stereotype. Later experiments led investigators to conclude that stereotypes "follow and rationalize, rather than precede and determine, reaction to a certain nation."⁹⁰

A careful perusal of children's books of other lands has led to some interesting facts with respect to stereotypes.

Americans appear in children's books of other lands more than any other nationality if one omits, of course, the citizens of the country wherein the story is laid. Americans are, through narrative and conversation, stereotyped in three ways. They are almost always described as being kind, having more material goods, and being in possession of more useful information than the people of other countries.

While developing the stereotype of the American it would seem to be impossible not to stereotype other peoples by contrast. Almost all the people of other countries appear to have few material goods. Whether

90 William Buchanan and Hadley Cantril, op. cit., p. 57.

Americans appear in a story or not the child reader is very likely to observe how little others have as compared with the Americans he knows. The people of China, India, Ireland and people in the various countries of Central America and South America appear to be especially poor.

The British are described in several stories of children of other lands. One book pictures them in a favorable way, another pictures them unfavorably. All the other books containing bits about the British do not stereotype them, but treat them as individuals. Daughter of Tibet describes the British as kind and capable. Secret of the Bog has descriptions of the British as being cruel, merciless pirates.

In 1932 Katz and Braly investigated the subject of stereotypes with students at Princeton University. Of ten groups, national, racial, and religious, it was found that the students had rather definite mental pictures of Negroes, Jews, and Germans. They had far less definite mental pictures or stereotypes of the Chinese and Japanese. They agreed very little on the traits of Americans, Turks, and British.

The investigation of children's fiction included some books which could be classed as stories about Chinese, stories about Japanese, and so on. A comparison of the book characters with the characteristics given by Princeton University students in 1932 disclosed very little likeness. Of all the groups in the comparison the American stereotype, according to the Katz-Braly investigation, is in the nearest agreement with descriptions in children's books. The Negro stereotype, which was very definite in the study of 1932, does not occur in the one hundred thirteen stories for children. Indeed, Negroes are described as having characteristics which are most unlike those listed in the Katz-Braly study.

Among the books investigated, seven blanket generalizations about people, some derogatory, some flattering and some innocuous, have been found. In one story of Hungary, The Good Master, one generalization is made about the people of the Hungarian plains and another about Gypsies. In each of five books one generalization has been made about the people of the country wherein the story is laid. The five books include stories about Arabs, Chinese, Africans, Brazilians, and Tibetans.

Lasker, in 1929, wrote that pigeon English placed by authors into the mouths of other peoples is a way of making foreigners look inferior to Americans. An investigation of children's books in an effort to ascertain whether or not dialect is used has resulted in some interesting information. Seven stories make use of some dialect or uncommon language style. Three books about Ireland use either pronunciation or language style which is not common to Americans but which is sometimes attributed to the Irish. One story about Wales and one about Scotland contain dialect in conversation, but not consistently. One story of Alaska pictures the young Eskimos as speaking perfect English while the older Eskimos who, it is understood, commonly speak an Eskimo language, speak poor English. The seventh book is about Japan. In it both the Japanese and the Americans give the same peculiar pronunciation to a few English words. In this same story the narrative tells that Americans give their own funny expression to the Japanese language. Most of the time beautiful English is spoken by both the Japanese and the Americans.

There is reason to believe that dialect can and sometimes does carry the impression of a stereotype.

A careful scrutiny of a selected list of children's books about

other lands shows that some books contain some sentences or paragraphs that might possibly be expected to encourage ethnic stereotyping. Children's books will bear improvement in promoting the "open mind" aspect of a global attitude.

CHAPTER VII

SOCIAL VALUES IN CHILDREN'S LITERATURE

It will be recalled that one of the components of a global attitude, as defined by Commager, Hill, Curti and others, is the belief that all men are equal, and that they are to be regarded and treated on a fraternal rather than a differential basis. A belief, it has been observed, is a learned thing. One is not born thinking himself superior or inferior to others. He learns to regard himself in one way or another as he has actual and vicarious experiences with people.

While it is true that nearly all studies concerning the change in attitude caused by reading have to do with pencil and paper changes, it is also true that one study (Zimmerman)¹ points up a statistically significant correlation between pencil and paper change and more dynamic action. Knower, Seward and Silvers, Allport and Lepkin, Annis and Meier and others have through the research of nearly twenty-five years obtained evidence that feelings, understandings, and attitudes are affected by reading. Print supplies vast amounts of information. Therefore, it is not unreasonable to assume that printed material influences the beliefs of a great many people. Neither is it unreasonable to assume that the beliefs which are formed partially through reading will quite likely be translated into action.

The Meaning of Values

If it is assumed that printed material can and sometimes does make a difference in the reader, if it is also assumed that what one regards

1 D. D. Droba, "The Nature of Attitude," Journal of Social Psychology, 4460, November, 1933.

as fair, or just, or wise, or good is learned from one experience or another, including the experience of reading, it would seem to be wise to inquire further into the matter of prevailing subjective standards of behavior, or, if you please, social values, as they appear in children's books.

Cantril wrote in 1941 that "the relative uniformity of one generation to another . . . is clear indication that many norms of the culture are uncritically accepted by a large majority of the people."² A child learns about his government, his religion, his father's kind of work, his mother's ability as a housekeeper, and at the same time as he learns about them he learns to regard them as right or wrong, best or not quite as good, inferior or superior.

It is indeed difficult to think of any ordinary activity, institution, or point of view that is not implicitly valued in one way or another by the culture. A person's occupation, his leisure-time activities, his dress, his political beliefs, his family life, his reading habits, his orderliness, his temperance, his sense of humor, his initiative, his earning capacity are only a few of an infinite list of beliefs or behaviors that are subject to the rather uniform approval or disapproval of others around him....These prevailing evaluations of norms we shall call social values. ³

People have ideas about how reality actually is, or was, and they have ideas about how it ought to be, or ought to have been. The former we call "beliefs." The latter we call "valuations." A person's beliefs, that is, his knowledge, can be objectively judged to be true or false and more or less complete. His valuation -- that a social situation or relation is, or was, "just," "right," "fair," "desirable," or the opposite, in some degree of intensity or other -- cannot be judged by such objective standards as science provides. ⁴

2 Hadley Cantril, The Psychology of Social Movements (New York: John Wiley and Sons, Inc., 1941), p. 6.

3 Ibid., pp. 6-7.

4 Gunnar Myrdal, An American Dilemma (New York: Harper and Brothers, 1944), p. 1027.

The term "values" will be used in this paper as Myrdal has used "valuations" and as Cantril has used "social values."

Sociologists have through numerous books and articles pointed out the evidence of their research concerning various classes of people and their social values.⁵ Not only do different classes of people hold different values at one and the same time, the same classes, indeed individuals within classes, are known to change their values. Gunnar Myrdal notes this change in An American Dilemma.

In our view, changes in valuations- of the type known as "revolutions," "mutations," or "explosions"- are likely to occur continuously in modern society. "Stability," or rather lack of change, when it reigns, is the thing which requires explanation. Individual persons in modern society are in the same sort of labile equilibrium as the molecules of explosives. Their valuations are inconsistent, and they are constantly reminded of the inconsistency. Occasionally the moral personalities of individuals burst, and a modification and rearrangement of the valuations in the direction of a more stable equilibrium is accomplished.⁶

It cannot be taken for granted that the values as labeled and classified in this paper are necessarily the values of all the people in the United States. That all people have some values is true. Louis Wirth in a letter to Gunnar Myrdal, September 29, 1939 wrote: "Without valuations we have no interest, no sense of relevance or of significance, and consequently, no object."⁷

Not all values are consciously recognized. Whether a person is

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- 5 a. John Dollard, Caste and Class in Southern Town, (New Haven, Connecticut: Yale University Press, 1937), 502 pp.
 b. John Dollard and Neal Elgar Miller, Social Learning and Imitation (New Haven, Connecticut: Yale University Press, 1941), 341 pp.
 c. W. Lloyd Warner, Robert J. Havighurst, and Martin B. Loeb, Who Shall Be Educated? (New York: Harper and Brothers, 1944), 172 pp.
- 6 Gunnar Myrdal, op. cit., p. 1032.
 7 Gunnar Myrdal, op. cit., pp. 1063-1064.

or is not aware of them makes little difference, however. Values do affect behavior.

The whole "sphere of valuations"- by which we mean the entire aggregate of a person's numerous and conflicting valuations, as well as their expressions in thought, speech, and behavior- is thus never present in conscious apperception. Some parts of it may even be constantly suppressed from awareness. But it would be a gross mistake to believe that the valuations temporarily kept in the shadow of subjective inattention- and the deeper seated psychic inclinations and loyalties represented by them- are permanently silenced. Most of them rise to consciousness now and then as the focus of apperception changes in reaction to the flow of experiences and impulses. Even when submerged, they are not without influence on actual behavior. They ordinarily bend behavior somewhat in their direction; the reason for suppressing them from conscious attention is that, if obeyed, they would affect behavior even more...behavior is conceived of as being typically the outcome of a moral compromise of heterogeneous valuations, operating on various planes of generality and rising in varying degrees and at different occasions to the level of consciousness. To assume the existence of homogeneous "attitudes" behind behavior would violate the facts, as we must well know from everyday introspection and from observation and reflection. ⁸

The values of a culture, it is noted, are infinite in number.

It would be impossible for any author to include in one or in many books a description of all the values of one culture. It is also true that a story about people probably could not be written without including some of the values of the culture. No assumption can be made about the values. One cannot assume that those which are included are necessarily more important to the people, or more widespread in acceptance than those values which are omitted from the story.

Occasionally the only contact a child has with another group of people is by way of his story book. If the opinion which he forms through reading is not contradicted it is possible that such an impression will remain with him throughout his life. Therefore, the values pointed

⁸ Gunnar Myrdal, op. cit., p. 1028.

up in stories may be important in formulating attitudes.

A child in the United States usually learns while growing up that it is wrong to kill. He may also learn while reading that Moslems believe certain things connected with their religion that are different from the things which he has been taught are true and right. He reads further and learns that Moslems once delighted in killing Christians. If the child hears no more of Moslems and indeed does not even think of Moslems again until he is grown, he can be expected to regard them as infidels and murderers.

Another child may find an old book in the attic which tells about the Eskimos of Greenland. He will read that they are childlike and dull, that they never bathe, and that they eat raw meat. He compares the Eskimos to his own people. His people he regards as very capable. They bathe every day and they would never consider eating raw meat. His logical conclusion about Eskimos must be that they are different from, and inferior to his people.

Those who know Moslems and those who have studied about their religion know that Islam forbids the killing of men just as the Christian religion does. They know that the rules of behavior as laid down by The Prophet are similar to the rules of Christianity as laid down by Moses and Jesus. Students of anthropology know that though many of their cultural patterns are different from those of Americans, Eskimos go beyond Americans in adherence to the principle of honesty. They also know that a child-like and dull people could not have survived in a region such as North Greenland where life depends upon much skill in hunting and fishing.

Books do play a part in forming opinions of others. If they stress those behaviors of others which a child has come to regard as wrong or inferior they tend to contribute to the view that some people are better than others, that they can rightfully be regarded on a differential basis. If books, on the other hand, stress the social values that are similar to his own, and couch those that are different in terms that make the differences more easily accepted, the child can be expected to regard others on a fraternal basis and as his equals. Therefore, it would appear to be wise to investigate children's literature in an attempt to seek out the social values of other peoples as described in the many stories written for children.

The values of a people are not enumerated in a story. One finds them imbedded in narrative, or subtly suggested in a description, or a part of conversation. Scarcely a paragraph in the books used in this study fails to point up at least one value. Indeed, many sentences suggest several social values at once. It would be impossible to include in this paper every instance in which a value is mentioned. The examples of values are grouped and classified, however, and as many of each group as is feasible are included.

The Classification of Values

Thayer, Zachry, and Kotinsky in 1939 wrote of "four crucial areas of needs" of adolescents.⁹ Children of the fourth and fifth grades are not generally considered to be adolescents. However, the four areas of needs as mentioned by Thayer and others can be applied to children of less than adolescent age. Therefore, the needs, classified in terms

9 V.J. Thayer, Carolina B. Zachry, and Ruth Kotinsky, Reorganizing Secondary Education (New York: D. Appleton-Century Company, 1939), p. 44.

of relationships, are used here as a means of grouping the values of children. Roughly these areas are: immediate social relationships, wider social relationships, economic relationships, and personal living.

The values that accrue in answering one's economic needs may not be different from many that derive from answering needs in the area of personal living. Indeed, it is difficult to distinguish among the four areas.

It must be recognized that personal living, participation in economic life, and in narrower and wider social relationships cannot be strictly segregated, the one from the other. In the actual functioning of the individual, they may not be distinct; any one activity may well involve relationships that are at once personal, economic, and social.

The fact that economic and political are closely related in the contemporary American scene needs no elaboration. Also, the individual has personal experience and face to face contacts as well as wider relationships and responsibilities when he shares in economic production or assumes civic responsibility, for example....The immediate and personal cannot be strictly separated from wider and more remote forms of participation in a highly organized and interrelated society.

Moreover, a person always takes with him the same attitudes, prejudices, ideals, and characteristic ways of going about things, no matter what the activity in which he engages and no matter what the group in which he takes part. There is an essential consistency in the personality; new experiences are always approached in the context of patterns of relationship already built up. ¹⁰

....the criteria for worthy personal living are identical with those of desirable living in group relationships. Nor is this surprising, since the individual is not an isolated phenomenon. Even the personal life, as earlier indicated, is social in nature, and the democratic values are pervasive throughout.¹¹

The values are grouped in this paper as they appear in the stories.

The size of the groups varies greatly. This is not surprising, however,

¹⁰ *Ibid.*, pp. 46-47.

¹¹ *Ibid.*, p. 299.

as it is to be expected that a child would have far more experiences in immediate social relationships than in wider social relationships.

Needs are phrased in terms of the individual's functioning relationships with the groups in which he lives primarily because they are conceived as both personal and social in nature. The personality of the individual is formed only through functioning relationships with others, and its needs cannot be met without them. Parental relationships have survival value for the infant and are essential for the development of his personality. As the individual grows through childhood and adolescence, other persons and groups come to play a similar if less portentous role in his life. ¹²

It is evident from the above quotation that an older person is more likely to be cognizant of his needs in the area of wider social relationships than a child might be. A child's life does not reach out in time and space as does that of an adult. The child is not concerned with the tariff, the world market, nor the standard of living of the native Indochinese. A nine year old American child is not yet aware that his life is touched by that of a hungry man on the other side of the earth.

Immediate Social Relationships

Family Affection

It would appear from a careful perusal of children's stories that people in all countries know what is meant by family affection. Judging from children's fiction, parents all over the world care about their children. Children care for parents and for brothers and sisters. Family affection appears in children's stories as a universal value.

¹² Ibid., p. 44.

Kurt Wiese, in 1929, wrote of China in The Chinese Ink Stick.

My boy loved his mother, as his heart and the education of centuries prompted him to do. There is no law in China greater than that which bids us honor our fathers and mothers. No one can go to heaven unless his children pray for his soul and put up an altar in the house for their dead. The altar must be kept well supplied with dishes of food, incense sticks, and a bronze bowl containing imitation money which is burned from time to time. ¹³

Gently he took the old woman on his back, grasped a stick and the begging bowl, and started out. He walked back all the hundreds of miles, begging, and tending his mother until at last they arrived at their bare old home. But to his mother it was like the gate to heaven. She sank down on the old bedstead and, glancing around, died with a happy smile on her old lips.

The son buried her in the place where she and he had been born, and although his life was full of hunger and deprivation, Meng never left the spot where the little hill covered his mother's remains. ¹⁴

In 1936 Afke's Ten was published. It is a story of the Netherlands by Ninke Van Hitchum.

"You, who never have any money? With what did you buy it?" And she looked a little worried, for how dreadful if her boy had stolen the money.

But Klaas looked back at her with such honest, happy eyes that she was ashamed of herself for having thought what she did a minute before.

"With what did I buy the apron?—That Mem will never guess! With my own kerosene money which, for three long years I have been saving in this little bag." And he pulled out the soiled marble bag for her to see.

Now Afke knew the truth. She knew about the harmonica. The tears came into her eyes, for she knew, too, what a sacrifice the boy had made for her. For mothers understand their children so well!

"Thank you, my dear! Thank you with all my heart!" she cried. ¹⁵

A story of Russia by Georgi Skrebitsky was published in 1948.

13 Kurt Wiese, The Chinese Ink Stick (Garden City, New York: Doubleday Doran and Company, Inc., 1929), p. 125.

14 Ibid., p. 134.

15 Ninke Van Hitchum, Afke's Ten (New York: J. B. Lippincott Company, 1936), p. 81.

If only Mamma would forgive them!

The land was near. Long, slimmering shadows of the willows fell on the water. There was the tree to which the Dependable had been tied. Presently they caught a moment's glipse of something white in the green bushes. Yes, someone was walking toward them. The boys began to paddle even faster.

The moment their raft struck the bank the bushes parted....

"Mamma!" they cried as one, and in a single jump were off the raft and in the arms of their mother.

Such joyous reunion can only be experienced by travelers happy to return to their native land after an arduous journey.

"How did you find us?....Why the lantern?....Why are you crying, Mamma?" The boys rambled on interrupting each other, asking questions and talked excitedly as they embraced their mother.

"Oh, yes. You are right...I forgot to blow it out. ...I've been searching for you all through the night." Mamma looked at the still burning lantern which she had set on the ground. She was at once crying and laughing and kept caressing her boys.¹⁶

Another of the many examples of family affection occurs in a story of Australia, Bush Holiday by Stephen Fennimore.

He ripped a strip from a stringy bark, and a huge tarantula raced across his hand, up this bare forearm, and under the short sleeve of his shirt. Martin had become accustomed to the great spiders long ago, but the feel of those hairy legs and sharp feet on his bare skin was sheer agony. He let out a most appalling yell, and leaped high into the air, flinging out his arm as if he hoped it would fly from its socket.

"Martin!"

Penny rushed to him.

But the awful moment was over. The tarantula flew out of his sleeve with the jerk, landed in the creek, and was swept away, trying madly to swim, much more terrified than Martin had been.

It might have seemed funny to some bush children, but Penny was very nice about it; she said if it had happened to her, although she was so used to creepy crawlies, she would probably have fainted. Martin didn't believe anything could make Penny faint, but at least it was comforting to hear her say so. ¹⁷

16 Georgi Skrebitsky, White Bird's Island (New York: Alfred A. Knopf, 1948), pp. 81-82.

17 Stephen Fennimore, Bush Holiday (Garden City, New York: The Junior Literary Guild and Doubleday and Company, Inc., 1948), pp. 111-112.

An example of family love and care taken from Barney Hits the Trail, a story of Alaska, by Machetanz written in 1950, is indicative of the many books used in this study.

"I stay by window and watch for wind to stop,"
Miowak said.

"Now, Miowak, you'd better try and get some sleep.
I'll watch for the storm to pass," Uncle Charlie offered.

"Miowak no sleep tonight." Miowak shook her head.
She walked over to the window and looked out into the
wild night.

Barney felt very sorry for her. He hoped for all he
was worth he could help Johnny find her family. ¹⁸

Expressions of care for one's family appear throughout the stories in nearly every book in the list. This is not to say, however, that children are never punished. In a few instances children are spanked for neglecting responsibility or for telling what is not true. The reader has been made aware of the fact that this is punishment, not lack of affection.

There is one example of continued mistreatment of a family by the father. Even in this story the reader knows that mistreatment is not a social value of the people. The father is the villain and contrasted to the other fathers who appear in the story he is all that a villain should be.

Was it Diniz? Three pairs of eyes stared at the master of the house. His battered hat had been replaced by a wide-brimmed felt hat of delicate fawn color. His feet were encased in shiny black boots with high heels. And a red silk scarf was knotted about his thick neck under his bush black beard.

There was no doubt as to where Diniz Romao had spent the day. At the fazenda negocio (plantation store). The man he had gone to see was the storekeeper, Paul Braz-- a friend of Romao's, but first of all a good businessman.

¹⁸ Sara Machetanz and Fred Machetanz, Barney Hits the Trail (New York: Charles Scribner's Sons, 1950), p. 107.

Braz was skillful at selling the bolts of dress stuffs, cotton prints, drugs, groceries, agricultural implements, and cans of gasoline that loaded down his shelves. And such money as Braz did not get from his customers in sales he usually won from them at cards in a little room back of the store.

That Diniz had spent the contest money which the boy, Jorge, had won on fine clothes for himself and at cards, Jorge knew. The tired boy stood very still, head bowed. He had worked hard and well, but to no avail. No part of the prize money would ever be his. Because now there was no prize money at all.

Lifting his new hat to mop his hot brow, the fat man tried to swagger past Jorge, into the house. But he could not avoid those reproachful eyes fixed on the bright new watch chain stretched across his vest, the glistening rings with imitation jewels on his pudgy fingers.

"Why are you standing there? Why are you staring at me?" Diniz turned on his family with a roar. "Is supper ready?"

Tears sparkled in Senhora Luiza's faded eyes. Isabel was crying openly. And the orphan stood forlornly, digging his toes into the red earth. Meanwhile Chiquita, who in the excitement of the master's return had not been put back into her cage, flew after Jorge. Perching on a bush, she cocked her head at Romao.

For a wonder, Diniz did not notice the parrot. He was too busy venting his rage on the bond boy in his home.

"Say something! What are you thinking?" he shouted as the boy did not remonstrate. 19

Kindness

Closely akin to family affection is kindness to all people.

Again the examples of this value are so many that only a few can be included in this paper. Elizabeth Coatsworth's, The Cat Who Went to Heaven published in 1930 is a story of Japan. The entire story is about generosity, sacrifice, and kindness.

"But master, master, there are many good cats too!" cried the poor old woman. "Have you forgotten the little boy who drew all the pictures of cats on the screens of the deserted temple and then went to sleep in a closet

19 Alice Curtis Desmond, Jorge's Journey, A Story of the Coffee Country of Brazil (New York: The Macmillan Company, 1942), pp. 36-37.

and heard such a racket in the middle of the night? And in the morning when he woke again he found the giant rat lying dead, master — the rat who had come to kill him! Who destroyed the rat, sir, tell me that? It was his own cats, there they sat on the screen as he had drawn them, but there was blood on their claws! And he became a great artist like yourself. Surely, there are many good cats, master."

Then the old woman began to cry. The artist stopped and looked at her as the tears fell from her bright little black eyes and ran down the wrinkles in her cheeks. Why should he be angry? He had gone hungry before.

"Well, well," he said, "sometimes it is good fortune to have even a devil in the household. It keeps other devils away. Now I suppose this cat of yours will wish to eat. Perhaps it may arrange for us to have some food in the house. Who knows? We can hardly be worse off than we are."

The housekeeper bowed very low in gratitude.

"There is not a kinder heart in the whole town than my master's," she said, and prepared to carry out the covered basket into the kitchen. ²⁰

A Norwegian Farm was published in 1933.

Einar told of a little girl whom they had met up there in the woods. Ola declared this wasn't worth the talking about, but Einar had no secrets from Birch Bark Lars. She was a girl who herded on another pasture, her name was Inger and her only clothes were a ragged skirt and an old jacket meant for a boy. She couldn't climb very well either, so she fell from a pine tree one day and broke her collar bone. But Einar had now sent her five crowns by the post, to console her. "From my herding money," said Einar proudly. "So the collar bone was well paid for." ²¹

The Good Master, published in 1935, is a book about Hungary by Kate Seredy. Amid a wealth of adventure, excitement and practical joking are many examples of kindness and generosity.

They found the little shoes on the windowsill. Kate put a small doll near each shoe and a little bag of candy. Slowly they walked from house to house.

20 Elizabeth Coatsworth, The Cat Who Went to Heaven (New York: The Macmillan Company, 1930), p. 4.

21 Marie Hamsun, A Norwegian Farm (Philadelphia: J. B. Lippincott Company, 1933), p. 186.

"Isn't this just wonderful, Jancsi?" whispered Kate. "It makes me feel all warm and good inside."

"Me, too. It's better than the fair."

They came to the very last house. There were two worn little shoes on the windowsill, but the big bags were empty. Mikulas looked at Kate. "I haven't anything more, only the gifts I brought for you and Jancsi. We'll have to go home," he said in his strange muffled voice.

"Oh, oh, no, please!" cried Kate. "I would rather leave my gifts here, wouldn't you, Jancsi?"

"I would! Please, Mikulas, won't you let us give our things to these children? We had a wonderful time anyway, just going around with you."

Mikulas didn't say a word. He brought a small package from the sleigh. There were two pairs of warm mittens in the package, two big picture books, two boxes of candy, and best of all, two beautiful riding whips. He handed them to Jancsi. Jancsi looked at them longingly for a second. He looked at Kate. But he shook his head. He remembered the two boys in this last house. Their father was the poorest man in the village. Then he smiled at Mikulas. "These are beautiful gifts, but these are very poor children. Thank you for letting us leave them here."

Mikulas made a queer noise in his throat. It was something between a laugh and a sob. When he spoke, his voice was huskier than ever. "Thank you, Jancsi, and thank you Kate. You have made me very happy tonight." 22

Dobry by Monica Shannon, a story of Bulgaria was published in

1935.

The miller and his wife pressed more turkey, more corn, more buttermilk, more wild strawberry preserves, more homemade bread on Grandfather and the children, because they could think of no other way to show their excitement and happiness. Feeling that he was being too much noticed and fussed over, Grandfather said testily:

"What the devil's the matter with you Dobry? Neda chatters to you and you say nothing. Never speak a word." 23

In 1937 Marcos, A Mountain Boy of Mexico came from the press.

22 Kate Seredy, The Good Master (New York: The Viking Press, 1935), pp. 194-195.

23 Monica Shannon, Dobry (New York: The Viking Press, 1935), p. 58.

"I am going to find work," said Marcos. "I want to work until I can save enough centavos to buy a pair of oxen for my father. A pair of oxen to plow the land, to raise corn, to make flour for tortillas."

"Eh-h-h!" said the old man. "I see. Oxen are good. Oxen are strong. Oxen plow well. Go to the city and earn the centavos for the oxen, and then come back to your village and help your father plow the corn fields."

"I shall come back," said Marcos, "and help my father plow the fields when the rains of the rainy season wet them. I will come back then. But there are many needs always, and I shall stay in the city in the dry season." 24

Hilda Van Stockum in 1938 had published a story of Ireland, Cottage at Bantry Bay.

"Is it really ours?" asked Michael timidly fingering the envelope.

"Well, ye found the poems, didn't ye?" said Paddy.

"Bran did, really," whispered Brigid, throwing her arms around the dog. "He's an enchanted prince and he's made all our fortunes because we rescued him!"

"I wouldn't know what to do with so much money," muttered Michael. Then he bent over and whispered in Brigid's ear. Brigid nodded. "Mother," said Michael gravely, getting up and handing her the envelope. "This is too much altogether for me and Bridy to spend. Sure, many's the time we were longing to help you, so ye could have Francie's foot mended — isn't it so, Bridy? — and we couldn't. It's glad we are to be able now." 25

Pepperfoot of Thursday Market was published in 1941. It is a story of North Africa.

"Pepperfoot gets the barley," whispered Driss.

"But he is as fat as a pig already. We will give it to the old women who have no sons, and to the children who have no fathers." 26

Jean Bothwell's stories of India are full of examples of generosity, sympathy, and kindness. Children share their clothes, their food, their opportunities to participate in something which they regard

24 Melicent Humason Lee, Marcos, A Mountain Boy of Mexico (Chicago: Albert Whitman and Company, 1937), p. 8.

25 Hilda Van Stockum, Cottage at Bantry Bay (New York: The Viking Press, 1938), p. 244.

26 Robert Davis, Pepperfoot of Thursday Market (New York: Holiday House, 1941), p. 113.

as fun. Little Boat Boy, A Story of Kashmir was published in 1945.

He went back to the doonga. Rafia gave him his basket of sweets and he sat out in the bow with it. From that good place he could watch for Abdullah to return.

Little bits of the leaves which formed the basket were chipping off. They were dry because he had kept it so long. The crumbled bits mixed with the sweets. The raisins and nut meats were all gone now, and the cocoanut squares, and the crisp crisscross rings. The large sticky ball with cheese inside was left. He had saved it for the last. He decided to eat it at once. There could not be a better time. He broke off some of the outside and ate it carefully. He got up and offered Rafia a piece but she shook her head. She was making supper bread. Her hands were in the dough. When he insisted, she opened her red mouth and he popped a bit inside. She laughed and Hafis chuckled way down in his tummy. 27

River Boy of Kashmir was published in 1946.

"You are not going to cry any more?"

"I, Nay, not any more. I may have no father and no pocket money, but I am now in a good school where they help boys. It is only girls who cry, after all. Teacherji has said."

"It is well."

The heads went back beneath the covers. But eleven boys now realized for the first time that Hyder had never had any pocket money. That was bad! A boy had to have pocket money.

The Headmaster answered their request the next day. Not quite as they wished because Standard I liked doing things together. But there was Dadaji and it was his kitchen, even as their teacher had said. The boys were to take turns working. Hyder would go every day after school, and each day he would have a different boy to help him. All would be paid the same and the money would be used for Hyder's hockey stick when enough was earned. 28

The Big Wave by Pearl S. Buck, published in 1947 is the story of a tidal wave tragedy in Japan and the efforts of one family to help one small victim adjust to the aftermath of the wave.

27 Jean Bothwell, Little Boat Boy, A Story of Kashmir (New York: Harcourt, Brace and Company, 1945), pp. 144-145.

28 Jean Bothwell, River Boy of Kashmir (New York: William Morrow and Company, 1946), p. 87.

"What will we say to Jiya when he wakes?" he asked his father.

"We will not talk," his father replied. "We will give him warm food and let him rest. We will help him to feel he still has a home."

"Here?" Kino asked.

"Yes," his father replied. "I have always wanted another son, and Jiya will be that son. As soon as he knows that this is his home, then we must help him to understand what has happened.²⁹

A story of World War II in France is Pancakes-Paris by Claire Huchet Bishop published in 1947. There are in this story many examples of kindness and of sharing the little which the people have.

Then suddenly Charles said, "I wish Paul and Jules and Louise and Remi could have pancakes too."

And his mother said, "There is plenty. Why don't you go and ask them in? Surely the nice American soldiers would not mind."

Charles did not have to go far to get them, because when he opened the door the four of them were there sitting on the stairs. It was the smell of cocoa that had brought them there! So they came in, shook hands with everybody, and had pancakes and cocoa. And they all made pancakes, ate pancakes, and drank cocoa.³⁰

A book about Africa, Picken's Great Adventure, by Norman Davis was copyrighted in 1949.

"Picken," said the Safu when he had finished, "you are a brave and clever boy and I am going to reward you. I will call all the village together and make you a public presentation. The presentation will take place at sundown today. Until then, go and rest in the Stranger House."

Picken bowed and went off to find the house. There is always a Stranger House in every native village where anyone can stay if he is passing on a journey. The house and food are free and a stranger is always made welcome.

Picken was glad of the opportunity to lie down, but the exciting idea of a presentation made it hard for him to go to sleep. Just before sundown, one of the Safu's servants came for him. He had tidied himself up as well as he could, and taking Benjie with him, he rather nervously followed the servant.³¹

29 Pearl S. Buck, The Big Wave (New York: The John Day Company, 1947), p. 28.

30 Claire Huchet Bishop, Pancakes-Paris (New York: The Viking Press, 1947), p. 61.

31 Norman Davis, Picken's Great Adventure (New York: Oxford University Press, 1949), p. 40.

Boy of the Desert by Eunice Tietjens, 1928, has in it an example of an accepted mode of behavior among Arabs which would quite likely appear as mistreatment of old women and grown children to the American child who reads it.

The tents had been folded up and loaded on the camels. Donkeys carried the smaller paraphernalia. The young women sat among the camels loads, high on the swaying humps, carrying the little babies. The old women walked, often with large bundles on their heads, for to the Bedouins an old woman, alas, is not much more than a weaker beast of burden. The old sorcerer, on a beautiful Arabian horse, led the way followed by other men on horseback, while the older children, the sheep and the goats trudged in the rear.³²

Wee Gillis, a story of Scotland, was put to press in 1938. There are in the story very few examples of unkindness. The following example is one of the few.

First they pleaded and then they begged very softly and very quietly, one at a time, and they politely waited for each to finish what he had to say before the other began.

But still Wee Gillis could not decide.

So the uncle's voice grew louder and louder and they didn't wait for each other to

finish talking any more

but shouted

and screamed

and yelled

until

they jumped up and down and

stamped

their feet.³³

The villains in a story are usually made known to be villains because they do not adhere to the values generally held by their own culture and as a rule meet with some sort of punishment later in the story. There is no doubt that the people in Brazil who subject others to extremely poor living conditions, very poor pay and excessively

32 Eunice Tietjens, Boy of the Desert (New York: Coward McCann, 1928), p. 171.

33 Munro Leaf, Wee Gillis (New York: The Viking Press, 1938), pp. 39-41.

long hours of work are the villains of the story.

The boy groaned. He had heard of the Miranda fazenda—the shocking working conditions there, the tumble-down houses, the poor pay and hard work. The Miranda fazendeiro was so cruel to his help that he could not keep anyone; he always needed workers. Jorge felt something inside of him grow hard and strong. These poor immigrants might be taken to the Miranda fazenda, but he was not going. Somehow he would escape. ³⁴

Secret of the Bog, published in 1948, and written by Eugenia Stone, has British pirates for villains. The story is laid in Ireland.

Grandad spoke again. "It's only poor people we are. We'll offer ye all a bit and a sup if you're hungry. But as for more—we've scarce enough to feed us through the winter. If ye have cruel hearts in ye to take our food away, we can't protect ourselves."

The pirate chief folded his arms and shook his head. His gold earrings glinted in the sunlight. "And it's this I'm telling you, Grandad, potatoes we must have. I don't doubt you have enough hid away to feed the whole nest of ye. Now," he raised his voice, "stand aside, all of ye!"

With a quick jerk the pirate caught Michael by the arm and pulled him across the road.

"If there's any move against us we'll take the boy away to the Falcon!"

Mick looked up into the scarred face of the pirate and then across at his grandfather and the rest, standing as if they had frozen.

Grandfather made an unsteady step forward. "There's nothing we can do against ye. Take what ye must and do no harm to the lad."

A murmur behind him showed that everybody in the village agreed to this. The people stood about watching. ³⁵

Teru, A Tale of Yokohama by Lucy Harndon Crockett was copyrighted in 1950. This story has several examples of behavior which appear, as written, to be accepted modes of behavior to the Japanese,

34 Alice Curtis Desmond, op. cit., p. 84.

35 Eugenia Stone, Secret of the Bog (New York: Holiday House, 1948), pp. 64-65.

but which would not be acceptable to Americans. One example follows.

Down in the town, according to Shotaro, who had found work with a printing house, the Japanese were crowded off the sidewalks by the powerful giants wearing great heavy boots, fine-looking uniforms, and almost all of them, chewing something called gum-o.

"But they are weak," Shotaro said scornfully. "The other day I saw one of their jeep-us hit a Japanese. Would you believe it, a white jeep-u carrying their police officers made the driver turn his jeep-u and follow them, taking with them the injured Japanese. Now, when our glorious armies were conquering most of Asia, it is certain that our Imperial soldiers were not reprimanded, as though they were miserable culprits, merely for knocking down one of the defeated people!"

Mr. Katayama looked sadly at his first son. He looked sad, not because he disagreed with what Shotaro said, which seemed entirely reasonable, but because Shotaro's manner every day was getting rougher. It was clear that his was not a sensitive nature. ³⁶

Honesty

Honesty as a social value is so very common in children's stories that one is aware of it only by its absence. Children in the stories tell the truth, do not take what belongs to others, and as a general thing can be trusted. The reader takes such behavior for granted until it is emphasized or until a person obviously does not observe social values and is punished for dishonesty. There are literally thousands of examples of trustworthiness, but they are not emphasized. One of the rare instances of emphasis on honesty occurs in Juniper Farm, a story of France, published in 1928.

"Say, Peter, what are you going to tell the teacher?"

"The truth."

"That we were chasing a squirrel?"

"Certainly, and what's more, I shall tell him that we are late because I couldn't stop climbing the tree. What do you expect me to say?"

³⁶ Lucy Herdon Crockett, Teru, A Tale of Yokohama (New York: Henry Holt and Company, Inc., 1950), pp. 46-47.

"I don't know," returned Vincent, crossly. "You never seem able to invent anything."

After a moment's thought he added: "We needn't let the whole class know about our squirrel. They'll all go chasing it. You see how stupid you are!"

"And how about yourself?"

"I'm not so stupid as you."

"No, nor so truthful either!"

They reached the door of the schoolhouse, both very red in the face, pushed it violently open, and on entering their classroom were immediately called up to the teacher's desk. Their thirty classmates listened with all their ears to everything that was said: the word "Squirrel" excited them at once, as did Vincent's hangdog air.

"Teacher!" piped up one of the younger scholars, "Vincent ought to be punished! He made his brother late for school. It was very wrong of him!"

Monsieur Chavagne, the teacher, rapped on his desk for silence. Then he said:

"I shall not punish Peter, because he stayed behind to look after his brother, who is still very young—"

And two or three voices murmured: "Lucky for you, Peter!"

"—nor shall I punish Vincent, because he told the truth. It's true he hesitated a little; he wasn't so very frank about it, but at least he didn't tell a lie. Now take your seats, boys." 37

Barney Hits the Trail, published in 1950, makes a point of the honesty of Eskimos.

"What were you talking about?" Barney asked as they waved good-bye and walked away.

"Oh, I offered to help her gather firewood but she told me she didn't need any help. She'll only carry the little sticks home and leave the large pieces for her grandson to get with his dog sled."

"You mean she'll leave her stack of firewood out on the beach? Won't anyone steal it?"

"Nope. Nobody will disturb anyone's firewood on the beach once it's stacked," Anagik said positively. 38

Although dishonesty is one of the traits that marks the villain in much of children's literature, it is not as common to the stories

37 Rene Bazin, Juniper Farm (New York: The Macmillan Company, 1928), pp. 42-44.

38 Sara Machetanz and Fred Machetanz, op. cit., p. 64.

in this study as is unkindness. Two examples should suffice to illustrate the way in which dishonesty occurs in the books.

Holly Hotel by Elizabeth Kyle is a story of Scotland published in 1945.

"I sent him awa' wi' a flee in his ear! But he's coming back a wee later, he says. Will we pay him then oot o' the kid's money, or will we skip?"

"We'll skip," the woman said decidedly. "I'm no' wastin' yon good money on paying the rent. Besides" — she jerked her head toward Jane — "there's her —"

The boy nodded. His mother released her hold on Jane and went hastily into the other room after him. Jane slipped through the doorway, with some idea of running for the hall door. But the boy got there before her, turned the key in the lock and slipped it into the pocket of his ragged trousers, saying, "Stay whaur ye are, ye pest!"

The woman had meanwhile spread a dirty sheet on the floor and was tumbling all they had into the middle of it. This included some pots and pans, a few old rags and two striped pillows. She tied the corners of the sheet together, making it into a large bundle, which she dragged toward the front door.

"What'll we do wi' th kid, Mither?" the boy asked.

The woman gave a sharp order, "Push her into the lodger's room and lock the door behind her. Then come and gi'e me a hand wi' this gear." 39

In 1947, Pit Pony, a story of the coal mines in Wales by Nina Lloyd Banning, appeared. The severe mistreatment of animals is the most outstanding trait of the villain in this story, but some dishonesty also occurs.

"Ten!" the referee counted, and Red hadn't moved. Shouts and whistles drowned all other talk. Nifty had climbed into the ring. He cut across to Dick, head in arms, panting in his seat.

"Look at Red's hands!" Dick jerked out.

With a puzzled look, Nifty demanded that the referee examine the wrapping on Red's hands.

39 Elizabeth Kyle, Holly Hotel (Cambridge, Massachusetts: Houghton Mifflin Company, 1945), p. 148.

"Look," the old champion said huskily. He held up a bit of bright tin. "Red had used this under his bandage. Foul play! No wonder Dick went down! Get this lad, Red, out of my sight as quickly as possible." Nifty's words were like gun shots. "Call his friends!" he ordered. But no one came forward.

"That kid Dick's got more courage than even I knew," Doggie said loudly. ⁴⁰

Cooperation

Children in America are taught that sharing one's toys with others, taking turns in work and play, helping others with a task that one alone could scarcely perform — all that might be called cooperation in an effort to perform a socially approved activity is desirable. Cooperation, in America, is a social value.

Snow Treasure, the story of the Nazi occupation of Norway during World War II, is an example of cooperation almost from beginning to end. It is the story of all the children in a village cooperating in carrying out the plans of one adult to hide the gold of Norway from the Nazis until it could be moved to the United States. Not all examples of cooperation are as dramatic nor do they play so prominent a part in a story as in Snow Treasure. There are many examples of cooperation, however, all of which play some small part in the story and each of which might make some impression on the reader.

Little Pear, The Story of a Little Chinese Boy was copyrighted in 1931. Sharing toys and food is an example of cooperation.

Then very happily he trotted along till he came to the home of Big Head. Big Head was sitting on his doorstep alone, holding his top. He looked very much surprised when he saw Little Pear with two tang-hulurs.

⁴⁰ Nina Lloyd Banning, Pit Pony (New York: Alfred A. Knopf, Inc., 1947), pp. 158-159.

One tang-hulur was almost gone, but the other hadn't had a single bite taken out of it. "Oh, Little Pear, how good they must taste!" said Big Head. "I do love tang-hulurs!"

"So do I," replied Little Pear, "but I will trade you my whole tang-hulur that isn't eaten for your top."

But that Big Head would not do. He was a little older and wiser than Little Pear; so he said, "I cannot give you my precious top, but I will share it with you if you will share your tang-hulur with me."

So that is what they did. They took turns eating the tang-hulur until it was gone, and then they took turns spinning the top, and they were perfectly happy.⁴¹

The Village that Learned to Read, published in 1941, is the story of the efforts of one village in Mexico to eliminate illiteracy. One of the excellent examples of cooperation is observed in the joint efforts of the children to spread literacy.

The meeting took place in the school the following noon, after the teacher—and Pedro—had gone home to dinner. Maria had whispered to all the others to stay after the morning session. When they had gathered in the school room, Maria climbed on a bench. She looked very much like her father when he was about to make a speech.

"Friends," she began, "everything is going along well in our school. The teacher says that we learn fast."

"Come to the point, Maria!" shouted Felipe from the back of the room.

"I am coming to it," said Maria calmly. "I said everything is going well—but there is one thing that is not." She paused. "I don't like to talk about it, but I have to. I mean my brother Pedro, who still says that he will not learn to read. I think that we should not stand for such nonsense any longer. If we don't look out our village will get a very black mark with the government, and all because of Pedro. Perhaps they will even send the President down to see what is the matter with us!"

"Well," said Vincente, "What can we do about it?"

"First of all," Maria went on, "I think we should vote whether we want to do anything about it. The teacher has tried to get him to read; so have my father and mother—now it seems to be our turn."

⁴¹ Eleanor Frances Lattimore, Little Pear, The Story of a Little Chinese Boy (New York: Harcourt, Brace and Company, 1931), pp. 50-51.

"What business is it of ours?" called Felipe. "As long as we learn well ourselves, why should we bother about anyone else?"

Maria looked at him fiercely. "What kind of talk is that for a citizen of our country?" "It is only by looking out for each other instead of ourselves that anything good gets done. Where would the school have come from if all our parents hadn't worked to build it?"

"That's true!" cried Carlotta, and the rest agreed. Maria went on:

"Then let's vote. Shall we or shall we not do something to make Pedro learn to read?"

"Yes, yes!" the room echoed, and dark hands were waved over dark heads. Felipe and Vincente put theirs up slowly—but they did put them up. ⁴²

Chukchi Hunter, a story of Russian Siberia by Dorothy Stall

was copyrighted in 1946. An example of cooperation as it appears in this story follows.

"I will teach you," he said. "But this motor is something to be owned by the whole village."

"But how can that be?" Ky demanded. So the trader explained.

"Well," he said, "If you all go hunting together, and share your boats and weapons, you will get more meat, and the motor will be able to help those who are in danger."

"But we have always helped each other in the big fall hunt," said Penelqut. "There is nothing new in that."

"Well," the trader went on, "we have a name for this working together. It is the kilkhos, and it also means sharing tools and weapons."

"Then the man who runs the motor will be like a head man," said a hunter.

"That is up to you," the tang answered. "You will choose your own leader."

Ky stood up and glared at Tatko.⁴³

In 1947 *The Star of India* came from the press. Miss Bothwell's stories are full of examples of cooperation. One such example follows.

Sometimes Jamma Das did think of the gods and of another life. But more often his thoughts were on the

42 Eliazbeth Kent Tarshis, The Village that Learned to Read (Boston: Houghton Mifflin Company, 1941), pp. 97-99.

43 Dorothy Stall, Chukchi Hunter (New York: William Morrow and Company, 1946), pp. 66-67.

garden spread before his eyes. It was a large garden and he was apt to spend more money than he should on the many varieties of chrysanthemums which he loved. Only his friend Captain Meredith, Superintendent of Police in Rajahpur, had as good. They traded slips and plants and took turns winning the prizes awarded during annual fair time. ⁴⁴

The Machetanz book, Barney Hits the Trail, to which reference has been made, shows cooperation among people in Alaska.

As it grew light, several boys Barney knew at school came down to see what was going on. When they found out that Barney and Johnny were going to look for Angan, they brought shovels and helped too. It wasn't very long until the plane was free. Barney was surprised to see it had skis instead of wheels. Just as he and Johnny laid down their shovels, Miowak came up pushing a sled with a tin of gasoline on it. "For you," she said to Johnny.

"You shouldn't have bought this Miowak," Johnny exclaimed.

"Village buy it," she said. "Everybody help." ⁴⁵

The one hundred thirteen books which were carefully perused in a search for values contain four large groups, 1) family affection, 2) kindness, 3) honesty, and 4) cooperation which appear to be developed in immediate social relationships. An American child recognizes these values to be the same as or similar to those inculcated in his own culture. Nevertheless, the language in which these values are described might in a very few instances make for a belief that not all peoples can be regarded on a fraternal basis.

The evidence of kindness as a value of all people is overwhelming. In two books, however, one about Japan and one about Tunisia, there are descriptions of behavior which appear to be acceptable to the Japanese

⁴⁴ Jean Bothwell, Star of India (New York: William Morrow and Company, 1947), p. 86.

⁴⁵ Sara Machetanz and Fred Machetanz, op. cit., pp. 108-109.

and the Tunisians but which quite likely would appear as examples of unkindness to an American child. On the other hand, the differences in the behavior of Eskimos and Americans with respect to honesty are very much in favor of the Eskimos.

With very, very rare exceptions those values that are developed in connection with immediate social relationships as described in the stories of children in other lands can be expected to make for a feeling of brotherhood between peoples.

Wider Social Relationships

Patriotism

Although examples of love for one's own country are not as plentiful in children's stories as are examples of kindness, and family affection, they do appear with enough frequency to warrant attention.

In 1928 Boy of the Desert, by Eunice Tietjens, was published. It is listed in The Children's Catalogue under the headings Tunisia and Arabs.

Especially there lived, in one of the houses, a little French boy named Jules who, oddly enough was just as proud to be French as Abdul Aziz was to be Arab. They went to the same school outside of the village and most of the time they got on famously, as boys do. But once in a while they would get angry with one another. Then Jules would call Abdul Aziz a "dog of an Arab," and Abdul Aziz would get very red and answer by calling Jules a "pig of a Roumi," by which he meant a foreigner. All this was most impolite and not very sensible, but we can all understand it, because we have all done something of the sort ourselves. 46

Juniper Farm by Rene Bazin was also published in 1928.

Dear everyday world, which they knew so well and loved with all their hearts, and through which they learned to know and love their whole native country! 47

46 Eunice Tietjens, op. cit., p. 5.

47 Rene Bazin, op. cit., p. 24.

Monsieur Chavagne was highly esteemed by the authorities for the enthusiasm he brought to his teaching, his strength of character, the good sense and judgement he showed in conversation and his real spirit of patriotism, readily roused if any one dared in his presence to speak slightly of France. 48

Anything Can Happen on the River, published in 1934, is a story of France.

Now he looked at the green banks of trees with a new interest. Here kings had ridden their richly caparisoned horses to the hunt. Here jeweled ladies of olden times had strolled. Here the great Napoleon had lived, and the tramp of his devoted soldiers had gone up and down the forest roads. Now at last it had become a national park for pleasure of the citizens of the Republic of France. All the ghostly procession of France's glorious past seemed to pass with the shadows of light and shade under those ancient trees. Jacques felt proud and warm, as every boy does when he recalls the history of his native land. It was hard to imagine Lulu's indifference. But then, perhaps, Lulu's mother, "so long among the saints and angels," had not so filled her with the beauty of places and people as Jacques' had done for him. 49

One of Hilda Van Stockum's many stories of Holland contains a bit of patriotism. Day on Skates was published in 1934.

Teacher proposed that they should take each other by the hand and skate side by side to make full use of the fine stretch of ice. So they joined up, forming a long line and singing the Dutch national anthem, "Wilhelmus van Nassae," as they went. 50

The story of Iceland, Smoky Bay, by Steingrímur Arason is most easily remembered for its warm friendly description of family life. It was put to press in 1942. The following example is one of a few of patriotism.

48 Ibid., p. 72.

49 Carol Rylie Brink, Anything Can Happen on the River (New York: The Macmillan Company, 1934), pp. 83-84.

50 Hilda Van Stockum, Day on Skates, The Story of A Dutch Picnic (New York: Harper and Brothers, 1934), p. 23.

Nonni's patience was at an end. "Szera Jacob talks about them, and he is our minister," he declared. "He would not tell us things that were not true."

"Our teacher is wiser than your Szera Jacob."

"No, he is not. Szera Jacob can read English, and I am going to get him to teach it to me."

"Many people can read English. We have learned a little of that, too, in school."

"But you don't learn enough about Iceland," Nonni accused.

"And Iceland is the greatest country in the world."

"Pooh, it is too little. America, where I am going, is the best."

Nonni knew he was feeling now as Erik had felt when Uncle Jon talked about leaving Iceland. It was a strong, fierce feeling, and it was good. He was too angry for any more words.

"You must say that Szera Jacob is the wisest, and that Iceland is the best country," he shouted, his blue eyes blazing with fury. 51

Stories of war give much opportunity for an expression of love for one's country. Peachblossom, published in 1943, has many such examples. It is a story of China.

Brother nodded wisely. "Maybe they will not come," he repeated. Then he added, "If they do come, to your home and to ours, our soldiers will soon drive them back. You wait and see."

Brother looked very tall standing there. He looked like a soldier himself. Peachblossom was not surprised when he said, a little later, "As soon as my mother and Peachblossom are safe in our cousin's house I am going to join the army."

Perhaps his mother was not surprised either. At least she didn't say anything this time about his being too young. There was no farm work to keep him now. He wanted to fight for his country just as his father was fighting. 52

Marta the Doll, a story of Poland, first came from the publishers in 1946.

"Yes," sighed Hanka, forgetting about her swollen feet. "This has been surely the best day of my life, and Marta says so, too. Because now we are growing big enough

51 Steingrímur Arason, Smoky Bay, the Story of a Small Boy of Iceland (New York: The Macmillan Company, 1942), pp. 71-72.

52 Eleanor Frances Lattimore, Peachblossom (New York: Harcourt, Brace and Company, 1943), pp. 33-34.

to climb our mountains. There the sheep and Burek and Jas and the winds are free!"

Father took out his pipe. He nodded to Mother. He scratched behind his ear. A broad smile spread over his long face.

"There! The child is one of us. She has caught it on her very first climb. The word that we highlanders learn on the high pastures, the word blown down from our high peaks."

"What word, Father?" Hanka was curious.

"The word shouted by the white eagle on our red flag-- Freedom. Never forget, little Hanka, that word spells Poland." 53

Although A Summer to Remember is a story laid in Switzerland, it is also a story of Hungary. The chief character in the story is a little Hungarian girl who goes to Switzerland during World War I. The bit of nationalism in the book has to do with Hungary. The story was published in 1949 and was written by Erna M. Karolyi.

"Look at all the red, white, and green ribbons round that skirt and headdress," Gretchen said. "Those must be your favorite colors." "Oh, they are. They are our Hungarian national colors, and my mother says they all stand for something."

"Tell us!" chorused the girls together.

"Well, the red is the color of our national flower, the red geranium that means hospitality and love -- like loving your country, or people," Margitka explained.

"What about the white?" Marlis asked.

"White is for purity. Snow-white, you know. And it reminds us of our own snow-covered mountains that the enemy took away from us during the war."

"And the green?" asked Trudi impatiently.

"That's the nicest one of all, I think. It means 'hope'. We Hungarians all hope that someday our country will be whole and happy again." 54

Magic Money, Ann Nolan Clark's delightful story of Costa Rica, was written in 1950. The following excerpt could scarcely be outdone as an example of patriotism.

53 Eloise Lounsbery, Marta the Doll (New York: Longmans, Green and Company, 1946), p. 84.

54 Erna M. Karolyi, A Summer to Remember (New York: McGraw-Hill Book Company, Inc., 1949), pp. 72-73.

Rosita was going to San Jose. She would stay there. She would work in the big house of Nina Lygia, sister of the Patron. This was Rosita's first time away from home. This was the first time that she would stay in the wonderful city, live there, walk its streets, look into its stores, be a part of its everyday life.

More than that! This was the day when Mama would buy Rosita shoes. Oh, blessed Costa Rica! Good, kind country! Its poor could go up, step by step, into the world where the rich people lived. The poor could have shoes, houses, automobiles, anything that they could buy if they could get the money. This was like that wonderful country called the United States. There were no laws saying that the poor must be poor until they died.

"This is a wonderful country, Papa. Costa Rica is a good, beautiful, wonderful country." Mama put the coffee pot on the table. She stood there smiling at her family.

Papa looked surprised. He had thought that Mama was excited because Rosita was going to work in San Jose and because this was the day when Mama would take the money to the city to buy Rosita shoes. Papa felt that sometimes he did not understand the thoughts that Mama had. They went so fast, like Mama's dancing feet when she danced to the music of the marimba. But Papa was happy. Papa was happy that Mama loved their country. He, too, knew that Costa Rica was a beautiful and good place. He began to answer Mama, but Mama was talking again. This time she said, "I have told her if they hurt, to take them off. She need wear them only on the street." 55

Teru, A Tale of Yokohama, written in 1950, tells of the American occupation of Japan after World War II. It contains page after page describing the conflicts in ideas and the confusion of values that one might expect in a post-war period. Teru is the principal character in the story but other members of her family are also well-known to the reader.

Shotaro raised his voice: Mrs. Katayama came from the kitchen. "We will tear from their comfortable positions all the backward-thinking politicians and landlords and factory owners who suck the blood of the working man! We will march even into the place of Tenno and demand: Why

should one person have plenty of rice and fine food, while we go hungry? Yes, we will do away with such an outmoded institution as the Emperor system--"

"Enough!" Mr. Katayama's face was white in its fury. "I will not have such thoughts in my house!"

Shotaro shifted uneasily. "But it is the fashion now to follow the ways of the Western democracies! And communism comes from a Western--"

"I do not understand the difference in such things," Mr. Katayama said in a voice that filled Teru with terror. "But any son of mine who thinks of destroying the one tradition we Japanese have left to venerate may eat his rice and lay his quilt elsewhere."

Shotaro sat without moving. Then he got to his feet. He turned to Mrs. Katayama. He bowed once, very low. Without another look around the room, he went out into the night.⁵⁶

There is but one value, patriotism, which is developed in connection with wider social relationships in the children's stories of other countries. This value is also American. Children reading the books that compose the list used in this study are very likely to understand that a child of any country admires the achievements of his country, thinks his flag is beautiful, and is proud of his nationality.

Economic Relationships

Material security

It has been observed that many social values may be emphasized in any one paragraph of a story. The following selection, taken from Juniper Farm, points up honesty, self confidence, hard work and health. It also points up material security and is included here as one of the early examples of an economic value. The book was published in 1928.

But you must not think that the family at Juniper Farm always spent their time shut away from the world and seeing nothing of their fellow beings. Even in those

⁵⁶ Lucy Herndon Crockett, op. cit., pp. 187-188.

country districts where there are no roads there are always some passers-by, and at Juniper Farm there were both roads and footpaths, which led from far away, and brought many a visitor to the house. Business, friendship, mere chance sometimes, brought many an oxcart, many a carriage, bicyclist, or foot passenger to its gates. Nicholas Fruytier, hard-working as he was, careful of his own time, of his horse's strength, and even of the very shoes on their feet, never minded hitching up Blackie or the old mare to drive in to the market at Marcheprime. In the market square he was always recognizable a long way off by the squareness of his shoulders, a certain confidence of carriage, by his glance and voice which distinguished him from those about him. It was really his honesty and frankness, his robust health, all those broad sunny acres that he owned, and the pleasure that he took in strolling about with his hands in his pockets—all this explained his attitude among the crowd. Without appearing to do so, he always took good care to keep himself informed about the price of everything. 57

Little Pear includes a short passage wherein money is used as a reward.

For some time after Little Pear's trip to the city he was very good. Perhaps he was sorry to have frightened his family so. Anyway, he was very good, and one day his mother said, "Little Pear, here are some pennies. Run along and buy yourself a pretty toy." 58

In 1931 The Burro's Moneybag by Margaret Loring Thomas came from the press.

Pedro stood and looked longingly at his brother's burro for several minutes. Then suddenly he went into the house and took a piece of charcoal from the brasero. He went to his room and took down from the wall a little white cotton bag, about as large as a mitten. It was the moneybag into which Pedro had put every piece of money he could save toward buying a burro.

He opened the bag and counted the money in it. Five ten-centavo pieces made one half-peso; ten five-centavo pieces made another half-peso. There were also two half-peso pieces and now the new peso— three pesos in all.

57 Rene Bazin, op. cit., pp. 20-21.

58 Eleanor Frances Lattimore, Little Pear, The Story of a Little Chinese Boy (New York: Harcourt Brace and Company, 1931), p. 38.

With his piece of charcoal Pedro drew on the wall a picture of a burro. He divided the burro into ten parts - one part for the tail, four parts for the body, one for the head and the legs made four more parts.

He blackened three parts very black - the tail and two hind legs - one black part for each peso in his bag.

"Senor Varela said that I could buy a burro from him for ten pesos." Pedro said to himself. "So now I have enough money to buy a burro's tail and two hind legs!"

Pedro looked at the picture a long time. Then he put the money back in the bag, lay down, and went to sleep. 59

Ten years after the publication of The Burro's Moneybag, Pepperfoot of Thursday Market was published. This story is listed under the heading, North Africa, in The Children's Catalogue.

The boys and girls of the Ait Affane tribe earn their spending money for the winter by gathering the acorns that fall from the oak trees, and selling them to the white man, the Roumi who come to Thursday Market with their camel caravans. A camel can carry eight sacks, and the pig-feeders pay a silver douro for every four sacks. For Ait Affane boys to be prevented from harvesting the acorns would be as disappointing as for American boys to have no Christmas, no birthday, and no school vacation. 60

The "man of much property" who is the principal character in Ruth Sawyer's story, The Least One, published in 1941, is an ambitious little boy. The story is laid in Mexico.

It was amazing the wealth that the gourd held. Added to what had been tied only yesterday in the tail of the lavender shirt there was a fortune. At least enough for Paco's plan. He led the least one to the market and there carefully fitted two light baskets to his back. No need of a bridle. Had not words between them always been enough? Into the baskets went all the things women in far-off villages might need: Needles and thread, ribbons and pins, powder, confetti and scent and dyes, with a dozen other things to tempt the eye.

59 Margaret Loring Thomas, The Burro's Moneybag (New York: Abingdon-Cokesbury Press, 1931), p. 16.

60 Robert Davis, op. cit., p. 27.

He came back to show all the family. "I am now a man of much property- which I will sell for money- which I will tie up in the shirt tail and with it buy more property. The money will grow a little; the property will grow a little, until there is much of both." Around in his mind this widening circle moved. There was no end to it. It made a ravishing thought. Vincente was amazed and delighted. He clapped his son on the back. "Tomorrow thou wilt be gone. Thou shalt take with thee the best serape; the best is none too good for a merchant. Some day thou mayest have many burros." 61

Jorge's Journey, 1942, is a story of coffee raising in Brazil.

The excerpt included here is but one of many examples of the value placed on saving, hard work and material security.

Augusto Gomez did understand. "You are right, my boy," he said. "When I came to Brazil from Portugal, an immigrant boy no older than you, I had nothing but ambition, I lived on scraps of food. I slept on the hard ground. But I managed to do a man's work, guiding oxen on a fazenda. I saved my money, worked hard, bought land, and learned all there was to know about growing coffee. If today I am a successful planter it is because I started at the bottom and studied the business step by step." 62

Many of the books which children have read in other decades brought the story to a happy ending by allowing the villain to be justly punished and the hero to be rewarded. The reward very often was in the form of an inheritance or discovering gold. Not surprisingly some children's stories still end in just that way. Bush Holiday, published in 1948, draws to a close with the little girl becoming an heiress.

"Mart," said Penny, "you do really want a telescope, don't you?"

"You bet! Why?"

"I think we should have one. We could keep it here in the hidey hole, and look out- perhaps through the wrong end sometimes and make things seem even littler and farther

61 Ruth Sawyer, The Least One (New York: The Viking Press, 1941), pp. 86-87.

62 Alice Curtis Desmond, op. cit., p. 156.

away than they are."

"That would be fun," Martin agreed. "But I don't see how we're ever going to buy one, unless Aunt Jeanette does some more luck dreaming."

Penny shook her head.

"We can't rely on that, and we don't have to, Mart. I'll be able to pay for it now- easy as anything." Her eyes grew round with wonder at the very thought as she added, "You see, Mart, I'm an heiress."

"An heiress?" Mouth open, Martin gazed at her.

"Look out- you'll swallow a fly," laughed Penny.

"But how do you mean- an heiress?"

"Just what I say. Aunt Mary has left everything to me, and she was so rich. So that makes me an heiress, like you read about in the papers." 63

Barney Hits the Trail, Sara and Fred Machetanz' exciting story of Alaska closes with Barney and Anagik actually discovering gold. 64

Skill

It is to be expected that the South Sea Islanders, the Eskimos, and the Indians would look upon hunting and fishing in a manner that is not common in the United States. Very few people in a technologically developed country depend upon hunting and fishing for their very livelihood. Skill in the way a canoe is handled or in the accurate use of bow and arrow becomes, in British Guiana or Alaska, an economic value. In much the same way skill in handicrafts has passed from a necessary value closely tied in with hard work and thrift in pioneer America to what may now be regarded as a pastime. In Denmark handicraft is a business. A child who learns to make pottery may be learning to make his living. In Haiti the people who are not able to carve wood may simply have to do without beautiful wooden bowls and trays. Skill appears often in children's stories as a value. Though it is sometimes featured

63 Stephen Fennimore, op. cit., pp. 228-229.

64 Sara Machetanz and Fred Machetanz, op. cit., pp. 194-195.

in games or recreation, a matter of personal living, it is here illustrated as it appears in economic relationships.

Arna Bontemps and Langston Hughes wrote a beautiful story of Haiti which was published in 1932.

Popo went around to Marcel's workbench. Before him lay a beautiful serving tray carved from a single piece of wood. Marcel held it up so that Popo could look at it to advantage.

"It's a beauty," Popo exclaimed.

"Oh, it's just plain," Marcel said modestly.

"You see I haven't been here so long myself. This is the first pretty thing I have tried to make."

"And shall I make things like this?"

"Surely, cousin. You'll make a tray like this in a week or two. Trays are easy."

"But all that little fancy business around the edge and by the handles- isn't that terribly hard?"

"That is about the hardest part, but Papa Jacques will help you do that on the first one. He helped me with this one."

Popo fixed his eyes on the careful designs carved by hand in the wood. There were flowers, leaves, and stems. The handles were twisted like the coils of a vine.

"Does Uncle Jaques have another tray, a finished one that he goes by when he makes a new one- a pattern?"

"No," Marcel said. "The trays are all made alike, but each design is different..." 65

One Day with Mamu, by Armstrong Sperry, first came from the press in 1933. It is a story of the South Seas.

As he grew older, Mamu became as swift as the bird he was named for, and his little eyes were as keen as a hawk's. He could see a ship farther out at sea than anyone else in Bora Bora. He could throw four white stones into the water, then dive and catch them all before they reached the bottom. 66

Two large scarlet ahis, their eyes as big and round as dinner plates, swam lazily by. Then with a rush came a whole school of bream...thousands and

65 Arna Bontemps and Langston Hughes, Popo and Fafina, Children of Haiti (New York: The Macmillan Company, 1932), pp. 68-69.

66 Armstrong Sperry, One Day with Mamu (Philadelphia: The John C. Winston Company, 1933), p. 4.

thousands of them, like a flash of silver light. Aue! thought Mamu. This was what he wanted. Swiftly he drew back his spear, plunged it this way and that a dozen times and more, until he felt the muscles in his arm ache. Each time his spear stuck, a fish floated to the surface in a cloud of bubbles. Mamu's breath was almost gone by this time and there remained quite a distance to go to reach the canoe. With a violent kick he thrust himself upward. When he reached the air again, he clung for a moment to the side of the canoe, gasping for breath. Timi was gathering up the speared fish that had floated to the surface.

"...nine, ten, eleven, twelve..." Timi was counting as he threw them into the canoe.

Thirty there were in all, and the boys were well content with their afternoon's work. ⁶⁷

One Day with Tuktu, another of Armstrong Sperry's exciting books about danger and courage, was written in 1936. In The Children's Catalogue it appears under the heading, Eskimos. The hunt for bear, seal and walrus is to the Eskimo an economic necessity. Therefore, skill in the use of bow and arrow is an economic necessity.

The bear plunged forward- straight for Pum-yuk. Nanook was mortally wounded but his strength was great.

"Tuktu!" shouted Pum-yuk. "Tuktu! Your arrows!"

Tuktu's icy hands raised the bow. His eye ran along the arrow. All his strength went into that pull on the cord. The wide-open jaws of nanook were almost upon his father.

"Quick, Tuktu! Quick!"

Pinnng! went the snap of the bowstring. Clean and straight the arrow found its mark. Into the wide-open jaws of nanook. Up through the roof of his mouth.

With a thundering cough the bear fell forward, not a foot from Pum-yuk. It was a shot to warm a hunter's heart. Pum-yuk himself could have done no better. Men would talk about it when Tuktu was old. ⁶⁸

"A big bear, and well fed," Pum-yuk said to his son. "See how far apart are the marks of his four feet. And how they point outward. A lean bear makes a lean track."

⁶⁷ Ibid., p. 35.

⁶⁸ Armstrong Sperry, One Day with Tuktu, an Eskimo Boy (Eau Claire, Wisconsin: E. M. Hale and Company, 1936), pp. 48-49.

Now they were approaching the sealing ground. The Eskimo never hunts seals until the sea ice is thick and well covered with snow. The seal has sharp ears; it can hear the footsteps of a man and his dogs on thin ice. But Pum-yuk was a skilled hunter and wise in the ways of the Arctic. He knew when the ice was right for seal holes, and when it wasn't. ⁶⁹

Although the following selection from Louise A. Stinetorf's, Children of North Africa does not show a direct connection with making a living, the skill involved is so pictured in other parts of the story.

Tippu Tib thought that this white bwana's questions were rather foolish. How did anyone cut anything with a spear? Why, by hurling it, of course! He poised his spear over his right shoulder and aimed it as though he were going to strike the tent pole behind the stranger.

"Do you mean you just threw your spear and cut off the stem fifteen or twenty feet above your head?" There was complete disbelief in the white bwana's voice.

Tippu Tib could think of no reply. He merely looked at the man. Why should anyone doubt such a simple statement as that?

"Are you sure you didn't hit them just by accident?" the white bwana went on.

At that, Tippu Tib's father leaned over and silently took the orchids from his son's hand. Then he walked to the opposite side of the campfire-- a distance about equal to twice the height of a hut, or twenty-five feet. He held out the orchids, with the tip of the stem between his thumb and forefinger. Tippu Tib poised his spear, and a second later the white orchids again fluttered earthward. His father tossed an inch of bare stem into the fire, and caught the blossoms before they touched the ground. The white bwana stared in amazement. One of the men near-by tossed his spear back to the boy, and he caught the handle neatly in the middle. ⁷⁰

Wind Island, a story of Denmark written in 1945 by Hedvig Collin, contains many examples of skill in the affairs of making a living. Some of the same skills, however, are often used in the pursuit of hobbies.

The children are cutting and polishing amber.
Every Tancoe child can do this. It will soon be

⁶⁹ Ibid., p. 25.

⁷⁰ Louise A. Stinetorf, Children of North Africa (New York: J. B. Lippincott Company, 1943), pp. 186-187.

Mother's birthday. The children want to give her a beautiful big necklace, all made of their very own amber. ⁷¹

Responsibility

Children's stories of the people who live in other countries contain an abundance of examples of children at work. The child reader senses the responsibility which some children in the world must assume at a very early age. There are, however, other kinds of responsibility. Tuktu, an Eskimo boy who must take his injured father over a dangerous ice and snow path shoulders his responsibility like a grown man. Peh-weh, a South American Indian boy, must provide food for his sisters and always keep them from harm. There is the story of a little boy in Peru who sees the need to stop playing and quickly herd the llamas. Though the taking of responsibility is not always a value which appears in connection with economic relationships, in the children's stories used in this study it appears as an economic matter frequently enough to be so classified.

The Burro's Moneybag, 1931, contains an interesting bit about Pedro who had learned how to make a bargain.

A bent old woman with a face wrinkled like a baked apple saw that Pedro's mother was asleep and hurried to see if she could not make a good bargain with the boy.

She was mistaken. Pedro was better at making a bargain than his mother, and he would not sell the tomatoes for less than five centavos for five tomatoes. But the tomatoes were so good that the old woman bought ten before Pedro's mother waked up.

Pedro was proud that he had made the first sale while his mother was asleep. His face was all smiles when she waked up. ⁷²

71 Hedvig Collin, Wind Island (New York: The Viking Press, 1945), p. 18.

72 Margaret Loring Thomas, op. cit., p. 22.

The child who reads One Day with Mamu, which was written in 1933 may be very glad that he isn't a little boy or girl in the South Sea Islands.

However, all is not play in Bora Bora, for everybody has to do some task to help his family. The boys must climb trees for coconuts and breadfruit and bananas. They must help catch fish and clean them. At certain times of the year they dive for pearls with their fathers in the deep, clear waters of the lagoon, or lake. The little girls must learn to weave mats and prepare poi, which is about the only food these people eat.⁷³

Berta and Elmer Hader's exciting and pleasing story of Jamaica was published in 1935.

When Johnny was only five, his uncle taught him to sweep the yard and to feed the chickens and the pig and to carry a can of water, balanced on his head, all the way from the spring to the house. Now he could care for the young banana plants and he had a small garden of his own where he raised yams, corn, kale and a row of radishes and some cucumber vines. Johnny also learned how to prepare their simple meals and to make the boiled bread his uncle liked. Uncle Solomon worked, once in a while, on the big company plantation nearby. He knew all about growing bananas, and was the most expert banana cutter on the mountainside.⁷⁴

Dobry, copyrighted in 1935, is about Bulgaria.

His mother looked down at charcoal pictures outlined on her clean floor and felt bewildered by it all. Roda had never seen anybody draw before. The village church, of course, had icons and Maestro Kolu made pictures with stucco on jamals, but nobody in the village spent his time drawing. And although Roda thought the floor did look better with oxen heads all over it, yet she said to herself, "What has come over Dobry? He thinks of nothing but making pictures. I can't imagine!" It disturbed her because Dobry had seemed a more cherished piece of herself and such a thing as making pictures would never occur to Roda. This boy for the first time in his life became a stranger to his mother. Roda said to him:

73 Armstrong Sperry, One Day with Mamu, (Philadelphia: The John C. Winston Company, 1933), p. 4.

74 Berta and Elmer Hader, Jamaica Johnny (New York: The Macmillan Company, 1935), pp. 9-11.

"Dobry, now you are a little peasant, but the big peasant you must grow up to be will have no time for picture making. Don't you know that? The fields are there and what are fields without a peasant to give them the energy of all his days and the thought of all his nights? These fields have been handed down over so many centuries that nobody knows whether we belong to them or they belong to us." 75

One Day with Tuktu, an Eskimo Boy, was published in 1936.

Over the ice they tore at a great clip. Tuktu was so warm with his exertion that he threw back the hood of his fur shirt.

Then, for the first time, he noticed that there were pools of water on the sea ice. The water hadn't been there on the trip out... The crunch and grind of the ice flow took on new meaning. The sea ice-- it was preparing to break away from the land ice! Tuktu knew a moment of panic. His heart sank. But still he cracked the whip and urged the dogs onward. Pum-yuk seemed to have fainted with pain. He huddled, silent and still, on top of the sled. There was no help to be had from him.

There was still far to go. How many miles, the boy did not know. Through the shallow pools they splashed. Now cracks were appearing in the ice--black holes through which Tuktu could see the dark waters below.

On, Kingmik! On, Apek! Keep the traces taut!

The sled swung crazily over the black cracks. The noise of the crunching ice was terrible now. Oh, oh, would they never reach the shore ice? The cracks were getting wider and wider. The dogs whined as they leaped and ran.

"On, Kingmik! On, Apek! Keep the traces taut!"

One mile...two...how many more?

Suddenly a different sound came from under the runners. A solid sound. Here it was-- the shore ice! Joy sang in Tuktu's heart as they sped over the rough surface. They were safe now. 76

The child reader relaxes when he finds that Tuktu is able to take the responsibility. He does take his injured father safely home from the hunt.

Afke's Ten, was published in the United States in 1936. It is

75 Monica Shannon, op. cit., pp. 80-81.

76 Armstrong Sperry, One Day with Tuktu, an Eskimo Boy (Eau Claire, Wisconsin: E. M. Hale and Company, 1936), pp. 53-56.

the story of a family of ten children who live in Holland.

Six-year-old Boukje asked no more questions but, like a wise housekeeper, ran quickly to wash the cups, while four-year-old Sietske sat knitting industriously.⁷⁷

Perhaps the Arawak Indian child is envied by an American child for his unending independence. Little Jungle Village, published in 1940, pictures to the reader the complete independence of the Indians of British Guiana. At the same time it reveals something of the responsibility that accompanies such independence.

Peh-weh came back and squatted down too, with his bow and arrows beside him within easy reach. He took his dried fish in one hand, and picked it apart with the other. Then he looked at Man-o, and she gave him a third piece of cassava bread to eat with his fish. He grunted his thanks, and for a little while all that could be heard was the sound their lips made. Man-o watched Peh-weh, and Peh-weh's eyes were busy looking all around at the jungle. Nothing could come out of it to do any harm to Man-o. He didn't seem to notice his sister, but she was in his charge and he felt important about it. She had no bow, no arrows, and Peh-weh was her only protection. It was a heavy responsibility, but as a man and a hunter he was proud that their parents trusted him to look after his sister.⁷⁸

"We'll really begin building the boat tomorrow," said Peh-weh, "for first we must make a house to live in, build a mound for the fire, and hunt for the roots of cassava. Listen carefully, Man-o. We shall build the house first, then you'll stay here while I hunt. But be careful, always. That tree yonder, see it? Climb it, fast, when you hear any noise that sounds dangerous."

Man-o didn't want him to leave, but she didn't show she was afraid, for people of nine were grown up by Ararwik standards. Their four hands worked swiftly and efficiently. Four poles were set up for the huts' corners. Then poles were lashed to their tops with stout lengths of the nibbievine. This done, they gathered troli leaves for the roof. They built their home very fast, and well, and Peh-weh was proud when they had finished. It wasn't a big house, but it would shut out the rain, and the man smell would make it safe.⁷⁹

77 Ninke Van Hichtum, op. cit., p. 40.

78 Jo Besse McElveen Waldeck, Little Jungle Village (New York: The Viking Press, 1940), p. 13.

79 Ibid., p. 36.

In 1944 Laura Bannon wrote Gregorio and the White Llama. It is the story of a little boy in Peru who must learn to take responsibility. The entire story is woven around this particular value.

When the little kite finally sailed high in the air, Gregorio noticed the white clouds that rode over the towering mountain peaks. Now they seemed to grow tired and were sitting down to rest on the mountain side. He watched them sprawl out and roll down the mountain, swallowing up everything they came to. Soon they would settle in the pasture and hide the llamas from sight. Quickly Gregorio pulled in the kite. Picking up a big stick, he ran around the llamas to herd them together. Then he shouted at the white one, to start him off toward the hut.

Father Condorie was coming in from the grain field, "That was a wise thing to do, Gregorio," he said.

"Am I more responsible?" asked Gregorio.

Father cleared his throat: "Yes, my son. I have decided that you and Clotilde may take the white llama to the artist's studio tomorrow." 80

Carolyn Teffinger's story of a young Chinese boy, Li Lun, Lad of Courage, tells of a child's fight against fear. The severe economic conditions make it essential that all children take their share of responsibility. This story was copyrighted in 1947.

On the shore sat the women, watching the little children who played about them, and embroidering pretty things for the city shops. The boys and girls who were old enough, had gone to carry sea water to the holes in the rocks on the mountainside. There the sun would evaporate the water and leave the salt. This the children did every day while the fathers and older boys were away fishing. Or, when quiet-water time was past, and the men could not fish, while they were busy on the beach drying and salting the fish, making new nets, or repairing old ones. Everyone on Blue Shark Island had to work. LiLun knew that. Only the littlest children, so tiny they could scarcely walk were allowed to play. 81

Many American children reading Picken's Great Adventure, the story of a little African boy, might think that man-sized responsibilities

80 Laura Bannon, Gregorio and the White Llama (Chicago: Albert Whitman and Company, 1944), p. 21.

81 Carolyn Treffinger, LiLun, Lad of Courage (New York: Abingdon-Cokesbury Press, 1947), p. 13.

come to African children at a very early age. This book was published in 1949 and was written by Norman Davis.

At last, tired of looking at the house, Picken gazed at the creek which lay a few yards away. He sighed. "There's adventure in that creek," said Picken to himself, "for beyond it and round the corner is the mighty Gambia river." More than anything else, Picken wanted adventure. He sighed again. But he was eight years old. He simply hadn't time for adventure now. When a Mandingo boy is eight years old (and Picken belongs to the Mandingo tribe) he is given work to do. He is quite grown-up really, and goes to live with the men and bigger boys. But even if he is a Chief's son, he has to work, and the work Picken was given to do was cutting firewood for the women. That kept him so busy he simply hadn't time for adventure. 82

The values that are described in economic relationships in children's books of other lands are 1) material security, 2) skill and, 3) responsibility. The child reader is likely to think that the skills developed in connection with making a living in other countries are very difficult and he may think that they are developed at a very young age. The child reader is also likely to look upon the responsibilities of the children of many countries as adult responsibilities. The values are similar to American values, however, and the difference which the child sees in other people and his own people is a matter of degree. These differences are, for the most part, couched in terms that one can expect to make for respect and admiration.

Personal Living

Bravery

The value attached to bravery by various groups of people has been apparent in fiction since the time of Beowulf. Indeed, authors of

children's books have relied heavily upon bravery in adventure to make their stories popular. It might be of some worth to observe whether or not other peoples are described in children's stories as courageous.

Red Howling Monkey by Helen Damrosch Tee-Van was published in 1926. It is a story of Indians in British Guiana.

Ever so slowly Aranta adjusted an arrow to the bow, keeping his eyes fixed on the jaguar. Slowly he took aim, and, with a quick twang, let the arrow fly! It sped true to its mark, and a frightful roar rent the silence of the jungle, as the wounded beast sprang toward his attacker.

Well it was for Aranta that his Father was not far away, and with his gun close at hand! Hearing the blood-curdling cry of the infuriated animal, he dashed to the spot. Just in time to save his son did his bullet strike the springing jaguar! With one terrific cry of pain and rage the big beast fell to the ground'.

Aranta still stood where he had first seen those gleaming eyes watching him, but now he was dazed and swaying, and would have fallen but for the Young Hunter, who, rushing to the scene upon hearing his gunshot, caught him in his arms. Soon the boy had recovered his self-possession, and great was his pride, when the two older men commended him for his bravery.

"That was well done, boy," they both said, as they patted him on the back, "and also it showed that your courage would not forsake you in time of need!" 83

It should be understood when reading the following passage from Children of the Soil that Aspen has already been established as the villainous character and Guldklumpen as the hero of the story. The book was written by Nora Burglon and published in 1931.

Aspen could not stand to hear about that hateful time when Guldklumpen had beaten him, so he tried to poke Nicolina off the fence. In doing so he lost his balance and fell right down into the pig pen. The mother hog gave a squeal of rage and shot at Aspen. The children scrambled off the fence and fled for the safety of the school yard. Behind them they heard Aspen's fearful screams.

Guldklumpen scrambled up the fence with one of the stilts. He knocked the old pig in the head all he could:

83 Helen Damrosch Tee-Van, Red Howling Monkey, the Tale of A South American Indian Boy (New York: The Macmillan Company, 1926), pp. 138-139.

She let go of Aspen and sprang to meet the new enemy. Guldklumpen lifted the stilt again and struck the beast. "Hurry," he cried, "hurry up, Aspen!" 84

The Good Master by Kate Seredy was published in 1935. The following passage which describes the behavior of two children in the face of a wild horse stampede illustrates courage.

"They're turning! Get out of the way, Kate! Follow me!" he yelled. It was too late. The frightened herd was thundering down on them. He couldn't stop to help Kate. His own horse was caught in the panic and raced at break-neck speed. Looking around he saw Milky go like a white flash in the other direction, with Kate bent close to his neck. He yelled: "To the left, Kate!" It was useless. He could hardly hear his own voice in the deafening tumult. His own words flashed in his memory: "If they stampede, I take the lead to turn the herd."

"With a desperate struggle he pulled at the reins, his horse swerved to the right. The herd followed! "Now back to the corrals. If I can only keep ahead of them! Come on, Barsony!" He dug his heels into the horse's sides. Almost flying over the pasture, he turned his head to look for Milky. Why, the herd must have split in half. There was Kate to the far right, racing ahead of more horses than he had behind him! She was leading them to the corrals.

"What a girl!" shouted Jancsi. "Hurray!"

He was almost at the first corral gate. He checked his horse, pulling him sharply to one side. The wild horses thundered past him and raced around into the inclosure. He closed the gate quickly, just as the rest of the herd rushed into the adjoining corral. Milky, shivering and snorting, pressed close to Barsony. Kate grinned at Jancsi as she closed the gates. "Look at the herders," she said with a wink; "we beat them to it."

The two men looked rather sheepish and bewildered. There was no time for conversation, though. Father's herd came in, closely followed by old Arpa's from the north. When all the horses were safely closed behind the gates, a cottage door opened and Arpad's wife came out ringing a bell. "Dinner ready," she cried.

Father turned to the silent herders. "How did my youngsters behave?"

The herders grinned sheepishly. "Behave, Mister Nagy? Behave? Why, the two of them turned the worst stampede we ever saw and brought the herd in, before we knew what happened." 85

84. Nora Burglon, Children of the Soil, A Story of Scandinavia (New York: Doubleday, Doran and Company, Inc., 1931), p. 101.

85 Kate Seredy, op. cit., pp. 95-96.

Another example of courage in the face of danger is taken from The Good Master, a story of Hungary. This example is interesting in that it illustrates justified fear on the part of the heroine, not a singular thing in children's stories, and courage on the part of the hero.

Kate laughed. "Sissy!" and dove under water again. When she came up, she was still farther out where the strong current made a crest on the water. It tore her away, carrying her swiftly downstream.

"Hey!" she cried once, then: "Help! Help! It's taking me away."

Jancsi was desperate. He shouted to the approaching Komp, she saw men pointing to Kate. They saw her too! But they'd never reach her.

A thought struck him and he was on his horse like lightning. "Come on, Barsony."

Barsony plunged and began to swim powerfully toward Kate. The current caught him, too, but he was steady. Jancsi clung to him, watching Kate's bobbing head. 86

It is scarcely necessary to add that Jancsi rescues Kate.

Jamaica Johnny, 1935, contains some excellent illustrations of courage.

Mr. Clarkson put spurs to his horse and thundered toward the cane field in a cloud of dust. He tied his horse in the adjoining banana grove and ran into the cane fields. Johnny was almost in tears by this time, for he could not keep the fire back. He had torn off his shirt and was using it to beat back the flames. He was almost exhausted. He had kept it from spreading toward the standing cane on the eastern side but it was slowly creeping north. More breeze and....

"Good work, Johnny. That's fine. You've saved the field. Lucky thing for us that breeze wasn't stronger."

Johnny was relieved to hear Mr. Clarkson's voice. Two truckloads of men arrived and soon had the fire out. Johnny slipped out of the field and walked slowly home. He was very tired and dropped off to sleep the moment his body touched his straw couch.

Johnny's prompt action had saved hundreds of acres of sugar cane. Mr. Clarkson decided that Johnny was not an ordinary boy.

One afternoon as they moved slowly along the main road near the overseer's cottage, a horse came racing toward them. A little girl slipped down the horse's neck and swung from side to side. It was a runaway. Quick as a flash Johnny leaped for the dangling reins as the horse galloped past. He caught them and held on tightly. His weight pulled the horse's head down and stopped him. Johnny was dragged along the road for a short distance and he was scratched and bruised. His quick action, however, had saved the little girl from getting hurt. 87

Marcos, A Mountain Boy of Mexico, by Melicent Humason Lee, was copyrighted in 1937. The reader will recognize that Marcos is brave to cross a bridge of vines.

And then he laughed aloud and faced the bridge again. "Am I an old woman?" he asked himself. "Am I scared of a vine bridge which my father and mother have crossed for many moons? Which all of my people have crossed for many moons? If this vine bridge holds others it will hold me. How can I reach the great city unless I cross the bridge? It will always stand between me and the great city."

It he ever earned enough centavos to buy a pair of oxen he would have to drive them through the bed of the river in the dry season.

Now bravely he set one dusty brown foot on the bridge and clasped the vine rail with one hand. The bridge swayed like a spider web in the wind. He shut his eyes very tight, then he opened them wide again. He took one step forward, and then another, and then another. Soon he was walking softly and slowly in the very middle of the bridge.

He kept his eyes on the mountain before him. "I mustn't look down!" he thought, but it seemed as if he must look down. A voice in the river seemed to be calling, "Look down! Look down!"

And then Marcos laughed aloud again. "You can't fool me, old river! I won't look down—but even if I did you wouldn't make me dizzy! This is the bridge of my people and I am at home on you!"

And so he crossed the bridge of vines for the first time, and he felt ashamed that he had been afraid of such a natural and beautiful thing.

Vines—vines woven together into such strength! Vines of his own mountains. Tiny threads woven into a strong sash as the threads of his cotton sash had been woven! He was proud of the vines of his mountains. 88

87 Berta Hader and Elmer Hader, op. cit., p. 64.

88 Melicent Humason Lee, op. cit., pp. 14-15.

Little Jungle Village, a book published in 1940, is a story of the British Guiana Indians. There are in the story many examples of courage.

"We begin,, Man-o," he said. "Bring me the Stoutest pieces of nibbi vine you can find."

He didn't look at her as he spoke. Man-o darted away, making sure to keep within sight of Peh-weh all the time. Within hearing, too. As he moved away, he kept calling to her:

"Man-o?"

"Yes, Peh-weh?"

He'd keep calling her name, and she'd keep answering, until she came back. It was a way to be sure she did not get lost. If she stopped calling back he would catch up his bow and his arrows instantly, and run to see what had happened to her, ready to shoot whatever had kept her from answering back.

As he kept calling her name, and listening for her answer, Peh-weh leaned his bow and arrows against the balamanti tree. 89

Sperry Armstrong's book, Call It Courage, published in 1940 is a story of a Pacific Island boy's development of courage.

But, most important of all, he knew that he had won a great victory over himself. He had forced himself to do something that he dreaded, something that took every ounce of his will. The taste of victory salted his lips. He threw out his chest and cried: "It is you, Maui, who have helped me! My thanks, my thanks to you!" Uri leaped and pranced with excitement at his master's side.

Back once more at his own shelter, Mafatu kept looking and looking at the spear. Happiness flooded through him in warm tides. It was not so much the possession of a spear. No...it was the fact that he had touched the marae. That took courage, ai courage! And as he set about searching for a firestick he sang a song at the top of his young lungs. It was a brave song of Saaroa, the hero-god who rose out of the sea to slay the enemies of his people. 90

Robert Davis fairly makes his readers shiver in fear when he describes an encounter with a venomous snake in Pepperfoot of Thursday Market. The book was published in 1941.

89 Jo Besse McElveen Waldeck, *op. cit.*, pp. 44-45.

90 Armstrong Sperry, Call It Courage (New York: The Macmillan Company, 1940), p. 50.

The snake made a direct course for Amroo, who stood tense upon his toes. While the head was still three feet distant, the boy threw himself forward. The snake swerved sideways toward You-Seff, its jaws open, its orange throat visible. The boy missed by an inch, but it gave time for the man to catch the body near the middle. He pushed the wooden points into the soft earth with all his force. This was the moment of greatest danger, while the snake was held at one point only, and the boys were seeking to pinion the thrashing head and tail. The tail curled up around You-Seff's stick as high as the man's hand. The head lunged savagely to right and left, just out of reach of the man's bare legs. By working the crotch of his stick forward from the point of Yoj-Seff's hold, Driss was finally able to pinion the jaws in the mud.

"Bear down hard on the head, Driss," cried You-Seff. "And you, Amroo, unwind his tail from my stick. It won't hurt you. Pull it out straight and stand on it. I am going to get my fingers around his neck. If I can get a good grip, just back of his head, with both hands, he will soon quit fighting. The second I have his throat, you Driss, help Amroo hold his tail out straight." 91

The display of courage on the part of heroes of children's stories is abundant. Almost all of the books that compose the list used in this study contain many examples of bravery. Indeed, the author, in pointing up the unlikable characteristics of the villain of a story, adds lack of courage to selfishness, unkindness, and dishonesty.

Love and care for animals

One of the values that appear in children's stories of other lands is love and care for animals. Because the books used in this study are for children in the fourth and fifth grades it is to be expected that pets of all kinds would have a prominent place. Indeed, they do. Judging from stories, children in all countries, north to south and east to west, have some kind of an animal to love and care for.

Reference has been made to Red Howling Monkey, 1926.

But Arauta and Kai-lai-la had other pets besides birds. There was always at least one monkey running around the benab, and often more. One, who remained a family pet for many years, was the wal-ka, a gray cebus monkey. He was quite one of the family and traveled with them wherever they went. He was the most mischievous of monkeys, and always getting into trouble, but the Indians laughed at all his pranks and loved him all the more. Nothing was safe from his curiosity. He would climb into the basket of cassava cakes and scatter them far and wide. He would dip his inquisitive fingers into the hot pepper-pot, and when he burned them, come whimpering to Arauta to be comforted. 92

Arab children, one could guess from stories, sometimes have donkeys for pets. Boy of the Desert was written in 1923.

Then he bent over the donkey. At the sight of him the Son of Satan's pitiful eyes grew bright. It flapped its ears and tried to rise. But it was too weak to do so, and sank down again. Quickly Abdul Aziz examined it to see what had kept it here, and saw that the poor beast had jammed one of its forefeet between two sharp rocks with such force that it could not get it out again. It had lain here in the terrible sun, without water and in pain, till its strength was nearly gone.

The boy petted it and gave it water from a goat-skin bag he carried. Then he set to work to dig about one of the rocks and loosen it till the swollen foot could be set free. It was a long task, but it was done at last; and the donkey, refreshed by the water, struggled painfully to its feet. Abdul Aziz examined the leg and found to his delight that it was not broken, only cut and bruised by the sharp rock. He threw his arms around the fuzzy neck of his pet and the donkey raising his head, let out a feeble bray that seemed to the boy the sweetest music he had ever heard.

Late that afternoon a happy boy, followed by a limping donkey, came into the Bedouin camp and greeted Youssef.

"By Sidi Bou Ali!" cried his friend. "You have found him after all. It is a good deed."

"Yes, I have found him," was the boy's only answer, but his eyes were smiling. 93

Dobry loves the animals which do the heavy work in the fields and those which give the milk. He treats them as pets. This story was copyrighted in 1935.

92 Helen Damrosch Tee-Van, Op. cit., pp. 53-54.

93 Eunice Tietjens, op. cit., pp. 136-137.

Dobry stopped at the floor below to look in on Sari and Pernik. He said to them. "What! No hats! You look just like yourselves. One eye opened, one eye closed, eating away. You think of everything, don't you? Everything except going to bed!" He opened the heavy stall door, went in, patted them both and said firmly, "Good night, Sari. Good night, Pernick." 94

Mary Marsh Buff and Conrad Buff wrote Kobi, A Boy of Switzerland in 1939.

Then he saw something flutter against the stone wall. A swallow had crept into the tower to get warm and could not find its way out. Kobi grabbed the bird. Its claws were sharp. They dug into his hand like needles. He shoved the frightened bird through a gutter in the floor of the tower, where rainwater ran out. As the swallows breathed the fresh air, he spread his wings and flew away.

"I come up here every few days to see if some little bird has got caught in the tower," said the grayhaired lady. "But I haven't been up here for almost a week now. This bird must have been here a long time without food or water. He's all right now, thanks to you, Kobi." 95

Panuck, Eskimo Sled Dog by Frederick Machetanz is the story of Andy's affection for his dog. Machetanz wrote the story in 1939.

There was silence again, Andy was too happy to speak. Then Pamuck broke the silence by a feeble little jump toward Andy's face. Andy bent down and gathered the puppy in his arms. Pamuck gave out little yips of delight, thrust his nose into Andy's face and licked him affectionately. 96

"Come on Pamuck," cried Andy. "You will have to get used to this, like all the other Eskimo dogs. Here, you stay close to me and we will walk along slowly on it." So with Andy's hand patting him and encouraging him, Pamuck walked along the shore on the new stuff that Andy called ice. He was not sure of himself at all and his legs felt trembly, but wherever his master went he would follow. Although Pamuck did not know it, most Alaskan dogs are terribly afraid of ice the first time they are on it and it takes a little while for them to get used to it. 97

94 Monica Shannon, op. cit., p. 16.

95 Mary Marsh Buff and Conrad Buff, Kobi, A Boy of Switzerland (New York: The Viking Press, 1939), p. 68.

96 Frederick Machetanz, Pamuck, Eskimo Sled Dog (New York: Charles Scribner's Sons, 1939), p. 14.

97 Ibid., p. 37.

Children of North Africa, 1943, tells of the care that African children give animals.

Baaaaaaaah!

Only a lamb- a cold lamb- bleated like that!

Ba-a-a-a-a-a-h!

He followed the quavering sound. Here was the cliff. Here was a clean space where Faud's and Feragi's bodies had brushed all the dirt and stones aside as they had tried to worm their way down the cliff. And there, looking up at him from below, was She-of-the-Nimble-Toes' lamb!

Abdel Karuzeh took off his cloak, slid on his stomach over the cliff, and with his toes felt for a bit of jutting rock. Almost inch by inch the boy descended, his body plastered to the rock in front of him, his skin wet with sweat from exertion and nervous strain. Time after time as he eased his weight from one foot to the other the rock crumbled and sent crashing down the mountain side. Only his strong fingers saved him. Fuad had been right. The shrubs were too small and the rock too brittle and crumbly to have held a larger boy.

At last he stood on the ledge beside the lamb. He picked it up and it nuzzled its head against his chest. As he stroked its warm wool, he could see in the pale moonlight that there were stains on its back and he saw, too, that his fingers were bleeding. ⁹⁸

In 1949 Primitive and His Dog⁹⁹ by Gloria Hoffman was published.

The entire story is about one little boy and his dog. Fonzo, Primitivo's beloved dog is hurt by an automobile and the boy bandages his injured leg. This kind of care is not enough, however; the dog needs a veterinarian. Primitivo works and works and works- driving pigs, selling buns, carrying bricks and sweeping, but he still cannot earn enough money. Luckily he finds a beautiful silver bracelet bearing the mark of the silversmith. Though Primitivo is tempted to sell it and use the money for his dog he does return it. The child had not expected a reward but receives one and the dog's leg is properly mended.

98 Louise A. Stinetorf, op. cit., pp. 140-141.

99 Gloria Hoffman, Primitive and His Dog (New York: E. P. Dutton and Company, inc., 1949).

It has been observed that villains are easily detected in stories because they do not adhere to the social values of their culture and are usually punished. In Pit Pony the villain lies, cheats and mistreats a pony. Not all people in children's books are described in glowing terms. A great many children's stories have their villains.

"Now, lads, what's the meaning of this?" a stern voice suddenly boomed. Doggie Stewart and the tall stableman stepped from the shadows.

"He set on me, Sir. I never said a word! Red gasped.

"Look at my pony!" Dick spoke up. "See that!" He pointed to Matey's rump. "Red sneaked him from the stable and bashed him with the sprag- my pony! Red hadna sense enough to see that Matey had a lump of coal in his hoof. He's been takin' him from the stable and usin' him on a double shift. See this, and this!" Dick fumed. His fingers traced the scars on the dark little hide.

Doggie Stewart strode past him. He seized Red by the arm and forced his sullen eyes to look upon the trembling pony. "I never done that! I never said a word," Red mumbled. 100

Recreation

People whether in Iceland, Africa, Bulgaria or the United States have something to do for fun. It is true that the kinds of games differ, the tools used in artistic expression differ, and the instruments used to make music differ. But everywhere people know and value ways of enjoying life.

One Day with Manu, 1933, tells about the skill that boys in the South Sea Islands develop in riding surf-boards.

With arms and legs splashing furiously, they steered their surf-boards forward as the wave swept upon them. Closer and closer came the mighty body of water, its top hissing and boiling with spray. It caught the two boys

and lifted them up-up-up toward the sky. For a moment it seemed almost as if their heads were going to bump the clouds above. Mamu felt his board tremble under him as he rose carefully to his feet. It had taken him a long time to learn this trick. Timi was still too small to try it. He could only watch with wonder and envy as his older brother passed him standing upright on the board in the roar of boiling waters. 101

Dobry, it will be recalled, like to draw pictures of oxen heads.

Dobry draws whenever he has a chance or can find anything with which to draw. In addition to artistic expression there are also games and contests that make for pleasure.

Michaelacky blew a whistle and the men- stoutly fortified by a meal of sausages, garlic, a loaf of bread apiece, sauerkraut and wine- lay down atop the high snow. Capless, coatless, shirts open to the icy sky, a score of peasants lay there- to find out who could first melt the snow under him with the heat and weight of his body. 102

Secret of the Bog was copyrighted in 1948 . It is a story of Ireland.

And who should come to Killieslaw one day but Tom Clancy the wandering fiddler! He was a lively little wrinkled man in a long, blue spiketailed coat and a steeple of a hat. There were two bags over his shoulders, one striped and the other green. In the green one, as all well knew, was a fiddle, and it was on this that Clon kept his shining eyes. The whole village turned out to welcome Clancy. It wasn't every day- or twice a year for the matter of that- that a treat the like of fiddling came their way.

Clon ran to get a bite and a sup for Clancy. Michael hurried to get him a stool. The small children stood, finger in mouth, near him, hardly able to wait for the fiddle to be tuned up. And the fiddler, between bites and sups of weak tea, was full of joking with them and bits of news for the men, and for the women report of a new song he had learned at the fair. At length, wiping his mouth, he picked up the fiddle, tuned it and rosined the bow. Then, there it was, a fiddle where it belonged, under the chin of as brisk a fiddler was in all Ireland.

Tune after tune came singing off the four strings. 103

101 Armstrong Sperry, One Day with Mamu (Philadelphia: The John C. Winston Company, 1933), pp. 12-13.

102 Monica Shannon, op. cit., p. 130.

103 Eugenia Stone, op. cit., p. 117.

Little Flute Player,¹⁰⁴ published in 1949, tells of a little boy in India who liked to play the flute for his pleasure and the pleasure of all around him.

In Alaska children enjoy competitive sports. The following example is taken from a book published in 1950.

"Do you play football up here?" Barney asked as they walked across the square.

Anagik nodded, "But not like football outside. We play with a round ball and try and kick it over a line. The best game is 'mah-nee, mah-nee,'" his friend went on, "it's fun. You can be on my team." 105

Cleanliness

One can easily guess after reading children's stories of other lands, that children everywhere in the world soil their clothes and get themselves very dirty. One can also guess, however, that there will be a mother or big sister near by to see that they make themselves clean again.

One of the values which appears most frequently in children's books is the one of home and personal cleanliness.

In 1928 Juniper Farm came from the press. It tells of the effort made on the part of a French family to keep themselves and their property orderly and clean.

The two youngest boys, Peter and Vincent, were about to start for school. It was early still, but how hot already! The two little boys were both dressed alike, in a thin, cotton blouse and a pair of short trousers, showing signs of long usage, but with not a tear that had not been carefully mended, not a hole that had not been patched with a bit of fresh cloth. On their heads they wore caps that were shabby certainly, but well brushed, and from under which escaped here and there a lock of Peter's red hair or a brown

104 Jean Brothwell, Little Flute Player (New York: William Morrow and Company, 1949).

105 Sara Machetanz and Fred Machetanz, op. cit., pp. 47-48.

curl of Vincent's.

Before leaving home the two little scholars presented themselves before their mother for inspection. They always did this before going to school or to the village. She would examine them with a careful eye while they stood before her, then pronounce the invariable verdict: "You look perfectly splendid!" After that they would set out.

Once on the road, they began by immediately taking off their wooden sabots, which they carried swinging from their left hands. They walked at an easy pace, chattering as they went, without hurrying themselves and with an eye open for some possible adventures. Eight o'clock had already struck. 106

Two years after American children had had Juniper Farm in their libraries Elizabeth Coatsworth's The Cat Who Went to Heaven was added.

The second day began like the first. The housekeeper rose before dawn and although there was not a smudge of dirt or a speck of dust anywhere in the house, she washed and swept and rubbed and polished as before. 107

South Sea Islanders do not have automatic washers but they try to keep clothing clean. One Day with Mamu was copyrighted in 1933.

Timi and Viri and Tapu thought that this was a fine idea. So the four boys trotted off along an island path beside a brook that leaped and laughed on its way to the sea. They passed women and little girls washing their clothes in the river, pounding their par-e-us and Mother Hubbards on the rocks. They heard the laughter and shouts of young people gathering flowers to weave into garland and wreaths. 108

Jamaica Johnny, 1935, also shows the value of cleanliness.

But Patsy solved the problem. "I'll get him," she said, and she lay down flat and squirmed under the floor of the house. "I see him," came her muffled tones followed by, "Come here!...I got him." From under the house a hand came out firmly holding a kicking little bunny by the ears.

Marjorie grabbed its legs. "I've got him!" she shouted to Patsy. With a couple of loud grunts Patsy emerged. Just then Aunt Caroline came up the path.

She stopped short in amazement. "What have you been up to? That was a clean dress you had. Take it off and go wash yourself in the pool this minute." 109

106 Rene Bazin, op. cit., pp. 36-37.

107 Elizabeth Coatsworth, op. cit., p. 15.

108 Armstrong Sperry, One Day with Mamu (Philadelphia: The John C. Winston Company, 1933), pp. 21-22.

109 Berta and Elmer Hader, op. cit., p. 48.

Afke's Ten tells about the effort one mother in Holland must make to keep ten children clean. The book was published in 1936.

Now the fresh underclothes began to appear, and a great freshening up for Sunday began. Unhappily a full Saturday-night bath was not possible, but of foottubs and soapsuds there was a plenty. Wiepkje helped the little ones, and the bigger ones helped themselves. The boys put on their clean night-clothes behind the carefully closed doors of the press bed. At last the little folk were all tucked in. Father went out to be shaved. Eeltje and Jouke sat reading, each in a corner by the stove.

But Wiepkje was still busy. She poured a kettle of boiling water into a tub which stood ready in the entry; and then she added as much cold water as was necessary. Now the trousers of all the boys were put to soak in it, and with them, the socks and stockings.

At last all were washed fresh and clean with green soap. 110

The Least One, copyrighted in 1941, is a story of Mexico.

Although the people have no modern labor saving devices they do try to keep clean.

On two days of every week, Rosa carried the family clothes to the estanque, on the street above the Zocalo, where the stream from the mountains was piped down in thick lead pipes, to run in turn through earthen ones that emptied into the stone washing place. Slanting stones were placed in even rows along one side, and it was on these that the clothes were soaped and rubbed clean, later to be rinsed and wrung out, to go wet into the baskets. The children helped Rosa to fetch the washing to and from the estanque and helped her again to hang the wet clothes in the yard to dry. The next day she made them smooth with flat, heated stones. Rosa took a brusting pride in having Vicente and the older boys go clean every day when they went to work, and on Sundays to have the whole family clean. Every Sunday morning, Rosa would call: "Jose- Ana- Claudio- Paco- Felipe- Juanita- Rafael- get-ready-for-mass." That meant each in turn, except Rafael, would carry the one cake of soap down to the pool at the bottom of the barranca to wash their heads, their hands, their necks, usually their ears, and sometimes behind their ears. Then they would wash their feet. Each in turn would come up, careful not to spatter dust on altogether-cleanness. Each would change with no little

excitement into the clean splendor, laid out to avoid missing, on the matrimonial. ¹¹¹

Pepperfoot of Thursday Market, a story of North Africa, was written in 1941.

His first glance was upward, to the icy teeth that cut into the sky. While he stood in front of the tent, pouring water from the long-necked jar to wash his face, rubbing his teeth with the chewed end of a walnut stick, the tints on the peak would be changing. Driss knew that the sun, on the further side of Jebel Aye-a-chee, was rushing across the desert to meet him. ¹¹²

It was easy to know what day was Friday, since it came next after market day. As soon as the sun began to move downward, the boys left whatever they might be doing and came home, stopping at some brook or spring for a good wash. They had no soap, but they rubbed themselves with handfuls of clean sand. Omar's family was poor and he had but one jillaba, but on Fridays when he ate his lunch, he would wash it and spread it upon the bushes to dry so that he might be clean like the others when he sat cross-legged at the feet of the Hady. ¹¹³

R. Lal Singh and Eloise Lownsbury wrote Gift of the Forest in 1942.

Without a word, his father caught his hand and ran with him out to the wooden tub. Scooping up some water, he threw it over Bim's head. The boy gasped and spluttered as he rubbed his eyes. His father laughed and soused his own head into the water. The cousins' turn came next. Soon they were all four laughing together.

Mother Lakshmi looked out of the kitchen door, smiling wistfully. "I wish the world's troubles could be washed off, so." And then to the boys, "Mind the teeth-scrubbing. I laid out a fresh Margosa twig for each of you." ¹¹⁴

Christine Von Hagen's story of Panama, The Forgotten Finca was published in 1944.

Elvia ran to the door and leaned out to speak to her mother.

"How dirty it is Mamita!" she exclaimed. "Never have I seen so many spiders and webs."

¹¹¹ Ruth Sawyer, op. cit., pp. 53-54.

¹¹² Robert Davis, op. cit., p. 63.

¹¹³ Ibid.,

¹¹⁴ R. Lal Singh and Eloise Lownsbury, Gift of the Forest (New York: Longmans, Green and Company, 1942), p. 65.

Mamita lifted her brown head anxiously.

"Can we clean it? Is it possible to sleep there tonight? Your father might not like us to stay if it is too dirty."

"Oh, yes," Elvia said quickly. "I, myself, can clean this little house." 115

While Mamita, still holding the baby, began to make a fire Elvia slipped through the door.

"I am going to hunt for something for our house, Mamita," she called. "I shall not be long."

"Yes, come soon, for we must all bathe ourselves before night," her mother answered.

That sounded like home, Elvia laughed to herself. Mamita always was worrying her family into taking baths and wearing clean clothes. 116

Hafiz is a very little boy who lives on a river boat in India.

Jean Bothwell's stories are always pleasing and Little Boat Boy is no exception. The book was written in 1945.

Abdullah got up from the floor. It was time to serve the Sahib's lunch. As he slowly fastened the wide belt of his white table coat, he gazed dreamily at Hafiz who still wore the new shoes on his hands. "When I come back, we will clean those feet," he announced solemnly.

"Nay," said Hafiz. "Not just my feet, Abdullah. I want all of me clean. I will have a clean coat, with a pocket in it. I want a clean shirt, too, and fresh pajamas to go with my clean feet. All of me should be clean." He set the shoes on the floor. He put his hand on his head and swept it down his body, leaning over to touch his feet. "All of me," he repeated. 117

Another Mexican story which tells of the effort made toward cleanliness is Laura Bannon's, Watchdog. This book came from the press in 1948.

Alberto ran quickly to the village washing place.

His mother was rubbing green soapweed on his pink shirt as she chatted with a neighbor. "Alberto will want to wear his best shirt tomorrow," she was saying. "It is hard to get the smudges out, but oh, so easy for him to put them in." 118

115 Christine Von Hagen, The Forgotten Finca (New York: Thomas Nelson and Sons, 1944), p. 37.

116 Ibid., p. 43.

117 Jean Bothwell, op. cit., p. 211.

118 Laura Bannon, Watchdog (Chicago: Albert Whitman and Company, 1948), pp. unnumbered.

Primitive and His Dog is also a story about Mexico. It was published in 1949.

And sometimes, too, he heard that cry that made him want to run and hide.

"Primitiiiiiiivo!" It was his big sister, Stella, who was calling him to wash his hair...which really wasn't so bad once he got started. In fact it was fun. Especially the rinsing part when Stella poured buckets and buckets of clear, cold water from the laundry pool over his head. 119

Even in so cold a land as Alaska people value cleanliness.

Barney Hits the Trail bears the copyright date, 1950.

"You know what this is?" he asked.

"Sure," Barney replied proudly, "Sourdough savings. They're used to start a fire quickly."

"Used for this, too," Ongan wiped his hands on the shavings as he would a napkin. Then he passed them around for the others. 120

Almost without exception the stories used in this study show that the people value cleanliness, neatness, and order in themselves, their clothing and their homes. Very nearly all the stories mention the effort made at cleanliness. A few books do not touch upon the subject. When this happens one can safely judge that the reader has no cause to question the matter. In one book of the one hundred thirteen there is one example of lack of cleanliness. One needs to be mindful of the fact that the reader has had one hundred forty-five pages in which to become acquainted with the unpleasant conditions under which life is lived in Tibet. The language is such that the difference in values is quite likely to be acceptable to the child reader. Publication of the story was in 1948.

The train rolled easily over the level land, past clumps of coconut palms and little villages shaded by

119 Gloria Hoffman, op. cit., pp. 16-21.

120 Sara Machetanz and Fred Machetanz, op. cit., p. 157.

spreading mango trees. Each village had its own water supply- a square tank (pool), where people were bathing. Women, too were there washing clothes, or filling and carrying off on their heads great copper jars of water for their households. Momo looked in wonder at their great use of water, for in her cold land people almost never bathed, and did not often wash. She stared too at the houses, roofed with a thick thatch of rice straw that rose in a graceful dome above the walls. 121

Some of the values that are pointed up in children's books of other lands are developed in connection with personal living. Grossly these can be grouped as follows: 1) bravery, 2) love and care for animals, 3) recreation and, 4) cleanliness. Stories frequently use the lack of bravery and the mistreatment of animals as a way of describing the villain. In not a single story does the culture value anything that the reader might view as lack of bravery or mistreatment of animals. On the other hand courage and affection for pets appear as universal values.

Although the games played and the tools of artistic expression differ among countries every group of people has found a way to have fun. Recreation is valued among all peoples.

There is one paragraph within one book in which the people are described as giving little thought to cleanliness. Here the terms are such that the differences between values in the United States and Tibet will most likely be acceptable to the reader. With few exceptions books show cleanliness as a common virtue.

Summary

The values which appear in children's stories of other lands are grouped, in this chapter, according to four classifications: 1) immediate

121 Louise Rankin, Daughter of the Mountains (New York: The Viking Press, 1948), p. 145.

social relationships, 2) wider social relationships, 3) economic relationships, and 4) personal living. Although a value as listed in this paper can be placed in one of the above categories, one cannot claim that that value could not have been placed in another category. There is, indeed, much over-lapping of both values and classifications.

A studied perusal of one hundred thirteen books of fiction appropriate for the elementary grades reveals several interesting facts.

1. With very few exceptions the leading character in each of the one hundred thirteen books of this study adheres to, or makes such effort to adhere to, the following values: 1) family affection, 2) kindness, 3) honesty, 4) cooperation, 5) patriotism, 6) material security, 7) skill, 8) responsibility, 9) bravery, 10) love and care for animals, 11) recreation and 12) cleanliness.

2. Children's books of other lands generally emphasize those values that are similar to the values of a large part of the American culture.

3. Almost without exception the values unlike those of the larger part of the American culture which appear in children's books are couched in language that is very likely to make the differences acceptable to the reader.

4. Stories of children of other lands do not, as a rule, picture all the people as adhering to the values of their culture. Distinctions can be drawn between heroes and villains. The villains do not uphold the values and are almost always punished. The heroes support their culture's values.

CHAPTER VIII

SIMILARITIES AND DIFFERENCES OF PEOPLES IN CHILDREN'S LITERATURE

The person who knows well the limited vocabulary used in the books that children read for themselves is likely to wonder at the mass of ideas communicated through those very books. There is scarcely an idea, an article, or an event which cannot through carefully chosen words, pass from one mind to another. Few would deny that only experience can make those words meaningful. The experience of the reader must, at one time or another, have been similar to the experience of the author if meanings of words are to come into being. The similarity or dissimilarity of cultural patterns can cause an event to seem good or bad. A child in the United States who reads of old women and children walking behind a camel caravan while men ride is scarcely likely to look upon this behavior as kindly. The American child's experiences, filled with emotional connotations, cause him to judge each act in terms of his own culture. He has been taught to think that older people and very young children are the least able to walk, therefore they should ride and the young men should walk. The experience of the reader is scarcely ever void of emotion. For this reason meanings which words carry for the reader are always dependent upon the emotion-filled experiences that the reader has had.

While it is true that no two people in all the world have had exactly the same experiences, it is, nevertheless, true that within one culture most of the people will have had many similar experiences. The similarities, not the differences, make communication possible.

Attention is called to the fact that any desire on the part of authors to bring information of other peoples to their child readers is difficult of attainment. Not only must the author be careful lest behavior is misunderstood in the eyes of another culture, but also he must be ever watchful that his choice of words will fall within the reading vocabulary of the child. One component of a global attitude as found in Chapter II of this paper is an enlightened mind. The enlightened mind is forever seeking new information as that information is made manifest. In connection with component number five a careful perusal of children's stories has been made in an effort to learn what information about other peoples can and does appear therein.

It is obvious that all the material taken from the stories and appearing in previous chapters is also information. The fact that peoples all over the world have problems and that they try to solve many of those problems is an important bit of information. The fact that all cultures have values and that there is much likeness of values between other cultures and the American is, too, a bit of information. There remains, however, much in the lives of other peoples which has not been investigated in previous chapters. In order to round out the picture of others one must seek answers to the following questions. In what ways are all people alike or different? What appears in stories for children that tells of the likeness and the difference in the way people look or the ways in which they live or the things that they do?

There is scarcely a paragraph in the many stories of this study which does not, at least to some degree, answer these questions. Sentences about the customs of people or about food and homes are abundant. Therefore, the quotations from the books have been grouped according to

four classifications and as many examples of each group as is feasible are included. The four classifications having to do with the likenesses and differences of people are: 1) language, 2) physical characteristics, 3) material necessities and 4) customs. These sub-topics borrowed, it is true, from anthropological studies, are discussed in turn.

Interestingly enough, very nearly every author of children's stories writes of the institutions which all cultures have developed in an effort to regulate various but certain phases of life. These institutions, 1) family, 2) government, 3) education, and 4) religion, are, according to anthropologists, common to all peoples. Because the material bearing on institutions is voluminous and because the nature of the material is such that separate treatment seems justified, Chapter IX is focused on the institutions of peoples. Both Chapter VIII and Chapter IX, therefore, are written in an effort to point up the presence or absence of information that could be expected to contribute to an enlightened mind, and, in turn, to a global attitude.

Language

Margaret Mead has written of the task of learning how to live together. In an article, "Preparing Children for a World Society" she has said:

Furthermore we cannot shirk this task of learning how to live together, for there are those with other purposes than ours who know that something can be done with the great unprecedented new contacts between peoples all over the world....

All of these heightened contacts, all of these new expectations can become either a breeding ground for better understanding or a breeding ground for further wars and revolution.¹

1 Margaret Mead, "Preparing Children for a World Society," Childhood Education, 20:345-346, April, 1944.

The difficulty of understanding, the problem of communication between cultures, is itself pointed up in children's stories. Long before 1940 some attention was given to the barrier of language. The child who reads Paco Goes to the Fair, by Richard C. Gill and Helen Hoke, may see himself as either one of the Americans traveling in Ecuador or as Paco, the Indian boy. In either part he will sense the possibility of misunderstanding.

Very respectfully--and almost afraid of their odd ways--Paco and Pepita would sometimes follow the pale strangers about the Fair. The most puzzling thing about them was that the pale-faced strangers always seemed to be very rich. At least, they hardly ever argued and haggled about the prices of the goods they bought, the way other people did. Usually they paid two, and sometimes, three times as much as anybody else. That was because they accepted the first price which the Indians asked them. Also, it was partly because they had trouble speaking the Indian's language.

But Paco was never able to learn as much as he wanted about the strangers, no matter which of the older Indians he asked.²

In 1943 Pearl Buck called attention to language differences in The Water Buffalo Children.

"Did you have to speak Chinese?" Michael asked Mother. His eyes grew round.

"Certainly I did," Mother said. "When I was a little girl I lived in China where all the children speak Chinese."

"Do they mind?" Peter asked.

"Certainly not," Mother said. "They think it is the way to talk, just as you think your way is the way to talk. They feel very sorry for you, having to speak English."³

The differences of meaning, even when one understands the language of another, are sometimes very trying. Louise A. Stinetorf, in 1943 wrote Children of North Africa. The boys speaks and understands English

2 Richard C. Gill and Helen Hoke, Paco Goes to the Fair, a Story of Far-away Ecuador (New York: Henry Holt and Company, Inc., 1940), pp. unnumbered.

3 Pearl S. Buck, The Water Buffalo Children (New York: The John Day Company, 1943), p. 7.

but he has no notion of idiomatic expressions or of American slang.

"Yes, sir!" The boy replied, although he didn't know whether the white bwana was making fun of him or not. What in the world would a grown man want with an orchid? But then these bwanas who came up the river to hunt often did things that no one could hope to understand. And they said queer things, too - about warming britches. What did the white bwana mean then? Well, one could not worry about things like that.⁴

The differences among languages and the resulting confusion or misunderstanding of peoples is emphasized in a few of the children's stories of other lands. Any similarities of languages, the fact that almost all peoples have words to express time, place, degree, and certain emotions has not been touched upon in the stories of this study. The parts of children's fiction that have to do with language are always handled through stories of individuals. The danger of ineffectiveness through generalization is avoided.

Children who read the books about boys and girls in other countries have an opportunity to observe certain likenesses and differences of people with respect to language.

1. Every story of this study tells or implies that the people concerned have developed a language.
2. The stories as a group tell that there are those people who speak the language that Americans speak and that there are others who have developed a different language.
3. A few stories point out that difference of language makes for confusion and misunderstandings between peoples.

Physical Characteristics

4 Louise A. Stinetorf, Children of North Africa (New York: J. B. Lippincott Company, 1943), p. 189.

Those persons who choose to write stories for children seem to take pleasure in describing the stranger. In one of the stories first copyrighted and used in this list Helen Damrosch Tee-Van points up the differences in personal appearance between the Guiana Indians and the missionary from the United States.

The building was the Mission Church which had been built by a strange man, who had come from far, far away, so far away that it had even been beyond the edge of that great forest which Arauta had always believed covered the whole world. When he first appeared among them, the Indians had been afraid of him. He was not like anything they had ever seen before! He was very big, and he had yellow hair and blue eyes, and strangest of all, his skin was all pink, especially his face, which was very bright and shiny.⁵

The child reading Red Howling Monkey should recognize the description as one that might apply to him. Even by describing the American the contrasts between peoples is emphasized. Yellow hair, blue eyes and pink skin are, the reader might suppose, unusual in British Guiana.

Boy of the Desert, published in 1928 contains a description of a little Arab boy. The boy has a nose and a mouth to be sure. In this story, however, it is the kind of nose and the kind of mouth that appear to be important.

Abdul Aziz was an Arab.

Now to be an Arab is a fine thing, a thing to be proud of; and Abdul Aziz was proud like all his race. To be sure he had never done much himself. His pride was on general principles. Just as certain young persons at home are proud to be Americans and not "foreigners", and certain other young persons are proud to be English and not Americans, and certain young Italians are proud to be Italian and not English, and certain young Japanese are proud to be Japanese and not "white" - just so Abdul Aziz reflected with pleasure that he was an Arab. Already at six, when this story

5 Helen Damrosch Tee-Van, Red Howling Monkey, the Tale of A South American Indian Boy (New York: The Macmillan Company, 1926), pp. 88-89.

begins, his nose was growing out, straight and high and hawk-like, his head was set proudly on his straight, strong little body, and his mouth was dark and full of pride.⁶

The authors, in attempting to describe the feelings of the children in Ecuador or Japan, often describe the way Americans look to others. The description of the Ecuador Indian or the little Japanese girl does not come into the story except by contrast. Faco Goes to the Fair, published in 1940, is interesting in that the reader must determine the color of Faco's eyes and hair just by noticing what it is that interests Faco.

"Fa-a-co!" suddenly cried Pepita from the patio.
"White strangers are here and are looking at our wool!
Fa-a-co-o-o!"

Faco quickly put down the dye and ran outside. There, standing beside the big spinning wheel were two white strangers-from-far-across-the-great-mother-lake! They were holding some of the rusty-red wool in their hands, and talking to each other in their queer language. One was a tall man with glasses-that-are-white in front of his eyes, and the other was a woman with glasses-that-are-yellow in front of her eyes. But, even though their eye-glasses, Faco could see that their eyes were light blue...like the wings of the huacamayo, the macaw, which Uncle Esteban had brought back with him from the far jungles. Their hair was the color of the tawny paramo grass just before the rains come to turn it green again each year.

And there they were: two white strangers looking at Faco's rusty-red wool and talking quickly about it to each other.⁷

The Water Buffalo Children, 1943, has in it a bit about the different odors of various groups of people. In the one hundred thirteen stories this is the only occasion in which odors of people are mentioned.

"Big Brother beat her with his fists and called her a few names and then he wound the rope around his foot so she had to keep her head down and I climbed up and sat in the middle of her back and Little Sister

6 Eunice Tietjens, Boy of the Desert (New York: Coward McCann, 1928), pp. 1-2.

7 Richard C. Gill and Helen Hoke, op. cit., pp. unnumbered.

put her arms around me.

"You do smell of milk" she said sniffing, "and you do smell of cow's fat!"

"I turned around and sniffed her. 'And you smell of garlic,' I said, 'garlic and pig's fat.'"

"Do I?" she said. "But that's what I had for dinner."⁸

The Water Buffalo Children also contains a bit that points up the difference in color between the Chinese children and the American child.

"Then I saw what I hadn't seen before. On the back of the big Water-Buffalo were two children, one a boy about my age, and I was eight, and a little girl not bigger than five. They stared at me, and I stared at them, and pretty soon I saw they were as afraid of me as I was of the Water-Buffalo, and so I wasn't afraid anymore. At last the boy felt brave enough to speak first.

"Are you the foreign girl that lives in the house on top of the hill? he asked me."

"Why did he call you foreign?" Michael asked.

"Because I was foreign to him," Mother said. "He was a Chinese boy in China, and he had black hair and black eyes, as all the Chinese have, and I was an American child living in China, and I had blue eyes and yellow hair, which he thought very funny."

"But we aren't funny, are we?" asked Michael, who has yellow hair himself."⁹

In 1944 The Dragon Fish, by Pearl Buck, was copyrighted. Again attention is called to the yellow hair and blue eyes of the American child. The reader assumes, though there is no description of the Chinese, that the little boys and girls in China must have dark hair and dark eyes.

And Lan-may was so angry that she jumped up from her stool and ran out of the house crying and down to the river. She dug up the earth beside the blue flowers and there the little green dragon fish was lying very still. When she saw it she felt quite happy again. After all, she had not told the whole secret. She had not told that her sister's name was Alice and that she had blue eyes and yellow hair. No, no, that she would never tell,

⁸ Pearl S. Buck, op. cit., pp. 43-44.

⁹ Ibid., pp. 21-22.

for then Sheng and Tsan and Young would laugh at poor Alice, who could not help looking so queer.¹⁰

Another story of the Orient, Teru, A Tale of Yokohama, published in 1950, points to the differences in physical characteristics of East and West.

"How big he is!" Teru mumbled. His hair is brown and matted, like a dog's. What a peculiar long nose he has! And his eyes -- they are not narrow and black, like our's, but round, and can you see, Jir-chan? -- they are blue!"¹¹

The Machetanz story, Barney Hits the Trail, published in 1950, contains a few sentences about the size of the Alaskan Eskimo.

Barney found out that both the 6th and 7th grades had this room and were taught by Miss Roykuk. All of the boys and girls were smaller than himself. Barney had noticed their parents weren't as big as people in the United States either. The subjects were the same as the 7th grade in Porterville and Barney was just as glad as he'd always been in school at home when recess came.¹²

It is true that, other things being equal, great differences are more easily observed than are small differences. It is also true that one observes the unusual more quickly than he observes the usual. Many stories contain scanty descriptions of little girls with brown hair and blue eyes. Lack of emphasis in these descriptions renders them very nearly impotent. It is likely that the child reader could be made aware of the many similarities in physical characteristics of people if those similarities were stressed.

A careful study of a selected list of stories for children reveals

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- 10 Pearl S. Buck, The Dragon Fish (New York: The John Day Company, 1944), pp. 28-29.
- 11 Lucy Herndon Crockett, Teru, A Tale of Yokohama (New York: Henry Holt and Company, Inc., 1950), pp. 4-5.
- 12 Sara Machetanz and Fred Machetanz, Barney Hits the Trail (New York: Charles Scribner's Sons, 1950), pp. 50-51.

certain facts with respect to the physical characteristics of people.

Reference is made only to the books used in this study.

1. The likenesses in the physical characteristics of people appear frequently in children's stories, but lack of emphasis renders the descriptions very nearly impotent.
2. Stories of American Indians and of the Orient tend to stress the physical characteristics of people more than do those of Europe and Australia.
3. Stories for children reveal that people do have different physical characteristics. These differences exist within and also between countries.
4. Stories show that people of all ethnic or racial groups are proud of what they consider their special characteristics.
5. Stories of children of other lands suggest that people tend to notice differences more than they notice likenesses.
6. One story in this study mentions the difference of odor as a physical characteristic, and further suggests that this difference is due to the foods consumed.

Material Necessities

The children's books with backgrounds in foreign lands which appeared in great numbers in the twenty years following the first World War were an emphatic indication that children's books were to become an expression of the times as never before. Those years between the wars were not only an era of travel but an era of exploration. There were no new frontiers nor new routes to be explored but a world of humanity as yet but little known.....

Then in the twenties this widening interest in people of foreign lands began to find expression in books for children. No longer, as in the travelogue story books of the earlier days, was the concern with cathedrals, museums, and monuments. The people in their homes and daily activities were far more interesting

than cultural or scenic marvels and in the reality of the new interpretations were amazingly alike, in spite of the differences in setting and tradition.¹³

In seeking for the intentional or incidental information which appears in children's stories of other lands one is impressed by the attention given to the details of material necessities. Indeed, it would be difficult to write a realistic story of boys or girls any place in the world without telling of the ways in which they obtain their food and clothing or the materials with which their homes are built and furnished.

Children enjoy the personal and intimate affairs of other boys and girls, especially if the setting is strange and the customs alluring. There are, within those paragraphs which tell of food, clothing, and shelter, many words that the child reader uses in connection with his own food, clothing, and shelter. The likeness in the food that the boy in Tibet eats and that which the child in the United States eats is not difficult to observe when it is told in a fascinating paragraph about "butter in goatskin bags."

The stories for children which were used in this study afford such a liberal amount of material on food, clothing and shelter that the quotations included here can be but a small part of the whole.

Food

Red Howling Monkey, tells how the Guiana Indians keep food from spoiling, how they cook it, and how it is flavored.

During the day Aauta's Father had brought in a big pec-cory, or wild pig, which could not possibly be eaten at one meal. Of course, in such a hot country, where ice was unknown and even

¹³ Cornelia Meigs, et. al., A Critical History of Children's Literature, (New York: The Macmillan Company, 1953), p. 524.

unimaginable thing, food would spoil very fast, unless it could be preserved in some other way. So the meat that was left over from the midday meal was put into a big pot, called the pepper-pot. Cassareep was boiling in this pot, and any meat cooked in it would not spoil. The pepper-pot was always kept on the fire, and this one had actually been kept going for many years. Many a time, when Arauta's Father had had bad luck in hunting or when the fishing was poor, the family had blessed the faithful pepper-pot and fared excellently upon a meal of the spicy, much-cooked meat.¹⁴

In 1927 *Children of the Moor* was first published in the United States. Coffee is a beverage familiar to an American child, but reindeer milk and reindeer meat are strange.

Neither coffee nor anything else could open Magnus's eyes. But it was remarkable how awake Andy and Maglene became after the coffee. They suddenly felt hunger, and how unbelievably good the reindeer meat tasted with coarse bread. Even the strong black soup of deer's blood tasted good. But the reindeer milk which was offered them in a beautiful carved bowl, made of one single piece of wood, they refused with thanks. It is strong and bitter for those who are not used to it. To them, goat's milk tasted better.¹⁵

Eunice Tietjens tells, in Boy of the Desert, how food is eaten in Arab countries.

Abdul Aziz, who had been much shaken by the fall and wasn't feeling very well yet, could only gulp. He was watching how skillfully his father ate the couscous. The Arabs don't eat with forks, nor spoons—except for soup—but use what nature gave them in the first place. Sadoc took some of the grain in the ends of his fingers, put it in the palm of his hand, squeezed it and moulded it into a ball and thrust it into his mouth. Any stray dirt that might be on his hand went in too, of course, and watching him it was easy to see why the Prophet commanded that every Mohammedan should wash his hands five times a day! Abdul Aziz didn't think of the dirt though; he only noticed how skillfully Sadoc did it, so that not a grain was lost. The boy couldn't get it just right yet,

14 Helen Damrosch Tee-Van, op. cit., p. 16.

15 Laura Fitinghoff, Children of the Moor (New York: Houghton Mifflin Company, 1927), p. 189.

and it spilled on the low table. He was feeling very blue.¹⁶

The Chinese Ink Stick contains a bit about choice of foods.

The American child is almost certain to notice the part about preferring pickles to candy. This story was copyrighted in 1929.

The man selling candies always went through this street and made the little mouths water. There were beautiful things in his basket, such as candied coconut, ginger and sugared bits of melon cut up in squares. The little earthen pig which we usually had with us would be shaken like a thunderstorm until a coin slipped out and went into the belt of the sweetmeat dealer.

But what are candies compared with pickles?

Do you hear the rattle around the corner? It is the pickle hawker.

Oh, look at the wonderful things all dripping with vinegar!

There are unripe mangoes, sliced cucumbers, and carambolas.¹⁷

The Chinese Ink Stick also contains some very clear descriptions of the way in which foods are prepared.

But I know what the Russians do with this dust. They buy enormous quantities of it and take it to a factory. There the tea dust is exposed to scalding steam. When it is all hot and mushy they pour it into iron forms and press it into bricks, which after they have dried are hard as a stone and very shiny. These bricks are sent to the north, and to the west, and all the people of Tibet and Mongolia have the bricks in their houses and tents. Tea dust is just as essential to them as bread to Americans. The people chop the brick to pieces and boil it with lard and fat into a soup which is the national dish. After you have been out in the cold all day and have come back to a tent which has no stove there is nothing so good as a steaming bowl of tea soup.¹⁸

One Day with Manu, by Armstrong Sperry, came from the press in 1933. Sperry is careful to describe a food which he knows is unfamiliar to his readers.

¹⁶ Eunice Tietjens, op. cit., p. 30.

¹⁷ Kurt Wiese, The Chinese Ink Stick (Garden City, New York: Doubleday, Doran and Company, Inc., 1929), pp. 150-151.

¹⁸ Ibid., p. 119.

Poi tastes like sour billposter's paste. It is usually made from breadfruit, which looks like nothing so much as a big green football growing on a tree. The inside is sort of mealy and doughy, like a mixture of bread and potatoes. One of Manu's daily jobs was to bring a half a dozen of these breadfruit. Then his mother would mash and knead them into the thick, sticky mess that you people of Bora Bora find simply delicious, and that you, I know, would never enjoy eating.¹⁹

The "lovely smell of pea soup with pork and sausage" does not sound totally unfamiliar to the American reader. Day on Skates, 1934, tells that this is the favorite Dutch dish in winter-time.

At half-past three the school doors opened and Evert and Afke, along with their friends hastened home. Dusk fell about them and the windows in the village houses, under their thick layers of snow, lit up here and there like twinkling eyes. The twins held hands and ran to be home sooner. Mother greeted them with a welcoming smile as they entered breathlessly. They caught the lovely smell of pea soup with pork and sausage, the favorite Dutch dish in winter-time.²⁰

Yinka-tu the Yak, published in 1938 is a colorful story of a child and his pet yak in Tibet. The following passage has to do with some very old butter.

That very night his father and brother Om-ha and Uncle Walapi set out by torch-light to see what was in the goatskin bags that Sifan had so unexpectedly dropped down upon.

They found a strange enough treasure — a treasure of buried butter that was all of fifty years old.

Tibetans love butter, and the older it is the better they like it. Skins of it are buried in the ground and kept for sixty or even a hundred years, to be opened only on state occasions.

Very likely this butter that Sifan had found has been buried by his great-grandfather. Anyway, it had been buried so long that nobody living had known of the secret hiding place.²¹

19 Armstrong Sperry, One Day with Manu (Philadelphia: The John C. Winston Company, 1933), pp. 4-5.

20 Hilda Van Stockum, Day on Skates, The Story of A Dutch Picnic (New York: Harper and Brothers, 1934), p. 5.

21 Alice Alison Lide, Yinka-tu the Yak (New York: The Viking Press, 1938, p. 23.

Red Howling Monkey was published in 1926 while Little Jungle Village was published in 1940. They are both stories of British Guiana. In both stories the pepper-pot is an important part of the family life.

Peh-weh went to the corner where the fire always burned, and blew lightly on the coals. All during the night he had kept the coals alive. In his sleep he had done it, perhaps, for he did it without remembering. There were no matches among the Arawaks and it was doubtful if Peh-weh knew when and where the fire he had, came from.

Soon a pot was boiling and bubbling. Man-o was making their breakfast. It was a pepper-pot breakfast, filled with the purified milk of cassava root for the stock. There were pieces of yam in the brew, pieces of meat, pieces of fish, and several pods of wild pepper. And when it was ready, and hot, Man-o walked away from it and sat on her heels while her brother ate. No woman ever ate with a man, or even watched him eat.

Peh-weh brought a piece of cassava bread from the hut and broke it into big pieces. He dipped first one piece, then the other, into the pot. It was the only seasoning cassava bread had -- wild peppers boiling and bubbling and somersaulting in the brew.²²

Man-o pulled the pepper-pot into the fire, and shortly it was bubbling and boiling. Klee-Klee wailed on the pallet of leaves, and her cries were like tough nibbi vines drawn tightly about the heart of her brother and sister.

Man-o gave two pieces of cassava bread to Peh-weh, took two pieces herself.

"Eat with me, Man-o," he said. And that was amazing, for never in all knowledge had any Arawak man offered to eat with a woman, even his sister, his wife, or his mother. Man-o squatted on her heels beside Peh-weh.²³

Pearl S. Buck describes chopsticks and tells how people use them in The Chinese Children Next Door. This book was copyrighted in 1942.

"Rice?" David asked.

"Oh," Mother said, "I forgot, we ate rice in China."

22 Jo Besse McElveen Waldeck, Little Jungle Village (New York, The Viking Press, 1940), p. 29.

23 Ibid., p. 132.

"Every day?" Peter asked. He didn't like rice very much.

"Every meal." Mother said. "We had a sort of rice porridge for breakfast, with salt fish and dried vegetables and a kind of cheese made of beans that we called bean curd, and we had dry rice for the other two meals, with meat and fish and vegetables, and it was all good and I liked it. I used to eat very often with the three Precious ones and with Pretty-one. We used to see who could empty our bowls first with our chopsticks."

"Chopsticks?" David asked.

"Oh," Mother said, "I forgot - we used chopsticks instead of knives and forks. Chopsticks are two pieces of round wood, longer than pencils and not so thick, and you hold them in your right hand and your bowl in your left and it is much easier than a knife and fork."

"How funny," the children cried.

"If you think it was a funny way to eat," Mother said, "why, we didn't think so. What we thought was funny was eating with a knife and a fork. I remember Precious said, 'How funny that the Americans eat with a knife and a fork. Don't they stick themselves, and don't they cut their mouths?'"

"Did they think we are funny?" the four children asked one after another. "Did they?" "Really?" "How funny!" and they all laughed because they thought it was funny that children in China think children in America are funny.

"People always think what's different is funny," Mother said.²⁴

Smoky Bay, by Steingrímur Arason, came from the press in 1942.

An American child reading it is likely to question whether or not he would like blood puddings.

When Nonni was very young, he had shed tears over this business. "Do you know what the lambs are saying?" he had asked his mother once, years ago, when he was just a baby and had watched the proceedings with serious eyes.

"No," she had answered. "Do you?"

"Yes. They say, 'I want my maaa-maaa.'"

He still felt that the necessity for separating the lambs from their mothers was cruel; but he tried now to see it through the eyes of the grown-ups, who looked forward to fra'faerur. It meant the ewes could be milked again, since the lambs were old enough to fend

24 Pearl S. Buck, The Chinese Children Next Door (New York: The John Day Company, 1942), pp. 21-23.

for themselves. The fresh skyr, cheese, butter, and cream were welcome after a scarcity, when the meat and blood puddings stored away last fall were almost used up.²⁵

This was an old joke, one that Nonni had unintentionally started the year before. The five-day camping trip in the highlands was a holiday for the farmhands. They lived in tents, cooked over open fires, sang, slept, and told stories all day. At night they gathered the Icelandic moss, when the dew had swollen the leaves of the plant so it could be easily seen. During the day it was spread in front of the tents to shrivel and dry in the sun, so that it could be made into the puddings they all liked so well.²⁶

In 1943, The Water Buffalo Children, to which reference has been made, was published. The odors due to food consumed and the mistaken ideas concerning the food habits of other peoples are pointed up in this story.

"Little Sister was not so shy today, and at this moment she piped up. 'But you don't eat rice,' she said. 'You are a foreigner and you eat rats and does and cow's fat.'

" 'I do not,' I said. 'Whoever told you such lies?'

" 'That's what we've heard about foreigners,' Big Brother said.

" 'I eat just what you eat,' I said. 'I eat rice and meat and vegetables.'"

" 'But you do eat cow's milk and cow's fat,' Little Sister said.

" 'It's not cow's fat-it's butter,' I said, 'and it's good, especially on bread.'

" 'I wouldn't eat it,' Little Sister said. 'I'd be afraid it would make me smell.'

" 'If you go on talking like that,' I said to Little Sister, 'I shall be sorry I wouldn't let Big Brother call you a rabbit yesterday.'

"At this Little Sister shut her red mouth and stared at me very hard, and Big Brother turned around and pretended to slap her.

" 'That's all right,' I said, trying to be nice. 'She's very small.'²⁷

25 Steingrímur Arason, Smoky Bay, the Story of a Small Boy of Iceland (New York: The Macmillan Company, 1942), p. 69.

26 Ibid., pp. 148-149.

27 Pearl S. Buck, The Water Buffalo Children (New York: The John Day Company, 1943), pp. 36-37.

Watchdog, by Laura Bannon, was written in 1944. Strange foods appear as candies in the story.

The candy man lowered his tray so they could see the yellow, pink, and green goodies. What would it be? A cake with colored sugar or a piece of candy made of pumpkin, squash or cactus?²⁸

The foods which the Tibetan eats are not unfamiliar to the American reader. The preparation of these foods and their combinations are, however, strange. Daughter of the Mountains was written in 1948.

"Mother! Here they come -- they are coming!" Her mother smiled at her and said, "Then come quickly to churn the tea, while I get some cheese and curds ready. "So Momo ran over to the churn, which was so high that she had to stand on a stool to reach its plunger. Her mother poured in the strong, black tea which had been brewing on the stove, added some salt and soda, some butter, and some boiling water. Then Momo pushed the plunger up and down as hard and fast as she could.

Meanwhile her mother took one of the strings of smoked cheese off the peg where they hung and pushed the dried pieces, like brown beads, off the strings into a pan of warm water to soften them. These dried cheese beads are tsampa, made by the wondering Tibetan herdsmen from the milk of their yaks; and if a poor Tibetan can have these to suck, and as many cups of hot buttered tea as he wants in a day - fifty or sixty would not be too many, he is content. Next Momo's mother turned out a dish of curds and whey that had been standing on the back of the stove, and set it on the table.²⁹

Children's books composing the list used in this study disclose many likenesses in foods and food habits of all people. However, the stress is usually on that part of the story which shows the reader the differences that exist between his country and others. The South American Indian whose food-pot over an open fire is kept boiling for months is likely to receive more rapt attention from the reader than

28 Laura Bannon, Watchdog (Chicago: Albert Whitman and Company, 1944), pp. unnumbered.

29 Louise Rankin, Daughter of the Mountains (New York: The Viking Press, 1948), pp. 28-29.

the Canadian child whose mother turns on a gas flame or an electric burner. The Mexican child's candy, flavored with pumpkin or cactus, is almost certain to be more interesting than that of the French or English child whose candy is commonly chocolate or peppermint.

A careful inspection of children's books discloses the following information. In each of the following sentences reference is made only to the books of this study.

1. All stories reveal that food is essential to the people of the country or countries concerned.
2. There are those books which show that in some countries food is easily obtained. There are many books, however, which show that there are countries in which people must sometimes struggle for food even to the extent of risking life.
3. The stories as a group point out that people do not desire or need the same foods. The important thing is that, and it is quite likely that the reader will observe this, all people must have food of some kind.
4. Each story shows that the provision of food is nearly always a family matter and almost all stories show that the acquisition of food is in part determined by economic conditions.
5. According to the stories as a group the foods of people all over the world are nearly always those meats, cereals, fruits, vegetables, dairy products, and poultry products with which the American child is familiar. Only occasionally are the foods themselves different.
6. Many stories show that the preparation of foods in some other parts of the world is often the same as the way in which they

are prepared in the United States. There are also many stories which show that the preparation of foods in certain other countries is different from their preparation in America.

7. One story shows that people in some countries believe that the foods consumed produce definite odors.
8. Almost without exception children's stories reveal that food-taking is usually a joyous occasion and is entered into by the entire family. One story of one country describes the meal as one in which the men eat apart from the women.

Clothing

Children need not read many stories about other countries in order to observe the interest that all people take in the clothes they wear. Little boys in Mexico are proud of new sandals and big hats. Girls in India, Costa Rica, Canada or China like to wear bright dresses and they adorn them with pins, buckles, and embroidery. Mothers in Alaska and Iceland spend much time and energy to make clothes warm and, when possible, water-proof. Clothing, children learn, is necessary to all people.

Boy of the Desert, 1928, contains descriptions of the clothes of men and women in Tunisia. In an interesting way the reader learns that what is proper in apparel at one time or in one place may not be proper at another time or in another place. The reader also learns through the story that people attach great importance to the matter of what is proper in clothing.

Abdul Aziz sat on a bundle. Again his heart was

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beating fast and he was filled with wonder at all these strange people who were so busy. Kadijah lingered, but after a while he heard a familiar voice and looked up. He couldn't see the brown bundle that was his mother anywhere. Beside him stood a Bedouin, dressed in a short blue garment held together only by great silver pins on the shoulders and a narrow belt. Her arms and legs and even one side, from the armpit to the waist were bare, and her head was wrapped in a big red scarf like a turban. Her face was as bare as any man's. And she laughed.

With a great start Abdul Aziz realized that this strang person was Kadijah, Kadijah whose face in all the years he had known her had never been seen by any man but her husband and her husband's family, and who in the village would have died of shame rather than be seen thus by every passing man.

But now she smiled down at him with shining eyes. "Don't you know me, little son?"

Abdul Aziz was filled with a great surprise and a little dismay. "but - but you seem so strange!" he stammered.³⁰

The child reader probably would enjoy the unusual picture of the little Chinese girl in her bright red trousers. Little Pear was written in 1931.

Ergu, too, had on new clothes. She had on a bright red jacket and bright red trousers, and down her forehead there were three spots of red paint, which were just meant for trimming.³¹

Little Pear was five years old. He had a round, solemn face with eyes like black apple seeds. He didn't look mischievous at all. His head was shaved, except for one round spot just over his forehead where the hair was allowed to grow and was braided into a little pigtail with bright-colored string. His mother thought this looked very beautiful. He was always very gaily dressed in flowered jackets buttoned down the front, and striped trousers, tied in around the ankles with wide strips of cloth.³²

Margaret Loring Thomas wrote The Burro's Moneybag in 1931. The

30 Eunice Tietjens, op. cit., pp. 104-105.

31 Eleanor Frances Lattimore, Little Pear, The Story of a Little Chinese Boy (New York: Harcourt, Brace and Company, 1931), pp. 54-55.

32 Ibid., pp. 6-7.

description of Pedro in his most fashionable outfit is novel.

Pedro tied on his new sandals. He usually went barefooted, and really liked that better; but when he wanted to be fashionable rather than comfortable, he wore his sandals. His grandfather had them made for him from an old automobile tire. Pedro had an idea that they were the latest fashion from the United States.³³

"I have had this sombrero for a long time, Pedro, I had it before you were born. I had this sombrero before your father was born. I had it when I married your grandmother. Such a fine hat as this should last a lifetime. I paid two hundred pesos for it. That is enough for a man to spend for a hat during all his life. I will never buy another felt sombrero. I have had many straw sombreros, but one felt sombrero as good as this should last a lifetime," he repeated.³⁴

Fashions and customs differ. Pedro's grandfather may wear his sombrero for more than twenty-five years. To the child in the United States, accustomed to a new hat for everyone in the family about every year, it is unbelievable that a hat should be worn so long.

One sentence from Popo and Fafina, published in 1932, tells about the Sunday dress of peasant boys in Haiti.

So Popo had worn his Sunday clothes. And Sunday clothes for black peasant boys in Haiti usually consist of nothing more than the single shirt Popo was wearing to town.³⁵

In 1935 The Good Master, a story of Hungary, was published. The clothes described in this passage are holiday clothes.

Saturday, Mother packed all the meats, bread, and cakes in big baskets lined with snow-white napkins. They would take them to the church Sunday to be blessed by the priest. She put the finishing touches on the family's Sunday clothes. Kate didn't pay any attention to her own dress Mother had promised for Easter; she was satisfied with her boy's clothes.

On Sunday they started to dress after a very

³³ Margaret Loring Thomas, The Burro's Moneybag (New York: Abingdon-Cokesbury Press, 1931), p. 12.

³⁴ Ibid., p. 40.

³⁵ Arna Bontemps and Langston Hughes, Popo and Fafina, Children of Haiti (New York: The Macmillan Co., 1932), p. 3.

early breakfast. Kate's clothes were laid out on her bed. Suddenly a wail came from her room. "Oh, Auntie, which skirt shall I wear?"

"Which skirt? All of them, of course, it's a holiday!"

"But there are eighteen on my bed!"

"That's because you're only a little girl. I'm wearing thirty six, but I'm a married woman," said Mother, appearing in the doorway. She completely filled it. Her pleated and starched skirts were all the colors of the rainbow, standing away from her body like a huge umbrella. She wore a white shirt-waist with puffed sleeves, a tight black vest, laced in front over red buttons. Her head was covered with a fringed embroidered shawl, tied under her chin. She wore tight black boots with high heels. Kate gazed at her with awe.³⁶

Children of North Africa came from the press in 1943. The different kinds of clothing worn by people in various countries come to the attention of the reader in the following paragraphs.

Every day in the year, week days and Sundays, dry and rainy season, such visitors come out to Gizeh from Cairo, which is only a few miles away. Nasir had been used to these people from the four corners of the earth from the day he was able to toddle outside the family tent and watch the first automobiles roll up almost before the sky was red in the east. But as well as he knew them, he never quite got over the feeling that they were queer and not at all like ordinary folk, not like himself or his father and mother and baby sister, for instance. When a car drove up, there was no telling how the people who stepped out of it would be dressed. There were Europeans whose men wore trousers and whose women wore skirts. And there were Chinese whose men wore skirts and whose women wore trousers. Then the next car would be full of American women, with nothing between their foolish heads and the blazing African sun. And right after them might be several men from India, with yards and yards of the finest cloth wrapped around their skulls.³⁷

Customs change in time even in the same place. The following

36 Kate Seredy, The Good Master (New York: The Viking Press, 1935), pp. 56-57.

37 Louise A. Stinetorf, op. cit., pp. 11-12.

passage is also taken from Children of North Africa.

"There was a time when any woman of our family who passed outside the gate of this garden covered her face with a black cloth." the old man said reflectively.

Anna Maria knew that not many years ago any high caste Moorish woman always veiled her face whenever she appeared in public. Even today, her own mother seldom rode out beyond the gates because it embarrassed her to appear before strange men with her face uncovered.³⁸

At the very same time people dress differently in various parts of certain countries. River Boy of Kashmir was published in 1946. It is a story of India.

Whatever it was they were doing, she talked to him endlessly. There were tales of her own childhood and Yusuf's, legends of the valley and of her own home. She was a woman of the plains, he found, and that accounted for the difference in her dress.³⁹

In 1947 Jean Bothwell wrote Star of India. This story, too, points to the difference in types of clothing in various parts of India.

Everything was there, as they had packed it on the train after changing clothes so many weeks ago. Her father's suit. Her own full skirt and the little jacket. And the packet of jewelry. She laid that beside the lock. She would attend to it later.

She lifted her skirt out and the jacket. Premi said, "Do you wear things like that in the hills?"

Bittu nodded. She had, but quite suddenly she did not want to wear them ever again. She laid the clothes back in the box. They had never seemed important before. Up in the hills she had worn what Motibai had made for her. Now she knew her things were old-fashioned and only smaller ones just like Motibai's. And she had changed her mind now about the trousers. She didn't want to wear them, not ever again.⁴⁰

38 Ibid., pp. 149-150.

39 Jean Bothwell, River Boy of Kashmir (New York: William Morrow and Company, 1946), p. 137.

40 Jean Bothwell, Star of India (New York: William Morrow and Company, 1947), pp. 217-218.

In the afternoon, Premi's thoughts ran ahead and she wondered again what the school would be like. She smiled. Last term had been her first, and she had worn an old-fashioned long full skirt and tight little waist. Nearly everybody wore frocks, except the big girls who put on saris for their last year. Only a few little girls wore saris. Premi had begged to be different, and how hard Shanti had worked to make for her the stout brown holland frock she was wearing. That had been done in the sewing class and now she had the new pink and white one. Two frocks!⁴¹

Jamna Das liked having his first meal of the day by himself on the veranda of his house. He could look at his garden while he ate hot chapatties sipped cup after cup of strong plain tea. In warm weather at that hour he wore Indian dress. Over a loose white dhoti a thin cool shirt fell almost to his knees. The clothes were fresh and crisp every morning and limp with perspiration when he went in afterward for another pour bath and a change. His tailored linen and silk suits of European cut were kept for hospital rounds and house visits to his patients.⁴²

The Secret of the Porcelain Fish, by Margery Evernden, copyrighted in 1947, tells about the difference in dress within a country.

"But you are young to be traveling alone in a strange city!"

At that the boy's breath quickened in surprise. Did Shen Ki's bright and gentle eyes see too, that he, Fu, had been a stowaway for three days and three nights, that only a few hours ago he had escaped from the junk which had carried him to the city, that even at this moment the captain of that junk might be searching for him through the streets?

Slowly he looked down at his clumsy straw-padded jacket, the clothing of another province.⁴³

The short passage selected from Little Flute Player shows the relationship between economics and the provision of clothes. It also shows the change in clothing customs that can come with time.

41 Ibid., p. 40.

42 Ibid., pp. 85-86.

43 Margery Evernden, The Secret of the Porcelain Fish (New York: Random House, 1947), p. 10.

Little Flute Player is a delightful story of India written by Jean Bothwell in 1949.

Our grandmother sniffed and said, "A skirt! And our food sold in the market for money to buy it." Her own gift, an extra long length of red, printed with black, for a scarf, had been tossed aside at the first look. It should have been plain white, as everyone knew was proper for widows. She should have been pleased that her son had defied the Hindu custom. But nothing pleased her this night.⁴⁴

Helen Rand Parish through her book, At the Palace Gates, makes known something about the dress of people in Peru. The story was copyrighted in 1949.

The chase was over, the policemen were gone, and there was nothing to run from any more. He walked slowly, elbowing the passers-by. Nobody called him hillbilly here; nobody so much as looked at him, there were so many people. Some were even country Indians like himself, from all parts of Peru, right in with the city folks. But mostly they were grand gentlemen with canes, and ladies with high-heeled shoes and fur-pieces, and then raggedy men with woolen neck-scarves, and mulattoes, and Chinese, and swarms of bootblacks, doing a thriving business right on the sidewalk.⁴⁵

In Alaska a kind of grass is put into the boots to make them warmer. Barney Hits the Trail, published in 1950, contains many bits of information about clothing.

The first time he'd worn them Anagik took him out on the tundra after school and showed him a special kind of grass to stuff in the soles of his boots to make them warmer. While out, they'd seen several Eskimos gathering large bunches of grass.

"What're they pulling so much grass for, Anagik? They won't need all that for boots, will

44 Jean Bothwell, Little Flute Player (New York: William Morrow and Company, 1949), p. 83.

45 Helen Rand Parish, At the Palace Gates (New York: The Viking Press, 1949), p. 16.

they?"

"No, Barney, they're getting in a supply for their dogs to sleep on".⁴⁶

Boys and girls in the United States who read the books about children of other lands have an opportunity to learn many things about clothing. Information, whether incidental to the story or intentional, is contained in every story used in this study. The following sentences refer to the stories used in this study.

1. All stories point out that clothing is one of the material necessities of people in all parts of the world.
2. Almost without exception every story tells that, or implies that clothing is both useful and decorative.
3. Very nearly every story shows that people dress according to the customs of the place in which they live.
4. A few books point out that clothing customs differ within countries while many books point out that clothing customs often differ between countries.
5. Almost all books reveal that climate has much to do with what people wear.
6. A very few stories show that even in one place clothing customs change with the passage of time.
7. Almost all the books show that the provision of clothing, as well as the care for clothing, is always a family matter and is tied up with economic conditions.

Shelter

The worth of realistic fiction of children in other lands is

⁴⁶ Sara Machetanz and Fred Machetanz, op. cit., p. 62.

composed of many factors, not the least of these being the emphasis on similarities and differences of children everywhere. Strange scenes and customs have a fascinating quality. Children like to read about other boys and girls doing things that they enjoy doing, feeling about things as they so often feel, but wearing different kinds of clothes, eating strange foods, and living in different houses. Almost as if by concerted purpose the authors of children's books tell about shelter and home equipment all over the world.

The very first page of Red Howling Monkey, 1926, contains a clear description of a shelter in the British Guiana jungle.

Once upon a time, in fact just about fourteen years ago, a little boy was born in be-nab in the middle of the great South American jungle. A be-nab is an Indian house, but it is a house without walls. This is because it is very hot in the jungle, and the wind must be allowed to blow freely through the be-nab. So there are just a few poles supporting a roof of palm leaves, woven into a heavy thatch to keep out the tropical rains and the hot sun. From the poles are stretched the hammocks in which the Indian family sleeps, and in which it spends many of its waking hours. There is scarcely any furniture in the be-nab, unless one might so call the pottery jars, the cooking pots, and the many baskets lying about on the dirt floor.⁴⁷

The difference between the homes of American children and those of South American Indians is emphasized in Red Howling Monkey. The boy from the jungle is taken by boat to Georgetown, British Guiana, where he first sees shelters of English design.

But now he could only catch a glimpse of it, for they were already nearing the other bank of the river, and there in front of him lay the city of his dreams, that place of many houses! Never had he imagined that there could be so many houses in the world as he now saw before his eyes! And there were such big ones, too! They had so many windows, and in some of the largest there were as many as four windows one above the other! The child wondered how any one could possibly be tall enough to look out of those highest windows.⁴⁸

⁴⁷ Helen Damrosch Tee-Vann, op. cit., p. 1.

⁴⁸ Ibid., p. 100.

In 1927 *Children of the Moors* was made available to the boys and girls of the United States. The following description is one of a Lapp shelter.

The Lapp mother, Cecilia, was more sure of herself. She took the kicking boy, stuffed him into the 'klubb' (a long cradle of skin which can be carried on the back), into the fine deerskin bed which lined it, and bound the soft cover of skin fast about his waist and little body, wriggling with life and mischief.

The mother hung up the cradle by means of leather bands to a slender tree-trunk which was fastened to the ceiling.⁴⁹

The differences in home furnishings and equipment are noticed when one reads Popo and Fafina, Children of Haiti, 1932.

At the edge of the town they paused to notice the slaughterhouse. This was a concrete platform under an iron roof. Here everyday sheep and cattle were killed so that the people of the town might have meat.

One might think that in a town as small as Cape Haiti it would be necessary to kill animals every day. But in Haiti ice is very hard to get. There are no ice boxes or big refrigerators; and since meat will not keep in so warm a climate, the animals must be killed every day.⁵⁰

In Bulgaria, too, children's homes are furnished in a strange and interesting way. Dobry's mother cooks on a stove in the courtyard.

The smell of baking bread came up to him from the courtyard stove, a table-like stove made of white-washed stones, two roundly arched ovens on top, each with its own little roof of broken red tiles.

Roda opened one oven door, peered in - opened the other oven door, peered in. Swinging about on her heels, she smiled up at Dobry, shook her head to tell him, "Yes, yes, the bread is done."⁵¹

Boys and girls reading Marcos, A Mountain Boy of Mexico after its publication in 1937 have a vivid picture of one type of home in one part of Mexico.

49 Laura Fitinghoff, op. cit., p. 188.

50 Arna Bontemps and Langston Hughes, op. cit., p. 34.

51 Monica Shannon, Dobry (New York: The Viking Press, 1935), pp. 20-21.

Early dawn in the mountains. Early dawn in the little Zapotec Indian village hidden among the pine trees. Early dawn creeping into the tiny, thatched hut.

Marcos turned over on his mat of woven palm. Cold dawn touched his shoulder. He turned over again. Cold dawn met his face. And then he remembered!

This was the day he was going to the great city of Oaxaco to find work! This was the day he was going to leave his home.

He peered out of the gray fringe of his serape, or blanket. Dawn was creeping through the cracks between the cane stalks of which the little hut was built. Its silvery fingers touched the sleeping forms of his mother and father on their woven mat in the corner. They touched a cinnamon-colored hen in another corner, her feathers fluffed over her baby chicks. They touched a sleeping white goat in another corner.⁵²

Popo's Miracle by Charlie May Simon was first off the press in 1938. It is also a story of Mexico. The following selection is a description of house-building.

And as the father made toys of clay, Tonio cut bricks of mud and put them aside to dry, with a fence of stakes and ropes around them to keep the donkey and the ox and the kid away. When the bricks were dry, he set about to build three walls adjoining the old house. The father put aside his toys to help, and Miguel and the sandalmaker, who was Tonio's godfather, came to help too, in the building. Even Rafael and Manuel did what they could. One by one the bricks were laid on top of each other, plastered together with fresh mud, until they stood as high as Tonio's head. The donkey helped in this by going off to the lowland meadows with Tonio walking by his side, and bringing back load after load of tall grass which the father and Rafael tied in bunches and laid out to dry.⁵³

The very next year, 1939, a description of a Phillipine home appeared in Lucio and His Nuong.

He lived in a small square house, built high off the ground on stilts so that the pigs and chickens and even Lucio, could rest in the shade underneath. This house was prettily woven of the nipa palms; it had a high thatched roof, and a floor of skinny bamboo. It was just like all the other small square

52 Melicent Humason Lee, Marcos, A Mountain Boy of Mexico (Chicago: Albert Whitman and Company, 1937), p. 5.

53 Charlie May Simon, Popo's Miracle (New York: E. P. Dutton and Company, Inc., 1938), pp. 97-98.

houses built back among the trees, between the dusty road and the shallow winding river.⁵⁴

The Children's Catalogue lists Pepperfoot of Thursday Market under the heading, North Africa. The materials used in one kind of North African shelter are described, and the shape of the shelter is implied in the word wigwam.

Next evening, full of curiosity, the boys were waiting. "I am going to build another house," explained You-Seff. "My family is growing. We need more room. Today I have been to the marsh to see whether the tops of the rushes have turned yellow enough to cut them for tatch. I am going to build the finest wigwam in this village, with a foundation of stone as high as your shoulder, that rats and snakes cannot dig through, with a bamboo framework so strong that the winter wind will not blow it over, and a roof so thick that no rainy season will ever wet us."⁵⁵

In the tent of Sidi Ahmed the barley porridge was warm, and the fire was smoking in a hole beside the entrance. Fatma, the wizened cousin of the village headman, who kept house for him and his two grandchildren, had already gathered the young lambs and goats and chickens under shelter. On her side of the curtain which divided the tent into two rooms, she and Rabka, Driss' ten-year-old sister, and the two little slaves, were asleep. Fatma had spread the matting and the rugs on which the man and the boy would sleep. As the night was dry, the sides of the tent were open to the air.⁵⁶

Although the following selection does not give a clear picture of Amsterdam homes, it does give the child reader some interesting information about those homes. The Level Land by Dola DeJong was written in 1943.

They walked through the Kalverstraat, the street in Amsterdam where most of the shops are, and then they came to the Dam. There stood the Queen's

54 Lucy Herndon Crockett, Lucio and His Nuong (New York: Henry Holt and Company, Inc., 1939), p. 3.

55 Robert Davis, Pepperfoot of Thursday Market (New York: Holiday House, 1941), p. 28.

56 Ibid., pp. 20-21.

Palace, the large grey building with many, many windows. Now it was closed, not even a sentry was on guard. The Queen lives in the Hague, and it is only when she pays her yearly visit to Amsterdam that the shutters are opened and sentries are posted. Then the whole square is full of people who hope to see the Queen behind the windows. They serenade her and the famous chime player, Vincent, plays national songs. While they were walking over the square, Vader told them about those little visits of the Queen and he showed them "the Little Stones" in front of the Palace, where nobody is allowed to walk when the Queen is in town, except the sentries. He also told them that the Palace is built on piles, like other houses in Amsterdam, because the ground is so soggy. Under the Palace there are as many piles as there are days in the year with a 1 before and a 9 behind it! "13,659 piles," Ruth calculated.

"Do you know," said Vader, "that here under the ground of Amsterdam there is a whole forest, a forest of piles. Millions of piles that have been driven into the ground one by one; they used to do it by hand, later with a pulley-block, and nowadays with a pulley-block driven by motor. If they didn't drive those piles into the ground the houses would sink into the ground, you see."⁵⁷

Two years after the publication of Children of North Africa, 1943, Louise A. Stinetorf wrote and had published Children of South Africa. Boys and girls reading about children of South Africa learn that the shelter one calls "home" is, in some places, the home of several generations at one time. A family lives in one shelter, but the family can consist of others besides mother, father, and children. The family of the Boers is very inclusive.

Not that Katya felt that the house was especially crowded. Boers, as South African Dutchmen are called, always had large families, and the children usually stayed at home. The custom was that when a young man married, he brought his wife home with him. It was then, when the grandchildren came along, that the old homestead had a way of overflowing.

In many ways this arrangement saved a lot of bother and trouble. When a young man got married he didn't have to build a new house or buy new

⁵⁷ Dola DeJong, The Level Land (New York: Charles Scribner's Sons, 1943), pp. 94-95.

furniture. Some times when a family was really large - more than a mere nineteen people - the grandfather, who was always the head of the household, and his sons and grandsons would build an additional two or three rooms onto the house. A common pastime for the men during the long rainy seasons, was to carve beautifully grained wooden boards for the tops of chests and the fronts of clothespresses and cupboards. A Boer farmer would consider it unforgivable extravagance to spend good money at a store for tables and chairs and chests that could be made at home, and made much stronger and better, too.⁵⁸

The sides of Sleetan's home, which you might not even call a home, were made of bark stripped from tree trunks, and the roof was merely leafy branches laid across sticks. There was no need to build a better home for Sleetan's father and mother never stayed in one spot more than three or four days - and besides, it was never cold!.....Sometimes, but these occasions were rare, Sleetan's father or one of the other men of the tribe, came hurrying into camp to say that the hunters had killed an okapi. Then everyone left his little brush and bark shelter and moved to the spot where the dead okapi lay and made a new camp. This was much simpler than one might think, for no man in the tribe owned anything but the pair of little bark aprons he wore, his okapi skin belt and his weapons. It was much simpler to move the tribe than it was to move a dead animal!⁵⁹

Contrast is used in Chukchi Hunter to show what the Siberian Eskimo has or does not have in his home. The story was copyrighted in 1946.

Just then he backed up to look at the traps hanging above his head, and his shoulders bumped into something warm - a wall! Why, it was hot! Ankat quickly turned and put his hand against it.

"Oh," he cried, "the yaranga is burning!"

Everyone in the place looked toward him. They began to laugh. Ankat felt very foolish.

Then Boris came over to the wall and opened a door of iron. Ankat jumped back. It was burning. Why was the trader so calm? Ankat felt just as he had on the night when the sky was all aflame.

The trader's voice quieted his fears.

"This fire cannot get through these walls,"

58 Louise A. Stinetorf, Children of South Africa (New York: J. B. Lippincott Company, 1945), pp. 24-25.

59 Ibid., pp. 38-39.

he explained. "See, they are made of brick which is like stone. This is a Russian stove. It keeps the building warm."⁶⁰

Picken's home in Africa makes him very proud. Children's books describe a variety of homes in various parts of Africa, and Picken's house is one of the most interesting. Norman Davis wrote Picken's Great Adventure in 1949.

There was his house; what a "fine-fine" house it was. Picken always called things he liked very much "fine-fine." It was good to be a Chief's son because you had the finest house in the village. Most of the houses were simply made of crinting, which is really split bamboo, woven together, and with a thatched roof on top. His house was made of crinting, too, but round it was good solid mud baked hard by the burning sun and painted all over with gleaming white wash, and above it had a corrugated iron roof. This was really most distinctive; none of the other houses had it; but then his father was the great Alkali.⁶¹

Children's books of other lands copyrighted from 1925 to 1950 inclusive disclose much information about the similarities and differences of peoples with respect to shelter. Homes similar to those in which American boys and girls live are mentioned frequently in the stories. However, the complete description of the home so like the American home is spread over many pages and either inadvertently or by intention such a description lacks emphasis. Homes that are unfamiliar to American children are almost always clearly described. Shelters do not receive attention in children's stories without some notice being given the people who live in the shelters, the home furnishings and equipment, and that activity which usually centers in the home.

Almost without exception the stories of children in other lands

60 Dorothy Stall, Chukchi Hunter (New York: William Morrow and Co., 1946), pp. 116-117.

61 Norman Davis, Picken's Great Adventure (New York: Oxford University Press, 1949), p. 8.

describe shelters, home furnishings, and home equipment. Boys and girls who read from these books are very likely to notice certain things about the similarities and differences of people with respect to shelter.

1. Almost all children's books about foreign countries used in this study reveal that some kind of shelter is necessary to people in all parts of the world.
2. Almost all the books used in this study either tell or imply that shelter anywhere in the world is designed for protection against the weather.
3. The stories which have been perused show that a shelter is built of the material which is available in each particular place and that this material differs according to the region in which one lives.
4. Almost every store of this study shows that, in all parts of the world, the provision of shelter is usually a family matter and is determined in part by economic conditions.
5. Many of the books of the study tell that some people in the world have shelters and home furnishings similar to those in the United States. However, other books show that many people have shelters and home furnishings that are different.
6. Almost all stories mention and describe shelters that are built to stand many years. A few books, nevertheless, tell that there are many places in which a shelter is a temporary structure.
7. A very few books among those studied tell or imply that the sharing of information about shelter construction and the sharing of materials in various parts of the world would add to the comfort of people everywhere.

All stories that compose the list used in this study give much information about the material necessities of people. As if by purpose authors consistently describe foods and customs that have to do with food. They describe clothing worn in various parts of the world and they tell about ways in which clothes are alike or different. Authors point out that shelters are necessary to all people, and that they are built of materials which are available and that all shelters all over the world need not be alike. Although careful scrutiny reveals far more likenesses than differences in all peoples with respect to material necessities the emphasis is usually on the details that are different from rather than similar to those of the American child reader.

Customs

It would be impossible to include in one chapter or even in an entire paper all the information as to various customs of peoples that one observes in children's books. Customs in any one culture are legion. Therefore, the customs of different peoples that are mentioned in children's books are far too numerous to be included here.

One observes in reading stories of Mexico that the art appears in large bright colors. Little care is given to minute detail. By contrast the reader notices that the art of Japan as described in stories involves dainty colors and much care of minute detail.

The American child is accustomed to shaking his head up and down to indicate an affirmative reply. Dobry, informs ~~the reader~~ that such a gesture is only custom. In Bulgaria one shakes his head from left to right or right to left to indicate agreement.

The grandfather leaned out. "It's true." He

shook his head instead of nodding because in Bulgaria you shake your head for "yes" and nod your head for "no." "They do look like royalty," the grandfather said. He drew in his head, shivered, muttered, "You feel the first cold. Anyway, you feel it when one day is like summer and the next day like winter. Come in out of that."⁶²

It is customary for an American to carry small items in a pocket or in a purse. Paco Goes to the Fair contains a paragraph which explains the way in which some Indians in Ecuador carry things.

The children remembered well, for a whole hundred pounds of wool is a great deal of wool for a poor Indian family to have bought at one time. They knew Emilio had thought it such a superior wool that he felt sure that the trading of it (after it was dyed and ready) would be very easy to do. They also knew that Emilio had fine plans for what he should buy at the next Fair with the money he would receive for the woven yarns - all sorts of things which the family needed; some new black iron pots for Teresa's kitchen, four of the felt hats with the huge turned-up brims in which the Otavalo Indians carry many of the things we carry in our pockets, and a new bridle for his thin pacing horse with - Emilio hoped to himself - just a few small silver coins riveted to it, so that the neighbors could see that he always bought the very finest of things for his wife and children.⁶³

Regardless of the number of different customs described in any one book there are, in nearly all the books, certain facets of life of the people which receive some emphasis. Five of these areas of life would appear to be of universal importance. Therefore, they are selected to pointup the similarities and differences of people with respect to their customs. The child reader has an opportunity to learn many things about the behavior of the people of other countries. Among the many he will be likely to learn about ~~are~~ the customs of 1) work, 2) play, 3) marriage and courtship, 4) death and burial, and 5) forms of polite

⁶² Monica Shannon, op. cit., p. 6.

⁶³ Richard C. Gill and Helen Hoke, op. cit., pp. unnumbered.

behavior.

Work

Boy of the Desert, 1928, contains detailed accounts of work in the villages of Tunisia and work with the nomadic Bedouins.

So began his life with the Bedouins. After the orderly existence in the village it seemed to the boy, strangely haphazard, and thoroughly delightful. There was much work to be done of course, for every necessity must be wrenched from an unwilling climate, but the Bedouins were very casual about it, as they were about everything. When they felt like working they worked, and when they felt like eating they ate. Much of the time they just sat about the camp plaiting mats and ropes of dry grasses to sell in the town, smoking cigarettes, or just sitting. The women worked more steadily than the men. They cooked and looked after the babies, they carded wool, they spun and wove. They did not wash much, and as they had only the simplest necessities, there was no housecleaning to be done. When one spot got mussy, they just moved the tent somewhere else, and the wind and the sun cleaned up the old place.⁶⁴

Dobry, contains page after page describing the various kinds of work of villagers and farmers. The following passage is included to show the way in which one author points up the economic nature of work.

"What are you making?" Semo asked him. "I wished to talk to you before you set to work. I am troubled about you Dobry. Look, your grandfather and your mother think that a little sum from wood chopped and hauled and a handful of wedding coins will put you through art school in Sofia. They won't. Your mother and grandfather think that life in Sofia is exactly like life in this village. It isn't."⁶⁵

In every culture there is some work which is performed by women and other work which is performed by men. Either by implication or by explicit statement the author makes the distinction clear. In One Day

⁶⁴ Eunice Tietjens, op. cit., pp. 120-121.

⁶⁵ Monica Shannon, op. cit., p. 166.

with Tuktu, an Eskimo Boy Armstrong Sperry explains the nature of one of the tasks which women perform. This book was copyrighted in 1935.

With her firm white teeth, Hiki was busy chewing down Tukti's frozen reindeer-skin boots! This was her duty, and one that every Eskimo woman does. The task is always done by the young girls whose teeth are strong. Old women, like Grandmother, have worn their teeth away with years of chewing.⁶⁶

Nino, a story published in 1938 tells about wine making in a province of Italy. The selection below points to the contrast between use of machines in America and work by hand or feet in Italy.

Grandfather and Signor Ditto sat in the cool cellar and discussed the problems peculiar to wine making.

Grandfather said: "If you know the right time to change the wine from one barrel to another, you will always have good wine. Also the stars have a great deal to do with it."

"You are right," said Signor Ditto. "I have tasted wine that was made by machine. It's not half as good as wine made with the feet. "But," said Signor Ditto, rubbing his legs, which were beginning to itch from the grape juice, and pointing a finger at Grandfather, "but if they make the proper machine, it will make the proper wine."

Grandfather said: "Oh, fiddlesticks, Ditto! I say the old methods are the best. You can depend on them. Wine made by machine - it isn't possible."

"The right kind of machine will make good wine," insisted Signor Ditto.

"Fiddlesticks! Ditto, when that day comes, there will be no good wine left to drink."

He held up a glass of red wine as he spoke.

"Salute, buona salute," he said. And here's to the day of the machines. May they never come to our village!"

He put his empty glass down.

"Signor Ditto," Grandfather went on in a solemn voice, "they say that in America everything is done with machine. The whole country is filled with machinery of all kinds. They do everything with the infernal things."

Signor Ditto listened while scratching his legs which still itched.

"My son-in-law told me in a letter from there that the machine was starting a new age in industry.

66 Armstrong Sperry, One Day with Tuktu, an Eskimo Boy, (Eau Claire, Wisconsin: E. M. Hale and Company, 1935), p. 9.

He told me that he worked in a factory where they made nothing but tin cans. They put a flat piece of tin into a machine. Whir, whir, and a round tin can rolls out. Mind you, all finished, too. They made millions and millions of tin cans a day. They have factories for everything in America."

"America must be a wonderful place," said Signor Ditto. "It must be a wonderful place from the stories you hear about that country. I wonder what the farmers in America will do when machinery comes."⁶⁷

There are some countries in which few coins change hands. There the people trade materials - the things they make and the foods they grow. Barter is the common means of exchange. In another passage from Nino the readers learn that sometimes materials are exchanged for help.

Harvest was over and the corn was left on the ropes to dry. Nino and Julio took turns each day at keeping the crows away from it. They had long sticks with flat pieces of wood tied at the end. Whenever a crow came near, they swung the stick around and around in a circle over their heads. It made a whirring noise like that one makes by blowing across the opening of a bottle.

Grandfather paid off the neighbors who had helped him, either with corn, olive oil, wheat, or money. Most of them took their wages in kind, with perhaps a few pennies besides. Grandfather was generous with the help. He told them no one could live by bread alone, and besides, the Fair was coming. It had been a good year, and the peasants in the village were thankful to the land.⁶⁸

Smoky Bay, the Story of a Small Boy of Iceland by Steingrímur

Arason was copyrighted in 1942. In this story work is a large part of the life of the people. One paragraph gives a general picture of the work of each sex.

Everyone had some work to do. Carding, spinning, knitting, weaving, sewing, and embroidery were the general work of the women; the men carded and spun

⁶⁷ Valenti Angelo, Nino (New York: The Viking Press, 1938), p. 144.

⁶⁸ Ibid., pp. 152-153.

horsehair, and braided ropes from it for hay-binding. They carved wood and mended bridles and saddles. Nonni, in other winters, had listened to the stories while he played with shells, horns, and legbones of sheep, which he used for horses and cattle on a make-believe farm. Now he was too old for this. He still liked to carve from wood or haddock bones, but this could not take up all his time.⁶⁹

Several stories indicate that not all boys and girls in the world have a choice about the work which they will do when they become adults. Gift of the Forest was first made available to readers in 1942. In its pages American children read that some village children of India are expected to do the work of their fathers.

"Will Rewa have to be a solider like his father when he grows big?"

"I suppose he will."

"Does every boy in all India have to be what his father is?"

"Of course. How else would the village work get done?"

"But why must I do what my father does when I don't want to?"

"Why, it is the custom, son." His mother's eyes were big with surprise that he should even ask. "A child's future is written on the forehead at birth by the gods. He follows in the footsteps of his father. You know that."

"But I want to be like Grandfather; sometimes live in the jungle and sometimes walk about among the villages, reciting the Vedas. And I don't want to be a servant of the Maharajah, like Father, and collect the rents."⁷⁰

Other stories of India disclose the fact that many boys and girls in all parts of India do have some choice about the kind of work they will do.

Little Boat Boy was published in 1945. This book shows the breakdown of some of the old customs. Abdullah, and other boys of his age,

⁶⁹ Steingrímur Arason, op. cit., p. 110.

⁷⁰ R. La Singh and Eloise Lowmsbery, Gift of the Forest (New York: Longmans, Green and Company, 1942), p. 135.

have to struggle to free themselves from tradition, but, in the story, they succeed.

Abdullah was not going away to the Fort then. For many weeks an argument had gone on hotly between Abdullah and his father, Hafiz knew. All the family had heard it. Abdullah wanted to be a soldier in the State Army and their father had said "No!" thunderously.

The big bearded man was not often so stern. He had added that if going to school gave boys such ideas, then no other member of his family should be allowed to go. Furthermore, Abdullah was needed to help earn the family living. Some other boy would have to be hired to serve the table in the houseboat if Abdullah joined the Army. It did not matter that he could be an officer.

That thunderous "No!" had echoed in Hafiz's ears for a long time. And he tried not to think about the rest of it, that no other member of the family could go to school. It could only mean himself, for girls did not go to school. They stayed at home and helped their mothers.⁷¹

Barney Hits the Trail, 1950, shows the kind of work performed by the older women among the Alaskan Eskimos.

An old woman was sitting all by herself at the river mouth fishing through a hole in the ice. As Barney came closer, he could see it was Kyrok, the Great Grandmother he had first met gathering wood last fall.

"Hello, Kyrok! How's fishing?"

Kyrok looked up and grinned. She and Barney had become good friends. Every time Barney came out for ice he saw her sitting there fishing. He always stopped to say a few words to her because he felt she could understand a little of what he said even if she didn't speak English. Often, there were a lot of other women fishing too. It was always the old women of the village. Fishing for tomcod seemed to be their special job.⁷²

The stories used in this study contain much information about the work in the lives of people all over the world.

71 Jean Bothwell, Little Boat Boy, A Story of Kashmir (New York: Harcourt Brace and Company, 1945), pp. 18-19.

72 Sara Machetanz and Fred Machetanz, op. cit., pp. 152-153.

1. Almost without exception the stories disclose many kinds of work performed in many countries.
2. Most stories point out the fact that the kind and amount of work plays some part in family income and hence affects comfort and well-being.
3. Almost without exception the stories reveal that, in all parts of the world, it is customary for men to do certain types of work while women do other kinds of work.
4. Almost every story tells about some work performed in each family.
5. Many stories show that much work in the world is performed either by hand or with the use of simple tools.
6. A few stories point out that there are some places in the world where children may not be allowed to make a choice about the work they will do.

Play

In 1931 Children of the Soil, A Story of Scandinavia was published for the first time in the United States. There were games to play and sports in which one may participate in Sweden. The following selection describes a skiing event.

The boys arranged themselves at the top of the hill. One by one they sent their skis downward and disappeared over the drop. Guldklumpen was last. The people standing there watching could not help making comments about him - he was so small compared with the other boys - so small and so resolute.

Aspen's mother said she did not think that Guldklumpen should be allowed to compete for such honors. After all, he was just a crofter's son!

Johan's mother said nothing. She knew all right where the shoe was pinching - she was just jealous.

Today Guldklumpen was wearing his red blouse and his

jacket. He had not put on the shawl he wore back and forth from school. As he stood on the brink of the drop, ready to go over, he was thinking of the little tonte who had helped him so often before.

His arms went out. His body bent forward. There was perfect balance in his system. Nicolena's hands flew to her heart. She said a silent prayer for her brother. Aspen's mother snorted. Aspen chuckled. He was glad that Guldklumpen was doing the leap. His ski strap would soon break, then he would not be there to compete against him later on. He chuckled again.

The crowd broke out in cheers as Guldklumpen came down still standing. It looked as if he were going to fall, but he regained his balance and sped far out⁷³ upon the snow flats, faster than anyone else had gone.

The following selection taken from The Least One, by Ruth Sawyer, does not tell about any national sport or any organized game. It does, however, show the child reader that Mexican children sometimes make their own games. The book came from the press in 1941.

Poco found the pig. It was good to have something to do. With a willow switch he guided him back to the yard. There Claudio challenged him to a game of bottle-tops. It is a game all Mexican boys play. It begins by collecting the bottle-tops from the hotels, from the cafes. When one has his pockets full, he challenges another with full pockets. The game goes on until all the bottle-tops change pockets and the winner has two full. Poco won, and went off to idle in the yard, to watch from the gate who might be passing up or down the road.⁷⁴

Children in all parts of the world develop games of their own. Many of the games require physical dexterity. The game played in China described by Pearl S. Buck in The Chinese Children Next Door, 1942, requires some agility.

"This is what we did in China," Mother said. "We took some small cash, which were copper coins about as big as our quarters over here, except they had holes in the middle. We sewed them together tightly in a bit of rag and stuck three small feathers into the hole, and

73 Nora Burglon, Children of the Soil, A Story of Scandinavia (New York: Doubleday Doran and Company, Inc., 1931), pp. 183-184.

74 Ruth Sawyer, The Least One (New York: The Viking Press, 1941), pp. 40-41.

sewed them in tightly too. Then the game was to see how many times you could hop on one foot and with the other foot doubled up inward, kick the shuttlecock on your ankle and keep it in the air...⁷⁵

Playthings are not always the same in all parts of the world. Children in the United States who play with jacks or with electric trains would surely not be able to find these playthings in Siberia or the center of North Africa. The unfamiliarity of play materials is stressed in Little Boat Boy, A Story of Kashmir. This story was published in 1945.

It hit Hafiz' hand, then bounced softly against his face. He drew back, his eyes blinking, and the ball fell on his lap and rolled back into the hole. All three of them knelt on the floor and peered over the edge. There it was, between the lamp bases! This time the father got it out. Hafiz took it carefully. What a strange soft thing it was!

While he sat there, turning the ball over and over, feeling it and wondering about it, his father and Abdullah were wondering, too.⁷⁶

The joy of participating in, or observing organized sport is not a pleasure that only Americans may have. In very nearly all countries there is some game, and in many countries there are several games, that virtually every one understands and enjoys. Little Boat Boy, A Story of Kashmir reveals the effect of the British in India. The selection below seems familiar to the American reader, even though rowing teams are not common in all parts of the United States. Competitive sports with their consequent cheering sections are a part of every home that has a television receiving set.

"Row, Yusuf Ali! Bring in the blue!" the boys were shouting, over and over.

Hafiz wondered how he could hear them. Yusuf leaned

75 Pearl S. Buck, The Chinese Children Next Door (New York: The John Day Company, 1942), p. 32.

76 Jean Bothwell, Little Boat Boy, A Story of Kashmir (New York: Harcourt, Brace and Company, 1945), p. 106.

toward his paddlers. He held out his hands to them, pleading, urging. The paddles scarcely seemed to come out of the water, they came so fast. The other boats began to fall back. Now the second one was ahead, only a little. In another long breath the race was over. Yusuf had brought his boat in! There it went, first over the line, under the Kashmir colors in the very middle.

"I liked it," said Hafiz. He clapped his hands. Abdullah was still whistling shrilly. All the visitors, around them raised their paddles. It was a salute to the winning boat.

Abdullah leaned down to hear what Hafiz said. "I know that big boy," Hafiz told him, clapping again. "I am glad he won!"

Above the continuing noise Abdullah shouted, "You remembered Yusuf? Good boy! He is the coxswain. He steers the boat and leads the rowers. That was my house crew. They won the race!"

The long racing shells came next. These boys used real oars with squared ends. They sent their light craft scooting along the top of the water like a new sort of water bug. The whistling and the paddle salute came from the other bank at the end of that race. When the winning shell went over the finish line, all the crew raised their oars, too, straight up, like trees.⁷⁷

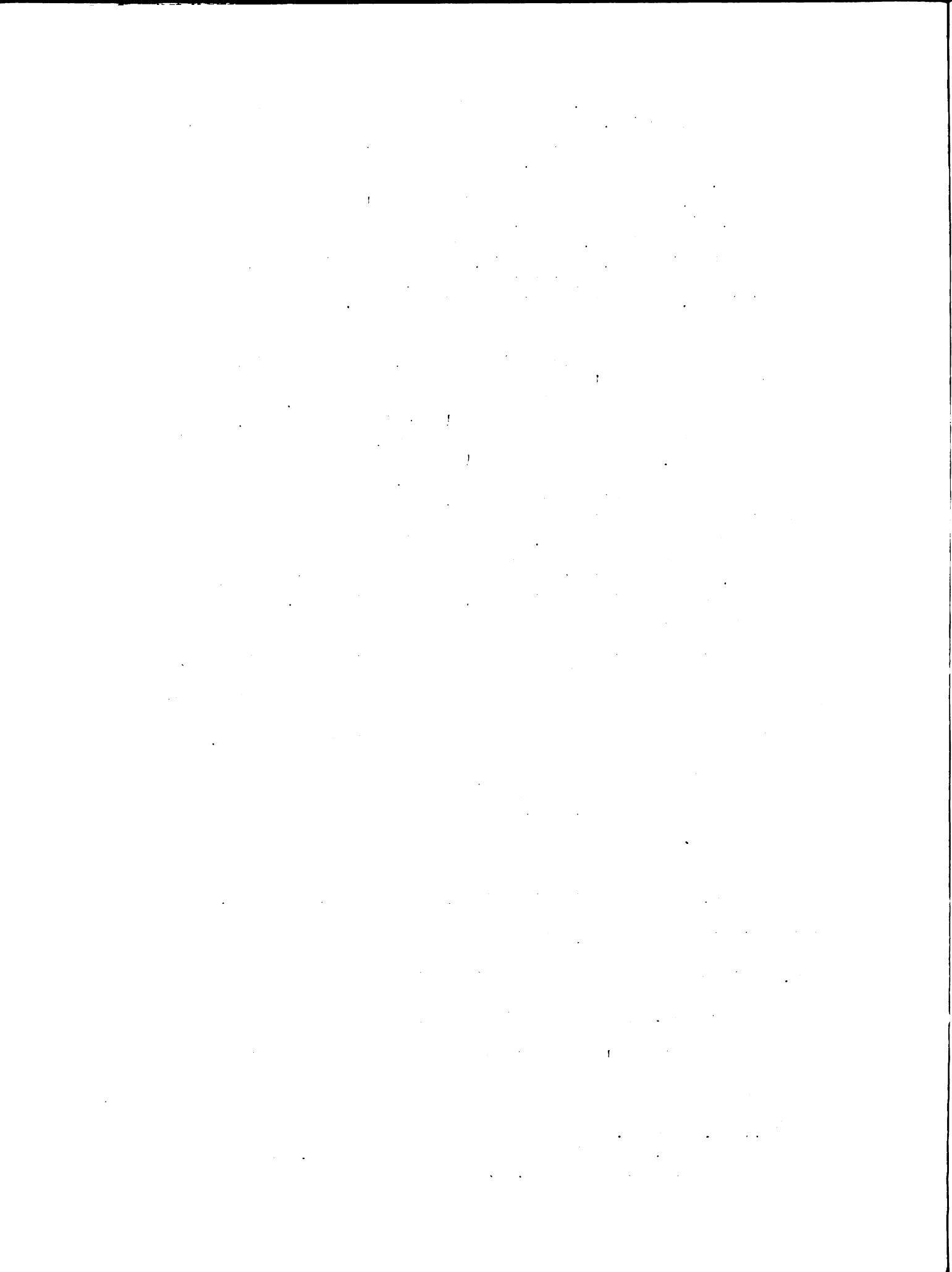
Primitivo and His Dog was written by Gloria Hoffman in 1949. The selection below reveals that some playthings and some games in other countries are just like American games and American playthings.

Primitivo was very happy. He played many kinds of games just as other boys do all over the world. He played marbles with his friends in the Zocolo (square).⁷⁸

People, whether living in tribes, in villages, on farms, or in cities within any country, find some way to enjoy themselves through play. Children everywhere make believe with materials that were never intended for play. In technologically developed countries the mass production of children's playthings has become a large business enterprise and some forms of organized play have developed into popular sports.

⁷⁷ Ibid., pp. 218-219.

⁷⁸ Gloria Hoffman, Primitivo and His Dog (New York: E. P. Dutton and Company, Inc., 1949), p. 7.



Books for children tell much about other children at play. Some of this information points up certain likenesses and differences in peoples everywhere. The statements below are based on the investigation of a selected list of juvenile literature. Reference to stories indicates reference only to the books of the study.

1. Almost without exception the stories show that people in all parts of the world have learned to play.
2. Almost without exception the stories show that children in all lands develop games of their own.
3. Almost without exception the stories reveal that children in all countries have something or some things with which they play.
4. Many stories reveal that some games played in America are played by children in certain other countries. Other games appear to be played by children of only one country.
5. Almost all stories show that children in all countries delight in becoming skillful at games.

Courtship and marriage

Books chosen especially for fourth and fifth grade boys and girls emphasize those phases of life that are most familiar to children who are nine or ten years old. The family activities are important in the lives of children. Work and play in the family and in the neighborhood appear in nearly all stories of children in other lands. Families, of course, have other experiences, some of which concern children only indirectly. Thus, the child's interest in certain activities is not always intense. Children in grades four and five become interested in marriage and death when their own lives are touched. When older brothers

and sisters marry or when a grandparent dies the child observes some of the customs that his culture has developed in connection with these experiences.

In the stories about children in other lands appropriate to the fourth and fifth grade, courtship and marriage do not have a place of primary importance. Nevertheless, many books do contain one or two incidents about these customs. This information, whether given incidentally or intentionally points up certain likenesses and differences of peoples.

A story of Bulgaria published in 1935, tells of the courtship of the village schoolteacher.

A blooming girl who bound wheat faster than anybody else in the village could bind it came in with Semo, the village schoolteacher, a young man from Sofia. Semo seemed a very odd young man in this village of hardy peasants, just as one aspen tree might seem out of place in a mountain forest. He and his Wheat Binder had been walking the four miles long village promenade as engaged couples were supposed to do on a holiday and the teacher was grateful for a stool and a fire. Dobry's grandfather, playing his flute, greeted them with his eyes and put a heap of peppers in front of Semo and another heap in front of the peasant girl.⁷⁹

In 1938 Popo's Miracle was available to boys and girls in the United States. The selection below shows something of the nature of a courtship in a part of Mexico.

"My father and my brother tell me nothing," Rafael said, sitting down beside the old man. "Why do they keep going to Carmen's house with white bread and chocolate and cigarettes and flowers?"

"Is that what is happening?" the old man asked, and in his eyes there was a twinkle.

"Yes, last week, and again tonight."

"Well, bless my soul. It's been so long since there has been a wedding in our village,

79 Monica Shannon, op. cit., p. 39.

no wonder the young folks don't recognize the signs. Did you hear that, little one?" he said, turning to his fat wife.

The wife of Miguel nodded and smiled. "Your brother Tonio wants to marry Carmen, it seems. We might have known it when he set to work building the new room to your house," she said to Rafael.

"Then Carmen will be my sister, and live with us all the time?" Rafael asked.

"I'm not so sure. Did you see whether her father accepted the cigarettes they offered him?" Miguel asked.

"No. They closed the door and I didn't see what happened after Tonio put the flowers on the Santo's shrine," Rafael said.⁸⁰

Later in 1941, The Least One, another story of Mexico appeared.

This delightful little book describes a courting custom that must seem very strange to an American child.

On the last Sunday of Carnival, Pedro Villa, the photographer, had felt himself to be so rich that he broken no less than twenty colored and perfumed eggs over the head of his novia, Consuela, as they passed each other. The band played splendid American tunes. The boys moved one way on the outside circle of the Zocalo; the girls, arms linked, moved in the opposite direction so that girls and boys were always meeting. This was their one chance of courting; to exchange adoring words, to cast admiring glances, to give a token. But only at Carnival time were the colored eggs full of water, perfume, or confetti bought and broken by the young men upon the girls of their choice.. No matter how uncomfortable his deluge might be, it was a sign of admiration, especially the perfumed eggs. Always it had to be received with smiles and giggles. The girl upon whom the most eggs had been broken became the belle of the Carnival. On this year Consuela was the belle.⁸¹

The difference that exists between countries with respect to choosing one's mate appears in River Boy of Kashmir, published in 1946. The following selection illustrates this as well as the fact that customs change with time even in one place.

"Yes, they do well enough. They are friendly. But I want a granddaughter. And the girl Yusuf wants to marry he may not have." She signed, "Her father

80 Charlie May Simon, op. cit., pp. 100-101.

81 Ruth Sawyer, op. cit., pp. 56-57.

is in debt, and until the debt is paid she may not even be betrothed. I have said to Yusuf there are other girls. But he only laughs and shakes his head. He has an old man's patience."

Hafiz could not think of anything to say. He did not like to ask who that girl could be. One did not ask such questions. But he wondered about her. Was this a part of that talk he had heard about the fire the night he came? Was it news of that girl that Nana had wanted?

"But that Yusuf is smart," said Nana. "They did not so when I was a girl. One's family chose the mate and there they were, married and old before they knew it. Now my Yusuf waits until he can have what he wants...and I wait, too."⁸²

Teru, A Tale of Yokohama by Lucy Herndon Crockett, describes the mother's courtship. This book was published in 1950.

She thought of her many brightly flowered kimonos for calling on neighbors and visiting the shrines and for such occasions as New Year's and the Doll's Festival; of the happy serene hours spent in perfecting her performance of the exacting tea ceremony, and in arranging flowers.

She thought of her deep secret excitement when her family told her that through a go-between they had found a husband for her, no uncultured country farmer but a university graduate and schoolteacher; and of the first and only time she saw him before they were married - stealing a glance at him from beneath properly down cast eyes as they knelt with their parents and go-betweens in a teahouse, catching this one glimpse of the thin, serious looking young man in spectacles, with lips that fell back from big yellow teeth; his kimono was of crisp black silk and there was a fan stuck in his sash.⁸³

The customs of marriage and courtship which, according to cultural anthropologists, are a part of very nearly all cultures, do not form a large part of the literature for young children. Nevertheless, a few few books do give some such information incidental to the principal part of the story.

82 Jean Bothwell, River Boy of Kashmir (New York: William Morrow and Company, 1946), pp. 141-142.

83 Lucy Herndon Crockett, Teru, A Tale of Yokohama (New York: Henry Holt and Company, Inc., 1950), p. 43

A careful perusal of children's literature reveals certain likenesses and differences in this respect. Reference in the following sentences is made to the one hundred thirteen stories used in this study.

1. Few stories for children of about the fourth and fifth grade levels contain information about customs of courtship and marriage in other countries.
2. Those stories which do refer to courtship and marriage tend to emphasize the differences in courting customs which exist between and within countries.
3. Those stories which refer to courtship and marriage reveal that it is customary, in many other countries, for the family to play a large part in the choice of mates.
4. One story shows that even in one place customs of courtship and marriage do change with the passing of time.
5. The stories that include a part about courtship and marriage tend to stress the ceremony and the joyousness of the occasion.

Death and burial

In connection with the customs of various peoples one might, when reading children's stories, expect to see some references to those cultural patterns that have to do with death and burial in various countries. Though there are not a great many references to customs of courtship and marriage among the books of this study it is interesting to note that the references one does find are widely scattered according to copyright date. The opposite is true with respect to references to death and burial customs. Authors writing after 1930, it would appear, tended to refrain from describing the customs that various cultures have developed in

connection with death and burial.

It would seem wise, in connection with this subject, to call attention to Pearl Buck's book, The Big Wave, published in 1947. The story begins with death - the big wave sweeping over the village, taking the people into the sea. It is interesting to note, however, that death is not described in detail. The story moves immediately from the tragedy to the process of recuperation. One little boy, who sees himself made an orphan, is taken into another family, loved and made to feel wanted. The emphasis is on the constructive activity of the people; the story is void of the dramatic.

In order to show contrast with The Big Wave, 1947, the following selection from Boy of the Desert, 1928, has been included.

The women, a dozen of them, were wailing for one dead. They stood in a circle, facing inward, in the flickering light of torches. Their hair hung loose over their shoulders and with their nails they had torn great gashes in their unveiled faces, gashes from which the blood streamed. They were bending rhythmically backward and forward from the waist, stamping with one foot and clawing at their faces. As they swayed they wailed, a high piercing wail that came in a triple wave of sound, rising and falling eerily, terribly.⁸⁴

Again, in 1929, some customs of death and burial are described in The Chinese Ink Stick.

But quite a time passed and no customer came in sight. Yes, there were people calling, but they were only beggars. Dirty and clad in rags they stood in the doorway and stretched out their bowls with thin, bony arms. And you know you have to give the beggar a small coin. Everybody has to give because beggars are persistent and will stay in front of the building, perhaps calling up more and more members of their guild until no respectable customer will enter the shop.

And sometimes, if the shop owner is so stingy that even this will not induce him to give to the beggars, some sick and dying member of the beggar guild will drag himself right in front of the building and die there.

84 Eunice Tietjens, op. cit., p. 90.

Then the shop owner has to buy a coffin for the body - a coffin - about the most expensive thing in China, for wood is scarce. Moreover, if the beggar is from another town the stingy one may be obliged to send the body home to the beggar's native village, thus incurring great expense.⁸⁵

After 1929 there is no description of any death or burial in children's stories of other lands. One book, Little Jungle Village, 1940, contains one sentence that tells one thing that would have happened if a death had occurred. In order to illustrate the de-emphasis employed by the author in writing of the possibility of death this sentence is included. Here the stress is on the people in general rather than one person.

Then he came to Warwah Creek, where he would stop for a heartbeat or two to ask whether the pai man was in his own village - for sometimes the pai man went to the sick instead of having them brought to him, just as now Peh-weh intended for him to go to Klee-klee.

He stepped ashore at the village of his people. He walked in among the huts he so well remembered, in the days when his legs had been as limber as Klee-klee's middle, and he hadn't been a man at all, but a child.

There was no fire, and no village was ever a village without a fire with pepper in the flames to keep the jaguar away.

He went to this hut, that hut, and coughed, coughed again. But there was no answering cough. He'd known, when there had been no fire, that there would be no answer. He should have known anyhow, because his mother had never come back for Klee-klee, that there was no one living now on Warwah Creek.

Nobody had stopped breathing in the dark village, either, else all the houses would have been burned down. No, they had simply gone away somewhere, that was all. He should have known it.⁸⁶

There is very little information about customs that have to do with death and burial in the stories of children of other lands. In this respect the stories of this study do little to contribute to an enlightened mind. Certain conclusions bearing upon one hundred thirteen

85 Kurt Wiese, op. cit., pp. 88-89.

86 Jo Besse McElveen Waldeck, op. cit., p. 119.

books about children in other lands would appear to be justified.

1. Very, very few stories tell about the death and burial customs of other peoples.
2. Those few stories which do touch upon the subject of death and burial customs tend to emphasize the dramatic and the different.
3. Though two stories include clear illustrations of customs in connection with death and burial in other countries, these stories were copyrighted in 1928 and 1929 respectively. The trend in more recent years has definitely been away from including such information.

Forms of polite behavior

The anthropologist in studying a culture looks for particular things. He observes just which positions in a community are positions of authority and he notices how much responsibility and what kinds of responsibility accompany that authority. He observes the display of deference and he focuses some attention on the deference with which people in responsible positions are treated.

One of the most interesting characteristics of children's stories is the consistency with which forms of polite behavior are shown. One finds that certain kinds of authority accompany parenthood and one finds that parents are always treated with love and with politeness.

The forms of politeness in various parts of the world could be just as interesting to an observant child as is the display of deference to the anthropologist.

In 1929 The Chinese Ink Stick was published.

When the magistrate had finished his kotow there was more frantic music, and the procession started to move back to the gate. To kotow means to touch your head to the ground, and it is the sign of highest respect. Some beggars in the street do it constantly, and to arouse the pity of passersby they knock their heads with such force that their foreheads are all swollen and one terrible wound.⁸⁷

The following selection illustrates one form of behavior which, though considered polite in Bulgaria, would most certainly be considered impolite in America. Dobry was available to children in 1935.

Neda said, "Dobry does that, too. Makes up a story while you listen," and she went to work boiling Turkish coffee, very creamy and bubbly on top, for everybody. The coffee was drunk with enthusiastic noises, and each guest belched to show his appreciation, a politeness borrowed from the Turks - and borrowed customs are never returned.⁸⁸

Those forms of polite behavior which are similar to American forms of politeness are common in the stories. As in the case of honesty one sees politeness only by emphasis or by its very absence. One example of politeness which resembles that which Americans regard as polite occurs in the Scotch story, Wee Gillis, 1938.

First they pleaded and then they begged very softly and very quietly, one at a time, and they politely waited for each to finish what he had to say before the other began.⁸⁹

Yinka-tu the Yak contains an illustration of Tibetan politeness which is different from anything that any American child has been taught to do. Alice Alison Lide is the author of the story which was copyrighted in 1938.

The boy scrambled to his feet. "Come along, come, my Yinka-tu," he said, putting an arm around his pet's neck and leading him towards the house. Sifan dashed

87 Kurt Wiese, op. cit., pp. 145-146.

88 Monica Shannon, op. cit., p. 138.

89 Munro Leaf, Wee Gillis (New York: The Viking Press, 1938), p. 39

indoors and up the log stairway. Soon he returned with two bowls - a second breakfast for himself, this time hot butter-tea and parched barley meal, and a fine bowl of milk for the baby Yinka-tu.

When he had drunk the last of his tea, had run a finger round to remove the last rim of butter, and finally had licked his bowl well, the boy turned to the baby yak. "So, little one, where are your manners? You must lap up the very last of your milk!" And he held the bowl under the baby's pink nose; for in Tibet it is considered good courtesy to lick your bowl after each meal.⁹⁰

Chinese children have a polite greeting which they use when meeting friends. It is not like the greeting American boys and girls learn to give, but it is similar in that it is a question that has to do with one's comfort. The Water Buffalo Children came from the press in 1943.

" 'Big Brother and Little Sister,' I said, 'have you eaten your rice?' "

"Why did you ask that?" David asked Mother.

"Because," Mother said, "That is the polite way in China to say, 'How do you do?'"

"Big Brother was polite, too.

" 'I have eaten,' he said. 'Have you?'"

" 'I have,' I said."⁹¹

Daughter of the Mountains, a story of Tibet published in 1948, contains several examples of polite Tibetan behavior. One of those examples follows.

"Yes, yes, of course she shall have her dog," said Lady Paton. "Tell her so at once, Gopal. I can't bear to keep her in suspense."

But Momo guessed her meaning, and without waiting for Gopal's translation, she fell to the floor, prostrating herself before the Lady Paton. Tears of joy rolled silently down her cheeks, and she shook them out of her shining eyes. Then she jumped to her feet, and burst into thanks.

"Victory to thee, O lady! Brilliant above one hundred thousand lights! O diamond comforter of my heart! May your life, body, and power increase like the growing new moon. Great mercy you

90 Alice Alison Lide, Yinka-tu-the Yak (New York: The Viking Press, 1938). p. 13.

91 Pearl S. Buck, The Water Buffalo Children (New York: The John Day Company, 1943), p. 36.

have shown me. I am thankful. May all good befall you!" Here Gopal cut her short. "Enough, enough, child!" He shook his reprovingly at her. "These English have many great affairs and much business to do. They cannot sit all day listening while you endlessly sing the same song, like a cuckoo in spring." Nevertheless, he retold her thanks to his master and mistress, and virtuously added his warning. Sir Hugh rose and smiled down at Momo.⁹²

Barney Hits the Trail, 1950, contains an example of an Alaskan Eskimo's politeness.

When the door of the plane was opened, the nurse rushed up and everyone in the crowd craned forward. There was a low murmur of relief as Barney and Johnny helped Ongan and his sons out. Miowak stepped from the others and went up to her husband. Barney was surprised there was no hugging or kissing.

Ongan said something in Eskimo. She nodded and looked down at the ground. Then waving the dog sled driver aside, Ongan turned and started for home.

Miowak came over to Barney and Johnny. Her eyes were full of tears. She feels just as much as anybody else, only she doesn't show it, Barney thought.

"You save my husband and sons," she said to Johnny. Then she turned to Barney, "You save them too. I never forget. From now on, my home, your home. You be son like my own."⁹³

The stories about children in other lands tell many things about the forms of behavior of peoples which are considered polite forms in certain countries. This information can be summarized in four sentences.

1. All stories show that all peoples have developed some forms of behavior which indicate respect or politeness.
2. Many stories reveal that polite forms of behavior in other countries are frequently different from polite forms in America.
3. Most stories reveal that certain countries have polite forms of behavior which are just like or very similar to those in America.

⁹² Louise Rankin, op. cit., p. 186.

⁹³ Sara Machetanz and Fred Machetanz, op. cit., pp. 113-114.

4. Without exception, all stories make clear that each form of polite behavior is understood by the people who use it.

Stories for children contain information about many customs of people, five of which have been investigated. 1) Work and 2) play, which are undoubtedly of interest to a nine or ten year reader, are a part of nearly every story in this list. The information in connection with both work and play is more than ample. Careful study of this information reveals many more likenesses than differences of people. On the other hand the information about customs of 3) courtship and marriage and 4) death and burial is indeed scant. Wherever the information does appear the dramatic and different receives emphasis. Though every story reveals at least one instance of polite behavior and though almost all 5) forms of polite behavior appear to be similar to those which Americans know, the interesting detail of the different forms could be expected to gain undue attention from the reader.

Summary

A search through the literature of Adler, Nichols, Laski, and others has resulted in six components of a global attitude. It will be recalled that one of the components of a global attitude is the enlightened mind - that mind which seeks continuously for further information as such information is made manifest. Therefore, it has seemed wise to ascertain whether or not children's fiction about other countries contains information which could be expected to make a contribution toward the development of an enlightened mind. In an effort to learn what kinds of information, if any, are contained in children's stories the investigator has relied upon anthropological studies for major areas of investigation.

Chapter Eight points up the similarities and differences of peoples with respect to language, physical characteristics, material necessities, and customs. One must be ever mindful that many areas of investigation which would be pursued by a cultural anthropologist must be omitted here. The fact that the stories of this list were selected, in part, because they were appropriate for children who are about nine or ten years old should be ample explanation for this omission.

While it is true that few stories for children mention language, those which do tend to stress the differences of people rather than similarities. The similarities of structure of languages are ignored. The fact that all peoples have developed a language is implied by the use of conversation. However, the development of a language as an accomplishment common to all peoples is not stressed. The difference in words with the consequent misunderstanding of ideas is emphasized.

Though stories for children tell of many physical characteristics of people which are similar, the stories generally tend to stress those physical characteristics which are different.

All the stories of this study contain much information about the material necessities of people. This information is usually detailed and voluminous in amount. All the stories reveal many likenesses of people with respect to material necessities although the emphasis is frequently on that which is different.

Every story among the one hundred thirteen used in this study tells something about the customs of the people. Five of the customs have been included in this chapter. They are 1) work, 2) play, 3) courtship and marriage, 4) death and burial, and 5) forms of polite behavior. Customs of work and play are described in detail and tend to reveal similarities of peoples rather than differences. Very few stories contain information

about customs of courtship and marriage. Those which do contain such information stress the joyousness of the occasion and emphasize the difference in courting customs which exists between and within countries. Customs of burial and death do not receive much space in children's stories. When they are described emphasis is on the dramatic and different. The stories include far more examples of forms of polite behavior which are similar to, rather than different from, those which Americans know. However, the very uniqueness of those which are different could be expected to elicit from the reader an undue amount of attention.

CHAPTER IX

INSTITUTIONS OF CULTURES IN CHILDREN'S LITERATURE

It was observed in Chapter II that the fifth component of a global attitude concerns an enlightened mind. The generalization as it appears on page reads: An enlightened mind, seeking continuously for further information as such information is made manifest, is an essential part of a global attitude.

Children's stories copyrighted in the United States from 1925 to 1950 inclusive contain much information about the peoples of other countries. Chapter VIII points up a part of that information. In addition to that which appears in Chapter VIII there is in children's stories a generous amount of material about the institutions of the various peoples. This chapter has to do with the information concerning the institutions of the peoples.

The student of anthropology learns that studies of various cultures disclose many similarities in structure. All cultures have some form of a family pattern. All cultures except those of simplest kinship groups have some form of government. All cultures have a body of beliefs which can be looked upon as a religion, and all cultures have a plan for the instruction of the young which one might term education.

The books used in this study are books for boys and girls of the elementary grades. The topics discussed and the vocabulary used are, therefore, geared to elementary grade children. Surprisingly, the paragraphs about institutions, 1) education, 2) the family, 3) government, and 4) religion, appear with great frequency in these stories. For this reason one finds it difficult to keep in mind that the authors of children's

books are never free to use an uncontrolled vocabulary. Even with a controlled vocabulary the information about cultural institutions appearing in children's stories is lavish in amount.

Education

Everywhere the society of a given time and place uses some means to help fit the members of the new generation to their place in the community, be it large or small. The transmission of culture which is necessary to this aim has both formal and informal, deliberate and nondeliberate features.

.....
All nonliterate peoples have some form of transmission of culture, but the functions we think of as "educational" in the formal sense fall to the family, clan, vocational, or magico-religious guild. While there are many variations, the fundamental aims of primitive education are not unlike those of advanced societies: the folklore, mythology, and history, training in manual skills, teaching of manners, and instruction and practice in the mores.

.....
Formal institutions. Education as a special function of a particular group or agency of society did not arise till mankind had invented writing and arithmetic and advanced to agriculture, metallurgy, and commerce.

.....
Today all advanced societies have extensive educational facilities: the school plant, a wide variety of curricula and methods of teaching, a specially trained personnel for management and instruction, and a rationale or philosophy of the aims, methods and values of education!¹

The above quotations indicate the importance of the process of instruction and learning in any society. Each society must make certain that the young people will be prepared to take their places in the community whether large or small. Many societies have not devised institutions to serve this purpose alone. Nevertheless, they, too have a deliberate plan by which the young are taught. As a rule, in primitive societies the family, the clan, or the magico-religious guild take the responsibility for formal education.

¹ Kimball Young, editor, Sociology A Study of Society and Culture (New York: American Book Company, 1949), pp. 349-350.

All societies, whether primitive or advanced, have nondeliberate, informal education of young people. Examples of informal education are legion. The two-year-old child in the United States learns that he is not to touch a hot stove, that he is not to play on a busy highway, that he is to change from day clothes to night clothes for sleeping, all by an informal process. So, too, the child in a tribal society learns many of the things that he needs to know by an informal process.

There are copious examples of informal, nondeliberate learning in children's books. They occur, indeed, on almost every page of every book among the many books used for purposes of this study. Therefore, all the quotations in this section of the paper are used with reference to formal education whether in a primitive society or in an advanced society. Stories of advanced societies often tell about the school. In stories of primitive societies one must trust that the author tells about the planned, deliberate instruction of the young. If the author does not mention that the child is purposely being instructed the reader is not able to discern the difference between "formal deliberate" instruction and "informal nondeliberate" instruction.

The Chinese Ink Stick, published in 1929, contains some interesting bits about schools and attitudes toward education in China.

We stayed for several days, and I was admired by everybody. Never have I forgotten the astonished face of the old grandmother when she saw me in Liang's hand. "What will the world come to," she said, "when such little children already carry ink with them? They will all be writers and learned men, and there will be nobody to cut and pick tea."²

There were about twenty boys in the room. They had finished reciting and were all busy writing. They wrote on white tissue paper which they had placed on top of a piece of cardboard. This cardboard had four black squares, in each of which was a white character.

² Kurt Wiese, The Chinese Ink Stick (Garden City, New York: Doubleday Doran and Company, Inc., 1929), pp. 172-173.

The boys were trying to follow the outlines of the character with their brushes, thus producing a black character on the tissue paper. This is the way a Chinese child learns to write; by tracing characters for years and years, until his hand does it mechanically. Then they begin to read aloud, and all they read they have to learn by heart and say to the teacher with their backs turned toward him. Since everybody recites at the same time the school is about the noisiest place imaginable; you can easily find a school in any street....

The Chinese school children have no Saturday or Sunday holidays. They do not know what a half day off is, and they study from daylight to dark. They have no different classes for geography, arithmetic, and the like. All they do is practice writing and reading. For years they do not know the meaning of what they read. The understanding comes much later. They copy and read old classic books. The first one is the "Three Character Book" which begins with the sentence: "Men at their birth are by nature good."³

Nora Burglon wrote Children of the Soil, A Story of Scandinavia, which was first copyrighted in the United States in 1931. There is in this story a strong suggestion that schools in Sweden may not always be democratic. The following selection is one of many references to school.

"I should like to give one to the schoolmaster," said Guldklumpen, "if he wants one, for he has been very kind to us." Yes, indeed, the mother knew that the schoolmaster had been kind to her children. For a master to be kind to crofter's children was a thing to praise, for they did not have to be that, and very often they were not either. Most teachers came from the gentry, for who but the gentry could afford to educate a child for so high a calling? However, it had been said of the master that his folks had been crofter folk, too, only he had been educated by an uncle in New York. Alina believed this, for it seemed that all the masters who came from gentry were always trying to keep the poor children from learning any more than just so much; it was as if they were afraid that the crofter folk would get out from under the heel of the gentry, and then the rich folks would have to pay for their work or do it themselves.⁴

Day on Skates, The Story of A Dutch Picnic was published in 1934.

³ Ibid., pp. 184-186.

⁴ Nora Burglon, Children of the Soil, A Story of Scandinavia (New York: Doubleday, Doran and Company, Inc., 1931), pp. 199-200.

It is a story of the Netherlands. The story is about a picnic that the school teacher and school children have in winter. The book, therefore, from the first page to the last is about school.

Evert and Afke were in the third form. They did not sit together, for the boys occupied the benches on the left of the room and the girls those on the right. Their class-room had a bright, freshly scrubbed appearance, as usual in the Dutch schools. The benches were yellow and colored pictures hung on whitewashed walls. The children looked neat, too, with well-brushed hair and clean shirts or pinafores. Their teacher was a young and cheerful person, whom they all loved. And this morning he was so pleased about the weather that he started their lessons with a song, "The White White World." The children sang heartily and outside on the snow-covered road many a passerby heard them and stopped for a moment, smiling.⁵

A child while reading Jamaica Johnny, 1935, observes how much one little boy from a rural area appreciates school. The school in Jamaica seems very different from most schools in the United States.

The first day at school was a hard one for Johnny. He made friends with the other pupils quickly, but as for learning to read and write he felt quite discouraged. He thought he would never learn his A-B-C's. Neither Aunt Milly nor Uncle Solomon could help him but they encouraged him to go to school. Johnny wouldn't give up. He was determined to learn to read, and he paid close attention to everything Miss Forkins said.

Slowly he learned the alphabet. Johnny astonished his teacher by his eagerness to learn. He came to school early and stayed late. Every day after school he took the little red book from its hiding place up under the eaves of the cottage. Picking out the letters of the alphabet as he learned them was very hard work but Johnny was patient. When he could read some of the words his delight knew no bounds. Little by little he mastered the longer words and finally, with Miss Forkin's help, he could read the book from cover to cover.⁶

Many stories for children tell that boys and girls do not always have to go to school in order to learn. Books about primitive cultures

5 Hilda Van Stockum, Day on Skates, The Story of A Dutch Picnic (New York: Harper and Brothers, 1934), p. 4.

6 Berta Hader and Elmer Hader, Jamaica Johnny (New York: The Macmillan Company, 1935), p. 52.

and some stories about countries which are not primitive tell that

many children learn by watching adults. Pepperfoot of Thursday

Market came from the publisher in 1941. It is a story of North Africa.

The old man paused. "Our tribe has no writing, no written language. We have no books, no schools, as have the Roumi. But we are wise. Five times have armies from the outside world come to conquer us, but we live as always, nothing is changed. The son learns from his father, by watching, by listening. The youth does what the elders do. He learns the law of the tribe by sitting behind the old man at the council."⁷

The Village that Learned to Read, as the title implies, is a story about school. This story tells about the way in which one Mexican village obtains a school, about the pride the villagers take in the school, about the way it is cared for, about the way in which the children learn, and about the democratic techniques employed. Elizabeth Kent Tarshis wrote the story in 1941.

'There it is,' said Senor Lopez suddenly, and pointed proudly to the left. Juan Mendez saw a small path leading away from the road and climbing a short slope. At the top stood a rectangular building of sky blue adobe with yellow trimmings. Over the door were the words in gleaming black: 'Escuela Rural Federal', and underneath, in smaller letters: 'Benito Juarez.' The school had wide shining windows and red-tile roof. It looked so modern and beautiful that everyone in the procession, even Pedro, could not help being proud of it. Surely, they thought, this is the best of all the schools that the government has ever built.

Senor Lopez and the teacher took their places on the stone step before the blue door of the school. The band stopped playing, and all the people made a wide circle before the door. Over the doorway was an arch of palm leaves studded with red and white carnations. Senora Lopez was very pleased with it - she had been on the committee which had decorated the school.⁸

Senor Lopez beamed at his children. He wanted to tell Senor Mendez that they belonged to him - then he thought of something else to do with the

7 Robert Davis, Pepperfoot of Thursday Market (New York: Holiday House, 1941), pp. 65-66.

8 Elizabeth Kent Tarshis, The Village that Learned to Read (Boston: Houghton Mifflin Company, 1941), p. 14.

school.

'There is still something to be done,' he called. 'Now that the school is built it must be cared for. The government trusts us to keep it in good order. Who will help?' There was a brief silence. Then a tall strong woman, nearly as large as Senora Lopez, said, 'Every day I will wash the fine red floors.'

'And I will wash the great windows,' put in another.

'I will watch the tiles on the roof to see that they do not fall,' added a man's deep voice.

'And I the plaster, so that there may be no cracks,' came from a voice deeper still.

'I will carry water every day from the well,' said a woman. Soon nearly everyone had promised to help.⁹

When Maria sat down again she noticed for the first time that sheets of paper with large letters on them had been pinned up in different parts of the room. They must have something to do with learning to read, but she could not tell what. Then the teacher began to speak.

'Do you know what this is?' he asked, pointing to the wall behind him.

'It's a wall!' shouted Vincente.

'That's right,' said Juan Mendez. 'And that's what it says on this piece of paper.. Whenever you see this word you'll know it means wall.'

'And does it say "window" over there?' inquired Angel, pointing to a piece of paper fastened to the window frame.

'Yes, it does,' answered the teacher. 'You're learning to read very fast.'

Then he asked Francisco for his sombrero and fastened a sign to it.

'What's this one?' he asked.

And the class shouted, 'HAT!'

Then they learned to read the words RED, for the floor, WHITE for the wall, BLUE for the sky; and also I SEE and THIS IS and THE. After this they could make sentences, taking the signs and putting them in different places.

Reading was fun, Maria decided. It was much more like a game than like work.¹⁰

Juan Mendez was still talking, 'I want to tell you that everything will not be easy. We shall have to get along without paper and pencils, with only one book of each kind for all of us. The government would like to help us, but they do not have much money. They have done all they can when they have helped your parents to build

9 Ibid., p. 17.

10 Ibid., pp. 40-42.

the school and have sent me here to teach you. Now it is for you to learn well and make them proud of you.' He smiled at the circle of dark faces.

'It won't be so very hard,' he went on, 'if we all work together. There will be time for play, too. Now run home - and I shall see you tomorrow.'¹¹

In 1945 Children of South Africa by Louise A. Stinetorf was available. The book contains many parts which do not tell about school, nor about any means of education. Other parts, nevertheless, give some information about schools.

Because he did not consider the little one-roomed school which all the children in the community attended a very good one, Grandfather had sent most of his sons to school in Capetown. Some of his sons had even gone to college - like Uncle Jan, for instance. His daughters, however, had attended the little one-roomed country school. Grandmother did not think book learning so very necessary for a girl. She thought the ability to cook and manage a house and darn a stocking of much greater importance, and she did not hesitate to say so.

Now one evening when the family was still at the supper table, after Grandfather had read aloud a letter of Uncle Jan, he turned to Katya.

"How would you like to go to Capetown and to to school there?" he asked.¹²

In 1950 Barney Hits the Trail was published. Two short selections taken from this story follow.

Miss Royluk looked at Anagik, then she looked at Barney.

"I think you two boys would do better work if I put Barney right here," she walked over to a desk all the way across the room from Anagik.

"School teachers aren't any different up here," Barney decided as he took his place.¹³

Barney followed Mr. Fisher into a class room that looked just like his homeroom back in Porterville. There were the same kind of desks and a blackboard. There was a rack of maps on the wall and a border around the blackboard decorated with colored drawings.

11 Ibid., p. 44.

12 Louise A. Stinetorf, Children of South Africa (New York: J. B. Lippincott Company, 1945), pp. 28-31.

13 Sara and Fred Machetanz, Barney Hits the Trail (New York: Charles Scribner's Sons, 1950), p. 49.

Barney looked to the front of the room and saw his teacher, an Eskimo woman. Mr. Fisher explained that Miss Royluk had gone to school out in the States and had come back to teach her people.¹⁴

A careful reading of juvenile fiction about children in other lands points up four facts with regard to information about education.

1. The information about the place of education in the lives of other peoples is neither scanty nor plentiful.
2. Though many stories contain either lengthy or short parts which reveal the value placed on formal education, many other stories do not mention the school nor planned, deliberate instruction of any kind.
3. Authors, in writing of a primitive culture, frequently call attention to the fact that where there are no schools children learn by observation and imitation.
4. Interestingly enough, those stories which refer to the school nearly always stress the value placed on education by that particular culture.

The Family

....the family in historical times has been, and at present is, in transition from an institution to a companionship. In the past the important factors unifying the family have been external, formal, and authoritarian, as the law, the mores, public opinion, tradition, the authority of the family head, rigid discipline, and elaborate ritual. At present, in the new emerging form of the companionship family, its unity inheres less and less in community pressures and more and more in such interpersonal relations as the mutual affection, the sympathetic understanding, and the comradeship of its members.¹⁵

14 Ibid., p. 49.

15 Ernest W. Burgess and Harvey J. Locke, The Family from Institution to Companionship (New York: American Book Company, 1945), p. VII.

Burgess and Locke, in their explicit definition of the family, move from the above quotation taken from the preface of the volume, The Family from Institution to Companionship, to the following quotation.

The family may now be defined as a group of persons united by the ties of marriage, blood or adopted; constituting a single household; interacting and communicating with each other in their respective roles of husband and wife, mother and father, son and daughter, brother and sister; and creating and maintaining a common culture.¹⁶

It would indeed be difficult to write a story about children in any country without including reference to the family. Children, because of their fairly long period of dependency, must necessarily be maintained in a situation which is akin to a family situation. Little Pear, The Story of a Little Chinese Boy is in fact a story of a Chinese family. Jean Bothwell's Little Flute Player is actually a story of a family in India. The family with the intimacy of living together is common to all cultures. A household, with each person playing his respective social role, creating and maintaining a common culture is a part of very nearly every story among the one hundred thirteen books of this study. The selections included here are but a small fraction of the total number of references to the family appearing in the list of children's stories.

Spontaneous friendliness and intimate interest which are traits of the family are illustrated in Red Howling Monkey, The Tale of a South American Indian Boy. This is a story of Indians in British Guiana, published in 1926.

The nearer they got to his home the happier Arauta became. He had had a most marvelous experience, one that he would remember and talk of till he was an old, old man, but he was glad to be going home. He had seen the big world, but it was very wonderful, even more so than he had imagined, but after all, the jungle was where a little

16 Ibid., p. 8.

Indian boy belonged. He was eager to be back in his Father's little benab, to see all the dear familiar faces, to have his pet monkey clinging about his neck, and, above all, to wander back into the cool green forest.

He and Parson left the river boat where they had boarded her and Parson's little boat carried them farther upstream to Arauta's own river bank. Already Arauta could see his Father's benab, and as they drew nearer he could see his Father and Mother, old Granny and Kai-lai-la, all running to the shore and waving at him in great excitement. Soon they were actually there, and everyone was laughing and talking at once. As a rule Indians do not show their affection openly, but Arauta's Mother drew the boy to her and whispered, "My little one, I am happy to have you safe at home again!"

And Arauta answered, "I, too, am glad to be safely back from the big world."¹⁷

Boy of the Desert by Eunice Tietjens was copyrighted in 1928. In this story the father dies while the child is still young. The family, therefore is limited to mother and son. The warm, friendly relationship between Abdul Aziz and his mother is a very large part of the story.

Suddenly, with a start of terror, Abdul Aziz realized that his mother was no longer beside him. In a quick panic he darted hither and thither in the crowd, looking for the mother he had always known, the brown bundle. But nowhere could he find her. Then he remembered, with a fresh sinking of the heart, that she was no longer a bundle but a slender Bedouine in blue, and he knew that in his terror he might have passed her without recognizing her. He caught his breath sharply and heard it come in a sort of sob.¹⁸

Affection is important to the family whether in the United States, India, Canada, or Haiti. One little bit that illustrates affection of the family in Popo and Fafina, Children of Haiti has been selected. This story was published for the first time in 1932.

Grandma Tercilia, an old wrinkled black woman with a pipe in her mouth and skin that was parched like an autumn leaf, met them at the door.

¹⁷ Helen Damrosch Tee-Van, Red Howling Monkey, the Tale of a South American Indian Boy (New York: The Macmillan Company, 1926), p. 117.

¹⁸ Eunice Tietjens, Boy of the Desert (New York: Coward McCann, 1928), p.107.

Grandma Tercilia and Mamma Anna began talking so fast and excitedly that Popo could hardly tell what they were saying. Then they fell upon each other's necks and embraced as if they had been separated for many years instead of a few short weeks.¹⁹

The book, Dobry, is a story of a Bulgarian family. The family in this story includes Grandfather who is Dobry's bosom friend. The book was copyrighted in 1935.

Roda served cherry sladco to all her guests. They sat on three-legged stools around the jamal fire which had only new air to warm up because the windows looking onto the village street were open to let the music of rain and the smell of rain come into the room. Grandfather brought in a tubful of red peppers at a time and got out a jug of sauerkraut juice from a cubbyhole back of the jamal. Peppers went on the strings so fast that he could do nothing at all except serve his guests and refill the pepper tub.

Dobry and Neda sat on the floor under the hood of the jamal. Her coming made the day completely a holiday for Dobry and he said to Neda, "Stringing peppers is more fun than I thought it was going to be."

Neda had blue eyes-very unusual in that dark-eyed village - and her hair was light brown instead of black, lighter now with fire-light on it. And because Neda was motherless the blacksmith's wife had woven her a golden homespun dress. Her father had cobbled for her out of the skin of their last year's pig, a prettier pair of shoes than he had ever made and the coppersmith had fashioned two copper buckles for them. But the apron she wore Neda had made for herself and it was embroidered with small field poppies.

"Look how pretty she is with those blue eyes and that light hair," the blacksmith's wife whispered to Dobry's mother.²⁰

Family pride is illustrated in One Day with Tuktu, an Eskimo Boy, copyrighted in 1935.

Time after time the two boys tried their luck. Oopik improved a little. But Tuktu's arrows found their target every time. Pum-yuk watched them out of the corner of his eye. He glowed with pride. Some day these sons of his would be fine hunters. Men would know their names from Point Barrow to

19 Arna Bontemps and Langston Hughes, Popo and Fafina, Children of Haiti, (New York: The Macmillan Company, 1932), p. 37.

20 Monica Shannon, Dobry (New York: The Viking Press, 1935), pp. 35-36.

Hudson Bay!²¹

Inside the igloo the lamps had been filled with flaming oil. Tuktu must tell the whole story, over and over again. Pum-yuk's leg was bound with strong thongs to the shaft of a harpoon. Soon, promised Bearded Seal, it would grow well and straight again. In the meantime the family would be provided for. There was a new hunter in the family. Tuktu was a man! Little Oopik's eyes were as round as coffee cups. He seemed about to burst with pride as he looked at his brother. Even Hiki chewed down the young hunter's boots with a new show of respect.²²

Silk and Satin Lane by Esther Wood was made available in book stores and libraries in 1939. Ching-ling, the little girl who is the principal character, longs for a place where she belongs. She wants to be approved, accepted and loved. Then, while she wishes Ching-ling realizes that one is approved, accepted and loved by a family.

Ching-ling hid the little box at the back of the shelf above the stove. At night, after Uncle Sing and Elder Brother had drawn the curtain of their bed, she would reach up and take it from its hiding place.. She had a story that she always thought about at night - a long story that went on and one, day after day. She was the heroine whose family thought her so dear to them that they tied a charm about her neck. In the morning she would slip the box back in its dark corner; not for anything would she have worn it, herself.²³

In 1940 Little Jungle Village came from the press. In this story the family does not follow the familiar pattern of mother, father, and children. Instead, the family - the household of those who live near each other and are dependent upon each other - consists of brother, sister and baby sister.

A familiar sound came from the woodskin one morning, right after Red Howler had roused all the

21 Armstrong Sperry, One Day with Tuktu, an Eskimo Boy (Eau Claire, Wisconsin: E. M. Hale and Company, 1935), p. 20.

22 Ibid., p. 57.

23 Esther Wood, Silk and Satin Lane (New York: Longmans, Green and Company, 1939), pp. 105-106.

jungle. Peh-weh wakened and looked at Man-o. Man-o looked back. Both knew what that sound was. But they rose swiftly and dashed to the woodskin, securely moored to the tree on the bank, hidden by overhanging limbs from anything that passed on the river.

All rolled up in a ball, in the very middle of the woodskin, was another Arawak - a tiny Arawak, a girl, who made only strange oogling sounds with her wet mouth. Her eyes were very big as she looked at the world of the dawn. If she knew Peh-weh and Man-o she scarcely showed it. Not was she afraid in the slightest.

Peh-weh looked at Man-o.

"Our little sister," he said.

"Yes," said Man-o, "our little sister. Our mother has come and gone, and left her with us."

"How, Man-o," asked Peh-weh, even as he stepped quickly into the woodskin and picked up the brown ball of Arawak in his strong arms, "did our mother know where to find us?"

Man-o did not know what to answer. How, indeed, had their mother found them, unless she had been one of the "jaguars" that had carried the woodskin to the river? Now, perhaps as payment for silence, she had left baby sister to be cared for by Peh-weh and Man-o.

"She will be a trial and a nuisance," said Peh-weh.

"Yes," said Man-o, "a terrible trial and a nuisance." But she knew as she spoke that from that moment on, Peh-weh would never be out of sight of baby sister. He'd never allow her to be in any danger, even dangers that few in his head. He was more of a mother, really, than a mother was. And their mother knew this, else she would not have left the baby with them.²⁴

One sees the various roles of the members of the household in the following selection from The Village that Learned to Read. The book was copyrighted in 1941.

"Never mind the jar," said his mother hurriedly, "Go and wash your face, and then we'll have supper."

It was a very quiet Pedro who sat down to beans and tortillas with his family. In fact, all of them were tired. Senor Lopez was thinking how well his speech had gone. He wished that his wife would mention it. Senora Lopez, however, was trying to imagine how a new embroidery

²⁴ Jo Besse Waldeck, Little Jungle Village (New York: The Viking Press, 1940), pp. 57-58.

pattern Senora Martinez had given her would look on a blouse for Maria.

Maria was thinking about the school as she slowly dipped up the fried beans with her tortilla-wondering what it would be like to learn to read. Pedro was busy eating - it seemed nearly a year since his last meal. Thomas had had his supper and lay sound asleep in his basket.²⁵

The Chinese Children Next Door, by Pearl S. Buck, contains many paragraphs that point up affection. The following selection emphasizes the affection of the father for the baby. This story was first published in 1942.

"Oh, it's so funny," More Precious giggled, "It's so funny that all our boys are girls!"

"Well, then, we all laughed and went on kicking the shuttlecocks and we forgot about babies until the next year when it was time for another one. By that time Pretty-Two was the cutest, fattest, funniest little baby you ever saw, and her father loved her better and better every day, so that wherever he went, even when he went outside the gate and down the street to the tea shop--"

"Tea-shop?" David asked.

"That is where Chinese gentlemen all go to talk with other Chinese gentlemen and drink tea and eat their favorite foods and have some peace and quiet away from their families and too many children." Mother said laughing, "Well, when the Chinese father went to the tea shop he couldn't bear to leave Pretty-Two behind and so he always told a young servant girl to bring her along and he walked in front, his long silk robes swinging and his water pipe in his hand, and behind him would come the girl carrying Pretty-Two."²⁶

Mutual affection and family pride are illustrated in the following selection from Smoky Bay, the Story of a Small Boy of Iceland, by Steingrímur Arason. The story was copyrighted in 1942.

It was quite a procession that came into the farmyard an hour later. Nonni tramped slowly along. Behind him came the sheep in single file; and bringing up the rear was Skuggi, carrying his plumed tail proudly. Erik, who had just opened the door to start

25 Elizabeth Kent Tarshis, op. cit., pp. 33-34.

26 Pearl S. Buck, The Chinese Children Next Door (New York: The John Day Company, 1942), pp. 37-38.

out after the lost sheep, could hardly believe his eyes. He stared for a moment at the little figure stamping toward him through the snow, and then he gave such a shout of joy, pride, and sheer amazement that all inside the house rushed out.

Nonnie came carefully forward, and the sheep crowded as close as the skis would allow. He could not keep the delighted grin from his face, although he would liked to hide it.

"Now you can go back to bed, Father," he called.

"What a wonderful thing said the farmhands, marveling. "Who would have thought he could find them!"

Helga only smiled from the doorway, her face rosy with pleasure, but Erik went over to Nonni and led him into the house almost as though he were an important guest.

"Let's have food for this shepherd, Helga," he said. "What do you have extra fine in the storeroom?"²⁷

The fairly long dependency period of the young in any human family is illustrated in The Water Buffalo Children, 1943.

"It was in the big pond at the bottom of the hill." Mother said. "We saw her heading for it but we didn't dare to fall off because she was going so fast. We just held each other and shut our eyes and the next minute we were all in the pond, and the muddy water was around our necks. We were still sitting on DaLobo. We could feel her big quivering body under us, but all we could see of her was the black pad of her nose above the water, breathing in and out in big snorts.

"Of course everybody came running from the paddy fields to help us, and Big Brother's father was the first to get there, and he waded in and picked us off, one by one. He was a very nice man, and he didn't scold at all. Instead when he had set us on the bank he asked, "What under the sky made DaLobo run? I never saw her run like that before."²⁸

Little Boat Boy, 1945, is a story of family affection. There are no simple statements telling of the love of each member of this Indian

27 Steingrímur Arason, Smoky Bay, the Story of a Small Boy of Iceland (New York: The Macmillan Company, 1942), pp. 145-146.

28 Pearl S. Buck, The Water Buffalo Children (New York: The John Day Company, 1943), pp. 51-52.

family for the others, but the reader sees the evidence of love in generous behavior, friendly, kindly teasing which always ends in laughter, and in the mutual helpfulness.

Hafiz said, "But I can help. My father called me a man!"

His mother's bracelets jingled as she drew him closer to her. "What can you do?" she asked.

"I can help," the little boy insisted, at the same time pulling away from the circle of her arm. It was the first time he had ever done that. But men were not treated so. He would be obliged to help tomorrow and that was man's work.²⁹

The Mullingar Heifer, a story of Ireland by Mary Walsh was published in 1946. In a most delightful style it points up the value of family affection.

No one wanted him and he belonged nowhere. No harm came to him at all, for wasn't he young and strong, with no fear of the dark, nor the cold, nor wind, nor rain, nor high places? But he had a wish, the poor lad.

'Twas for something he'd no chance of getting. He had a wish for a grandmother, he did. He wouldn't be troubling God for any big thing like a castle, or a pot of gold, or more food than he could buy with his few pennies. Sure everything was fine with him. But a grandmother now, who'd smile when he came in, and put down the kettle for tea - wouldn't that be grand and warm your very heart?

So he asked God night and morning for someone who'd say,

"You're home again, Kevin my lad, God bless you and keep you."³⁰

And so they get their wishes three -
The little Grandmother who wished for a heifer from Mullingar.

The Gentleman who wished for someone to love and to love him in return.

And Kevin. Sure didn't he wish for a grandmother and find one?

He'd lost her for a while, 'tis true. But when his days on earth were over, it's not lonely he'd be on his last journey, for didn't he know who'd be waiting for him? And sure you know what she'd say, without me telling you.³¹

²⁹ Jean Bothwell, Little Boat Boy, A Story of Kashmir (New York: Harcourt, Brace and Company, 1945), p. 76.

³⁰ Mary Walsh, The Mullingar Heifer (New York: Alfred A. Knopf, 1946), p. 4.

³¹ Ibid., p. 52.

Addison Burbank and Covelle Newcomb wrote Narizona's Holiday, a story of Mexico, which was published in 1946. The family disagreement in the following selection is not unfamiliar to the American child.

"Dove! Do doves start panics and turn the world upside down? I guess I know a dove from a coati!" Cross as anything Miguel scowled at Chepe and raised a warning finger. "For the last time, Chepe--"

Chepe's eyes were brimming and his mouth began to tremble. Then he turned away and ran, blindly, suddenly finding himself caught up in his mother's arms. Through sobs and gulps he showed her Narizona and tried to tell her what had happened.

"Yes, yes, I know. I heard it all. Come now, stop crying. Narizona is not going back to the circus. Tonight she shall have her own little bowl of red and black beans, and a honey cake, exactly like your own."

At first Chepe stood still, just looking at his mother. Then he simply had to shout and spin in a circle, Narizona whirling on his shoulder. But he stopped abruptly at the sound of his father's voice.

"I said he is not to keep her. That stands."

"I say he can. That stands."

"I won't have it!" said Miguel.

"You won't have it?" Maria smiled. "Am I not his mother?"

At this, the faintest smile turned up the corners of Miguel's mouth. Then it flattened out again. In the end, Maria always had the last word, but he liked to make it look as though she didn't. "Muy bein," he said, "have it your way. But don't come to me when Narizona makes trouble. And anyone with eyes in his head can see that she will!"³²

The Big Wave, 1947, is a story of a tragedy in Japan. The big wave with one tremendous sweep washes away a tiny fishing village taking Jiya's people into the sea. The following selection points up the family feeling of one-ness.

At two o'clock the sky began to grow black. The air was as hot as though a forest fire was burning, but there was no sign of such a fire. The glow of the volcano glared over the mountaintop, blood-red against the black. A deep-toned bell tolled over the hills,

"What is that bell? Kino asked his father. "I never heard it before."

"It rang twice before you were born," his father replied. "It is the bell in the temple inside the walls of Old Gentleman's castle. He is calling the

32 Addison Burbank and Covelle Newcomb, Narizona's Holiday (New York: Longmans, Green and Company, 1946), pp. 52-53

people to come up out of the village and shelter within his walls."

"Will they come?" Kino asked.

"Not all of them, his father replied. Parents will try to make their children go, but the children will not want to leave their parents. Mothers will not want to leave fathers, and the fathers will stay by the boats. But some will want to be sure of life."³³

Canadian Summer was copyrighted in 1948. Family affection sometimes is displayed in strange ways. The reader most likely believes that Mother loves her children and probably believes her wrath to be justified.

They pulled the boat near the shore and splashed out. But the trees proved unmanageable, too heavy and too slippery. Joan got a big splinter under her nail, and Patsy, trying to balance herself on the treacherous logs, fell over into the water. By the time Peter and Joan had succeeded in pulling her back, all three were covered with mud.

"Now we must go straight home and get Patsy dried," said Joan. That wasn't so easy, though, for not one of the children had paid much attention to the looks of their landing place, nor to the direction they'd been going.

"We'll just have to row along the shore," suggested Peter. "We're bound to pass it then."

It was a long row and they still might have missed the landing place if they hadn't seen Mother standing there, weeping over three little mounds of shoes and socks.

"Hey, Mommy," cried Peter gaily, "did you think we were drowned?"

But apparently it was no laughing matter. Mother hadn't known about the boat and had been convinced that they'd disappeared under water since they could not be found anywhere else. She hugged and kissed them, and then she got mad and slapped them. The children realized that they must have been bad but they could not understand why. Daddy had told them about the boat and he had said they could use it, and falling in the lake had been an accident.

Mother didn't listen to these arguments so reasonably put forth by Joan and Peter. She walked on grimly, nursing a terrible wrath which exploded the moment she entered the house.³⁴

33 Pearl S. Buck, The Big Wave (New York: The John Day Company, 1947), p. 23.

34 Hilda Van Stockum, Canadian Summer (New York: The Viking Press, 1948), pp. 40-41.

Families like to tease. When everyone knows that it is teasing and when the teasing is friendly and gentle, people usually do not mind. All of the family in Watchdog tease each other. The book was first published in 1948.

Father's eyes twinkled as he said to Mother, "I have a good plan. I'll make three cages with the reed I have left. We'll put the parrot and Alberto and Rosa in the cages. And we'll stand them in a row with the other strange birds in Senor Poncho's shop. We'll have much money when they are sold."

"We-l-l, I'm afraid Rosa wouldn't be worth much," said Mother. "She gave Rosa a gentle poke in the ribs that made her giggle. "but Alberto might be worth a few cents because he is old enough to tend pigs."

"That will be all right," said Alberto. He knew how to tease too. "The man who picks out such a good dog will also want a fine boy like me. So I'll stay with the puppy after all."³⁵

There are three generations living together in the story, Little Flute Player by Jean Bothwell. This book of 1949 gives a picture of an Indian family whose care for each other, whose mutual interest and helpfulness, enables them to endure a long famine.

Teka's nose started to bleed again and his mother reached for cold water from the red clay jar standing in the cooking place. And in the midst of the weeping and the scolding and the cold water for his nose, there came the heavy thump, thump of the bullocks' hoofs and his father's voice, urging them into their places in the front room. The fresh animal smell drifted through the archway to the courtyard.. The father had come home from his day's work and his food was not ready.

But Teka's mother did not seem to mind that important thing either. She went on dabbing the boy's nose with the end of her scarf, dipped in the water. He soft little hisses of anxiety about his bruises were as comforting to Teka as the remedy.

And then his father, while he was still in the archway, bade the grandmother be still. It surprised the elder woman so much that she obeyed and gave him a salaam as well. Teka's mother did not hide her face,

35 Laura Bannon, Watchdog (Chicago: Albert Whitman and Company, 1948), pp. unnumbered.

as was the custom, nor return to her cooking. She gave her husband a greeting, hand to forehead and heart, swiftly, and went on with the business of the nose.³⁶

Families, all over the world, are concerned about economics. The comfort and the well-being, even the activities of the family are affected by the amount of income. Ann Nolan Clark's Magic Money has much to do with economics. It is a story of Costa Rica written in 1950.

Grandpapa and Rosita, Mama and Tony, went out on the corridor to wave at Papa and to watch the two great oxen pull the creaking cart down the muddy road.

Roberto came running from the river. His thick black hair was plastered to his head like a shining black hood. As always he laughed and teased his sister, "Rosita, Papa did not sell the pig. It ran away." Roberto spread his hands out. "No pig, no money, no shoes. Ay, ay, our pretty one will have to take her toes bare to San Jose."

Maria Rosita turned her back to him. This was no time for joking.

The family began calling to Papa as he walked before his oxen, his long ox goad over his shoulder.

"Did you bring it - the money?"

"Is there enough?"

"Do you know? Do the shoes cost a fortune?"

"Too bad the pig ran away. Rosita is not pleased." That was Roberto speaking. Teasing, as always.

"That pig was a good one. It should have sold for a big price." Grandpapa sounded sorry.

"I think he is sad because Papa had to sell the pig." Tony thought, but aloud he said, "Did you bring me something, Papa?"

Papa laughed at them. He waved his long ox goad. He touched the ox yoke gently with it to tell his oxen, "All is well. Keep straight ahead. We are home again."

Tony ran to meet him. He walked with his father in front of the two great oxen. The ox-cart's song was loud. To Tony the song sounded like, "Long way - long way - long way to San Jose."

Roberto came to unyoke the oxen, to rub them down, to feed them sugar cane, and then to lead them to the field for their night of resting.³⁷

36 Jean Bothwell, Little Flute Player (New York: William Morrow and Company, 1949), pp. 27-28.

37 Ann Nolan Clark, Magic Money (New York: The Viking Press, 1950), pp. 28-29.

Papa seemed surprised. "Shoes, little Mama? Shoes? The rich wear shoes. Perhaps I saw them. The rich are always at market. They come to buy what we have to sell." Papa looked into his bag again. He kept on talking. "Here," Papa looked around Mama at the laughing Roberto, "here is a new denim apron for you. The old one you are wearing is mine. Now you can give it back to me."

Papa looked again into his market bag, "Oh! Here is red candy for my precious Tony."

"Papa!" Mama stood close to him. "Papa, did you-"

Papa laughed. He spoke quickly. "I almost forgot about the pig. I sold him. Perhaps you forgot that I took the pig to market to sell for money. Well, I sold him. I got money for him. Here it is, Mama. How about getting some shoes for our beautiful daughter to wear to San Jose?"

Rosita said, "Oh, Papa!"

Roberto said, "That is good."

Grandpapa said, "It was a good pig. Better than shoes, I think."

Mama looked at everyone. She was smiling. Her black eyes shone in the soft lamplight.

"Ay, ay!" she laughed. "Your Papa is a good man."³⁸

Soon they were in their beds, the tired old man and the tired young boy. It had been a long day for both of them. Tony did not know it, but his wanting something for someone so badly hurt the old man deeply. To think that a grandson of his should need money to buy a thing of happiness, and he, the grandfather of the small one, did not have money to give him. Ah! It was a knife in the heart!³⁹

A detailed study of books of fiction about children in other lands reveals six facts with respect to information about the family.

1. Almost without exception the stories of this study include much information about the family.
2. All the stories of this study which include a family situation illustrate the various roles played by different members of the family.

38 Ibid., pp. 32-33.

39 Ibid., pp. 64-65.

3. All the stories of this study which include parts about the family describe the family as an institution of mutual affection, spontaneous interest, companionship, and sympathetic understanding.
4. Almost without exception the stories of this study which include one or more family situations point up the authority which resides in the positions of mother and father.
5. All the stories of this study which include a family situation describe the family as constituting a single household.
6. Many stories of this study illustrate the fact that economic conditions play a large part in the life of the family.

Government

All societies, except those of simplest extended kinship groupings, have some sort of larger, overall regulations dealing with the general welfare of the tribe or the community. These patterns rest on the idea or belief that certain acts come within public control. Usually there are certain groups or persons who set up the rules and who act to see that they are enforced. In its broadest sense this wider regulatory force may be called the government. In the more rudimentary societies such controls are largely informal. In more complex ones they are both informal and formal. In general, the more complex the community, the more formalized the controls tend to be.⁴⁰

The nation-state is, of course, a product of history. The sociologist is aware of the fact that the modern state resulted, at least in part, from such factors as an increasing population, the rising strength or power of certain individuals or groups, and the change from kinship control to community control.

The difference between a simple tribal council and a modern complex

⁴⁰ Kimball Young, op. cit., p. 422.

government is so very great that it is difficult for one to be cognizant of the similar social processes involved in the two. The fifth grade boy or girl who reads about the tribal chief among Ekimos may not recognize the fact that he is reading about the executive branch of a government. He may observe the nature and the use of power. He may observe that the people involved are expected to abide by certain laws or rules. Indeed, it is possible that he will notice the place of authority and responsibility held by some one person. Yet, it is highly probable that the child will not be mindful that these very conditions exist in all societies, even his own.

The modern sovereign state is the vortex of present day nationalism. The intermediate grade child reading any of the books used for the purpose of this study may, in a rather vague way, believe that where love of country exists there also exists government. This vague feeling, however, must be attributed to reading between the lines or to knowledge previously attained. It was observed in Chapter VII that patriotism is a value of many, many peoples. Therefore, it would appear wise to point to the difference which exists in children's stories between references to government and references to patriotism. Patriotism, as defined by Webster, is "love of country, devotion to the welfare of one's country." Government, as defined by Webster, is the "exercise of administrative powers." There are frequent references in children's stories to the love which people have for their country. References to function of government or to the administration of rules or laws is far less frequent.

In this section of Chapter IX attention is called only to actual evidence of government. In a unique way the existence of government is evidenced in children's stories by reference to one who holds a position

of authority over a community of people and by reference to the function of government.

The Chinese Ink Stick, a story published in 1929, has a very brief reference to government. One service rendered by the government is outlined.

On his voyage to the Chia Ling River Wu had had to pass through a district which was in revolt against the government. The dam of the river had burst, and the relief money which the government had promised had not arrived. Thus the Emperor's passport did not help Wu much.⁴¹

One of the many functions of a government is observed in Pepperfoot of Thursday Market. This interesting and informative story came from the press in 1941.

The first morning that the Doctor in the Red Hat rode into the souk, dismounted, with a smile at the ragged children who stood gaping up at him, tossed the reins to the solidier who was his servant, and sauntered genially to the new tent in the jeweller's street, which was to be both a doctor's office and a drug store, everyone felt that something big and pleasant had happened. With mystifying speed the news travelled from mouth to mouth that the government of the Roumi, wanting to prevent the inflamed eyes, the deep-set coughs, and the sore skins of the Berbers, was sending doctors to the various souks, to give free treatment to anyone who might ask it.⁴²

Jorge's Journey, A Story of the Coffee Country of Brazil, 1942, contains many references to the place of government in the affairs of the people of Brazil.

The old man shook his head. "There will be no more burning of coffee, Alfonso. No smoke drifting over the hills of Sao Paulo to remind us of the tragic waste. That was all over in 1937. Brazil has learned her lesson. The answer is: grow better coffee. We will win over the coffee growers of other countries by improving our product."

The men nodded. "A fine idea, but too slow,"

⁴¹ Kurt Wiese, op. cit., p. 28.

⁴² Robert Davis, op. cit., pp. 142-143.

said the youngish fellow with a quick impatient voice. "What are the latest developments?"

Jorge turned to listen.

"Government experts are teaching growers of poor-quality coffee better methods of picking, drying, and hauling; how to improve their coffee's aroma, body, and flavor; how to prevent fermentation; and how to produce 'washed coffee' for which Brazil, with its many rivers and good rainfall, is well suited."

Jorge marveled at all these new schemes.⁴³

In 1948 My Pet Peerelo was published. The selection below points up one of the functions of local government in one Mexican village. The land, owned in common, must be divided according to the needs of each family.

"You must wait until you have something to sell," said his mother. "Something you have made with your own hands or something you have raised by your own work."

For several days Tivo thought and thought. Then he went to his mother. She was grinding corn on the stone metate to make tortillas.

"If you would let me have a little bit of land, I could raise some vegetables to take to the market," said Tivo.

"The land belongs to the village," said his mother, shaking her head. Our share is only lent to us for as long as we need it. Papa uses it all for growing our corn and beans. Think of something else."⁴⁴

Little Flute Player is a story of a long, long famine in India. The people of the province have barely enough grain to prolong their lives from day to day. One service of the Indian government is the distribution of food in times of great drought. The story was copy-righted in 1949.

"Teka boy!"

"My father, you have come!"

"After too many days. How is it with you?"

43 Alice Curtis Desmond, Jorge's Journey, A Story of the Coffee Country of Brazil (New York: The Macmillan Company, 1942), pp. 99-100.

44 Ellis Credle, My Pet Peerelo (New York: Oxford University Press, 1948), p. 10.

And the Mother? And my Old One? Are they....?
Is your little cousin brother....?

"He has teeth," said Teka, "and now we all eat. I have loaned the heifer - you would have done that, too, my father. And the landlord has given..."

His father nodded. "Yes, boy, not so fast. I know. I had it from the landlord's man who came to me in the town. I thought the barber would look after you. And you did not let him."

"May," said Teka. "That you had not taught me, to borrow."

The father laughed. "'Tis a lesson few have to learn. It comes easily to most."

They climbed on the cart together and Teka sat close to his father. The bullocks, not needing the prick of the goad, started along the track to the village.

The father said, "There is talk in the town of early rain. There are signs. And this grain I have brought is for Minapur. It is not borrowed. It is from Government. Any village in like need has only to ask. The Sirkar is ready to help. But we did not know. The landlord spoke for us. He himself did not have enough to help all. And I am paid to drive my own cart and bring it in."⁴⁵

Norman Davis wrote a delightfully interesting story of Africa, Picken's Great Adventure in 1949. There is, in this story, no evidence of the function of government, but there is evidence of the executive who sees that tribal law is obeyed.

At last, tired of looking at the house, Picken gazed at the creek which lay a few yards away. He signed. "There's adventure in that creek," said Picken to himself, "for beyond it and round the corner is the mighty Gambia river." More than anything else, Picken wanted adventure. He signed again. But he was eight years old. He simply hadn't time for adventure now. When a Mandingo boy is eight years old (and Picken belongs to the Mandingo tribe) he is given work to do. He is quite grown-up really, and goes to live with the men and bigger boys. But even if he is a Chief's son, he has to work, and the work Picken was given to do was cutting firewood for the women. That kept him so busy he simply hadn't time for adventure.⁴⁶

45 Jean Bothwell, Little Flute Player (New York: William Morrow and Company, 1949), 155-157.

46 Norman Davis, Picken's Great Adventure (New York: Oxford University Press, 1949), p. 8.

Call It Courage was copyrighted in 1949. Here, too, is evidence not of the function of government, but of the existence of the executive branch of government. The Great Chief is Mafatu's father.

But the boys who dropped overside into the shallows and staggered up the beach was flesh and blood, albeit wasted and thin. They saw that a necklace of boar's teeth shone upon his chest; a splendid spear flashed in his hand. Tavanu Nui, the Great Chief of Hikueru, went forward to greet the stranger. The brave young figure halted, drew itself upright.

"My father," Mafatu cried thickly, "I have come home."

The Great Chief's face was transformed with joy. This brave figure, so thin and straight, with the fine necklace and the flashing spear and courage blazing from his eyes - his son? The man could only stand and stare and stare, as if he could not believe his senses.⁴⁷

A service of a government is mentioned in Helen Rand Parish's book, At the Place Gates. This story, of 1949, is a delightful description of life in Peru.

The fleece - that was why people hunted the vicuna so cruelly, even though the Government tried to put a stop to it. The famous fleece of the vicuna that had always been the rarest and costliest thing in the Andes. Poco had often heard the old men of his village tell how, in the long-ago days before the white men came, when the great Inca had ruled over Peru, no one was allowed to kill the vicuna or wear a coat of its skin. No one but the royal Inca himself, who hunted it every four years for his own pleasure, and set free most of the animals he caught.

Paco guessed that explained it, why there should be vicunas here in the city. This great Palace must be the house of the Government - of the Government which still protected the vicuna as in the days of the Indians.⁴⁸

47 Armstrong Sperry, Call It Courage (New York: The Macmillan Company, 1949), p. 94.

48 Helen Rand Parish, At the Palace Gates (New York: The Viking Press, 1949), p. 26.

1. Relatively few stories of children's books used in this study refer to government.
2. Almost without exception the stories of this study which do refer to government were copyrighted in the period between 1940 and 1950.
3. In a very few stories of the children's books used in this study reference is made to the chief executive of the people.
4. A few stories of this study contain references to one or more functions of government.
5. One story of this study contains one statement concerning communal ownership and the attending service of local government.

Religion

Many basic needs are satisfied by means of instructional, familial, or political institutions. Other needs, however, seem to be of a different kind and so are satisfied through a fourth institution - the religious. The universality of religious experience points to evidence that men in all parts of the world believe that there are supernatural forces which interfere in their lives.

Religion may be defined as man's belief in supernatural forces outside himself, which forces, he is convinced, influence human events. As a concrete experience, moreover, religion is accompanied by emotions, especially of fear, awe, or reverence. Actually, religious culture is more than this bare outline.

In many societies there are a wide range of institutions and a body of special officials, with forms of worship, ceremonies, sacred objects, tithes, pilgrimages, and the like. In the higher cultures religion produces elaborate theories or theologies to explain man's place in the universe. In many instances it has close connections with moral control and sets up systems of ethics with elaborate rules of

conduct. Furthermore, the great religions of the world - Brahmanism, Buddhism, Confucianism, Judaism, Christianity, and Mohammedanism - are really centers of elaborate culture systems that have dominated whole societies for centuries.

.....
 Surrounded as he was by forces of nature and of other men, forces which he did not fully understand, early man did not distinguish in any logical way between natural and supernatural elements in events. In fact, it is difficult to distinguish primitive religion from the other phases of rudimentary culture. In particular, what we call magic overlaps with religion on the one hand and with practical behavior on the other.⁴⁹

Man, experiencing wonder and fear, sought some explanation for the phenomena of nature and thus developed the beginning of religion. Indeed, primitive religions, even today, are founded upon a belief in some little understood power which enters into the affairs of men.

The non-literate, according to Kimball Young⁵⁰ does not try to separate the various phases of life. Art, play, productive work, religious activity are so intertwined that it is impossible to disentangle one from another.

In 1926 Helen Damrosch Tee-Van wrote Red Howling Monkey, The Tale of a South American Indian Boy. A religious belief has become the cause of a definite kind of behavior on the part of the Indians of British Guiana.

Soon after Arauta was born, his Mother went out to work in the fields, while his Father lay lazily at home in his hammock. This is custom among many of the tribes and is called the "Cou-va-de."

The baby's spirit nature is believed to remain a part of the Father until the child can crawl. So Arauta's Father must be very careful not to hurt the spirit of the little boy that has just come into the world. The baby spirit clings to the Father, gazes upon him, follows him wherever he goes, while the child remains at home. The spirit is such a close companion

49 Kimball Young, op. cit., pp. 371-372.

50 Ibid., p. 371.

that it is no wonder that the Father stays in his hammock. For how can he go into the forest or field to use his ax or cutlass, when the child's spirit, which follows him as a second shadow, might be between the ax and the wood? Or if the Father climbed a tree, might not the infant spirit try to climb too, and perhaps fall and injure the human baby lying in his hammock? And might not his little son at home be killed, if, while hunting the Father's arrow pierced the accompanying spirit of the child?⁵¹

The modification of religion is observed in the paragraph below.

He told them to call him Parson, and he seemed to have more wisdom even than their Pia-man. They could never quite understand what he had come there for, but it had something to do with his good and bad spirits, especially with a little baby Spirit, whose name was Jesus. He did not seem to like their spirits very much and tried to persuade them that his own were the only ones to be obeyed, but of course they knew better. However, they thought it could do no harm to be on good terms with his spirits as well as his own, so when he explained to them that it pleased the little Jesus to be what he called "baptized," most of the Indians came to Mission Church and let him sprinkle water over them, while he said the magic words that made them Christians. After that, whenever a baby was born they brought it to Parson, and he made it a little Christian and gave it a new name.⁵²

Buddhism, one of the great religions of the world has developed various forms in different countries. One of the ceremonies expressive of a moral belief is described in the following quotation. Gay-neck, The Story of a Pigeon, was written by Dhan Gopal Mukerji in 1927.

Therefore, before stood eight Lamas with lanthorns which they quietly put away as they then sat down to meditate, their legs crossed under them. The dim light fell on their tawny faces and blue robes, and revealed on their countenances only peace and love.

Presently their leader said to me in Hindusthani; It has been our practice for centuries to pay for all who sleep. At this hour of the night even the insomnia-stricken person finds oblivion and since men when they sleep cannot possess their conscious thoughts, we pray that Eternal Compassion may purify them, so that when they awake in the morning they will begin their day

51 Helen Damrosch Tee-Van, op. cit., pp. 2-5

52 Ibid., p. 89.

with thoughts that are pure, kind and brave. Will you meditate with us?"

I agreed readily. We sat praying for compassion for all mankind. Even to this day when I awake early I think of those Buddhist monks in the Himalayas praying for the cleansing of the thoughts of all men and women still asleep.⁵³

Symbolism plays an important part in all religions. Many believe that there are hidden meanings in certain acts which purposely or inadvertently are connected with religion. Children of the Moor, copyrighted for the first time in the United States in 1927, is by Laura Fitinghoff.

Yes, at last Andy could talk, without shyness or fear, even about what had grown up innermost in him. He thought it had been in him since the first time, when he was only a few years old, that he went to an early Christmas morning service at the little chapel at Barren Moor. Andy now found words to express his absolutely impossible desire to be, some time, a minister.

The already won friend sat now silent and thoughtful. He sat a long time without, as before, encouraging the boy to open his heart with serious simple questions or little sympathetic exclamations.

At last he stood up. A holy resolution seemed to shine in his eyes.

'It is not the work of people or an accident that put you in my way, boy. It is God's work and will, I believe that we ought to follow the road that your mother's prayers have led us to.

Andy looked up astonished, as if blinded by lightening.

'You will have your bringing-up with us, and study at the college in the city. I am sure of God's blessing in the undertaking both for you and for us. We, my wife and I, will be mother and father to you, always wishing you well. You will be a good son to us, and that is settled. God bless you, my boy!'

Andy felt a hand steadily, solemnly, placed on his head.⁵⁴

There are in some cultures, certain persons who, playing a special role in religious affairs, identify themselves with, or come into union

53 Dhan Gopal Mukerji, Gay-neck, The Story of a Pigeon (New York: E. P. Dutton and Co., Inc., 1927), pp. 47-48.

54 Laura Fitinghoff, Children of the Moor (New York: Houghton Mifflin Company, 1927), pp. 264-265.

with, a given spirit. These persons are sometimes called mystics. It is believed that through the dreams or visions of a mystic one may have communication with a spirit power. Boy of the Desert, published in 1923, contains several paragraphs which describe an experience of a mystic.

So the boy crouched against the side of the tent while the sorcerer, who seemed already to have forgotten his presence, began his magic. From the folds of his robe he produced two little packets, from each of which he took a pinch of dark powder. These he threw on the burning charcoal in the fire-pot. A spurt of flame went up and a deep pungent odor of strange incense filled the low tent.

Then he began to beat on a pottery drum, softly at first, but the music growing every moment lower, and more weird in its strange rhythm. As he played he leaned forward over the firepot, inhaling in deep breaths the magic odor of the burning perfumes. Slowly his eyes turned upward till only the white was visible. The boy pressed backward against the skin of the tent, hardly daring to breathe.

For some time this went on. Then, as suddenly as it had begun, the music stopped. The old man threw aside the drum, his eyes came down from his head and fixed themselves at a distance, as though he were looking far away into some realm of which the boy knew nothing. From a fold of his headress he took the magic talisman, the nufra, made from the powdered gall of a black hen, a hoopoe, a black ox and a jackal, mixed with henna and antimony. This, in its little bag of hyena's hide, he set on the ground beside him, and around it drew weird signs and diagrams. At the same time he muttered words in a language the boy could not understand. Abdul Aziz, watching breathlessly, saw that the skin on his head seemed to be crawling of itself, and heard the tiny sharp hiss as drops of perspiration fell from his face upon the glowing coals. Then he raised his head and with his eyes still fixed on the distance, seemed for a long time to be listening to some voice inaudible to the listening boy. At last he nodded twice and began to speak in a slow clear voice.⁵⁵

Art and religion are closely interwoven in many cultures. Many sacred objects are made to be as beautiful as possible. Stained glass windows and embroidered robes would seem to add to religious experiences.

⁵⁵ Eunice Tietjens, op. cit., pp. 142-145.

In The Cat Who Went to Heaven, 1930, the desire for a beautiful painting of Buddha is mentioned.

In the next room the priest sat lost in meditation. The artist bowed low before him, drawing in his breath politely, and then waited to be noticed. It seemed to him a century before the priest lifted his head and the far-off look went out of his eyes. Then the artist bowed again and said that his house was honored forever by so holy a presence.

The priest wasted no time in coming to the point.

"We desire," said he, "a painting of the death of our lord Buddha for the temple. There was some discussion as to the artist, so we put slips of paper, each marked with a name, before the central image in the great hall, and in the morning all the slips had blown away but yours. So we knew Buddha's will in the matter. Hearing something of your circumstances, I have brought a first payment with me so that you may relieve your mind of worry while at your work. Only a clear pool has beautiful reflections. If the work is successful as we hope, your fortune is made, for what the temple approves becomes the fashion in the town." With that the priest drew a heavy purse from his belt.

The artist never remembered how he thanked the priest, or served him the ceremonial tea, or bowed him to his narrow gate. Here at last was a chance for fame and fortune at his hand. He felt that this might be all a dream. Why had the Buddha chosen him? He had been too sad to pray often and the housekeeper too busy - could it be that Buddha would listen to the prayers of a little spotted cat? He was afraid that he would wake up and find that the whole thing was an apparition and that the purse was filled with withered leaves.⁵⁶

Little Fear, The Story of a Little Chinese Boy was published in 1931. In this book the child reads that Chinese mothers believe some spirits interfere in the lives of children.

She watched the children as they left the village and started out across the field, and smiled, because Chinese mothers like to have their children fly kites. They believe that good spirits fly down to them along the kite-strings and that evil spirits fly away from them up into the sky.⁵⁷

⁵⁶ Elizabeth Coatsworth, The Cat Who Went to Heaven (New York: The Macmillan Company, 1930), pp. 10-11.

⁵⁷ Eleanor Frances Lattimore, Little Fear, The Story of a Little Chinese Boy (New York: Harcourt, Brace and Company, 1931), p. 69.

A religious ritual is affected by an economic condition in

Popo and Fafina, Children of Haiti. This story was available in 1932.

Marcel's eyes sparkled a moment, then they became dark again.

"I'd love to," he said. "I'd love it better than anything, but since I'm working in the shop here I may not have a chance to get away. You see, I'm going to first communion next Sunday, so what chance have I?"

Popo's eyes opened wide. "First communion!" he whispered. "We were planning on Sunday, but if you are going to take your communion, I'd rather stay home so as to see you in the procession."

Popo knew that he could not hope to be in a first communion procession. He did not have a pair of shoes. Papa Jean was too poor to buy him any. And, of course, no boy or girl would ever take first communion without shoes. But just the same he did not intend to have his trip to the lighthouse spoiled by the fact that Marcel was going to be confirmed.⁵⁸

The need to belong to the group, even in the area of religion, is evidenced in Monica Shannon's beautiful story of Bulgaria. Dobry was copyrighted in 1935.

"Hello, Asan! Your cows are running away to pasture. Hup! Hup! Hup!"

Asan looked up sleepily, then his face wakened to a smile. His father was a Pomak, a Bulgarian who had turned Mohammedan to please the Turks, the only Mohammedan in the whole village, and Asan often felt alone because of that. But the vitality in Dobry's rugged little body, his eyes beautiful with life because his spirit was awake to every moment, never failed to lift Asan up.⁵⁹

A bit of description of a village church in Bulgaria is included in Dobry. The fact that the church itself can be a symbol is also pointed up in the following paragraph.

Above them windows of the big low church lighted up, candle by candle, as altar boys hurried about inside. When all its candles burned, the village church became a symbol of Light, a star at the top of a hill. And below Dobry and Neda the village bobbed with candles, because every peasant - except the Pomak coppersmiths, father and son - was on his way to midnight mass.⁶⁰

⁵⁸ Arna Bontemps and Langston Hughes, op. cit., pp. 81-82.

⁵⁹ Monica Shannon, op. cit., pp. 32-33.

⁶⁰ Ibid., p. 142.

Kimball Young, author of *Sociology A Study of Society and Culture*, has written in the chapter entitled "Religion", "Economic activities are often surrounded by noneconomic rituals."⁶¹ The reader is aware of this economic phase of religious life as he reads many pages in *Dobry*. The following paragraph is sufficient to illustrate the point.

And once the fresh, unbelievably tender blades had pushed through all that earth Dobry had to get down on his knees at night with his Mother and Grandfather to beg Saint Elias, keeper of the keys that opened and closed the Heavens, to open the sky to their wheat field and let the rain come down. How anxious they all felt looking up for clouds, hoping, reaching their hearts up for rain.⁶²

In *One Day with Tuktu*, an Eskimo Boy Armstrong Sperry gives the child reader reason to respect the Eskimo religion. The shaman (Eskimo priest), Bearded Seal, has said that the white men were in error when they said that a baby should eat nanook liver (polar bear liver). Instead, the shaman believes that the sick baby should be given the heart of the bear. Interestingly, it appears to be the bear heart that effects improvement in the child's health. The story was published in 1935.

"Bearded Seal" was a man of magic, a Shaman or controller of spirits. Eskimos came from all over the North Country to seek his help. They believed that he could talk with Sedna, the great Goddess of the Sea. He could tell when the blizzards would stop; when the salmon could be caught; when strangers were coming, and where to find lost articles. Bearded Seal knew songs that could drive the sickness out of a man's body or give new strength to the old. But now his powers were put to full test, for baby Noota was sick.⁶³

61 Kimball Young, *op. cit.*, p. 371.

62 Monica Shannon, *op. cit.*, p. 68.

63 Armstrong Sperry, *One Day with Tuktu*, an Eskimo Boy (Eau Claire, Wisconsin: E. M. Hale and Company, 1935), p. 5.

Yinka-tu the Yak, by Alice Alison Lide, is a story, beautifully told, about a little boy and his beloved pet yak. This story of Tibet was copyrighted in 1938. Some of the belief and one of the customs of religion in Tibet appear in the two quotations below.

Once, when he had cut himself a willow whistle and sat on the edge of a stream below a high cliff, he discovered a marvelous echo. Whenever he fluted a tune on his whistle an answering tune came floating back to him across the stream. Let him whoop, or yell, or sing - and always answering sounds came rolling back to him. Because his religion was made up mostly of spirit--belief, he was quite sure that a spirit of some kind lived in the great cliff, and he hoped it was a good one. Oh, well, he was fairly certain it was, for it always called back to him so prettily.⁶⁴

Before he mounted the saddle again Sifan ran back up the trail to a place where many prayer flags had been planted in the ground and where a great mani or pile of prayer stones, towered upward - prayer signs left by many a traveler at this dangerous crossing of the deep waters. On the mani, Sifan left one of his own little carved prayer stones, and with it went the fervent hope that the gods would also help this lone youth on his way.⁶⁵

Hilda Van Stockum's Cottage at Bantry Bay, a story of Ireland, was published in 1938.

They were late at church and the family had to find places where they could. Francie and Liam wriggled to the front and found a nice seat near the altar. Mother did not mind their sitting apart because they always behaved well in church. They each had a little prayer book full of colored pictures and they enjoyed looking at these during the services. There was one picture they liked best, that of little Jesus standing sweet and straight in His white tunic among the bearded old men in the temple. Francie tried to imagine what it would have been like to have Jesus to play with. He knew that Our Lord had been a child himself, but somehow he could not imagine Him soiling that spotless white tunic of His. Would Mother Mary have given him a darker suit

⁶⁴ Alice Alison Lide, Yinka-tu the Yak (New York: The Viking Press, 1938), p. 16.

⁶⁵ Ibid., p. 45.

sometimes? Francie hoped so, for it is hard to play properly and keep clean. He felt it must have been very difficult for Our Lord to be perfect as a boy. There always seems to be so much mischief around which one cannot help falling into when one is young. Later, of course, it would be easy enough. Grown people are naturally virtuous. Francie had the greatest admiration for the Child Jesus. So had Liam. They both wished very much to be like him and Francie resolved he would try at least for one day.⁶⁶

Magic is developed in a way similar to the way in which any other technique is developed. An act may be an accident or it may be just the product of imagination. No matter how the act comes about, if it appears to achieve desirable results, it is repeated. Primitive religion contains much of a belief in personal and impersonal powers capable of affecting man. Trust in personal powers and spirit-beings forms a part of the story, Ponc's Miracle. This is a story of Mexico by Charlie May Simon. It was copyrighted in 1938.

When Tonio returned home and learned that the little one was sick and that Rafael had gone in the darkness alone to fetch old Concha, he hastened out to meet him, and walked with him and Concha back to the house. And many times he looked at Rafael as if suddenly realizing he was growing up brave and tall.

The old woman entered the bamboo hut and looked at the little Coyote and nodded her head as if to say, "Yes, it's mischief caused by the aires, all right."

She nixed some of the herbs in hot water, then she lit a cigarette and blew the smoke over it, and with this water she bathed the little one, while Rafael and the father and Tonio held lighted candles for her to see. The candles sputtered as the wind blew through the cracks in the wall, and the shadow of the old woman loomed big in the room as she bent over the mat. When the child was bathed, she went out to throw the herbs over the fence, then she ran as fast as she could into the house without looking back.

In the light of the candle, the witch doctor

66 Hilda Van Stockum, Cottage at Bantry Bay (New York: The Viking Press, 1938), pp. 129-130.

then cut out a large paper doll which she dressed in colored yarn, and she rolled cigarettes with dried tobacco, and she sent Rafael out to the corral to pick two oranges from the orange tree. These she wrapped in her shawl and walked down to the fountain alone to leave them there as gifts for the aires, to please them, so the child would recover.

"There is no more I can do," she said to the father. "If the gifts please the aires, the child will be well tomorrow."⁶⁷

Spirits are observed to play a part in the religious beliefs of the Eskimo. Paruck, Eskimo Sled Dog was copyrighted in 1939.

"Those are the spirits playing football with a skull. See how they kick it back and forth," said to the old lady to Andy as he asked about the dancing lights.⁶⁸

When reading Call It Courage, 1940, one is reminded of the universality of religious experience. The reader observes that primitive religions are rooted in awe, wonder, and a feeling of helplessness against the elements. The following paragraph is selected from many to point up religion in the lives of the South Sea Island peoples.

There was no morning mist to dim the splendor of the sunburst across the swining seas. Far away the wings of an albatross caught its gold as it wheeled and planed against the roof of heaven. The only hint of recent storm lay in the rough and tumbling waters. As the sun climbed through the hot hours of morning, it burned into the boy's body like the sacred fires of the great marae of Hikueru. Mafatu's skin blistered and cracked. His tongue swelled in his throat. He tried to call out a prayer to Maui, but his voice was thick; the sounds which came forth were no more than a hoarse cry. The canoe, stripped of sail and mast, without a paddle to guide it in the swift-racing current, twisted and shifted in the rushing waters.⁶⁹

67 Charlie May Simon, Pono's Miracle (New York: E. P. Dutton and Company, Inc., 1938), pp. 77-78.

68 Frederick Machtetanz, Paruck, Eskimo Sled Dog (New York: Charles Scribner's Sons, 1939), p. 29.

69 Armstrong Sperry, Call It Courage (New York: The Macmillan Company, 1940), p. 28.

Examples of religious beliefs and practices are in Little Jungle Village, as in many other stories, far too numerous to be included here. Two examples from this story of British Guiana Indians, 1940, have been selected to illustrate some phase or phases of religion.

Man-o knew what they were. They were easy to find. They seemed to have been planted in the jungles for the use of "Papi's" children. "Papi" was the god of the Indians. He planted everything and made it grow. He brought the seasons, caused the sun to set and rise, brought the rains and the floods. Papi was good to his children. That's one of the reasons he set the paddle-wood trees in the forest for his children to find when they needed them.⁷⁰

They took the baby to their hut. They made for her a pallet of leaves, in a corner all her own. She was so little she had no name at all, though when she grew up, say, to be as big as Man-o, her name would be Man-o, too. For the name of all the Indian women was Man-o, as the name of all the men was Moy or Peh-weh.

They decided right off to give the baby a name, because was she not big enough to be away from her true mother? They thought a long time about it. Then they decided on Klee, the Arawak name for a parrot. How could an evil spirit find so small a child by that name, when it wasn't the name of a girl at all? One had to be careful about names, not even whisper the true ones, because evil spirits could identify people and carry them away, or do dreadful other things to them.⁷¹

The strange blend of a primitive religion and one of the great religions of the world is to be observed in a story of Mexico, The Least One. The book was published in 1941.

Paco swallowed hard, "Could he never get them back, that Rufino, not even the least one?"

"He could and he did. But by hard work and many days. He traveled over three rivers, one of fire, one of frost, and one of flood. This river was blessed, the water was holy. He brought back enough in his cap, and when the zopilotes flew close he sprinkled their tails. Then they became burros again, but burros of skin and bone, for the witch had worked them almost to death, while he was gone.

"Are there witches - many?"

"Who knows? Not until you hear one say 'Without God and Mary,' and fly off into the night can

70 JoBesse McElveen Waldeck, op. cit., p. 52.

71 Ibid., pp. 60-61.

you tell she is a witch."

"I don't like them - witches," said Paco. "I hope they stay away from our village."⁷²

The possibility of this idea started Paco's heart to beating very fast. With a sudden surge of feeling he sat erect, beginning to shiver all over the leaves on the jacaranda. He looked into the soft adoring eyes of the least one, then back into the heavens. He panted with excitement, his fingers taking the direction his eyes had already taken. "Magnifico!" It scraped the lining of his stomach to think about it: the fastenings giving way - the Holy Ones falling to earth - to walk the highroads, the streets - to be seen, without doubt, talking together in the Zocalo - that park where everybody gathered and talked - to be one with the tourists. "Magnifico!"

Chiquitico must have felt it to be magnificent. He sprang suddenly to his small hoofs, standing sharply outlined on the ridge of the barranca, shaking, too, like the leaves of the jacaranda. Paco went on, throwing words at him: "They would not all come together - probablemente. They would drop like the stars, one at a time, some falling to this place, some to another. We could not expect to get all of them in this village. The Blessed Mother would, perhaps, come here. She would call us by our names. She would know us all because of our prayers. She would stand at the doorways of our jacals and look inside at dusk and see the candles burning and know us. Chu - wonderful! And the dust upon the roads would not touch Her garments as She passed.

"God, I think, would not drop. He would have a special fastening that would last forever and ever. But the Gentle Jesus, now, He might come to the Zocalo. He might stand under the big ahuehueta tree, teaching the little children, laying the hands upon them. Luisa would bring her last baby, who is blind. Old Tito would come on his half legs and see the Gentle Jesus pull them out at the stumps and make whole ones of them."

Paco was kneeling now, in a great reverence for his thoughts. Where had they come from? Amazing: he had begun with the stars which he could see overhead and had ended with a miracle taking place in his very own village and which he couldn't see at all. He sat back on his feet and silently let his thoughts run away into a confused distance, where nothing was very clear. When they came back, it was with a leap. Let the Holy Ones fall where they could. Let only San Francisco, the burrito's saint and his fall upon them.

⁷² Ruth Sawyer, The Least One (New York: The Viking Press, 1941), p. 14.

Then truly would the blessing be assured.⁷³

Robert Davis' story of 1941, Pepperfoot of Thursday Market is listed in The Children's Catalogue under North Africa. In this story one learns something of the religion called Islamism.

Friday is the Sunday of the Arab and the Berber. It is much the same as other days except that people do not work so long, and they make themselves cleaner and put on fresh clothes. In the towns are churches, called mosques, where the boys go to school each morning and where the men pray on Friday. But in the country, among the tents and villages, there are no churches. Men unroll small carpets upon the ground, turn their faces toward the holy city of Mecca, which is the burial place of the Prophet Mohamet, and pray in the open air.

The people of Driss, Amroo, and Omar call themselves followers of Mohamet since it was he who taught them of God. Their name for God is Allah, and the name of their Bible is the Koran. They love to tell the stories that are in the first part of the Bible, those about Noah, Abraham, Moses, Samson, and David.⁷⁴

Smoky Bay, the Story of a Small Boy of Iceland was published in 1942. In this story the reader has an opportunity to observe some changes that have come about in the religion of the people. The book contains many references to the religion of the Vikings who once populated that island known as Iceland. There are explanations of the way in which festival days of the Vikings have been preserved and assimilated into the Christian religion. The following paragraph is one of many that tell of religious customs and experiences.

Sigga's bed was so comfortably soft that he only had heard Erik tell about the Vikings, who had always sacrificed to their gods on this day, hoping for a prosperous season. It was good to thank God for the summer season. He must thank Uncle Jon, too, for the best first day of summer he had ever had. The whole beautiful day was before him, with no task to be done, and he could look at all the pictures in his new book again and again. He fell into a dreary stillness, thinking of Uncle Jon, who was so very kind and good. And, as he prayed, an old childhood fancy returned to him,

⁷³ Ibid., pp. 22-23.

⁷⁴ Robert David, op. cit., pp. 68-69.

in which Uncle Jon's face, with its smiling eyes and tawny beard, seemed to belong to God.⁷⁵

Gift of the Forest is a story of India copyrighted in 1942. In the following paragraph one has an opportunity to learn something of a sacred object of the Hindu religion. The sacred object is a small statue of the Lord Krishna. Many religions have their sacred objects. The Christian religion makes much of the cross, the Jewish, the ark of the covenant, and the Buddhist and Hindu, statues of religious philosophers or teachers.

Inside were three rooms. In the one where Bim's parents slept, the cousins could see that the little light was burning on the shrine, the altar niche to Lord Krishna. Jal stood on tiptoe to see the small statue of him, playing his flute to the birds. He laid on the altar a jasmine blossom he had picked from the vine over the veranda.⁷⁶

Similarities among Islamism, Christianity and Judaism can be noticed in the following selections. Rules of conduct very like those which Hebrew and Christian children are taught in temple and church stand out in the story which composes the first selection below. One sees the likeness of moral control and a system of ethics which the various religions have helped to establish. In the second selection below the reader learns that people of various faiths can live side by side, work together, and enjoy each other's companionship. The third and last selection from Children of North Africa, 1943, is the description of a child at prayer. This quotation reiterates the fact that economic activities and religious behavior is very often connected.

" 'I beseech you, give me a little bread,' the stranger begged again. 'God is most merciful to those who are charitable to the needy and helpless.'"

⁷⁵ Steingrímur Arason, op. cit., p. 17.

⁷⁶ R. Lal Singh and Eloise Lownsbury, Gift of the Forest (New York: Longman's Green and Company, 1942), p. 15.

"The farmer remembered those verses in the Koran, which read:

'Righteousness is in those who...giveth unto orphans, and the needy and the stranger...who are constant at prayer and giveth alms...who behave themselves patiently in adversity, and in hardship... These are they who are true and who fear God.'

"Perhaps," the farmer thought, almost speaking to himself, 'perhaps this man also has a wife and children. Perhaps they are hungry and are waiting for him to bring them food. If I do not feed him, he is too weak to look elsewhere and he will surely die. Then what will happen to his loved ones? If I feed him, who knows how many lives I may save?'

The farmer dropped on his knees beside the stranger and put a crumb of bread in his mouth. The man ate greedily, bite by bite. It seemed to the farmer that he grew plumper and stronger by the second. At last there was only one crumb left. The stranger got to his feet, and the farmer thought he had never seen quite so handsome a man. His face shone, and he no longer trembled from weakness. Even his clothes no longer looked ragged, but were clean and soft as though they had been bought in a good shop.⁷⁷

Now, some people say that Moslems and people who worship God differently from them cannot live together peacefully. But in Nubia, which lies about fifteen hundred miles up the Nile River, Moslem and Copts - who are Christians - are the best of neighbors. If Abed had not known all of his father's friends and neighbors ever since he was born, he would never have been able to tell which were Coptic Christians like himself, and which were Moslems. There were no differences in the way they dressed or lived. They worked together in the fields, they gathered around the same coffee house of an evening, and the women helped each other grind wheat for bread.⁷⁸

Just before Abed came to the village of Fadwa, he passed the grave of a very good and holy man. He had been one of the monks at the monastery beyond, and he protected the merchants who brought their wares to market. Abed stopped to say a little prayer, begging the holy man to help him dispose of all his pots and at a good price. Before he prayed, he knocked on the tomb three times to awaken the saint. For, of course, it would do no good to ask anything of anyone, holy man or otherwise, if he were asleep and couldn't hear!⁷⁹

77 Louise A. Stinetorf, Children of North Africa (New York: J. B. Lippincott Company, 1943), pp. 31-32.

78 Ibid., pp. 47-48.

79 Ibid., p. 52.

Prayer, which would appare to be a part of almost all religions is evidenced again in Hedvig Collin's story of Denmark, Wind Island. This little book was published in 1945.

There were seven days yet before Mother's birthday. The fishing boats were still out on the ocean, and the storm was far away.

Kristian had a special prayer these evenings. He prayed that there would be a good three-day storm before Mother's birthday, but that all the fishing coats should come home first. It was a little complicated, as there were only seven days left.

Kristian was worried for fear his prayer might be misunderstood. He tried to make it very clear, so that God would know just what he meant. He knew very well that boats could disappear in a storm. That meant that all the men from the island would drown, and a lot more from Esjberg, too. There must be no mistake about it! There were fifty boats out this time and five fishermen in each boat - that made two hundred and fifty men. No-no! No storm! No storm!⁸⁰

A bit of the description of worship service in a church in Scotland is described in Elizabeth Kyle's Holly Hotel of 1945.

The sermon was hard to understand, because Mr. Kilgour, a scholar himself, mentioned matters that few other people knew about. It was very long, and seemed to Jane like a thread with a good many knots in it. But at last it was done, and little Miss Murdock swung her short legs over the harmonium stool and began to pedal away very hard, playing some wheezy chords while the collection was being taken. Then came the Benediction, and everyone streamed out again.⁸¹

Again the belief that some spirit being or spirit power affects the affairs of human beings is observed in Children of South Africa, 1945.

Lulenga's mother had told her about the baby brother who had been born, but did not live long. He was so beautiful, Lulenga's mother said, that the spirits who watched over the Kavirondo people wanted him for their very own, and they had taken him away from his parents.. Then a little sister had been born, and she too was so beautiful that the spirits were envious and took her away.

80 Hedvig Collins, Wind Island (New York: The Viking Press, 1945), p. 44.

81 Elizabeth Kyle, Holly Hotel (Cambridge, Massachusetts: Houghton Mifflin Company, 1945), p. 82

Then Iulenga was born, and her mother who liked skins that glowed like satin and were the color of ripe eggplants, thought her the most beautiful baby she had ever seen. She was quite sure the spirits would want this little daughter, too. So, in order to fool them, she had smeared her baby all over with red and white clay so that it kicked and screamed and was no longer beautiful, but looked like nothing human. Then, so no spirit would think she wanted her baby, she had carried it outside the village gates and left it lying in the fields.

Of course, everyone knew that she did want her baby, and an old woman who had been waiting all the time, pretended to come along just then and find it. The old woman carried the tiny girl into the village and told everyone that she had found a baby. A very ugly baby. 'All red and white.' She would keep it herself but it was so ugly she didn't want it! And besides she was too old to be bothered with babies any more.⁸²

Very, very few stories of all those in this study which include parts about religion actually describe the priest, minister or shaman as an unpleasant person. As a rule the priest or minister is pictured as gentle, understanding and kindly, if a bit too scholarly. Without exception all stories which mention the Christian priest or minister picture him as a very desirable person. Interestingly enough, a very few stories do describe the priest or shaman of another religion as cruel. One of those in which this special functionary is described as unkind is Christine Weston's Bhinsa, The Dancing Bear. The story was published in 1945.

"I know!" said Gopala. "As we came through the main gate this afternoon I saw a temple. If we were to take shelter there not even the Prince would dare touch us."

The old man shook his head. "That wouldn't do at all, for the priest is the Prince's friend. He would immediately hand you over to the soldiers. No, we must think of something else."⁸³

A second story of India, The Thirteenth Stone, also contains a bit which describes an unpleasant encounter with a Hindu priest.

82 Louise A. Stinetorf, Children of South Africa, (New York: J. B. Lippincott Company, 1945), pp. 81-82.

83 Christine Weston, Bhinsa, the Dancing Bear (New York: Charles Scribner's Sons, 1945), p. 47.

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Jean Bothwell wrote the story in 1946.

Jivan climbed the steps and had reached the third platform before he stopped. Just ahead of him, up the last flight, he could see inside the entrance where the light slanted down on the ranks of bright brass bells. They twinkled a little in the morning breeze that swept through the lofty hall. It was a lovely sound.

A priest had seen Jivan and the basket, mark of his trade. He came out and waved his arms at the boy. "Out, you!" He drew his robe more tightly about his fat body. This is no place for your kind. Only high caste come here." He chins shook, he was so angry. His eyes seemed to be larger and to glare more hatefully because his head was completely shaved.⁸⁴

Marta the Doll is a story of a family which lives in Poland.

The following example is one of many parts that have to do with religion. The story was written in 1946.

Their excited voices sounded like the shrill chattering of magpies. Hanka frowned. It was not how she had seen it in her mind. After all, Marta was her doll, and now the girls were about to tear her apart with their longing hands. Already the bonnet was off, the dress unfastened, yes, even the petticoats, too, when they turned Marta upside down. Hanka was nearly in tears.

At that moment the Reverend Father came up. He smiled.

"Well, now, what have we here?" He himself gently lifted the doll. He straightened the dress; he restored the bonnet. "Now tell me, who is your mother, little one?" he asked the blue eyes.

"She can't talk Polish yet, Father," Hanka told him. "But when she can, she will know the Our Father, because I shall begin tonight to teach it to her. Our Father, who art in Heaven, that's how she will say it."

"And quite right, too. That's how all little mothers teach their children. No better mothers in all the world than ours in the Tatra. That's because the edges of Paradise rest here on the peaks of our own mountains."

He stroked the real hair. The children were silent, though all the bright eyes were fixed on

84 Jean Bothwell, The Thirteenth Stone (New York: Harcourt Brace and Company, 1946), pp. 26-27.

the doll.

"Shall I speak her a little sermon? You all know the proverb: As the mother, so is the child. It works both ways. Remember, that as you take care of your dolls, so you will one day take care of your little ones."

"Yes, Father," said Hanka, her face shining. And all the others echoed her with soft voices.

"Yes, Father."⁸⁵

Margery Evernden wrote a story of China in 1947 entitled, The Secret of the Porcelain Fish. There are in this story several examples of religious customs and religious expression.

Shen Ki himself watched every detail of the work. More than once Fu knew that the master knelt before the shrine of his ancestors and told them of this honor which had come to the family.⁸⁶

The monk bowed. "I am one," he agreed. "I was young, young as the Emperor himself at the time of the treachery of the Prince of Yen. I remember well that sad flight. I remember also your uncle, lad. He was a brave and clever man. You are much like him."

Fu felt his cheeks turn crimson. Yet his heart was, after all, still heavy.

"I have broken my uncle's pledge. I have lost the precious amulet. If ever the Son of Heaven should need me, I would have no proof that I belonged to the house of Yuan."

"The young Emperor will never need you," answered the monk. "I myself saw him but a moon ago. He lives in a faraway monastery and has found more joy there than even he found in his palace. He will not fight for his throne."

Even if I am free of my uncle's pledge," persisted Fu, "I am yet miserable. Listen," And because the monk was so grave and kindly a listener, because after the days and nights of loneliness he must speak, he poured out also the story of his own life in King-te-chen, Wang Lin's theft of Shen Ki's bowl, his dreadful journey imprisoned in the hold of the Wang's ship.⁸⁷

85 Eloise Lowmsbery, Marta the Doll (New York: Longmans Green and Company, 1946), pp. 50-51.

86 Margery Evernden, The Secret of the Porcelain Fish (New York: Random House, 1947), p. 53.

87 Ibid., pp. 136-138.

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In 1947 another story of China, Li Lun, Lad of Courage, was published. In the book the priest is described as a kind and wise man.

For a long time the priest was silent as he continued to look full at Li Lun, then at the little rice patch. At last he spoke.

"Would a man be a coward who could create a mountain like Lao Shan or Lo Shan?" the black-robed man asked.

"Ah, no!" breathed LiLun softly. "He would be a great man. That would be wonder work."

"The wise men of old," the God One told Li Lun, "have ever said that 'the production of a grain of rice is as great a work as the creation of a mountain.'"

He placed his hand on Li Lun's shoulder, "What is your name, rice grower?"

"I am Li Lun from the Village of the Three Fir Trees, most honorable Father."

"And you think you are a coward," the priest said kindly. "You have tended the rice, you have watered it faithfully, you have guarded it from the birds... You are no coward! You are brave, Li Lun. Braver than if you had gone fishing."

For a moment Li Lun thought that an earthquake had shaken the mountain. His knees were weak and trembling. He tried to smile at the priest, but the smile only made hurt tears come to his eyes.

"Bring the rice to me when it is ripe," the Good One commanded Li Lun. "We shall have a temple ceremony for it."²⁸

My Pet Peepelo, a story of Mexico by Ellis Credle, was copyrighted in 1948. The religious festival, described in the quotation below, includes all of the people and all of the animals in a Mexican village.

And when the day for blessing the animals came around, Tivo made a beautiful wreath of flowers for Peepelo's neck and took him to the village church. Many people were there with their animals - men with pigs and oxen and donkeys and cows, all garlanded with flowers; women with chickens and turkeys and geese; their feathers stuck with blossoms; children with their pets - dogs, cats or roosters - dyed pink or green or yellow for the occasion.

"Peepelo is the prettiest one of all," Tivo said to himself, as he stood in line with the rest.

The good Padre stood at the church door and blessed

²⁸ Carolyn Treffinger, Li Lun, Lad of Courage (New York: Abingdon-Cokesbury Press, 1947), p. 60.

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each bird or beast as it was brought past him. Everyone went home happy, feeling sure that his animal or fowl would live and be healthy for another year.⁸⁹

One of the most interesting aspects of religion in children's stories of other lands is the description of a modification of one religion through contact with another. Louise Rankin's story of 1948, Daughter of the Mountains, is largely a story of religions in Tibet and India. Momo, a little girl of Tibet prays upon a prayer-wheel every day for a dog. The mother, who has been a servant girl in a Hindu home, believes in One God while the father believes in many evil spirits. The religions confuse Momo.

They admitted it. No mule train stopped there; Momo now remembered, except in the direst need, but pressed on to Kapup, only four miles away. And here she was alone in the place at nightfall without even the shelter of a roof over her head! Momo was as brave as anyone to face the dangers of this world - but ghosts and all the company of evil spirits - these indeed she feared. She had never guessed how deeply she feared them until now, when she stood alone in the gray, chill air of this unholy place. The hair bristled on her scalp, her skin crawled and quivered, shivers ran up and down her spine and her knees knocked together so that she could hardly stand.

"Mother! Mother!" she wailed aloud. If only she were there, Momo would have clung to her, catching strength and courage from her. Her prayers and her faith she knew would save them from any evil. For her mother had grown up as a serving maid in the household of a wealthy Hindu wool merchant in Richengong. In this pious household she had been taught that there is only one God, whom different men call by different names; that He alone is real, and not evil. And therefore Momo's mother always prayed with great faith to the One Lord of the universe, and she had no fear of the demons, evil spirits, and ghosts whom, in spite of the teachings of the Lord Buddha, the people of Tibet still feared. She wanted Momo too to live in faith, and be unafraid.

But from her father Momo had learned some fear. To Nema the Lord Buddha was good, no doubt, but very far away, beyond all sight or knowing. And the powers of evil - these were close and terrible to Nema. He spent his days battling against them. There were the vast

⁸⁹ Ellis Credle, op. cit., pp. 17-18.

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mountains, goddesses of great power; the guardian country gods; the deities of place, who dwelt in rocks, trees, or springs - spiteful creatures who in ill temper have to vex mankind; the earth demons; the bold demons of the sky, and all the devils and ghosts of the spirits of the dead. Some of these spirits were kind to man, but most were not.⁹⁰

So Momo began to pray. Every morning and evening she took up the round prayer wheel her father had got from the Red Hat priests of the monastery, and twirled it in one hand as she helped her mother to keep up the fire. Their prayer wheel was only a small copper cylinder on a wooden handle, but inside it was stuffed with a thousand prayers, written in bold black letters in the lamas' careful hand, and blessed by the head lama himself. As she kept the wheel revolving, Momo thought with satisfaction, "Now not only the one prayer of my mouth, but all these thousand prayers reach the ear of the Lord Buddha at the same time." She waited more patiently, believing that He would one day hear these prayers and answer them.

Of still greater power were her visits to the monastery. There Momo made her prayer first inside the temple before the golden image of the Buddha. Then, leaving her mother, whose voice sounded in the great hall like the soft murmuring of a bird about to sleep, Momo would slip out to the big prayer wheel in the courtyard.⁹¹

Canadian Currier, to which reference has been made, was published in 1948. Religious experiences, beliefs, and customs are abundant in this story.

They went through the dark pinewood over the sandy valley and then at random, wherever they thought it looked least bearish. The sun had dropped very low, long shadows covered the ground, and midges were dancing in their eyes.

"Oh, Peter," wailed Patsy. "What if we have to stay here all night!"

Peter had not visualized that possibility yet. He suddenly saw it in all its terror. The darkness, the cold, the knowledge that bears might be prowling around, the noises of the night, bats and owls. And, worst of all, what of the family at home? They would

⁹⁰ Louise Rankin, Daughter of the Mountains (New York: The Viking Press, 1948), pp. 53-54.

⁹¹ Ibid., p. 17.

be terribly anxious. Poor Grannie would be sure to have a bad night. Perhaps she would not sleep at all.

"I'm going to pray to St. Anthony," he announced. "He always finds lost things."

"I'm just going to pray to God," said Patsy. "He is the one who has to do it anyway, and it saves the Saint the trouble."

After they had prayed in their several ways they went on with renewed courage. Whether it was the influence of those prayers or just the luck of their feet, the way became clearer and easier. The trees were less close together, the ground less rough. They had to climb over another bit of barbed wire and then it became very easy. The almost coasted down a hill clad with pine needles. They went so fast they couldn't stop themselves when they came to an open place, and that's how they ran right into the arms of a young man.⁹²

The description of a church service in Sweden during the Christmas season is described in Lars and Lisa of Sweden. The book was copyrighted in 1950.

Inside the simple white and gold church, hundreds of candles burned, shedding their pale yellow light on the creche on the altar.

Then the organ began to play *Adeste Fideles* to proclaim the glad tidings of Christmas. The congregation joined in a mighty chorus and Lisa and Lars sang in Swedish as loudly as they could. But they couldn't sing as loudly as Bob whose rich baritone voice boomed out the words in English.

The children smiled up at Bob. They were glad that even in a strange land their American friend could sing the old Christmas carols with them.⁹³

The fact that one religion is often carried from country to country through the efforts of missionaries is pointed up in the story of Alaska, Barney Hits the Trail, 1950.

Even though Barney started across the square the minute he heard the bell ring for church, he found the mission almost filled. All of the seats around the big sheet-iron stove in the center of the room were already taken so Barney sat over by a window where he could watch the people coming to the service. It seemed as if everyone in the village was out. They all formed a big procession on the

⁹² Hilda Van Stockum, Canadian Summer (New York: The Viking Press, 1948), pp. 111-112.

⁹³ Alida Vreeland, Lars and Lisa in Sweden (New York: American Book Company, 1950), pp. 119-120.

main path. Once inside, it was fun to watch mothers with babies on their backs untie the sash holding baby and slip him out just before they sat down.

Mrs. Lindgren, the missionary's wife, started pumping on the little organ up front and the choir stood. They sang a hymn, first in English, and then in Eskimo. They sing as if they really like to, Barney thought.

He sat very straight on the hard wooden bench while the Reverend Lindgren delivered his sermon. Tagiak, the postmaster, stood beside the missionary and repeated each sentence in Eskimo so the older people who didn't speak English would understand.⁹⁴

Only a small number of the many parts of children's stories which refer to religious beliefs, customs, or expressions have been included in this paper. The universality of some kind or kinds of religious experience is pointed up in the books of children of other lands which are a part of this study. The following statements in regard to religion refer only to the stories of this study.

1. Almost without exception the stories of children of other lands include a reference or some references to religious beliefs, customs, or experiences.
2. The stories of children of other lands disclose the fact that though many peoples in the world practice a religion familiar to children in the United States, many other peoples practice a religion more or less unfamiliar to children in the United States.
3. The stories for children point up the fact that religious experiences have something to do with man's belief in supernatural forces, which, in some way or other, have influence over the lives of men.
4. Almost without exception children's stories disclose the fact that nearly all religious groups have a fixed manner of

⁹⁴ Sara Machetanz and Fred Machetanz, op. cit., pp. 80-81.

entreating or controlling supernatural powers which is known as religious ceremony or ritual.

5. A few stories of children of other lands reveal that there are in certain cultures persons who, playing a special role in religious affairs, are believed to have two-way communication with a spirit power.
6. Many stories for children point up the fact that very nearly all religions have one or more sacred objects.
7. Many stories for children stress the close connection between religion and moral or ethical control of a group of people.
8. Many stories for children reveal that various areas of life such as work, play, and artistic expression are in some way influenced by religious beliefs.
9. Several stories for children point up the modification of one of the great world religions through contact with a primitive belief.
10. Several stories for children reveal that the practice of any one religion may or may not differ in various countries.
11. A very few stories point up the fact that some other great organized religions also have a Sabbath Day.
12. Every story which tells of a Christian priest or pastor describes the priest or pastor as kind and sympathetic. However, a few stories describe the priest of another great religion or the religious functionary of a primitive religion as unkind and lacking in both sympathy and wisdom.

Summary

The global character of human relationships demands that men learn

about each other - the likenesses and differences of people and the institutions which various cultures have evolved - and that, using these facts, they go on to settle differences of opinion by methods of common counsel and discussion. The likenesses and the differences of peoples were discussed in Chapter VIII. In Chapter IX attention has been called to the institutions of all cultures - educational, familial, governmental, and religious.

It has been observed in both Chapters VIII and IX that books of fiction about children in other lands, suitable for the elementary grades, copyrighted from 1925 to 1950 inclusive contain much information about other peoples. A careful perusal of a selected list of such books has produced several facts with regard to institutions of all men.

The books which contain some information about formal, deliberate education are neither numerous nor few. Indeed, many stories do not mention planned education of any kind. Other stories, however, contain either lengthy or short passages about school or the formal, deliberate education which, in some cultures, takes the place of school. Stories of primitive cultures sometimes stress the fact that where there are no schools, children often learn what they need to know simply by observation and imitation. Almost without exception those stories which refer to the school emphasize the value which that particular culture places on formal education.

Children's literature is rich in stories which tell about the family. Almost every story of the one hundred thirteen studied contains much information about the family. All the stories which contain a family situation illustrate the various roles played by different family members. With no exceptions all stories which contain a family situation

describe the family as an institution of mutual affection, spontaneous interest, sympathetic understanding, and companionship. Interestingly enough, the authority which rests in the family roles of mother and father is pointed up in almost every story. The stories of this study describe the family as composed of a single household. Many stories emphasize the fact that economic conditions affect the way in which a family lives.

The institution most nearly neglected in the stories of this study is the political institution. Relatively few stories mention government. Very nearly without exception the stories which do refer to government have been copyrighted in the years between 1940 and 1950. A very few stories mention the chief executive of the people and a few contain references to one or more functions of government. One story contains one statement about communal village ownership and the attending service of local government. On the whole, the political institution is neglected in children's stories.

The religious institution receives much attention in children's stories. Almost all of the stories of children of other lands contain a reference or some references to religious beliefs, customs, or experiences. The stories as a group disclose the fact that though many peoples in the world practice a religion familiar to children in the United States, many other peoples practice a religion more or less unfamiliar to children in the United States. Almost every story stresses the fact that religious experiences have something to do with a belief in supernatural forces which are thought to exert an influence over the lives of men. Very nearly every story describes a fixed manner of entreating or controlling supernatural powers. This is regarded as the religious ritual or ceremony. A few stories reveal the fact that there

are in certain cultures persons who have a special place in religious affairs. These persons are believed to carry on two-way communication with a spirit-power. The stories, as a group, point up the fact that nearly all religions have one or more sacred objects. Many stories point up the close connection between religion and moral or ethical control of a group of people. Many stories reveal that various areas of life such as work, play and art are in some way influenced by religious beliefs. In an interesting way several stories show the modification of a great world religion through contact with a primitive belief. Children's stories illustrate the fact that the practice of any one religion may or may not differ in different countries. A very few stories point up the fact that some other great organized religions also have a Sabbath Day. A critical inspection of all the stories as a group reveals one more interesting fact. Every story which tells about a Christian pastor or priest describes this religious functionary as kind and sympathetic. On the other hand, a very few stories describe the religious functionary of some other religion as lacking in kindness, sympathy, and wisdom.

A careful reading of children's stories of other lands suggests that information about other peoples might be increased if more attention were given to governmental and educational institutions.

There is, at present, an abundance of information about the familial and religious institutions of other cultures.

CHAPTER X

SUMMARY AND CONCLUSIONS

While in the first few years of the twenties there were romantic adventure stories and a few historical tales with foreign settings there were actually very few realistic stories of children in other lands. It is true that stories by Lucy Fitch Perkins, The Mexican Twins, The Eskimo Twins, and others were stories of children doing things in Mexico and Alaska that children do in America. Nevertheless, books, published largely before 1920, did not reflect the events of the times nor any of the severe problems with which people in all countries were faced. However, in 1926 some of the realistic stories with foreign background appeared. These stories, in the middle twenties, were realistic in that the people of various countries did not appear to be Americans in a different setting. They were people who had a different culture. The characters were the products of different cultures, with different problems, and affected by different events. By the beginning of the thirties many books of a very realistic nature were available.

The realistic stories of the late twenties, the thirties and forties were different from the travel stories and romantic tales that had preceded them. For the first time books reflected the events of the period. People of India and China were pictured as having problems in the nature of famine and drought. People of the northernmost lands were pictured as having problems of an economic nature. No longer did the books dwell on the strange little people who ate raw meat and never bathed. Instead, the child reader had an opportunity to respect people who could find food and maintain themselves in such a cold land. The

stories of the late twenties, the thirties and forties contained many descriptions of people one would like to know. For the first time almost all peoples were generally described as capable of intelligent thinking, as honest with their fellow beings, as wise in making decisions, and as having integrity.

The part that children's books play in the very early formation of opinions about other peoples has not been a subject of much discussion until recently. In 1936 Afke's Ten was first copyrighted in America. It is a story about a family of ten children who lives in the Netherlands. The International Bureau of Education in Switzerland voted this book as one of the best international goodwill stories in the world for children. Few stories have been accorded such an honor.

That honors are sometimes due certain books is not such a surprising thing. Halvdan Koht in his history, The American Spirit in Europe, 1949, points out the fact that the effect of books can be felt in many parts of the world. Koht is of the opinion that The Adventures of Tom Sawyer and The Adventures of Huckleberry Finn may have caused educators to question autocracy and tradition in schools all over the world.

What Europe finally retained out of his production, after it had laughed off his droll stories, was mainly his two boys' books, The Adventures of Tom Sawyer (1876) and The Adventures of Huckleberry Finn (1884). They are excellent boys' books, but I suspect that only adults can enjoy the full humor of them. Previously, in his Sketches, he had written a "Story of the bad little boy" and a "Story of the good little boy," and it was evident from them that he "hated moral boys." In the full-length boys' books he demonstrated his hatred and contempt of tyrannical educators and pretentious moralists, of affected phraseology and misplaced sentimentality, of all kinds of humbug and fraud. Tom and Huck were rebels against the conventions of their surroundings, and they represented the rebellion of the human heart against social coercion, because they were boys following the natural impulses of boys. The two books about them were

translated into all European languages, including Finnish, Croatian, and almost any language one can think of, and new translations have appeared right down to yesterday. Surely they have helped to liberate education in all countries from many old chains of strictness and severity. Not only have they amused millions of boys, but they have also created for them better conditions for a freer development.¹

Research indicates that it is difficult to estimate the worth of books. Books that are seldom read have been published. Other books literally and actually have been read to shreds. There is no way of determining how many times a book has been read, nor by how many different people it has been read, whether people usually read only a part of it or all of it, nor what any one thought while reading it. Because words have only the meaning that the reader brings to them and because each person has had different experiences it is reasonable to believe that words, and hence, books, do not hold the same meanings for any two people. Nevertheless, because America has a fairly high rate of literacy, because reading is generally considered a fundamental of education, and because printed material appears in voluminous amounts, there is reason to believe that Americans must be reading and that what they read might well make a difference in them.

Interest in children's books could be expected to receive increased emphasis with the recent investigations in the area of child development. Persons interested in children could be expected to have some interest in all things that might affect children. Therefore, it is hoped that the results of this investigation will be of some value to parents, teachers, librarians, authors of children's books, and to any other persons who have some interest in the way that boys and girls develop.

1 Halvdan Koht, The American Spirit in Europe (Philadelphia: University of Pennsylvania Press, 1949), p. 227.

Summary and Suggestions

This investigation results from an intense interest in the relationships of peoples who live in various parts of the world and from an interest in the part that books can play in modifying those relationships when modification seems desirable. In this paper an attempt has been made 1) to determine the components of a global attitude; 2) to illustrate the role played by reading in formulating attitudes, and; 3) to ascertain whether or not children's books first copyrighted within the United States in the twenty-six year period preceding 1951 are stories that could be expected to, or not to, contribute to the development of a global attitude.

A review of much of the literature by scholars of history and international relations reveals their thinking about man's relationships in the contemporary world. A careful study of this literature has been made and six components of a global attitude have been determined. They are:

1. Recognition that problems which are global in nature must be solved on a global basis is an essential part of a global attitude,
2. Recognition of the inter-dependence of men is an essential part of a global attitude,
3. An open mind, ever willing to ascertain ideas contrary to popular belief, is an essential part of a global attitude,
4. Recognition that all men must be regarded on a fraternal rather than a differential basis is an essential part of a global attitude, and
5. An enlightened mind, seeking continuously for further information as such information is made manifest, is an essential

part of a global attitude, and

6. Recognition that national rights and duties can be assimilated into something more efficient than anarchic nation-states is an essential part of a global attitude.

Several studies designed for the purpose of determining whether or not reading has any effect in attitude formation have been conducted. A review of this literature, together with a review of pertinent articles and books by sociologists and cultural anthropologists, attests to the fact that reading can be and sometimes is a factor in attitude formation or modification.

Children's books perused as a large part of this study have been selected according to the following criteria: (1) all books have been copyrighted in the United States from 1925 to 1950 inclusive, (2) all books are classified in The Children's Catalogue as fiction, (3) all books are indicated as suitable for grades four or five, though they may also be suitable for grades three through nine, and (4) all books appear under the headings of names of continents, countries (except the United States), linguistic families, or large areas of the earth.

Each of the six components of a global attitude, as it appears or fails to appear in children's books, has been treated in a chapter of this paper. Component number five appears to such a degree that it has been thought wise to treat it in two chapters. Component number six does not appear in the one hundred thirteen books that comprise the list used for this study. Therefore, component number six has not been treated in a separate chapter of this paper.

Problems of peoples

Children's stories copyrighted in the United States from 1925 through

1950 point to the fact that peoples have problems. The problems are sometimes personal. At other times, however, they are so very serious and widespread in nature that they could be regarded as global problems. Children's books have not spared their young readers the unpleasant realities of their era. Many stories describe severe economic situations in Sweden, Mexico, Panama, Brazil, India, Ireland, and other countries. There are books which tell something about the sickness and disease which frequently accompany rank poverty and starvation. War, too, can be regarded as a global problem. It appears in children's books which were published after World War I and to a greater extent during and after World War II. Some stories about the Netherlands, China, Hungary, France, Greece, and Japan deal at some length with war. Phenomena of nature such as tidal waves, blizzards, and wide-spread drought cause problems which are frequently too large to be solved by a few people. Books containing descriptions of large problems caused by forces of nature are few in number, but indeed, they have been available since 1935.

Solutions of the problems which are widespread and serious in nature are solved, in children's books, in various ways. Charity, religious faith, and hard work solve most of the problems in stories copyrighted from 1925 through 1950. However, some stories copyrighted from 1940 through 1950 are solved by the use of concerted effort and intelligent planning. Other stories contain problems which are simply absolved.

James Avery Joyce² has emphasized the importance of food-getting in the development of the early civilizations. Joyce has written of the "settled life" in four great river valleys, the Nile in Egypt, the

² James Avery Joyce, The Story of International Cooperation: World in the Making (New York, Henry Schuman, 1953), p. 10-11.

Tigris and Euphrates in that area once known as Mesopotamia, the Indus and Ganges in India and the Hwang Ho and Yangtze in China. In these places the fertile soil made food-getting a relatively easy process. Here people could live peaceably because they knew how to use the natural resources and because there was enough food for all. Men has sufficient time in which to develop a civilization.

The problem of the production and distribution of food has appeared in children's books for many years. In Laura Fitinghoff's book, Children of the Moor, copyrighted in 1927, the child reader is exposed to a long famine in northern Sweden. Descriptions of hunger and cold are plentiful and vivid. Jean Bothwell's story of India, Little Flute Player, also describes a long and severe famine. It is true that children's books do stress the importance of the necessities of life. They show that men will struggle if they must for food, for clothing, and for some protection against the weather. In One Day with Tuktuk, an Eskimo Boy by Armstrong Sperry, a boy and his father risk their lives in an effort to bring in seal and walrus for food. In Smoky Bay, the Story of a Small Boy of Iceland men seek for the sheep lost in a blizzard, knowing full well that other men have frozen to death doing the same thing. People everywhere must have food. If food is not easily obtained men must risk their lives for it. This is an important fact frequently stressed in children's books. However, the same fact developed still further might very wisely appear in children's stories. Men will risk their lives for food - even to the point of war.

Joyce has made the point that food (economics), freedom (politics) and friendship (psychology) are always tied up with one another. Civilization could develop when men had enough food that they did not fear hunger and when they had sufficient leisure from hunting, fishing and

harvesting that they could think about other things. The problem of food-getting has not been solved in all parts of the world. The seriousness of the situation is probably not fully comprehended in countries where food is abundant. Therefore, this problem might well be developed still more in children's books.

Since 1940 some authors have written stories for children in which problems have been solved not by religions alone, nor by charity, hard work or luck, but by the use of a good plan and the efforts of many people. Undoubtedly, some of these problems could be considered very serious. It is an interesting fact, nevertheless, that authors of children's stories have not written of international plans for the solution of problems. The work of the International Red Cross in providing hospital care and temporary homes for those in earthquake and flood areas might well appear in children's books. Though men from all countries have not yet learned to solve all problems by cooperation, the idea should not be strange. Men have alleviated some suffering and they have solved some problems by large scale intelligent planning and by cooperative effort.

Anyone who might be hopeful that children's books would contain some emphasis on the serious problems of people could not be disappointed with the stories available in 1950. Many books reveal very serious situations. However, if children's books are to approximate more closely that part of a global attitude defined in component number one, more and more stories should emphasize the use of concerted intelligent planning and effort in solving problems.

Interdependence of peoples

The stories that comprise the list of children's books used in this

study were copyrighted from 1925 to 1950 inclusive. These books show that peoples are dependent upon each other for both tangible and intangible things. Many stories contain paragraphs which, in various degrees of detail, point up the ways in which people in some part of the world are dependent upon people in some other part of the world. The picture of the dependence or the independence of men would not be complete without some stories of primitive tribes. Interestingly enough, there are stories which show that some peoples can be and are independent.

The fact that men increase their comfort and happiness through the exchange of intangible things has a small place in children's stories. One story of Brazil tells that Brazilians have made use of the skill and knowledge of American engineers in building large and modern docks at Santos. Stories of Alaska tell that Eskimo children enjoy Santa Claus and Christmas trees, as well as music by Gene Autry, because they know or have known Americans. A story of Australia tells that people outside of China enjoy food as it is prepared by Chinese. A few stories contain very small parts about the relationship of individuals of two countries. These stories, almost without exception, stress the way different peoples can add to each others happiness.

Two stories, published in 1943 and 1947, suggest that great countries might benefit if they were to pool their understandings and materials in order to live at peace. This idea is simply mentioned; it is not developed.

Many, many stories of children in other lands do not in any way show that peoples are dependent upon each other.

It is an interesting thing that stories for children written in the second quarter of the twentieth century do not reveal more interdependence of peoples than one actually finds. It is a fact that the present world

embraces a lively trade between and among many countries. This trade has caused peoples to be very dependent upon each other.

Today the nation-state, which happens to be the basis of sovereignty, is no longer independent. The technical and industrial progress of the nineteenth century undoubtedly has had something to do with the present state of inter-dependence.

Industrialism thrives on the activity of an entire world. Men in Malaya gather the sap of rubber trees, process it to some degree and ship it to the United States. Men in the United States manufacture tires and in turn ship them to China, Chile, and Egypt for use. Industrialism tends to make the world one unit of activity. Modern mass production common to the United States depends upon the acquisition and use of raw materials from all parts of the earth. Modern mass production also makes use of markets in all parts of the earth.

It is a fact that American factories sell many products to peoples all over the world. It is also a fact that American factories would have few products to sell to other countries if it were not for the raw materials obtained from friends abroad. Inter-dependence means that peoples are dependent upon each other.

Surprisingly indeed, children's stories copyrighted from 1925 to 1950 inclusive do not give a fair picture of the situation. A few stories reveal the dependence of the United States upon other countries for raw materials and foods. A great many more stories, however, point up the fact that other countries depend upon the United States for manufactured products, for certain knowledges and skills, and for some ideas.

Since it is true that Americans do profit by research and knowledge in other countries, and since it is true that Americans do obtain many things made by people in other countries it might be wise to point this

out in children's books. Certainly, if children's literature is to approach more nearly the position of a global attitude as defined in Chapter II the dependence of Americans upon other peoples for things both tangible and intangible should be stressed.

Stereotypes of different peoples

The importance of an open mind, ever willing to entertain ideas contrary to popular belief, could scarcely be over-emphasized in the middle of the twentieth century. The importance of critical thinking with respect to world affairs is of the utmost moment in education for global understanding. The critical habit of thought, if usual in any culture, would surely penetrate all beliefs. Boys and girls educated to put their beliefs to a test would not be likely to follow blindly wherever popular opinion tended to lead.

C. O. Arndt and Samuel Everett in their book, Education for a World Society, have mentioned the consequence of school activities in the development of an open mind. The authors have suggested that even small children can compare different books about the children of another land or check what a person of that country has told them with the facts presented in written materials.

It can eventuate, in studies with older adolescents and persons in colleges and universities, in such projects as an analysis of world news-gathering agencies, or of information supplied to other countries by their own government (such as the Voice of America programs or the British Council publications). It can be an integral part of all good teaching at all levels.

Teaching materials are apparently scarce in all countries, and such analysis must be left in large part to individual teachers, but critical thinking is a major aspect of education for a world society. Attitudes of openmindedness, suspended judgement, and critical analysis are essential to any program for a global society.³

3 C. O. Arndt and Samuel Everett, Education for a World Society (New York: Harper and Brothers, 1951), pp. 214-215.

There have been times when the beliefs of a dominant group in a society have come into conflict with the analytical thoughts of some other group. The result of such conflict has often been the disturbance of norms. Frustrating as such a situation might be, it could be most fruitful. Contradictory ways of thinking should lead to questioning. Questioning, if allowed to continue, should result in information.

Until peoples learn to observe that an attitude of open-mindedness is helpful, serious struggle between groups are likely to occur. There is still need to eliminate the tendency to think of one's own little group as not Jews, not Russians, not Asiatic or not of the yellow race. All men must learn to notice the fanning of mass emotions by press, radio and television. Men must learn to observe that seeds of bitterness and distrust planted by means of stereotyped descriptions can grow into mass armed conflict.

Sentences and paragraphs which could be expected to make some contribution to the development of an open mind are not unusual in children's literature. However, they are often difficult to perceive because of lack of emphasis. Therefore, it does not appear unwise to point to stereotypes in children's books as evidence of material that certainly could not be expected to contribute to the development of an open mind. It would not be unreasonable to assume that many examples of stereotyping would be an indication that children's fiction has not done well in promoting the "open mind" aspect of a global attitude.

A stereotype, according to students of social psychology, is a condition of constant, unchanging attitudes, opinions, or ideas when constancy is inappropriate. Various studies, conducted over the past twenty-five years, point to the fact that stereotypes do exist in the minds of some people. Investigations also point to the fact that mass

media, including printed materials, play a part in the formulation of stereotypes. An experiment in 1932 led the investigators to conclude that a stereotype is formed and that facts are brought into line with the already existing stereotype. Later investigations led to the conclusion that stereotypes "follow and rationalize, rather than precede and determine, reaction to a certain nation."⁴

Americans, more than any other one group, appear in children's stories of other lands, providing, of course, that one omits the citizens of the country wherein the story is laid. Americans are usually described as kind, having more material goods, and being in possession of more useful information than others. By contrast, of course, other peoples are easily stereotyped.

Whether Americans appear in a story or not the child reader is likely to notice that the Americans he knows usually have more material goods than do the people in his books. In children's stories the people of China, India, Ireland and people in the different Latin American countries appear to be especially poor.

British persons are described in several stories of children of other lands. One book describes them as kind and capable, another, as cruel and aggressive. In other stories the British are not stereotyped.

Among the books investigated seven blanket generalizations about people, some derogatory, some flattering, and some innocuous, have been found. In The Good Master, one generalization is made about Gypsies and another about Hungarians. In each of five books one generalization has been made about the people of the country wherein the story is laid. These books include stories about Arabs, Chinese, Africans, Brazilians, and Tibetans.

4 William Buchanan and Hadley Cantril, How Nations See Each Other (Urbana, Illinois: University of Illinois Press, 1953), p. 57.

Dialect is used in stories about Ireland, Scotland and Wales. It is not, however, used consistently. One story of Alaska pictures the young Eskimos as speaking perfect English while the older Eskimos speak poor English. The author makes it clear that English is a foreign language and that the older Eskimos commonly speak their own language. In one story of Japan both the Japanese and the Americans give a peculiar expression to the words chocolate, jeep, and present. Dialect can, and sometimes does, contribute to the development of a stereotype.

If children's stories are to approach more closely the position defined in component number three of a global attitude, a few changes must be made. Blanket generalization which so easily label all Arabs as dirty or all Tibetans as hot-tempered could have no place in children's literature. There is a need to help children become cognizant of the fact that there are many differences among the people who comprise any group. People of any country are individuals of that country and they cannot be placed into a category. It must be difficult for the nine or ten-year-old American child who is learning the nature of scientific investigation to think well of a people whose mothers "believe that good spirits fly down to them along the kite-strings and that evil spirits fly away from them into the sky."⁵ The American child reader must wonder how the Chinese people who are said to believe such things could possibly build planes and bombs or carry on technological development. Reasoning could easily lead one to believe that the Chinese could not possibly wage war with success in a world where warfare has become a matter depending greatly on scientific research.

There is a need for some children's stories about Latin America

5 Eleanor Frances Lattimore, Little Pear, The Story of a Little Chinese Boy (New York: Harcourt, Brace and Company, 1931), p. 69.

to include descriptions of urban life. Almost without exception the stories used in this study picture Mexico, Costa Rica, Panama, Peru and other countries as rural. It may be true that most parts of the Latin American countries are rural. It is also true, nevertheless, that there are some large urban centers in almost every country. Somewhere in Buenos Aires, Montivideo, Rio de Janeiro, and Mexico City there must be little boys and girls whose lives would make interesting stories. The Mexican farmer who lives in a little house, tends a small garden and cares for a few pigs, some chickens and two oxen completely dominates children's books about Mexico. American children need to know that there are in Mexico some cities, and that in those cities there are bus drivers, grocers, bankers, school teachers, policemen, and many other busy people. American children need to know that some Mexican girls learn to become secretaries and teachers and that some Mexican mothers cook on electric stoves. They need to know that some people live in apartment houses and that some people have cars. The tendency to write of people in a rural situation alone has led to an unfinished description of life in Latin America.

Authors who desire that children's books make a contribution toward the development of an open mind should take much care in the use of dialect in children's books. There is some danger that the use of dialect or an uncommon language style will cause the reader to believe that other people do not speak as well as he does and are, in this respect, inferior.

If children are to contest popular beliefs they must have some cause to do so. Books which give a realistic description of another people and be expected to aid in the destruction of already existing stereotypes.

Social values of peoples

The fourth component of a global attitude as found in the literature of Curti, Commager, and others is the recognition that all men are equal and that they are to be treated on a fraternal rather than a differential basis.

Cantril⁶ has pointed out that all the activities, institutions, and points of view of a group of people are implicitly valued in some way. These prevailing values are known as the social values of a culture. Since it is true that many investigations have resulted in the evidence that feelings, understandings, and attitudes are affected by printed material it is important to observe the nature of that which is read. If books stress the behaviors of others which American children have been taught to believe inferior or wrong the books tend to contribute to the view that some people are better than others, that they can rightfully be regarded on a differential basis. If books stress the values that are similar to those of the reader, and couch those that are different in terms that make the differences more easily accepted, the child can be expected to regard others as of value equal to himself.

A careful investigation of one hundred thirteen books for children has resulted in some interesting information with respect to social values.

The values which appear in children's stories of other lands have, for purposes of this study, been grouped into four classifications: 1) immediate social relationships, 2) wider social relationships, 3) economic relationships, and 4) personal living. These classifications have been borrowed from Reorganizing Secondary Education by Thayer, Zachry, and

⁶ Hadley Cantril, The Psychology of Social Movements (New York: John Wiley and Sons, Inc., 1941), p. 6.

Kotinsky.⁷

With very few exceptions the leading character in each story adheres to, or makes much effort to adhere to, the following values: 1) family affection, 2) kindness, 3) honesty, 4) cooperation, 5) patriotism, 6) material security, 7) skill, 8) responsibility, 9) bravery, 10) love and care for animals, 11) recreation, and 12) cleanliness. There are two stories each of which contains one example of an accepted mode of behavior which is likely to appear as unkindness to the American child reader. One story is of Japan and the other of Tunisia.

Stories of children of another land emphasize the social values of that particular culture by including the role of a villain. The villain of a story does not uphold the values of his culture and is, as a rule, punished. Many stories contain both heroes and villains.

It is an interesting thing that children's books of other lands generally emphasize those values similar to the social values of a large part of the American culture. Almost without exception the values unlike those of most Americans which appear in children's fiction are couched in terms that are likely to make the differences acceptable to the reader.

Authors of children's stories have, in the period from 1925 to 1950 inclusive, very closely approximated the position as defined in component number four of a global attitude.

The issues before men today are the same issues, at least in principle, that have been before men for fifty, or one hundred, or five hundred years. Men have fought time and again for what they were pleased to call their way of life. Very often their way of life was something closely akin to their accepted social values. Surely it is time for all

7 V. J. Thayer, Carolina B. Zachry, and Ruth Kotinsky, Reorganizing Secondary Education (New York: D. Appleton-Century Company, 1939), p. 44.



people to think about their different values, as well as those they hold in common, in a very rational way. No culture can afford the luxury of thinking that it has the most mature values or the only values that could be in harmony with intelligent thinking. Credit must be given to all peoples whose values are useful in producing continually increasing happiness and comfort. Children's stories appear to be making a great contribution to the belief that all men are equal, and they are to be regarded on a fraternal rather than a differential basis.

Similarities and differences of peoples

One of the components of a global attitude as defined by Adler, Nichols, Reves and others is the enlightened mind - that mind which seeks continuously for further information as such information is made manifest. A search through children's fiction for information which could be expected to make a contribution toward the development of an enlightened mind has resulted in a vast amount of material. Because of the amount of material, and because of the fact that it appears in children's stories in connection with 1) the similarities and differences of people, and with 2) institutions, two chapters have been devoted to component number five.

In an effort to observe parts of stories about the likenesses and differences of people, the investigator has relied upon anthropological studies for major areas of investigation. Chapter VIII points out the similarities and differences of peoples with respect to language, physical characteristics, material necessities, and customs. There are, of course, those areas of investigation which would be pursued by a cultural anthropologist which are omitted in this study. The books used in this study are appropriate for children who are about nine or ten years old. This fact should be ample explanation for the omission of some areas of

investigation.

Very few stories for children mention language. However, those which do tend to stress the differences of people rather than the similarities. The similarities of structure of language are not mentioned in children's books. The use of conversation in stories implies that all peoples have developed a language. Nevertheless, the development of a language as an accomplishment common to all peoples is not stressed. The difference in words with the consequent misunderstanding of ideas is emphasized.

Though stories for children tell of many similar physical characteristics of people, the stories generally tend to stress those physical characteristics which are different.

All of the one hundred thirteen stories of this study contain much information about the material necessities of the people. Stories contain details that tell about food, clothing, and shelter. All the stories reveal many similarities with respect to material necessities although the emphasis is frequently on that which is different.

Every story included in the list of children's books used in this study tells something about the customs of the people. Five customs, common to nearly all cultures, appear in these stories. They are 1) work, 2) play, 3) courtship and marriage, 4) death and burial, and 5) forms of polite behavior. Customs of work and play are described in detail and tend to reveal similarities of people rather than differences. Very few stories contain information about customs of courtship and marriage. Those which do contain such information stress the joyousness of the occasion and emphasize the difference in courting customs which exists between and within countries. Customs of death and burial do not receive much space in stories for elementary grade children. It is interesting that the

only detailed descriptions of burial customs appear in stories copyrighted in 1928 and in 1929 respectively. One story is about Arabs and is laid in Tunisia. The other story is laid in China. Both books emphasize the dramatic. The trend in more recent years appears to be away from including details of death and burial customs in children's stories.

There is reason to believe that though children's books, copyrighted from 1925 to 1950 inclusive, tell much about the similarities and differences of peoples all over the world, there is need for books which tell still more.

Children need to know that all peoples have accomplished certain things.. All peoples, for example, have developed a language and though the languages are different each serves as a satisfactory means of communication for the people who use it. Such understandings of peoples could be expected to aid in developing the idea that men are equal and that all are capable of making progress.

There is some danger that children reading the books which have been copyrighted from 1925 to 1950 inclusive will fail to observe the many similarities in physical characteristics of all peoples. The different characteristics, few as they are, could be expected to elicit undue attention from the child reader. Perhaps it would be well for authors to call attention to the fact that though people appear to be very different they actually do not differ much in those characteristics that can be measured. Many other living things have a far greater range of physical differences. Attention is called to one of the remarks of David Wechsler in his book, The Range of Human Capacities.

.....it will be possible, I believe, to show that human variability, when compared to that of other

phenomena in nature is extremely limited, and that the differences which separate human beings from one another with respect to whatsoever trait or ability we may wish to compare them, are far smaller than is ordinarily supposed.⁸

All stories for children which have been investigated in connection with this study contain much information about the material necessities of life. Authors have contributed much toward children's understanding that all men must have food and that they must have clothing and shelter for protection against the weather. A few stories imply that if men do not obtain food and clothing easily they will struggle for it, even to the extent of risking their very lives. It would not appear unwise, in the middle of the twentieth century, for some authors to make clear the fact that men will struggle for food even to the point of war. This is a connection that nine and ten year old children will not be likely to observe without the fact itself being called to their attention. It also seems judicious to make very clear to children that men will not risk their lives for beef steak if they already have lamb stew. The various kinds of food mentioned in stories do not make an important difference in the lives of the people. The thing that is important is that all people have food.

Children need to know that though many differences exist in the ways in which various groups of people do things there is no reason to believe that American customs are always superior to those of other peoples. It would seem that books for children might make very clear the fact that each culture has developed ways of living which are relatively satisfactory and that each culture could probably contribute something that, if tried, would enrich another culture. It is, indeed, a hopeful thing that the trend in describing cultures is generally away

8 David Wechsler, The Range of Human Capacities (Baltimore, Maryland: Williams and Wilkins Company, 1935), p. 6.

from emphasis on the dramatic and the different and generally in the direction of child-like experiences and similar customs.

Institutions of peoples

The fifth component of a global attitude concerns an enlightened mind. The generalization as it appears on page 53 of this paper reads: An enlightened mind, seeking continuously for further information as such information is made manifest, is an essential part of a global attitude. There is some reason to believe that better human relationships may develop if men learn about each other - the similarities and differences of people and the institutions which various cultures have developed. Having facts which may serve as a point of departure in thinking, men may then go on to settle differences of opinion by methods of common counsel and discussion.

A careful perusal of one hundred thirteen books for fourth and fifth grade children has produced several facts with regard to institutions of all men. This study, has among other things, been concerned with 1) education, 2) the family, 3) government, and 4) religion.

Books which contain some information about formal, deliberate education are neither few nor numerous. Many stories do not mention planned education. Other stories tell much about school or the formal education which, in some cultures, takes the place of school. Stories of primitive cultures frequently reveal that children are often expected to learn by observation and imitation of their elders. Almost without exception those stories which tell about school stress the value which that culture places on education.

Stories which tell about the family are numerous. Almost every story in the list used for this study contains much information about

the family. All stories which contain a family situation illustrate the various roles played by family members. Every story described the family as an institution of mutual affection, spontaneous interest, sympathetic understanding, and companionship. Almost all stories point up the authority which accompanies the roles of mother and father. Many stories disclose the fact that economic conditions affect the way in which a family lives.

Relatively few stories contain information about political institution of the people. Interestingly enough, almost all stories which mention government have been copyrighted in the years between 1940 and 1950. A very few stories mention the chief executive of the people and a few contain references to one or more functions of government. On the whole, the political institution is sadly neglected in children's stories.

Very nearly every story used for purposes of this study contains a reference or some references to religious beliefs, customs, or experiences. The stories, as a group, point up the fact that though many peoples in the world practice a religion familiar to children in the United States, many others practice a religion which is unfamiliar to children in the United States. Almost every story stresses the fact that religious experiences have something to do with a belief in supernatural forces which are thought to exert an influence over the lives of men. Stories usually tell about religious rituals, religious functionaries, and sacred objects. Many stories point up the connection between religion and moral or ethical control of the group. Several stories illustrate the modification of one of the world's great religions through contact with a primitive belief. Every story which tells about a Christian pastor or priest describes this religious functionary as kind

and sympathetic. On the other hand, a few stories describe the religious functionary of some other religion as lacking in kindness, sympathy, and wisdom.

In a day of constantly widening horizons for all ages the child's book of fiction can play an important part. A story of children in India, Alaska, or Peru can be a pre-step to actual travel experiences. It can offer knowledge and understandings of other peoples. It is good for all people to learn how others live. Certainly children need to appreciate truths about people everywhere in the world. Children need to know that other boys and girls also work and play, that they have ways of learning things, that they live in a family situation, and that they, too, have laws to obey which are designed to protect them. Stories for children can help them to understand these truths.

Human relationships take place even on the child's level, and stories should, when possible, help to promote knowledge and thus aid in improving human relationships.

If books for children are to approximate more nearly the position defined in component number five of a global attitude a few changes must occur.

Far more information is needed concerning education, both formal and informal, in other countries. Far more information is needed about the political institutions of other peoples. Children need to be helped to understand that boys and girls everywhere live with people who have some form of government, that they have mayors, or presidents, or kings, or chiefs to act as executives, and that they have laws to obey. Children need to be helped to understand that government serves some purpose. Functions of governments have seldom been discussed in children's stories. The matter concerning the unpleasant description of religious functionaries

would bear some thought. Since it is true that most American children have been taught to respect their own ministers and priests it is probably unwise to describe the priest of some other people as unwise and unkind. Descriptions concerning all institutions of all peoples need to be fair and inclusive.

International organization

The sixth component of a global attitude reads: Recognition that national rights and duties can be assimilated into something more efficient than anarchic nation-states is an essential part of a global attitude. Curiously enough, not one of the one hundred thirteen children's books used in this study mentions the place of an international or world organization in the twentieth century world.

Serious students of contemporary events point to the troublesome problems created by the machine age. They have written that it has not been difficult to become acquainted with mass production, assembly lines, crowded highways, electric stoves and cars. Becoming accustomed to machines themselves has been fairly easy. Strangely, however, men have failed generally to change their thinking in directions that a machine age has made almost essential. There are evidences in the middle of the twentieth century of provincialism, small group interest, and national isolationism.

If reasoning fails to point up the closeness of continents and the need for interests which transcend persons and nations, surely the remembering of all the twentieth century wars will not fail. Try as she might to stay out of war the United States has found herself involved.

Children are not unmindful of the complex world affairs which in some way touch their lives. They know that their fathers have fought

in Korea. They know that the United States does not exist as a hermit exists. The United States is a part of a world that has relations with other countries. Therefore, it seems reasonable to learn all that is possible about other countries. The transition toward a world wherein oceans and mountains no longer can be regarded as any kind of protection for a nation-state has come very rapidly. Few people are ready intellectually and emotionally to think with today's facts. Each person, adult and child, must make an effort to better educate himself for this new world.

There are some experiences that might well become a part of children's fiction. It is not unreasonably to believe that stories telling something of the functions of the United Nations in various countries would be useful. Stories revealing some experiences which children in Greece and in Korea have had with the United Nations International Children's Emergency Fund would surely be both informative and interesting. The work of the United Nations Educational, Scientific, and Cultural Organization is frequently studied in school. Experiences of children in other countries might well have a place in some books for children.

As was pointed up in Chapter II of this paper historians do not agree on the type of organization needed in the world today. They do, however, agree that something more efficacious than anarchic nation-states is in order. Some organizations of an international

nature are now at work. They have been formed because they were needed. Problems, too large and complex, for solutions by any one country are mentioned in children's stories. If children's stories are to approximate more nearly the position defined in component number six of a global attitude they must make more clear the connection between problems, need of international organization, and the functions of the already existing organizations in the world today.

Conclusions

May Hill Arbuthnot has written of children's books of other lands:

The early books in this field had a tendency to present the picturesque at the expense of the usual. They gave us the China of bound feet, the Holland of wooden shoes and lace caps, South America by way of some primitive tribe of Indians about as typical of modern South America as Navahos would be of the United States. Some of these faults are still to be found in our most recent books. We must be careful to check the stories they tell with what we know to be true of the present everyday life of average people.⁹

The scope of this investigation has been limited to those books copyrighted in the United States from 1925 to 1950 inclusive. Unfortunately, the length of time, twenty-six years, is not great enough to illustrate a great many trends. Therefore, one must turn to the articles and books written by others who have been interested in trends in children's literature. Arbuthnot has pointed out the fact that books have, for many years, moved in the direction of the usual life of average people in other places. Other writers, too, have written that the results of their investigations have agreed with those of Arbuthnot.

The quotations used to illustrate various characteristics in children's stories have appeared in this paper in the order of the copyrighted

9 May Hill Arbuthnot, Children and Books (New York: Scott, Foresman and Company, 1947), pp. 414-5.

date. It was hoped that such a procedure would aid in making trends in literature more easily perceived.

In addition to the trend toward the everyday life of other peoples another trend is discernible in stories of this twenty-six year period. There are, in children's books, some examples of problems solved by means of intelligent planning and cooperative effort. This trend has become apparent in the years from 1940 to 1950.

This investigation has resulted in other interesting facts besides the two trends mentioned above. It appears that, in the twentieth century, the United States must maintain many foreign markets and she must be able to obtain raw materials from countries all over the world. Interdependence is a condition of this era which in some way affects all the people who live in the United States. It is a surprising thing, therefore, that interdependence does not constitute a large part of children's literature. Many stories do not contain any suggestion of the interdependence of peoples. Some stories contain just a few sentences or a paragraph about the way in which one group of people depends upon another. In a world wherein many nations have reached a high level of technological development there is much interdependence. It would appear that books could do much to make this fact a part of the information with which boys and girls think. It is indeed noticeable that books fail to illustrate the many ways in which America is dependent upon others. If books are to help promote human knowledge, more must be written about the interdependence of all peoples.

A second neglected area in children's stories is that of institutions. This, too, would appear to be incongruous with current affairs. Very little about educational and political institutions is included in children's books of other lands. Surely in an era wherein the affairs

of one nation have become very largely the affairs of other nations children must learn more about other governments and the amount and kind of education which other people receive. Books can do much to promote knowledge of all kinds. It would be helpful if stories for boys and girls were to include more information about political and educational institutions than they have in the past.

A third topic which would seem to deserve some attention in children's stories is the subject of international or world organization. Though some nations still do not belong to the United Nations, many others do. The United Nations is, in truth, a functioning organization. It is and has been active in the affairs of many countries in various parts of the world. An international organization is needed today and the United Nations is the only one of its kind which exists. Boys and girls should become cognizant of its functions, its past activities, and the way in which it operates.

Books, unlike clothes, furniture and cars, are not discarded just because they are old. The books copyrighted in 1925 are still on library shelves and will be there for many years. Children will read the books and, for better or for worse, the books will play some part in the formulation of opinions. Teachers, librarians, and parents need to be mindful of the information contained in children's literature. They may find that there is something to be accomplished by supplying the information that books have omitted. Undoubtedly, they will find that the reading of some books has played a part in forming an erroneous impression of the way in which other people live. Discussion, use of audio-visual aids, and visits of people who have come from other countries can be helpful in correcting misinformation.

Though the one hundred thirteen books used in this study do not

individually, or as a group, meet the position as defined by the six components of a global attitude, it is true that in many respects they are very satisfactory.

APPENDIX I

The table on page 401 is structured with respect to a quantitative aspect of this study. Columns I and II give the number of books found to make at least some reference to the various components of a global attitude. The first column gives the total number, and the second column gives the number on a percentage basis. Some arbitrary decisions have been made with respect to the structuring of the table. Such a table might just as well have been structured in some other way.

Component number one is represented in this table by those books which refer to very serious problems that affect many people and which are solved by intelligent planning and concerted, cooperative effort.

The reader is cautioned to note particularly component number three, dealing with the open mind. Stereotypes within books must be regarded as evidence that those books have failed to contribute to the development of the open mind.

Attention is called to the fact that component number five, having to do with the enlightened mind, is illustrated by means of 1) Similarities and Differences, and 2) Institutions.

All books herein counted, except those referred to as containing stereotypes, can be expected to make a positive contribution toward the development of a global attitude.

Table I
Number of Books in Relation to Total (113)
Referring to Various Components

Component		Illustration of Component	Total Number	Number on Percent- age Basis
1	Recognition that problems which are global in nature must be solved on a global basis.	Problem Solutions	4	3½%
2	Recognition of the interdependence of men	Interdependence	13	11½%
3	An open mind, ever willing to entertain ideas contrary to popular belief	Stereotypes	14	12%
4	Recognition that all men must be regarded on a fraternal rather than a differential basis.	Social Values	113	100%
5	An enlightened mind, seeking continuously for further information as such information is made manifest	Similarities and Differences Institutions	113 112	100% 99%
6	Recognition that national rights and duties can be assimilated into something more efficient than anarchic nation-states	International Organizations	0	0%

APPENDIX II

A Selected List of Children's Literature

- Angelo, Valenti, Nino, New York: The Viking Press, 1938. Italy (5-7)
- Arason, Steingrímur, Smoky Bay, the Story of a Small Boy of Iceland, New York: The Macmillan Company, 1942. Iceland (4-7)
- Armer, Laura Adams, The Forest Pool, New York: Longmans, Green and Company, 1938. Mexico (2-4)
- Baker, Olaf, Bengey and the Beast, New York: Dodd, Mead and Company, 1947. England (5-7)
- Banning, Nina Lloyd, Pit Pony, New York: Alfred A. Knopf, Inc., 1947. Wales (407)
- Bannon, Laura, Gregorio and the White Llama, Chicago: Albert Whitman and Company, 1944. Peru (3-5)
- Bannon, Laura, Watchdog, Chicago: Albert Whitman and Company, 1948. Mexico (2-4)
- Bartusek, Libushka, Happy Times in Czechoslovakia, New York: Alfred A. Knopf, Inc., 1940. Czechoslovakia (4-5)
- Batchelor, Julie Forsyth, A Cap for Mul Chand, New York: Harcourt Brace and Company, 1950. India (3-4)
- Bazin, Rene, Juniper Farm, New York: The Macmillan Company, 1928. France (5-7)
- Beskow, Elsa, Aunt Green, Aunt Brown, and Aunt Lavender, New York: Harper and Brothers, 1928. Sweden (2-4)
- Bishop, Claire Huchet, Pancakes-Paris, New York: The Viking Press, 1947. France (3-6)
- Bontemps, Arna and Langston Hughes, Popo and Fafina, Children of Haiti, New York: The Macmillan Company, 1932. Haiti (4-6)
- Bothwell, Jean, The Empty Tower, New York: William Morrow and Company, 1948. India (4-6)
- Bothwell, Jean, Little Boat Boy, A Story of Kashmir, New York: Harcourt, Brace and Company, 1945. India (3-5)
- Bothwell, Jean, Little Flute Player, New York: William Morrow and Company, 1949, India (4-6)
- Bothwell, Jean, River Boy of Kashmir, New York: William Morrow and Company, 1946. India (3-5)

- Bothwell, Jean, Star of India, New York: William Morrow and Company, 1947. India (4-6)
- Bothwell, Jean, The Thirteenth Stone, New York: Harcourt, Brace and Company, 1946. India (5-7)
- Brink, Carol Ryrie, Anything Can Happen on the River, New York: The Macmillan Company, 1934. France (5-8)
- Bryan, Catherine and Mabra Madden, Pito's House, New York: The Macmillan Company, 1943. Mexico (2-4)
- Buck, Pearl S. The Big Wave, New York: The John Day Company, 1947. Japan (4-7)
- Buck, Pearl S. The Chinese Children Next Door, New York: The John Day Company, 1942. China (1-4)
- Buck, Pearl S. The Dragon Fish, New York: The John Day Company, 1944. China (2-4)
- Buck, Pearl S. The Water-Buffalo Children, New York: The John Day Company, 1943. China (3-5)
- Buff, Mary Marsh and Conrad Buff, Kobi, A Boy of Switzerland, New York: The Viking Press, 1939. Switzerland (4-6)
- Burbank, Addison and Covelle Newcomb, Narizona's Holiday, New York: Longmans, Green and Company, 1946. Mexico (3-6)
- Burglon, Nora, Children of the Soil, A Story of Scandinavia, New York: Doubleday, Doran and Company, Inc., 1931. Sweden (4-6)
- Cedar, Georgiana Dorcas, Ethan the Shepherd Boy, New York: Abingdon-Cokesbury Press, 1948. Israel (4-6)
- Clark, Ann Nolan, Magic Money, New York: The Viking Press, 1950. Costa Rica (4-6)
- Coatsworth, Elizabeth, The Cat Who Went to Heaven, New York: The Macmillan Company, 1930. Japan (4-7)
- Collin, Hedvig, Wind Island, New York: The Viking Press, 1945. Denmark (3-6)
- Credle, Ellis, My Pet Peepelo, New York: Oxford University Press, 1948. Mexico (3-5)
- Crockett, Lucy Herndon, Lucio and His Nuong, New York: Henry Holt and Company, Inc., 1939. Phillipine Islands (3-5)
- Crockett, Lucy Herndon, Teru, A Tale of Yokohama, New York: Henry Holt and Company, Inc., 1950. Japan (5-7)

- D'Aulaire, Ingri and Edgar Parin, Olga, Garden City, New York: Doubleday, Doran and Company, Inc., 1932. Norway (1-4)
- D'Aulaire, Ingri and Edgar Parin, Wings for Per, Garden City, New York: Doubleday, Doran and Company, Inc., 1944. Norway (3-5)
- Davis, Norman, Picken's Great Adventure, New York: Oxford University Press, 1949. Africa (3-5)
- Davis, Robert, Pepperfoot of Thursday Market, New York: Holiday House, 1941. North Africa (5-7)
- DeJong, Dola, The Level Lands, New York: Charles Scribner's Sons, 1943. Netherlands (5-7)
- Desmond, Alice Curtis, Jorge's Journey A Story of the Coffee Country of Brazil, New York: The Macmillan Company, 1942. Brazil (5-7)
- Evernden, Margery, The Secret of the Porcelain Fish, New York: Random House, 1947. China (4-6)
- Farjeon, Eleanor, Martin Pippin in the Daisey-Field, New York: Frederick A. Stokes Company, 1938. England (5-6)
- Fennimore, Stephen, Bush Holiday, Garden City, New York: The Junior Literary Guild and Doubleday and Company, Inc., 1948. Australia (5-7)
- Fenton, Edward, Aleko's Island, Garden City, New York: Doubleday and Company, Inc., 1948. Greece (5-7)
- Fitinghoff, Laura, Children of the Moor, New York: Houghton Mifflin Company, 1927. Sweden (5-7)
- Gaggin, E. R., An Ear for Uncle Emil, New York: The Viking Press, 1939. Switzerland (5-7)
- Gill, Richard and Helen Hoke, Paco Goes to the Fair, A Story of Far-away Ecuador, New York: Henry Holt and Company, Inc., 1940. Ecuador (3-5)
- Hader, Berta and Elmer, Jamaica Johnny, New York: The Macmillan Company, 1935. Jamaica (4-5)
- Hamsun, Marie, Norwegian Farm, Philadelphia: J.B. Lippincott Company, 1933. Norway (5-7)
- Hoffman, Eleanor, Mischief in Fez, (New York: Holiday House, 1943. Morocco (3-6)
- Hoffman, Gloria, Primitivo and His Dog, New York: E. P. Dutton and Company, Inc., 1949. Mexico (3-4)
- Howard, Alice W., Sokar and the Crocodile, New York: The Macmillan Company, 1928. Egypt (4-5)

- Johnson, Margaret S. and Helen Lassing Johnson, Barney of the North, New York: Harcourt, Brace and Company, 1939. Canada (3-4)
- Karolyi, Erna M., A Summer to Remember, New York: McGraw-Hill Book Company, Inc., 1949. Switzerland (4-6)
- Kyle, Elizabeth, Holly Hotel, Cambridge, Massachusetts: Houghton Mifflin Company, 1945. Scotland (5-7)
- Lattimore, Eleanor Frances, Little Pear, The Story of a Little Chinese Boy, New York: Harcourt, Brace and Company, 1931. China (3-5)
- Lattimore, Eleanor Frances, Little Pear and His Friends, New York: Harcourt, Brace and Company, 1934. China (3-5)
- Lattimore, Eleanor Frances, Peachblossom, New York: Harcourt, Brace and Company, 1943. China (3-4)
- Laverty, Maura, Gold of Glanaree, New York: Longmans, Green and Company, Inc., 1945. Ireland (4-6)
- Leaf, Munro, The Story of Ferdinand, New York: The Viking Press, 1936. Spain (1-4)
- Leaf, Munro, Wee Gillis, New York: The Viking Press, 1938. Scotland (2-4)
- Lee, Melicent Humason, Marcos A Mountain Boy of Mexico, Chicago: Albert Whitman and Company, 1937. Mexico (4-5)
- Lide, Alice Alison, Yinka-tu the Yak, New York: The Viking Press, 1938. Tibet (4-5)
- Lindgren, Astride, Pippi Longstocking, New York: The Viking Press, 1950. Sweden (4-6)
- Lownsbery, Eloise, Marta the Doll, New York: Longmans, Green and Company, 1946. Poland (3-5)
- Machetanz, Frederick, Panuck, Eskimo Sled Dog, New York: Charles Scribner's Sons, 1939. Alaska (4-5)
- Machetanz, Sara and Fred Machetanz, Barney Hits the Trail, New York: Charles Scribner's Sons, 1950. Alaska (4-7)
- McSwigan, Marie, Snow Treasure, New York: E. P. Dutton and Company, Inc., 1942. Norway (4-7)
- Morrow, Elizabeth, The Painted Pig, New York: Alfred A. Knopf, 1930. Mexico (2-4)
- Mukerji, Dhan Gopal, Gay-neck, The Story of a Pigeon, New York: E. P. Dutton and Company, Inc., 1927. India (5-9)
- Parish, Helen Rand, At the Palace Gates, New York: The Viking Press, 1949. Peru (406)

- Johnson, Margaret S. and Helen Lassing Johnson, Barney of the North, New York: Harcourt, Brace and Company, 1939. Canada (3-4)
- Karolyi, Erna M., A Summer to Remember, New York: McGraw-Hill Book Company, Inc., 1949. Switzerland (4-6)
- Kyle, Elizabeth, Holly Hotel, Cambridge, Massachusetts: Houghton Mifflin Company, 1945. Scotland (5-7)
- Lattimore, Eleanor Frances, Little Pear, The Story of a Little Chinese Boy, New York: Harcourt, Brace and Company, 1931. China (3-5)
- Lattimore, Eleanor Frances, Little Pear and His Friends, New York: Harcourt, Brace and Company, 1934. China (3-5)
- Lattimore, Eleanor Frances, Peachblossom, New York: Harcourt, Brace and Company, 1943. China (3-4)
- Lavery, Laura, Gold of Glanaree, New York: Longmans, Green and Company, Inc., 1945. Ireland (4-6)
- Leaf, Munro, The Story of Ferdinand, New York: The Viking Press, 1936. Spain (1-4)
- Leaf, Munro, Wee Gillis, New York: The Viking Press, 1938. Scotland (2-4)
- Lee, Melicent Humason, Marcos A Mountain Boy of Mexico, Chicago: Albert Whitman and Company, 1937. Mexico (4-5)
- Lide, Alice Alison, Yinka-tu the Yak, New York: The Viking Press, 1938. Tibet (4-5)
- Lindgren, Astride, Pippi Longstocking, New York: The Viking Press, 1950. Sweden (4-6)
- Lounsbery, Eloise, Marta the Doll, New York: Longmans, Green and Company, 1946. Poland (3-5)
- Machetanz, Frederick, Panuck, Eskimo Sled Dog, New York: Charles Scribner's Sons, 1939. Alaska (4-5)
- Machetanz, Sara and Fred Machetanz, Barney Hits the Trail, New York: Charles Scribner's Sons, 1950. Alaska (4-7)
- McSwigan, Marie, Snow Treasure, New York: E. P. Dutton and Company, Inc., 1942. Norway (4-7)
- Morrow, Elizabeth, The Painted Pig, New York: Alfred A. Knopf, 1930. Mexico (2-4)
- Mukerji, Dhan Gopal, Gay-neck, The Story of a Pigeon, New York: E. P. Dutton and Company, Inc., 1927. India (5-9)
- Parish, Helen Rand, At the Palace Gates, New York: The Viking Press, 1949. Peru (406)

- Rankin, Louise, Daughter of the Mountains, New York: The Viking Press, 1948. India and Tibet (5-8)
- Ritchie, Alice, The Treasure of Li-Po, New York: Harcourt, Brace and Company, 1949. China (4-7)
- Rowe, Dorothy, The Rabbit Lantern and Other Stories of Chinese Children, New York: The Macmillan Company, 1927. China (3-5)
- Rowe, Dorothy, The Moon's Birthday and Other Stories of Chinese Children, New York: The Macmillan Company, 1927. China (4-6)
- Sawyer, Ruth, The Christmas Anna Angel, New York: The Viking Press, 1944. Hungary (3-5)
- Sawyer, Ruth, The Least One, New York: The Viking Press, 1941. Mexico (5-7)
- Seredy, Kate, The Good Master, New York: The Viking Press, 1935. Hungary, (5-7)
- Seymour, Alta Halverson, A Grandma for Christmas, Philadelphia: The Westminster Press, 1946. Norway (3-5)
- Shannon, Monica, Dobry, New York: The Viking Press, 1935. Bulgaria (5-8)
- Simon, Charlie May, Popo's Miracle, New York: E. P. Dutton and Company, Inc., 1938. Mexico (4-6)
- Singh, R. Lal and Eloise Lownsbery, Gift of the Forest, New York: Longmans, Green and Company, 1942. India (5-8)
- Skrebitsky, Georgi, White Bird's Island, New York: Alfred A. Knopf, 1948. Russia (4-6)
- Sperry, Armstrong, Call It Courage, New York: The Macmillan Company, 1940. South Seas (5-8)
- Sperry, Armstrong, One Day with Manu, Philadelphia: The John C. Winston Company, 1933. South Seas (3-5)
- Sperry, Armstrong, One Day with Tuktu, an Eskimo Boy, Eau Claire, Wisconsin; E. M. Hale and Company, 1936. Eskimos (3-5)
- Stall, Dorothy, Chukchi Hunter, New York: William Morrow and Company, 1946. Russian Siberia (4-6)
- Stilwell, Alison, Chin Ling The Chinese Cricket, New York: The Macmillan Company, 1947. China (2-4)
- Stinetorf, Louise A., Children of North Africa, New York: J. B. Lippincott Company, 1943. North Africa (5-9)
- Stinetorf, Louise A., Children of South Africa, New York: J. B. Lippincott Company, 1945. South Africa (4-6)

- Stone, Eugenia, Secret of the Bog, New York: Holiday House, 1948.
Ireland (4-6)
- Tarshis, Elizabeth Kent, The Village that Learned to Read, Boston:
Houghton Mifflin Company, 1941. Mexico (4-7)
- Tee-Van, Helen Damrosch, Red Howling Monkey, the Tale of A South
American Indian Boy, New York: The Macmillan Company, 1926.
British Guiana. (5-6)
- Thomas, Margaret Loring, The Burro's Moneybag, New York: Abingdon-
Cokesbury Press, 1931. Mexico (4-6)
- Tietjens, Eunice, Boy of the Desert, New York: Coward McCann, 1928.
Tunisia and Arabs (5-7)
- Topelius, Zacharias, Canute Whistlewinks and Other Stories, New York:
Longmans, Green and Company, 1937. Finland (5-6)
- Treffinger, Carolyn, Li Lun, Lad of Courage, New York: Abingdon-
Cokesbury Press, 1947. China (4-8)
- Urbahns, Estelle, That Little Red Dragon, New York: E. P. Dutton and
Company, Inc., 1947. China (4-6)
- Van Hichtum, Ninke, Afke's Ten, New York: J. B. Lippincott Company,
1936. Netherlands (4-6)
- Van Stockum, Hilda, Andries, New York: The Viking Press, 1942. Nether-
lands (4-6)
- Van Stockum, Hilda, Canadian Summer, New York: The Viking Press, 1948.
Canada (5-7)
- Van Stockum, Hilda, Cottage at Bantry Bay, New York: The Viking Press,
1938. Ireland (5-7)
- Van Stockum, Hilda, Day on Skates, The Story of A Dutch Picnic, New York:
Harper and Brothers, 1934. Netherlands (3-5)
- Von Hagen, Christine, The Forgotten Finca, New York: Thomas Nelson and
Sons, 1944. Panama (3-6)
- Vreeland, Alida, Lars and Lisa in Sweden, New York: American Book Company,
1950. Sweden (4-6)
- Waldeck, Jobesse McElveen, Little Jungle Village, New York: The Viking
Press, 1940. British Guiana (5-7)
- Walsh, Mary, The Mullingar Heifer, New York: Alfred A. Knopf, 1946.
Ireland (3-6)
- Weston, Christine, Bhimsa the Dancing Bear, New York: Charles Scribner's
Sons, 1945. India (4-6)

- Stone, Eugenia, Secret of the Bog, New York: Holiday House, 1948.
Ireland (4-6)
- Tarshis, Elizabeth Kent, The Village that Learned to Read, Boston:
Houghton Mifflin Company, 1941. Mexico (4-7)
- Tee-Van, Helen Damrosch, Red Howling Monkey, the Tale of A South
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