

## BULLETIN

*Thirty-two years of service*  *under the Red & Black Star*

# AMERICAN FRIENDS SERVICE COMMITTEE

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## This Issue of the Bulletin

**T**HIS issue of the BULLETIN is an attempt to present the AFSC in its educational rôle—as teacher and student in the realm of issues facing men today.

The educational aspect is only one of several possible ways of looking at the Committee. Each BULLETIN this year views it from a different perspective. The fall issue looked at the Committee as it can take part in “giving history a new turn,” particularly where it contacts national and international policy-makers. The December issue presented the AFSC in its service rôle to individual men, women, and children throughout the world who are in need of bread and shoes, houses, and friendliness. In April, Committee services available to communities will be outlined. And for June is planned a news summary covering all phases of its program.

### The Educational Rôle

As we look more closely at the AFSC in its educational rôle, we see that it is here it contributes to individual and group development; development toward responsible, imaginative, and mature world citizenship based on firm spiritual foundations.

This is a high goal. The Committee would be last to suggest that it makes great strides toward this goal, or that it has the answers as to how others might do so. It would, rather, relate its part as student—visioning, experimenting, discovering, in many practical fields.

Its approach to the issues of fear, discrimination, selfishness, and other negative forces at work in our world, is from a certain base of principles: that of equality—believing God bestows a measure of His spirit upon each of His children; that of silent expectancy—believing that in the curative and refreshing power of quiet, man comes into di-

rect touch with the will of God and His spirit alive in other men; that of simplicity—believing that to make possible the time and right reception for silence we must simplify our lives; and that of peace—believing suspicion and fear must be allayed through the reconciling influence of persons practicing equality, silence, and simplicity.

These principles are put to test in the practical laboratories of the communities of men. Where they fail and where they succeed, according to the human instruments using them, added to the discoveries of other individuals and groups working in like manner and with like purpose, might well provide clues for further insight and action at unexpected places.

### Preview of Contents

Briefly previewed, this BULLETIN is presented in three divisions. In the first, three writers who are members of the Society of Friends, well-known educators, and in close touch with the work of the Committee, present some background facts in relation to Committee programs. Howard Brinton outlines general policies and practices of Friends' approach to education. Gilbert White poses disturbing questions he as a college president finds in the academic climate of our country. Norman Whitney illustrates further the growing rigidity, fear, and frustration among student and faculty groups and in our society at large.

In the second part of this book, three AFSC staff members help us see more specifically where AFSC educational programs speak to the needs of today. And in the third part, two project participants relate the meaning of their experiences in an international seminar and in a mental hospital unit.

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### Educational Aids

Certain discoveries, by no means original with the Committee but found valid through its programs and projects, are given visual and audio form and are available to you for the asking.

These tools of peace, as we like to call them, include speakers, pictures, posters, bulletins, leaflets, slide sets, motion pictures, and radio platters. Thoughtful studies in booklet form are available in limited number only. They include the following: *Quaker Approaches to Human Brotherhood*; *A Report of a Called Conference of Quaker Economists*; *American Surpluses in a Hungry World*; *The Problem of 12 Million German Refugees in Today's Germany*; *Quaker Work Among Arab Refugees*; *Employment on Merit*; *The United States and the Soviet Union*, *Some Quaker Proposals for Peace*. A pamphlet embodying the conclusions of a small group studying possible alternatives to present United States foreign policy will soon be available.

### Contributors to This Bulletin

Contributors to this BULLETIN represent a wide background in academic scholarship, social service, acquaintance and work abroad, and sensitivity to the needful spirit of man.

HOWARD H. BRINTON is at present a member of the Senior Division Advisory Committee of the American Section. His relationship to the AFSC dates back to its early years when he comprised its publicity department, and took part in the child feeding in Germany after World War I. Since 1936, he has been Director of Pendle Hill, where AFSC workers overseas receive their "basic training" as one of the many services provided by that unique educational community. One of today's outstanding Quaker thinkers, Howard Brinton has been described as "a physicist who became a philosopher and a mathematician who became a mystic." He is best known for his study of Boehme, *The Mystic Will*, and for *Creative Worship*, *Divine-Human Society*, *Quaker Education*, and *The Quaker Doctrine of Inward Peace*.

GILBERT WHITE, President of Haverford College since 1946, has also had a varied history with the Committee. He is, at present, in close touch with its work as member of the Board of Directors, Senior Division Advisory Committee, International Student Program Sub-Committee, and Foreign Service Executive Committee. His studies in geography prepared him for Government service on several boards, leading finally to the Bureau of the Budget, Executive Office of the President, before he worked with the Committee. In 1942 he directed relief operations in France, and in 1943-44 was among our workers interned by the Nazis at Baden-Baden. In 1945-46, he administered the China-India program, and worked with the Unit in India.

Following that, he served a year as Assistant Executive Secretary. His article in this BULLETIN is based on a talk given at the Annual Meetings of the AFSC held January 6, 1951.

NORMAN J. WHITNEY, present member of the AFSC Board of Directors, is a valued resource person for institutes, seminars, and other projects. He has served the Committee in a number of ways in connection with the Civilian Public Service administration and interpretation during World War II, and in former Peace Section projects. In 1946 he represented the Committee on a visit to England. In private life, Norman Whitney has been Professor of English Composition and Literature at Syracuse University since 1919. From 1936 to the present, his peace activities have included work as Executive Secretary and Program Director of the Syracuse Peace Council. His article in this BULLETIN is also based on a talk given at the January Annual Meetings.

A. BURNS CHALMERS is Director of the Senior Division of the American Section. Formerly Congregational Minister, and Professor of Religion and Religious Director at Smith College, he came to the AFSC as a full-time member of the staff in 1947 to head the Foreign Student Program. His first work with the Committee was in 1937 and 1939 when he directed summer work camps in this country. In 1940-41, he did relief work in France, and in 1946 served as head of the Caen delegation as a joint appointee of the AFSC and Congregational Christian Service Committee.

GEORGE B. MOHLENHOFF has been Director of the College Program since 1948. He brings to this job a facility in languages, travel abroad, background study in relief and reconstruction service, three years' experience in Civilian Public Service, and two years as head resident of the Amsterdam, Holland, Friends International Center.

MARJORIE PAGE SCHAUFFLER has been Director of the School Affiliation Service since 1947. Her first experience with the AFSC, 1939-45, was in the then-called Refugee Section, and followed many years' experience in primary and adult education, and in social service work. A member of the AFSC French Mission in 1946, she returned to this country a year later to direct the over-all services in France. Her article in this BULLETIN was written at the request of the magazine, *Educational Leadership*, and is reprinted in part here from their October, 1950, issue.

MAURICE HARHARI came to this country from Egypt four years ago to study political science at Columbia University. He has taken part in two International Service Seminars, serving as student assistant in the second.

PETER LIBASSI, from Brooklyn and a political science major at Colgate University, participated as an interne-in-industry in 1949, and last summer was a member of an Institutional Service Unit. He is at present attending a Students-in-Government Seminar sponsored by Colgate, in Washington, D. C. Articles by both Maurice Harhari and Peter Libassi are based on talks given at the January AFSC Meetings.

# Quaker Educational Policies

by HOWARD H. BRINTON

EDUCATION in the Society of Friends in America has gone through a process of evolution. In the seventeenth and eighteenth centuries, elementary schools designed to teach the student the skills necessary for becoming a useful citizen, as the meeting minute books expressed it, were established by almost every Monthly Meeting. Near the beginning of the nineteenth century, each Yearly Meeting set up a boarding school where a distinctly Quaker type of environment could be created and higher branches of learning taught. In the latter half of the nineteenth century, a few of these boarding schools became colleges. Two or three institutions were colleges from the beginning. In the twentieth century, adult education has been carried on in summer schools and institutes of various types. This century has also witnessed the growth of the work camp as a new type of training.

This development from lower education to higher represented several distinct changes in policy. Quakers did not establish colleges easily because, unlike the Puritans, they had no professional clergy to educate. Also, they were averse to what they called a "notional religion," that is, a religion based on words and ideas rather than on immediate experience. An over-development of the intellectual side of man might, they reasoned, lead to an under-development of the feeling side, out of which religion and value judgments arise. But the need for higher education was more and more felt as Friends competed with others in various fields. Its advent accentuated the problem of avoiding the one-sidedness of the purely academic routine, of educating the whole man, body, mind and spirit, not simply training the mind. Friends have, on the whole, endeavored to heed William Penn's caution, "We are in pain to make them scholars but not men, to talk rather than to know."

## Continuous Policies

But, in spite of some changes, Quaker educational policy presents a large degree of continuity. If we select those policies which are, to some extent, continuous, they can be grouped roughly under four heads as follows:

1. The establishment of an educational community which

conforms not to the world around it, but to the way of life of the Society of Friends.

This objective was carried out most fully in the boarding schools where conditions were, to a considerable extent, under control. The school was modeled upon the Quaker family; it was co-educational, was presided over by a man and wife with equal responsibilities. It provided for the usual family routine, including the daily Bible reading.

The Society of Friends set up three types of group undertakings, the meeting for worship, the meeting for business, and the school; all these were closely interdependent. In all three, but in varying degrees, distinctive Quaker doctrines such as equality, simplicity, and peaceful, non-competitive human relationships could be maintained. This meant that a higher type of community was created than that of society in general. After living in such a community and being conditioned by its pattern of behavior, the student could go out into the world and, at least to some extent, continue to live by this pattern.

The average modern school aims to prepare students for successful careers in society as it is; the Quaker school aimed to prepare them for society as it ought to be.

Peculiarities of dress, speech, and manners helped the Quaker student to realize that he had adopted a special code of behavior. Those peculiarities have now ceased to exist. For this reason, the task of creating a distinctive type of community has become more difficult, but it is by no means impossible, as is shown by the work camps, the members of which do not conform to the economic principles that govern most persons who work.

2. Equality of educational opportunity for all persons regardless of sex, class, and race.

Quakers have stood for equality of respect and reverence rather than the numerical equality of one man, one vote. Their testimony gave rise to many peculiarities of speech designed to avoid recognition of class distinction. The equality of men and women in the meeting led naturally to equality of boys and girls in education. As a result, Quaker women were qualified by training and responsibility to become leaders in the emancipation of their sex.



The monthly meeting saw to it that the children of poor members got as good an education as the children of the rich. Long before the holding of slaves became an offense for which persons were dropped from membership in the Society of Friends, about the time of the American Revolution, the Quakers educated the children of slaves, often in the Friends' schools. Schools for Negroes and Indians have been a continuous Quaker concern. Modern impediments to the admission of Negroes to Friends Schools have been a deviation from this testimony. Conditions in this respect are improving somewhat at present.

3. The use of non-violent methods in teaching and discipline.

Ideally, the Quaker teacher attempted to rule by love rather than by force, though there were many exceptions. Pacifism became an educational technique. An appeal was made to conscience rather than to fear of punishment. The Quakers did not accept the Calvinistic doctrine of total depravity which leads to the educational theory that righteousness and knowledge must be inserted from without. They held that in children as well as in adults there was an inward sense of rightness which could be brought out. This applied not only to children, but also to the mentally ill and the morally ill. Friends early used non-violent methods in mental hospitals. Early prisons in Pennsylvania aimed to reform rather than to punish, and instituted a work program which was an innovation in those days. Prizes in schools were banned as stirring up a competitive spirit. The Quaker method of arriving at decisions by consensus influenced school and classroom government.

4. A direct knowledge of reality is better than words about reality.

This is an outcome of the Quaker doctrine of simplicity which means absence of unnecessary elements, and cultivation of sincerity and genuineness. So Quaker clothing and Quaker speech were without decorative accessories; and Quaker education was without the teaching of subjects intended to polish and without practical significance. "Practi-

cal" was interpreted in a wider sense than skills for earning a living. For example, nothing was more practical than a religion which brought inner peace.

The religious influence in Quaker schools was thoroughly pervasive. A religion based on experience rather than on a sacred book, creed, or ritual influenced education to react against verbalism in all its forms. For this reason, the Friends' schools early cultivated the study of experimental science. They were late in introducing the arts because Friends saw in them no useful function. Painting, for example, appeared to be an imitation of reality, not reality itself. We now know that the arts have a reality and meaning of their own. Another aspect of this policy resulted in the inclusion of manual work in the program of the boarding schools, most of which were located in the midst of large farms. In recent times work camps have demonstrated the great importance of physical work in transforming attitudes. They, perhaps more than the schools, are in a position to enable students to participate in the solution of real social problems.

Today, it need hardly be said that Quaker schools do not always live up to the doctrines which have determined their policies. It is, however, not altogether out of place to review the ideals as well as to record the accomplishments of our institutions.

Since Quakerism aims to develop sensitivity of conscience, the transmission of this sensitivity is of primary importance. Moral and religious values can be taught as other subjects are taught, but the result is often either unthinking acceptance with consequent reaction, or bewilderment when the young person is asked to choose among a variety of opinions. In its educational endeavors, the Society of Friends has attempted to create surroundings in which sensitivity to moral and religious values is taught by living examples. It is not so much through formal instruction as through the total impact of Quaker community life in family, meeting, and school that a sensitive conscience is developed and the will trained to obey its direction.

*James Spain*

"In recent times work camps have demonstrated the great importance of physical work in transforming attitudes. They . . . enable students to participate in the solution of real social problems." Here, an international Quaker unit works alongside Mexican volunteers in a village rehabilitation project proposed by UNESCO and the Mexican Government.



# Questions That Lie Ahead

by GILBERT WHITE



*Larry Stone*

"The burden of our educational process today . . . is one of helping young people become constructive, peaceful revolutionaries." Work campers in Sells, Arizona, demonstrate their eagerness to give substance to the vision of a world in which mutual aid takes precedence over conflict. Through flood and discouragement, they made adobe bricks to build shelters for Indians coming to market and festivals in town.

TODAY, as some of us try to look forward to what the next year may present for AFSC youth programs at high school and college levels, we are confronted with several growing situations that cause us concern. We in education face the problem of the drafting of 18-year-olds for at least 27 months (if such legislation should be approved in the weeks immediately ahead), withdrawing them from the educational system at the time when they are approaching maturity. We are confronted, too, with a narrowing of view, inside as well as outside the field of education; a narrowing of view as to the causes of the deepening world tensions, and as to the range of constructive action which people can take.

One tries in vain today to find a substantial number of college presidents who will join in challenging the assumptions upon which any program of conscription is based. Educators accept conscription and a large standing army as necessary, and concentrate on how to organize so that these

measures will least disrupt the normal progress of students. This is a tragedy, for if Christian liberal education has anything to contribute today, it should be in challenging the basic assumptions of the military program rather than in suggesting means of perfecting it.

This narrowness is felt rather strongly in the communities around high schools and colleges; it is felt in their alumni groups; it has clearly limited freedom of expression among both faculty and students. An undergraduate was asked recently why he wouldn't sponsor discussion of a political question on his campus. He said he was very much interested in the discussion and if it were to be held, he would attend. But he did not wish to sponsor it nor be a member of a group sponsoring it because, he said, "If I do that, in later years, when I come to apply for a government position or I'm being investigated in some connection, someone will come to the campus, as they are coming today, and ask if this man ever took part in a political group."

This situation is a reality today in the minds of young people, just as real as any of the projects with which we are dealing. It is reflected in their actions and in the whole character of academic offerings around us.

This may seem to be one rather gloomy view of the situation into which we are moving. Against it, however, we can place what seems to be more hopeful evidence from many who have been dealing with college and university students across the country. They report complete lack of enthusiasm for any part of the great mobilization program that is going on, and yet the absence of any constructive alternative program into which they can throw themselves with conviction. In this there certainly is hope.

### **Peaceful Social Change**

Recognizing these characteristics of our time, one may ask certain questions about the years immediately ahead as they affect the AFSC youth projects. To ask these questions, one must go a step further and suggest that the educational process in which we are involved is essentially one of learning to deal with social change from a foundation of religious conviction. This means acting for economic and political purposes in terms of religious belief, and letting those beliefs determine the means that are followed. To many of us, the era that lies ahead is the era that is already distinguished and will be distinguished in the future as one of tremendous social change. It is in process all around us—upheavals looking to equalization of economic opportunity; upheavals looking to redistribution of political power. It is essentially a great revolution which is in progress on a world scale. One way of looking at this revolution is to inquire whether it will be carried out by peaceful means on the basis of religious conviction, or whether it will be carried out by violent means on the basis of the expediency of the moment.

This suggests that the burden of our educational process

today in Friends' units, schools, and colleges, and in the whole program of education, is one of helping young people become constructive, peaceful revolutionaries.

### **Questions Related to AFSC Projects**

If that be the case, one may look ahead and ask, first, are we able to organize our projects so that they will, in the immediate future, help most effectively the young people who are going into military training—an educational program of unprecedented scale with precisely the opposite objectives? We haven't thought, one suspects, as fully as we might, of ways in which AFSC youth projects might aid the 17-year-old boys and girls who are deciding the stand they will take on conscription.

One also may ask whether or not our projects are being organized as effectively as they may to meet the needs of those who, having elected military service, will come out of it searching most earnestly for some alternative. This means dealing with the much older man returning to college and with the young married couples, in college and out, who are trying to make a place for themselves in the community, trying to readjust to a world which they know doesn't operate on those principles in which they have been trained.

Another question is whether or not AFSC projects are directed sufficiently at preserving the integrity and the sense of spiritual fellowship of the young people who take part in them. In our society today, the pressures of intolerance are increasing and the opportunity for communication is lessening. Often a young person who takes part in one of our projects returns home to find the weight of public opinion strongly against his or her position. I wonder whether a year hence, or two years hence, we may not be putting much greater stress on AFSC alumni activities in terms of helping people who have had AFSC group experience to continue working together and to keep in contact with others who work in the same direction.

In much of what we can do in extending our projects, probably we have more time than money. The experience of such groups as the Friends of Washington, D. C., suggests that a large amount of initiative may be taken by local groups, and that from it may come fresh illumination and openings.

If we have any great task ahead in education, it would seem to me to be to help young people take a constructive part in peaceful revolution. To do it in the face of a narrowing of tolerance and an increase in military training may require our giving much more attention than we have to the individuals who are facing, or who have just completed, military service. It may demand much more attention to helping those people join in fellowship across the country in local groups. It may call, and does call, for much more action by local Friends' groups, as the essential moving agents in this educational and demonstrational process.

# Faith in Peace Education

by NORMAN J. WHITNEY

IN THE summer of 1949, my sister and I visited briefly in Oraibi, Arizona, which we have been told is the oldest continuously occupied community in the United States. While there, we visited the home of the principal *cachina*-maker in the village. In the course of our visit, he showed us photographs of members of his family. Notably, there were pictures of three young members; two in uniform. I expressed surprise, saying, "But I thought the Hopi do not fight." He held out his hand for the pictures and very gravely answered, "But you see, they went to school, they have been educated."

On a recent trip to Philadelphia, I was waiting one morning in a small country railway station when a gentleman handed me the morning paper, calling my attention to the featured news story of a ten-year-old boy who was being acclaimed a national hero because he had invented a new kind of submarine bomb and presented it to the Navy. In the week before Easter last year, a small school boy in Manhattan wrote a letter to the P.T.A. of his school asking, "If all you grown-ups are saying about the bomb is true, what is the use of my going to school and learning any more arithmetic?"

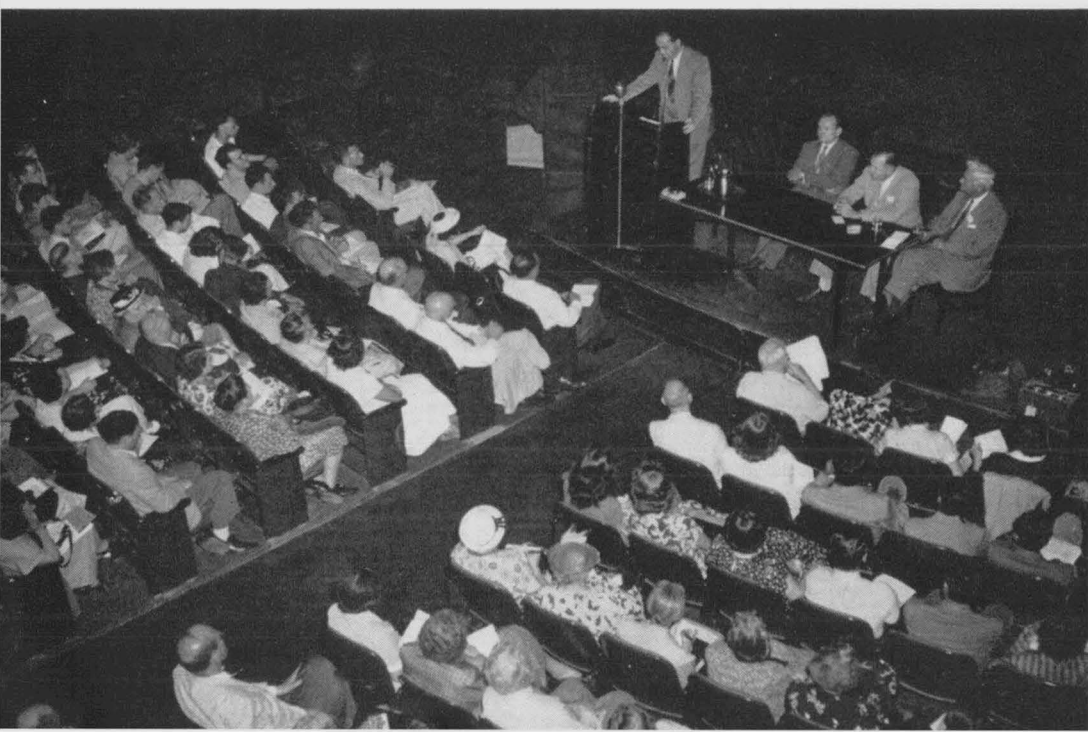
These are straws in the wind that indicate a direction. We are in a day in which a nationally sponsored commission of religious thinkers and leaders can issue a solemn report signed by a Bishop of the Church, advising Christians that it is morally right for them to drop atomic bombs on their fellow-men, providing the other fellow has done it first, and the Christian drops them "with as much re-

straint as possible." We are in a day in which the colleges and universities of the country, with few but honorable exceptions, have succumbed, and, for the most part, have rushed eagerly to offer themselves as agents for the militarization of the mind of America. We are in a day when the public schools of America are tragically susceptible to the political pressures of their communities, in which teachers are increasingly intimidated and fearful so that at least one of them packed her bag and left one of our summer programs during the night lest she lose her position for having been known to be present among us.

## The Need—in Terms of Ben, Bob and Alec

I should like us to realize the need in terms of individual students. There was Ben, for example, who came to my office a few weeks ago to talk about a problem, and he said, "I've been studying a course in recent Soviet history and doing some research in the translation of recent Soviet periodicals, and I am frightened. I don't think there is any other possibility than war. I'm scared for fear we will lose, and then what will become of Western civilization, of the Greek ideal of life? But I suppose it's a question of faith, really, and you can't build a faith on history, you have to believe in something." That's one of the needs.

Another is represented by Bob. Bob is a GI, one of the few remaining GI's on our campus. He has looked so increasingly worn and anxious in recent weeks that I finally asked if he would like to sit down for a chat. As soon as we were alone, I asked a simple, an impertinent question,



Campbell Hays

"Our institutes and conferences furnish a platform for unpopular prophets, provide for the open discussion of controversial issues."



"Are you happy?" He was startled, but he began to talk about little things, and before the end of the hour, he was speaking of the real concerns in his heart. He told of his background, his struggle to make something of himself, his three years in the army, his experience of the kindness and friendliness of all kinds and conditions of men he had met while on a walking tour in Europe. He spoke of his attempts to complete his education, of his marriage, of the child he was expecting in a few weeks, of the efforts he and his wife were making to build a home. At that point, he spread his hands and said, "But in a world like this, what opportunity is there for a young couple to build a home, to do anything creative or constructive in society? What future is there for my child?" What answer have we for Bob?

The need expresses itself at another point. In the course of recent years, a large number of foreign students have shared in our AFSC programs. I met one of them this summer, a young man from China noted for his gaiety. Recently, there was a reunion at which he was present, and Alec refused to talk to anyone. No one could get near him; no one could share him. Finally, at the end of the day, when he and two of the advisers of the group had reached the house where they were staying, he led them into a back room, drew the shades, closed the door, and only then, lowering his voice, spoke of himself. Terrified. Caught, as he put it, between three prongs: the Nationalist and Communist governments of China, and the American State Department. Whichever way he turns, he faces concentration camp, deportation, or the necessity of fighting against his own. "One thing," he said, "is sure: I will never carry a gun. But, that Quaker way of life we learned about, is it a dream or is it real? I don't seem to find much of it in New York, and I need it."

One of my friends recently visited 15 leading colleges and universities of the Northeast. Asked what he found to be the prevailing climate among the students, he answered without hesitation, "Fear. Personal anxiety about the problems raised by the draft, but much more than that, fear of nonconformity; fear of doing or saying something that will offend the orthodoxy of opinion; fear of being called Communist. Second to that, frustration in the face of what seems the inevitability of a third war."

### **Have We Anything to Say?**

Have we anything to say today? I think we have, and do. During the holidays I attended a reunion of about 40 teenagers who had had several experiences in our world affairs camps and seminars. They had come together to renew their fellowship, to re-create, rekindle their vision, to sharpen their thinking. In the last evening session, they chose to discuss one of the hottest issues before the American public: national defense versus individual liberty. I wish you could have heard the level of intelligence and the

depth of good spirit in which they carried on that discussion. And I wish you could have shared, at the close of that meeting, the deeply centered silence into which they gathered, spontaneously, as they thought of the ultimate costs they might personally have to pay and were undismayed because they had caught the vision of a faith that makes men free.

The next morning in their session of analysis, one boy said, "The great educative value of these experiences for us of the schools is the opportunity to live, even for a little time, in a free society." And another, discussing the question of authority and discipline needed in such a group and at such an age, with an objectivity you might not expect, said, "More discipline, yes, but not from authority. It must come from within ourselves, and out of the recognition of our own need for it. For example, our resource leaders do not influence us because they have authority; but because they meet together with us on a common level of mutual respect, and we come to know and love them."

I'm thinking also of a Friend of great ability, responsibility and position, who attended one of last summer's institutes. One of the criticisms of these institutes is that they preach to the converted and save the saved, and that is usually said in a derogatory tone of voice. This woman, certainly, would be thought of as "saved" in that sense of the word. But at the end of the ten-day period, she expressed her deep thankfulness for the experience. "I think I have found here in these quiet morning half-hours of worship, in these fellowship experiences, this intellectual stimulation and renewal, the strength and courage I need to carry through in my community during the coming months."

In the Middle West, I sat down for supper at the opening meal of another institute, unintroduced, unknown, with three other people, one obviously a clergyman. The clergyman was being commended by his companion at the table for the splendid piece of work he had done in his community in the field of race relations. And he answered, "Yes, I think it was a pretty good job myself, but I should never have been able to do it but for the insight and inspiration that I got here at this institute last year."

### **Dare Be Centers of Controversy**

Those of you who heard Pearl Buck at Cape May last summer will recall the plea she made to Friends. Commenting on our relative security in a frightened society, she emphasized our corresponding responsibility to speak out. "Dare to make yourselves centers of controversy," she urged, "and so help keep open the doors of freedom." Our institutes and conferences furnish a platform for unpopular prophets, provide an opportunity for the open discussion of controversial issues in an atmosphere of friendly good will. This is a vital service to democracy. Against all difficulties and discouragements it must be continued.

# The Service Committee as an Educational Institution

by A. BURNS CHALMERS

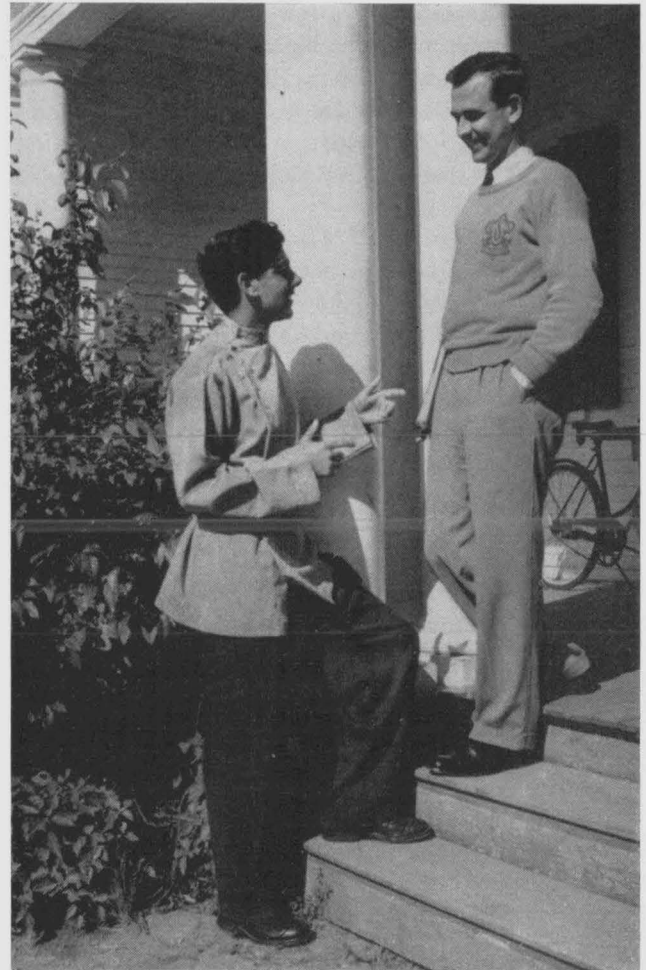
EMERSON once said, "An institution is the lengthened shadow of a great man." According to this definition, an educational institution should reflect the pervasive influence of Socrates or Francis Bacon, or Pestalozzi, or John Dewey. But the contrast between the live man and the thin and lifeless shadow is often puzzling. Mark Hopkins on one end of a log and a student on the other end of a log was a famous description of a college. But Mark Hopkins could not stay on his end of the log forever. Fortunately, students crowded their end and Williams College is the result.

The practical problem, therefore, is that of relating timeless and true ideas to the contemporary situation. Do the most significant ideas perish with the passing from the scene of the person who sees them most clearly? The American Friends Service Committee may be considered an educational institution, not in the sense of being the lengthened shadow of great men, but rather in the sense of being the embodiment of a great idea in the changing group of men and women who make up its committees and staff.

## Idea Behind the AFSC

The great idea is that it is possible and essential for human beings to oppose evil by the "conscientious projection of God's spirit into affirmative peace action." In a world of narrowing scope for this idea, it is more mandatory than ever that it be used to the furthest limit. Just as in the political realm, Nehru says of negotiation, "At no time should this door be closed, for if we close it, we also close the door to a civilized approach to any problem," so in considering our total life, we must keep open the momentous possibility of discovering and applying the will of God to our human situation.

We believe that discovery of what is true and life giving for all people involves experimentation and demonstration. George Fox's words, "This I knew experimentally," state a valid road to knowledge and are helpful in seeking to implement the deepest spiritual truths we can understand. Our concern is for the education of the conscience and the clarification of moral feeling by ethical insight. Our problem is well stated by Howard Brinton: "We know something about teaching the surface mind how to function, but who can penetrate to the deep hidden springs of the will? Knowledge of facts, the acquisition of skills, even the ability to reason correctly can be used for good and evil purposes. Is there any way to teach such processes so that they will be used only for the good?"



*Campbell Hays*

Seminar students from East and West discover the truth of J. Robert Oppenheimer's statement, "The best way to send knowledge is to wrap it up in a person."

He points out that the ways of teaching "such processes" which Quakers have used are the co-educational boarding school, the work camp as an example of the project method, and the educational community or settlement. These make use of two basic Quaker principles: the importance of the small, integrated, religiously centered community as a starting point for a social order higher than the world in general, and the importance of immediate experience as a necessary supplement to beliefs and theories. The Service



Committee attempts to incorporate these principles in its work.

### **Lessons From Relief**

The original conception of the Service Committee as a positive expression of spiritually motivated objection to war is reaffirmed in this critical time. Relief and rehabilitation necessarily and tragically continue to make major demands on Committee resources. Former experiences in relief projects have established mutual confidence with people in need in various parts of the world. From this experience, we have learned that we are expected to speak out in order to share our religious and moral convictions as well as the material resources with which we are entrusted. Also required are training in both skills and spiritual discipline and, further, the support of moral principles within the climate of opinion out of which world decisions are made.

### **Touching Deep Springs of the Will**

Nearly every Committee program in the past year touched children and young people in some way. In a broad sense, all activities reaching all ages were educational. In visiting

such a project as the Bad Aibling IRO Children's Home in Germany, one realizes how early the educational process begins. The need for developing ingenuity and resourcefulness is seen again as three and four-year-old children experiment with climbing ladders designed by a Scandinavian expert. He took his vacation to go to Bad Aibling to contribute his knowledge and experience to these homeless children uprooted by war.

More than quick mental ability and membership in a group, however, are required. Insecurity is the great problem. How can it be met when parents and home are not known? It is met in part by the genuine affection shown by the workers in their daily contact with these children. As we know, even this early some formative experiences are taking place with respect to the deep hidden springs of the will. The hope that the will and other capacities, as they develop, will be directed only for the good depends on much which the worker does or does not do. And it depends on the complex of influences, some of them winging their way over thousands of miles, which play upon the child in such a situation. For, in the words in a recent

*Tony and Dickey Chapelle*

In Vienna, Quakerhaus echoes each evening with the lively voices of young students. Theater, English language, social studies, folk culture, religious study and discussion are among their activities. Here, a group of high school boys votes on a new constitution. Practice in democratic procedure is a new experience to many young people of Central Europe.



"Newsletter" of the Committee on Educational Materials for Children, "You are in the story."

In the present world situation, there are at least three levels of relationships between peoples of the world. Military alliance or opposition is one of these levels, which seems ominously on the point of increasing rather than decreasing. This is the least satisfactory level. The next is material aid and mutual effort. The Marshall Plan as a whole shows how constructive this level can be. Beyond that, however, lies the person-to-person level, which is by all odds the most significant. Everything possible should be done to strengthen it.

### **Maintaining the Person-to-Person Level**

This third level is illustrated, although imperfectly realized, by the major areas in which the Service Committee is working. The Consultative Council on Foreign Affairs is dealing realistically with the idea that persuasion rather than force, reconciliation rather than enmity, are live options in the world today. What is learned in the area of international tensions can be further tested and considered through the imaginative program of "linked centers" and through neighborhood and student centers. This is also true of the diversified programs of community building and youth service projects.

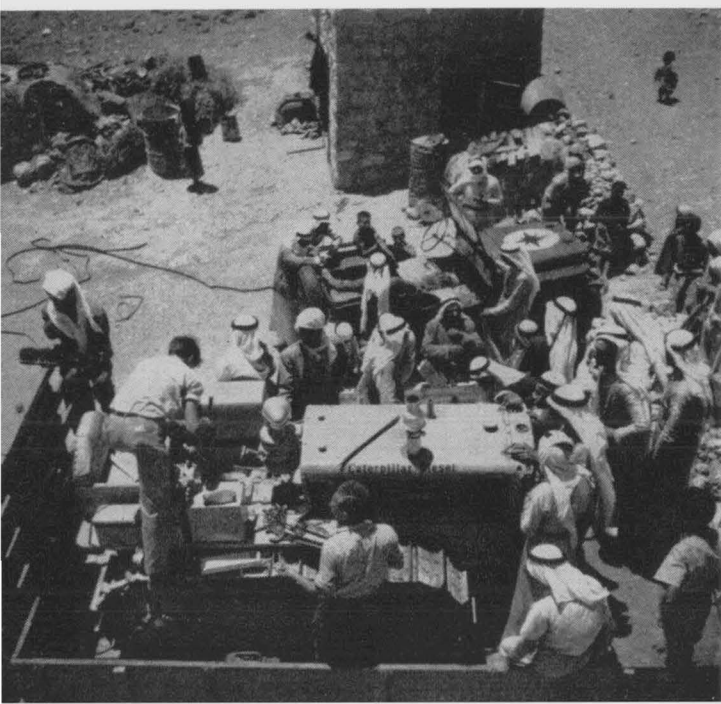
Exchanges are another way of accenting the positive. As Marjorie Schauffler says of School Affiliation Service, "We have yet to find any phase of school life that can't become part of the interplay." The problem of recognizing and constructively dealing with the stereotypes and "national images" is a part of the total responsibility which we all have of coming to terms with prejudice and bias in all forms. The fact that over 400 elementary and secondary schools in Europe, Japan, and the United States are now

affiliated is a striking one. It points strongly to the educational value of an exchange program leading finally to the most effective of all exchanges, the exchange of persons. As Robert Oppenheimer well says, "The best way to send knowledge is to wrap it up in a person."

Through international service seminars, each of which is a world in miniature, the AFSC seeks to get at, in the phrase of the Chinese philosopher, Mencius, "What is common to men's souls." We have now in this country over 20,000 students from other countries. "All real life," says Martin Buber, "is meeting." He urges us to make this meeting of others always on the personal rather than the impersonal basis. This is even a greater responsibility when it involves meeting those from other countries. The UNESCO ideal of "peoples speaking to peoples" must be undertaken with wisdom and the utmost good will.

### **Toward an Open Society**

It is important to be realistic and at the same time to be hopeful. One of the most promising advances, a process of consultation and mutual education between the AFSC and business, is the result of four years' work in the field of employment on merit. Tangible demonstration of non-discriminatory, non-segregated employment in new areas is being given. In these fresh achievements in business and industry, it is recognized by all that "there is no easy answer, nor any one solution. There are many approaches to the difficult human problems confronting us." This might also be said of programs of peace education with labor, farm, and church groups. Immense energy, dedication, and imagination are being poured into these major areas. In a time of revaluation of all values, new sources of strength, balance, and effective idealism are being realized by many individuals and groups. To do so, however,



*Elizabeth Moody*

In Tu'ran, an AFSC agriculturist is working closely with the Israel Ministry of Agriculture, helping Arab farmers understand values of the planned economy introduced by the new state. This is one of a variety of "pilot" projects aimed to discover some realistic and morally based way out of our world's dilemma.

*Gaston De Vigne*

An American community's concern for all its young people comes to life in the AFSC Applicant Preparation Workshop. The workshop brings high school students, especially those from minority groups, before a prospective employer equipped to meet intelligently and with poise the initial interview and on-the-job adjustments. Here, students listen to sound recordings of practice interviews. Other tools used in such sessions include literature, socio-drama, motion pictures and other visual aids.



means an unflagging faith that an "open society" is still possible and that we do not have to succumb to the "closed society" of the ant hill or the beehive.

If there is still a chance for this open society, it will involve new attention to education for democracy. We believe that democracy is a logical outcome of the religion of the prophets of Israel and of Jesus. Stemming from this heritage, Quakerism has stressed individual liberty, the dignity and worth of man and universal brotherhood. In 1757, a hundred years before the Dred Scott decision, John Woolman wrote, "I believed that liberty was the natural right of all men equally." When this belief is applied, it is obviously far-reaching and revolutionary. In our day, it will call for social change through non-violent means.

Attention to human freedoms and rights is essential. As one political analyst dealing with only a limited aspect of U. S. policy writes, "The most important source of non-material strength for the United States is its support of human freedoms. This factor cannot be diminished by Russia. It can be diminished only by the United States if this country, through fear of Communism, whittles down traditional liberties . . . in a proclaimed struggle for freedom and democracy against Communism. The most important source of non-material weakness of the USSR is its disregard of human freedoms. This weakness cannot be remedied unless the Soviet Government tempers or abandons some of the practices of dictatorship."

### Projects a Proving Ground

We have always regarded the project method as a proving ground for principles. The problem of relating the ideal to the actual is attempted there. This is a method characteristic of the Service Committee. It has found expression over the longest period of time in the work camp program where the objectives of service and education are pursued together. The work camp is an international movement widely in use in Europe where it began. Pierre Ceresole's challenge, "acts not words," still is the guide. In Mexico the service units are even more comprehensive, as they have their influence on the whole community. Work as attendants in mental hospitals and correctional institutions in the ISU, and the interne program with projects in industry and now possibly in government and agriculture, constitute other extensions of the project method applied to both summer and year-round patterns. As conscientious objectors seek channels to express their convictions, the Mexican service units, ISU, and work camps may be expanded in addition to possible service in Europe.

The project method is sound educationally, as evidenced by its increasing and effective use in schools and colleges. It provides a tested means of giving service. It is a clear way of expressing in positive form our conscientious objection to war, for it is a practical and demonstrable example of William James's search for a "moral equivalent for war."



*Marcia Geiger*

Early morning chorus by a Finn, an Englishman, and two Danes—members of an International Work Camp in Lapland—serenade a fellow-camper who prefers to sleep. Whether it be at such a camp, at the United Nations, in Mexican villages, our own South, or in a Maine fishing village, the person-to-person level of relationship is fostered through AFSC programs.

### **Struggle Inescapable—Use It Wisely**

To be involved in struggle in some form is inescapable for responsible living today. The central question is that of pointing this strife in the direction of peace and human good rather than war and destruction. Our objective is to join in "the widespread effort to raise the plane of power struggle to the level of a mutual struggle against distrust, poverty, disease, and fear wherever they exist." In working toward this main objective, the many-sided activities of the Consultative Committee on Foreign Affairs and the international Quaker team constitute special leadership. These efforts are educational for the influential leaders who are reached and also for those to whom an interpretation of this work is given through radio, articles, and public discussion. Attention is constantly focused on the moral issues at stake and the spiritual complexities of our human situation. It is not known how effective these consultations and interpretations are, but at a time when so much less is known of human and spiritual factors than of material ones, this work has special urgency.

An experimental radio program in cooperation with the University of Chicago Round Table has brought out the misgivings which the American people have in relying on

force to solve world problems, the realization of the partial failures of democracies to live up to their moral principles, and the pressing need for a realistic program of mutual aid to raise the living standard of common man. These subjects and related ones are dealt with in the adult program of the Institutes of International Relations, the seminars for high school youth and for college and university students of all countries. Fresh imagination and scope is provided in the international program of "linked centers."

### **Into the Depths of a Problem**

Viewed as an educational institution, the American Friends Service Committee has a constant need of right perspective. We are attempting to help in the rebuilding of the lost contact between the surface and the depth of civilization. A radicalness of inquiry forces us away from easy, commonplace answers into the depths of a problem. Any attempt at voicing answers must speak to and reflect the realities of a broken world as still looked at with a whole gospel and under the aspect of eternity. In the steady, clear words of John Woolman, we must find "the language of pure spirit which moves upon the intellectual deep."



# The College Program

by **GEORGE B. MOHLENHOFF**

"CAN you develop a type of man who sums up in his character . . . a quality of understanding, of humility, of truth, of humor, of moral stature, of strength and resourcefulness of mind, of pregnant ideas, of universal sympathy and friendship and love . . . ?" asks Charles Malik of the American people. Lebanese Minister to the United States and delegate to the United Nations, Mr. Malik poses his question as a seasoned observer of the American scene and with full knowledge of the power that America can wield.

What can we answer? In a nation whose cultural ideal is turning from Athens to Sparta, from the town meeting to the military state, an organization such as AFSC, concerned with the practical application of moral values, must assume part of the responsibility. The College Program is one means of shaping that reply.

The confusion of the college student today reflects that of the world. Faced with legislation calling for a peacetime military force of more than 3,500,000 men, he sees an immediate interruption to his academic work. What's the use of staying in college, he asks. And this demoralization of purpose shows itself in the drop of grade averages and enrollment. The growing restrictions of thought—explicit and implied—are not lost on American youth. They are keenly aware of the periodic visits of FBI agents to investigate the campus background of alumni. They see that loyalty oaths, far from exposing Communists, weaken the fiber of academic freedom. They sense that experimentation, imagination, independent thought, and an open platform for discussion are threatened. And they wonder.

Students, American as well as foreign, are hesitant to express themselves, to participate in discussions, to affiliate themselves with organizations which are political even in a remote sense. Freedom is wrested from the young before education has secured it to them.

College faculties already show the scars of conditioning in the rapidly changing atmosphere of their freedom to investigate and discuss. If Carl Becker's definition, "professors are men who think otherwise," has any validity, our college faculties are in grave danger.

College administrators are faced with the financial problems stemming from decreased enrollment as well as rising costs and, reluctantly in many cases, are looking to special government research projects to provide income and maintain an adequate number of male students. For the most part, there is little desire on their part to militarize the American campus, but the need for a minimum of financial security has already placed more than 300 colleges on a waiting list of applications for ROTC Units. The opposite of what was once axiomatic in the American system—the incompatibility of a liberal education for citizenship and military domination—is now tolerated, even accepted and defended.

## AFSC on the Campus

In the course of the last year, ten college secretaries have visited more than 400 campuses. Although there is no organized Committee program on college campuses, these representatives have described and interpreted AFSC work in this country and abroad; have brought Friends' concern and viewpoint to classes, student meetings and assemblies; have helped plan and have participated in special conferences and institutes; and have talked individually with faculty and students interested to serve in summer and year-round projects or in more long-term work.

*Martin White*

Creating good human relations is a big job. One important facet of it is found in interne projects where people from differing worlds become acquainted. Here, a fellow-worker explains a technical point to an "interne" in a glass factory. The work experience in industry, cooperative, or agriculture is supplemented by study and discussion with leaders from management and labor and with social scientists.



Through its summer and year-round projects—work camps in the United States, Mexico and Europe, institutional service and interne units and international seminars—and through visits to college campuses, the Service Committee has sought to link its efforts to those of educators to provide the kind of training which will enable students to meet the needs of our society with wisdom and understanding. By providing opportunities for personal experience in settings of social, economic, racial, and international tensions, the Committee has tried each summer to help more than 1,200 young people understand the basic causes of conflict, find the potential elements of harmony, and develop attitudes which will enable them to become responsible and creative human beings.

During the winter, college secretaries have helped to plan week-end work camps or find local projects related to community needs as the introduction or the follow-up to summer project experience. In Chicago, San Francisco, Boston, New York, and Philadelphia, students have made week-end work camps the experimental extension of their classrooms. Delinquency and the atmosphere in which it breeds, poverty, segregation, and, in contrast, the power of a helping hand, become realities, not textbook headings.

College secretaries have brought foreign students in closer touch with the American community and provided opportunities for them to broaden the vision and understanding of Americans.

Under the Visiting Lectureship plan, able professors of minority races have been brought to individual campuses for extended visits as a prelude to development of interracial faculties of high academic level. Such persons as William Boyd, J. Saunders Redding, and Ira DeA. Reid have filled these posts. As they demonstrate their complete competence, each in his own field, before students, faculty and community, they help to break down the American stereotype of inferior ability among minority races more successfully than sermons or newspaper editorials. Competence, ability and charm are presented on their own merits without reference to race. This service has produced more requests than can be met, both from colleges to which lecturers have already been sent and from others who wish to be included in the program.

A close working relationship has been established on many campuses with representatives and student leaders of other organizations, such as the YMCA and YWCA, the World Student Service Fund, the Fellowship of Reconciliation, the Student Christian Movement, the National Student Association, the Hillel Foundations, and the International Relations Clubs. Special week-end seminars in New York City on the United Nations, with emphasis on its rôle in the peaceful solution of international problems, and others in Washington to study legislative processes and express concerns to Government officials, have been organized for students in Eastern and Mid-Western colleges and universi-

ties. Through newsletters and other publicity, college secretaries have kept in touch with those who have been in projects and others who have expressed interest, describing AFSC programs in the United States and abroad, and encouraging thoughtful evaluation of national and international issues.

### **How Counteract Today's Restrictions?**

This has been the setting and the gradually developing pattern of Service Committee work with college students and on college campuses for the last three years. Today, in addition, college secretaries are constantly being asked by a small group of students, faculty and administrators—what can we do to counteract the effects of militarism on education and academic freedom? What opportunities are there for constructive service? In short, what is the alternative to war and the preparation for it? Many are asking for guidance; most are too harried by the pressure of circumstances to do more than plan for the immediate emergency.

This climate on the campus has already had and will have an increasing effect on the work of AFSC college secretaries. The draft and the probability of accelerated programs involving long summer sessions may necessitate a reduction in the number of summer projects which the Service Committee will be able to sponsor. Correspondingly, however, there will be a development of short-term projects to continue the Committee's deep concern for those elements of education which need so strongly to be safeguarded. New projects for internes in agriculture or in government, for special short-term seminars on international affairs, for programs of interest to younger faculty members, for increased work abroad and at home, are now being explored and considered.

Recently, college secretaries have been called on especially by those among both staff and students who are opposed to the growth of militarism and who will not participate in it on grounds of conscience. Small though this group is in relation to total enrollment, and concerned as it is with the special problem of conscientious objection to militarism, it is one of the groups which is trying to express a basic belief in the dignity of the individual and the brotherhood of man.

The American student, together with his fellow abroad, recognizes that he is not fulfilling the finest traditions of human potentiality. The growing reliance on discipline from without instead of discipline from within, the acceptance of a new militaristic basis for our civilization, with its corollary that force and violence are justifiable—all these weigh down the spirits of young people and those who are concerned with their education. There is a wide seeking for guidance which may find its response in the work AFSC does and the way in which it is done.



# Growing World Citizens

by MARJORIE P. SCHAUFFLER



*Campbell Hays*

American children model clay figures to send to their affiliated school friends in Europe. "Exchange"—whether of letters, something one has made, or of teachers and students themselves—breathes a living personality into such words as "German," "French," "Japanese," "American."

THE American Friends Service Committee has, for a number of years, been experimenting with several programs through which students can begin to feel and to live in world terms, and through which teachers can gain experience in guiding such learning. In our limited sphere, we run into the same difficulties as the United Nations and the United States with Point Four: shortage of funds, of course, but primarily shortage of people—people so sensitive and informed about other cultures that they can work with the people of that group, rather than for them; that they can, in mutual contact, offer whatever our American history and resources provide, to be pooled with the experience, the skills, the art, the wisdom of living that the others bring.

In cooperation with the AFSC, elementary school children and their teachers have been making the acquaintance of children in countries devastated by World War II since Quaker relief teams first entered those areas. Reports have been sent back of children's lives and children's needs and these have been published in a small monthly *Newsletter for Boys and Girls* as human interest stories for American children, together with project suggestions. Some of these

projects: soon after the war, collecting buttons from family button boxes and stringing them in sets to be sent to countries where no buttons could be bought; later, gathering 50 cents for purchase of enough vegetable seeds to make a whole family garden; making stuffed animals for comforting small toyless friends; a score of ideas—equally simple to send and helpful to receive.

Later copies of the *Newsletter* carried pictures and stories of the arrival of the gifts and of the children's enjoyment of the "gardens" and other offerings. A *Guide for Parents and Teachers* is prepared to parallel the *Newsletter*, giving detailed suggestions on how to carry out the projects, useful activities that can be associated with them and other sources for ideas such as book lists, available maps, occasional exhibits, cut-out books for home or school use.

Similar possibilities are offered high school students to aid some of the boys and girls of their own age who come to Quaker Neighborhood Centers in countries that met the war directly. A pamphlet tells something of young people's life and needs in those settings and lists things that are practically helpful.

Opportunities for high school students to discuss world affairs in person with national and international leaders are offered in week-end seminars in Washington and at Lake Success. Groups of 25 or 30 meet under able leadership. There are eight or ten such "Seminars for Teen-Agers" during the year, each running from Thursday night to Sunday noon, under the leadership of AFSC staff. The 25 or 30 young people are able to talk seriously and at length with senators, representatives, ranking government officials, and representatives of other governments about the problems of our world relationships, and the attempted solution. They also explore together how the individual or group can work through government to play a useful part in world affairs.

### **School Affiliation Services**

Through its School Affiliation Service, the Committee offers to a small number of schools keenly interested in direct international contact the chance for relationship with a school abroad of generally similar character and size. Schools overseas, largely located in France and Germany, are selected and visited periodically by staff members who are chosen for the qualifications of cultural and educational understanding and language ability discussed earlier. These visitors not only help to describe the American partner school to the students and teachers in the school abroad, but carry with them such materials as maps, photographs, slides, and records of American folk music, and are increasingly used as valuable resources to interpret the whole pattern of home and school life of this country.

At the same time, it is clear to teachers and students there that these visitors are seeking some of the cultural wealth of the countries they visit to bring back to schools here.

Valuable as these staff members are as aids, the chief value in the program is the exchange directly between school and school. It takes every conceivable form, from finished examples of wood turning from a French carpentry shop to a group of nine boys and girls and two teachers in Germany this past summer from an American school for a joint work camp with boys and girls and teachers from its two European affiliates, one in West Germany and one in Berlin. The project for the camp was digging a water system for a colony of refugee families.

Individual letter writing is a big part of the exchange, though many American students have found that they have much to learn before they can develop the art of correspondence as practiced and expected in Europe. Some high school teachers can bring such practice into the English classroom without sacrificing spontaneity, but most of this occurs outside the school. In elementary schools, group letters composed in class give much greater satisfaction for all.

The cultural contrast between letter writing in Europe and in the United States is evidenced in part by tactful comments from a European teacher who wrote to his American colleague: "Our students are keenly interested in all

items concerning self-government at school, because it is the slogan of the day and being put into practice in many German schools. Letters of this kind call for similar information on German ways of living, German history, civilization and education, and make it imperative to our boys to clarify their own ideas on these items."

Content of social studies classes comes from personal letters, classwork sent by the school abroad, post cards of their town's architecture and industries, a comprehension of what "war devastation" means, studying without heat, one's father still "missing," no chance for university. These are real matters in the lives of one's friends, not book "facts."

A hundred uses of the relationship occur to the imaginative teacher and pupil group—high school language classes translate letters for the neighboring elementary school, parents take movies of the school to send, or make a tape recording of a student council group. A collection of local flowers is pressed, mounted, and sent, and a return collection is asked for. Exchanges of art, history, stamps, science, school news reporting—each one that takes place adds another breadth to the cloth of understanding. We have yet to find any phase of school life that can't become part of such interplay.

The School Affiliation staff try to act as a clearing house of good ideas among the schools in both areas and to scout for additional resources at home and abroad which may further vivify the intercultural experience. For example, we can often advise schools of teachers from their affiliate's country who are studying nearby and can be invited to share with students the experiences of their upbringing. At the same time, the teacher has a chance to observe American methods among friendly persons who know something already of his background and are eager to know more.

### **Visitors From Partner Schools**

Before long, most schools want a visitor of their own from their partner school—teacher or student. Some 25 have already come to affiliated schools; an even larger number is planned for next year. The State Department and Federal Office of Education help with arrangements for teachers, the American Field Service with those for students of high school age. Starting next fall, three American students will be spending the school year with their European affiliate. Summer travel in Europe can include brief visits to partner schools. These visits can cement friendships and show the way around obstacles.

For make no mistake, there are plenty of difficulties, failures to understand, busy schedules that crowd out awaited answers, resulting in disappointment and heartache. One American school scraped hard to raise money for basketballs for their friends in a desperately poor war-ridden town in Northern France. The Americans were dashed to receive only the most perfunctory thanks.

A year later when a teacher from the American partner

school, in some doubt of her reception, hesitatingly paid a summer visit to the home of the French school director, she was received with warmest hospitality. Among many discoveries made was this: the French students had been eager to take part in inter-school basketball and counted heavily on the arrival of the promised American gift. When the American balls arrived, they had rubber—"the best rubber"—but no rubber is allowed in French tournament play! This disappointment was so keen that though the French school could be polite in rendering thanks—too polite to explain—they could not be enthusiastic.

Americans are prone to offer friendship quickly and generously and then pass lightly on to newer interests. The European student or teacher is less accustomed to making quick friendships. If he finally accepts the overture, however, he has confidence that a long-standing tie has been formed. If this does not prove to be the case, he will be deeply disappointed and have his worst suspicions of Americans confirmed. For this reason the Service Committee encourages teachers and students to begin with shorter-term activities before tackling the responsibilities as well as the opportunities of affiliation.

A nucleus of member schools will work with the staff particularly closely this coming year to explore these maximum possibilities, through student and teacher visits,

through inter-school conferences, through international workshops of teachers and students, such as the two for teachers which took place in the United States and in Germany this past summer, and through discussion with staff visitors returned from overseas and with Affiliation Consultants in the fields of social psychology and education. The staff will endeavor to put as much as possible of the experience of this experimental group into written form for the use of other member schools.

The School Affiliation Service and its programs affect only a comparatively small number of pupils. They may serve, however, as examples of international and intercultural living which young Americans must experience if our human understanding is to match our fertile physical resources and our facile technical imaginations. Otherwise we, as a nation, will continue to be judged by others as "throwing our weight around" when we may only be trying to offer our help.

By the time this article appears, the United States may be in an even more hazardous international position. All the more urgently should those whose work has the "long view" of education seek the opportunities, spend the time and enlist all efforts to develop grown-up Americans, Americans with a world outlook upon us and upon our fellow-citizens in this world.

*Campbell Hays*

**Third graders in a Bavarian Volksschule cast a critical eye over the classroom drawings which are to be selected and sent to their friends in America through the School Affiliation Service.**



# In an International Service Seminar

by MAURICE HARHARI

I HAD the privilege to attend the seminar in 1947, and again I had the same privilege last summer. Now I am not qualified to tell you what the philosophy of the seminar should be, but I think I am able to tell, as far as I have seen it in myself and other students from other countries, how it has been effective as reflected by what we do and say.

First, we were assembled, roughly 35 of us, in a place. Most of us had not before had that experience of being an international group. The first thing that we realized is that we were all human beings. I would repeat that because I do feel it very sincerely. We did come there, no matter where we came from, with certain preconceptions, with certain scales of "so and so is better than so and so." But at the seminar you live together, you play together, you wash dishes together. At the same time you do learn about anthropology, about evolution; you argue, and eventually you are compelled to come to the conclusion that the fellow next to you, who perhaps in France, or in Bagdad or in Germany would have been somebody you would like to keep at a distance, is like you.

This was our first lesson. Now this is a process of growth, it is not sudden. It may come after the seminar, a long time after it, but it does come.

Now the second stage, which perhaps is not the second but goes along with the other one. We have intensive discussions in international relations, American foreign policy, conditions in foreign countries. And there is another element that is brought in as we follow these discussions, something that is usually forgotten and which in our training is often neglected—it is an awareness, a consciousness, of what is happening in the world, not as you read it in a book, that so and so has 25 divisions and therefore was more powerful and therefore seized that port. You bring in the human factor.

I was not exposed to that element before, and I can assure you that most of the others were not, either. In essence, then, we do feel for the first time that there is something besides power politics; that the human element has something to do with it, and perhaps there is something we should do that we are not doing.

You realize to your great humility that you are but a cog in a big machine, but you begin to wonder if the machine is going in the right direction. You have taken it for granted that it was going in the right direction and there is nothing you can do about it. But for the first time you begin to ask, is that what I really want my country or my government to do? And you are compelled to answer, well I am sorry to see what is going on at this particular point. You are extremely worried about it and for the first time you realize that perhaps there is something you should have done or there is something you can do in the future.

Now where I am studying and working in a department of political science, I read a great many papers. Invariably the words that occur most often are power, balance of power, use of force, army, navy. There is one word that is lacking, and that is the word "morality" which I have not come across there, but which slowly emerges in the minds of the students who do attend the seminars. Now they may not mention it as such, they may not talk about it directly. They may refer to it in Chinese, or in another language, but that is what they are talking about.

Now the third stage, which again may be simultaneous with the others, is that we found we were in the area of conflict, personal conflict. I am pretty sure that those people who have attended the seminars, in various degrees every one of these people, unconsciously or consciously, is a carrier of the strong international viewpoint to which he has allied himself. We are from many backgrounds; our motivations for going to the seminar are various. But here we all are together.

And so, in a seminar, the students discover that they are equal to other people. They realize that there is something that should be done, that things were not going on in the world in international relations as they should and that they might do something about it. Now what they have done about it afterwards is something I do not know, but the fact is that they have thought about it. It was presented to them. It wasn't imposed upon them. They were given a chance to face a number of issues with which they had never been faced before in their lives. In a nutshell, the seminar is to give awareness.

*Campbell Hays*

*"In a nutshell, the seminar is to give awareness . . . we realized that we were all human beings . . . the word 'morality' slowly emerges in the minds of students at a seminar . . . we faced a number of issues we had never faced before."*





# Work in a Mental Hospital

by PETER LIBASSI

I WOULD like to describe an experience—a challenging experience in reality. The Institutional Service Units are composed of students ranging in size from eight or ten students to as large as 20. They work on wards as attendants in mental hospitals, caring for the patients as best they can—feeding them, clothing them, trying to protect them from harm either from themselves or from others. In addition, the program includes an educational aspect. There is an orientation program of a week, and all during the summer we had lectures twice a week by members of the staff and by hospital doctors.

## Ideals Challenged by Reality

But I said this was a challenging experience in reality. We went to the project with certain beliefs, convictions, faiths; we believed in the dignity of human beings, the sacredness of individuals. But those were things we believed in, those were things we talked about, those were things we thought about, those were things we wrote about. When we went onto the wards, the patients challenged us. They were mostly people who had lost self-respect, self-dignity, who had lost the sense of being useful. Many of them were parents who were no longer useful, who were annoying to keep around the house, and so were brought to the hospital.

The institution challenged us. There is a weekly routine in a hospital: you take a shower on Tuesday morning; you go for a haircut every other Thursday; you get a shave on Friday. Whether you like it or not, that's what had to be done each day. Institutional life itself denies the dignity of the individual.

In addition, the attendants challenged us. We were feared, we were suspected. Were we spies for the superintendent? Were we there to report them to the head nurse if they did anything wrong?

## Group Faced Hostility

As individuals we were personally challenged, and as a group, a unit, we were challenged. It's difficult to enumerate all the ways in which we as a group were challenged. Not only the individuals, but the group faced hostility, suspicion, and fear. We were acting differently; we weren't in the habit of grabbing the patient and pushing and shoving. There was something strange about what we did and how we did it, the things we said, and the fact that we would sit down and talk with patients. One boy refused to participate in the beating up of a patient and, as a result, suspicion and antagonism were cast on the entire group.

We were also caught in county politics. The hospital was run by a county board, the superintendent appointed by

county officials. When we arrived they had one of the foremost authorities on mental health as superintendent. But he was informed during the summer that his term would not be renewed, for there was a political candidate who had won the appointment. That wouldn't have been so bad, except that the new superintendent brought in a new way, a new approach to patients and to mental health that we could feel being reflected throughout the staff. We thought that now we were going back to the old days, when the attendant could do what he wanted to on his ward without fear of being reproached by the superintendent.

We also got caught in the Korean situation. The regular attendants remembered the old C.O.'s that were at the hospital during the war. "There was something about the Quakers then, and these are people from the Friends Service Committee, they must all be C.O.'s, and we don't like the C.O.'s, therefore we don't like him and him and him and him. . . ." And so we were caught in that trap. And growing out of the general hysteria which was developing through the summer was the fear that we were Communists. We were an interracial group—"My gosh, I thought the only people who went around with Negroes were Communists, and therefore they are Communists."

So the problem arose for us individually, how do we act on the ward? How do we move into a situation with which we don't agree, which violates our basic principles, which is contrary to our faith? How do we, as individuals and as a group, meet this kind of challenge?

## How Effect Social Change?

Those are difficult questions. In reality, I suppose we were asking, how do we effect a social change? Now that can be an academic question and we can all sit down and think: how can we change the situation; we've got this bad world on our hands and we're going to make it right a little at a time.

But this wasn't an academic question with us. We were right in a situation, we were right on the ward. An attendant starts to beat up a patient; what do you do? You're on the ward eight hours a day with an attendant who is impatient, who is grumpy, who has been working here for 20 years and just can't take this kind of thing any more. And if there's anything that will try your patience, it is a mental patient. It's one of those situations in which you have to have unbounded patience, to be able to do things over and over and over again. These regular attendants had lost their patience, and they felt that a good hard push and a shove was just the thing these fellows needed to get them moving into that dining room.

*Campbell Hays*

**"You can't go through that kind of realistic experience in dealing with social problems without growing; no matter how hard you resist it, you just can't."**

Now it's easy to grab onto the first tool or instrument for social change. An attendant is beating up a patient, and the quickest thing to do is start to beat up the attendant as fast as you can. Maybe that way you can change the social situation. But we had to try to develop some tool for social change that was consistent with what we believed in. And I'm afraid that is difficult, and we couldn't answer it to any great satisfaction. But we decided we could be the best possible attendants that we were able to be—to go on that ward and work for eight hours and do anything and everything that regular attendants wanted us to do. We had to build up confidence in us as individuals and in the group. We had to overcome fear and suspicion; we had to establish good will and good relations; we had to remember to act in a spirit that was of reconciliation and love. That was easy with the patients because they were mentally ill and we were there to perform that service. But the job was to apply those same principles to the regular attendants. That's a job.

You can't go through that kind of realistic experience of dealing with social problems, dealing with some of the evils that are there on the spot—you can't go through that kind of a situation without growing; no matter how hard you resist it, you just can't. We grew in lots of ways. We grew as individuals, and we grew as a group. We grew in understanding of why people act in certain ways. We were able to look into the records of patients to see what the family background had been and why these people were



here, and we began to realize these same things were very common to all people. And so we grew in understanding. We grew in patience, and we were able to see that it took time and that things often have to be done over and over again before they are understood.

Some of us left at the end of the summer realizing that we still hadn't been able to help any of these patients in any sort of real, constructive way. We came out with a realization of our own shortcomings, with the feeling of inability and that this kind of experience demanded more of us than we were really able to give. It demanded imagination; it demanded understanding; and it demanded to the nth degree. And so we often turned to the group as a resource for understanding and encouragement. And so we realized that there is no quick solution to social change, that we should go through our daily lives simply trying to give our deeds the fullest expression of love and understanding. And that was probably the only way we could at that time express ourselves on the matter of social change.



# Current Events in the Service Committee

## Material Aids for Korea

Sixty-five tons of used clothing, shoes, bedding, and soap were delivered by the AFSC to several ports during January for shipment to Korea by the U. S. Army. Distribution will be handled by the UN Unified Command.

## End of Surplus Commodities

With the exception of potatoes, surplus foods are now considered "reserves" and are no longer available free to voluntary agencies for shipment abroad. Recent government action withdrew cheese, then butter, eggs, and milk. The AFSC shipped abroad a total of 4,036,000 net pounds (valued at \$700,000 government export price) between April, 1950, and January 11, 1951. These went to France, Germany, Austria, Japan, Italy, and India. From now on relief agencies must purchase foods at government export prices. Unless swelled by special contributions, the AFSC budget will be too slim to cover such costs. Reports from workers overseas already indicate that hardship is felt among special groups who have depended heavily on these supplies.

## Alternatives to Present U. S. Foreign Policy

Lewis Hoskins, AFSC Executive Secretary, summarizes specific plans under way occasioned by world happenings of the past months: "We have been struck by the trend of American foreign policy and the current arms race. The Executive Board authorized the Consultative Committee on Foreign Affairs to form a new working party to give thoughtful consideration to an alternative program for the U. S. Such a group was formed, including several members from the group which produced the Russian-American report, and additional members with special knowledge on current issues, especially in the Far East. The group expects to write a pamphlet embodying its conclusions.

"To highlight the major points set forth in this pamphlet and to call attention of the American public to implications of present U. S. policies, a

full-page advertisement is being prepared for publication in a few key newspapers across the country. It is hoped this may serve as a springboard for discussion. Anticipating inquiries in response to such ads, the American Section is preparing a pamphlet giving specific suggestions of what individuals can do in their local communities.

"The AFSC is also eager to encourage individual interest in the problems of world-wide mutual economic assistance. Some staff members have kept in close touch with other national and community groups with similar concern. We hope to encourage broader and fuller participation in a mutual assistance program, which promises more constructive answers to today's difficulties than the fear-ridden arms race.

"At the same time, there is belief that private agencies can make a real contribution in demonstrating economic aid programs because they can be free of political implications. Our Foreign Service Section is exploring the possibilities of our taking on such a project, one that would give local cultural mores and personal relationships equal value to the material assistance.

"The Service Committee is also confronted with the question of alternative service for conscientious objectors whose deferment may soon expire. Expansion of several youth projects is being considered, as well as careful counselling and job-referral service.

"In all these efforts, the AFSC would speak out of its deep conviction that positive, creative, acts can arrest the growing bitterness and tensions in the world, bring hope instead of fear to the millions who dread another war."

## Film Catalog for Labor Unions

A catalog of 31 films dealing with international relations, designed at the request and for the use of labor union educational directors, was recently prepared by the AFSC. This catalog is part of a special project, begun a year ago, that grew out of the belief the 16 million members of the American

labor movement can play an increasingly vital rôle in influencing public opinion in the field of international relations. The AFSC has also provided speakers, visual aids, a set of discussion guides covering the Marshall Plan, development of world resources, immigration, disarmament, and other subjects.

## Visit to Yugoslavia and Greece

Colin W. Bell of Geneva, William B. Edgerton of Pennsylvania State College, and Harold and Sylvia Evans of Philadelphia, have returned from their visit of five weeks in Yugoslavia and two in Greece. The problem of Greek children in Yugoslavia was taken up with authorities of both countries; political, social and religious conditions were reviewed.

Owing largely to William Edgerton's knowledge of Serbo-Croatian and to the fact that he had known many Dalmatian refugees in Egypt during the war, the group was able to make personal contacts and warm friendships which they feel were among the most valuable fruits of the trip. Everywhere they received cordial welcome and, at times, were overwhelmed by the generosity of their hosts, often peasants and others of small means.

The Yugoslavs showed great interest in the international exchange of literature, students, and teachers, especially in the possibility of taking part in work camps and in seminars both in their own country and in other countries.

It is worth recording one step leading to this visit. A year ago, the wife of a Yugoslav diplomat in this country read the AFSC Russian-American report. Impressed by some of its arguments but more by its tone, she translated and circulated it among prominent Yugoslavs. Their impression of Friends as revealed in the report was a factor in the decision to invite the Quaker group to visit their country and help focus public attention there. The framers of the report could hardly have foreseen this particular fruit of their labors.



"As we look at the AFSC in its educational rôle, we see that it is here it contributes to individual and group development; development toward responsible, imaginative, and mature world citizenship based on firm spiritual foundations."