

ESSENTIALS OF AMERICANIZATION

BY

EMORY S. BOGARDUS, PH.D.

Head of the Department of Sociology

University of Southern California

Editor, Journal of Applied Sociology

THIRD REVISED EDITION

1923

JESSE RAY MILLER

UNIVERSITY OF SOUTHERN CALIFORNIA PRESS

3474 UNIVERSITY AVENUE

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Copyright 1920, University of Southern California Press
Copyright 1923, University of Southern California Press

First Edition, July 1, 1919
Second Edition, Dec. 1, 1920
Third Edition, Feb. 1, 1923

JESSE RAY MILLER
UNIVERSITY OF SOUTHERN CALIFORNIA PRESS
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DEDICATED TO
RUTH MILDRED BOGARDUS

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PREFACE TO FIRST EDITION (1919)

(Abridged)

This volume is based in part on the experiences of the writer in living in Chicago, at Northwestern University Settlement, which is surrounded by thousands of representatives of thirty leading races from all parts of the world, and where the writer began in 1908 to teach the English language and American principles to the foreign-born. His first class was composed of Poles whose language he did not understand and who did not know English, but who after working on a night shift came directly from their work in the morning for instruction in English.

This treatise is also an outgrowth of subsequent immigrant investigations, which include studies of living conditions, social attitudes, and the assimilation process as revealed in the lives of immigrants. It is a result of studies related to the teaching of Americanization and Immigration to university men and women as well as to teachers of English-to-immigrants regularly since 1912.

There are many private, semi-public, and official organizations in the United States which are promulgating uncorrelated plans of assimilation. In

the activities of some of these organizations, Americanization is receiving a narrow-minded and autocratic expression. It will fail wherever it denies the validity of psycho-sociological principles. We dare not base it chiefly on compulsion. We must make it attractive and magnetic and just, or it will be hated as Prussianization and Russianization became hated by the Poles in Prussia and Russia respectively. Only by making Americanization a process of neighborization will it serve constructive purposes.

PREFACE TO SECOND EDITION (1920)

In this edition several minor alterations have been made. In re-writing the chapters, paragraphs have been added here and there in order to give a fuller and more balanced treatment of the subject matter. In Part One there is a slight change in the statement of American ideals.

The most important additions will be found in Part Four. The analysis of "Methods of Americanization" has been made in this edition on the basis of what needs to be done. There are large numbers of persons and organizations which have been ready to do Americanization work but they have not known how to go about the task or just what to do. Part Four indicates a procedure to be

followed. The technique of Americanization is presented from several standpoints: Industrial, social, racial, political, and educational. It is hoped that the value of this book will be enhanced by the general plan of combining statements of American ideals and of immigrant backgrounds, traditions, and ideals with a presentation of the technique of the Americanization process.

The "problems" have been increased in number and placed at the close of the respective chapters. They will furnish a specific opportunity for the reader to supplement the thought of the chapters by his own original thinking.

PREFACE TO THIRD EDITION

The Americanization movement has now passed the fad stage and has assumed two opposing types of manifestation. One group of people, unfortunately the victims of a war and post-war psychology, and moved by provincialism, are attracting a great deal of attention to themselves by indiscriminate and emotional denunciation of the "foreigners." The other group, assuming educational and psychological attitudes, is unostentatiously developing scientifically sound methods of building a new and better Americanism, utilizing in the process the most constructive traits of both the

native-born and the foreign-born. The latter expression of Americanization, which is bound to receive increasing support as the post-war psychology becomes less hectic and as our American people become more sociologically educated, is representative of the writer's attitude.

The third edition of this book brings the second to date and introduces certain new distinctions in the analyses of Americanization as a racial adjustment and assimilation process.

EMORY S. BOGARDUS.

October 1, 1922.

PART ONE: INTRODUCTION

CHAPTER I.

THE SCOPE OF AMERICANIZATION

Americanization is a process. It is not a big stick; neither is it a *laissez faire* policy. It is a process of building as perfect a society as it is possible to do on earth. It has as its starting-point the ideals and achievements of all the immigrants, and of their descendants, who have been coming for the past three centuries, and more, to the land now known as the United States. It invites recent immigrants to contribute their best ideals and aspirations to the building of a democracy that will be superior to any now in existence. As the term is conceived here, it holds out to them the opportunity to contribute to this unique enterprise in democracy building all that is wholesome and constructive in what they bring and in what they hold precious and dear, hence all that is socially valuable in all the cultures of the world. The immigrant in giving to this common cause still may share in what he gives and at the same time may share in the best gifts of all the races of the world, for each is represented in this remarkable under-

taking. True Americanization is nothing less than an educational process of unifying both the native-born and foreign-born in perfecting and putting into practice the principles of democracy.

Concepts have queer histories, and Americanization well illustrates a not uncommon paradox. It is here used because of its fine possibilities, despite the fact that it is more or less justly discredited among immigrants. In the first place it has come in many quarters to stand for a policy of force in getting immigrants to adopt the American point of view, and is therefore naturally despised. In the second place it arouses the racial group consciousness of the immigrant. The term stimulates the immigrant to believe that something very precious to him is about to be taken from him. The result is that of hindering greatly the very process which the term is intended to cover.

It is to be hoped that the concept of Americanization may come to be thought of in a new and larger way, as a process which stimulates natives and immigrants alike to build on American soil a superior society—one not yet contemplated by the majority of the population, one vastly superior to that which was inaugurated by the forefathers, and one which both native and immigrant may justly call his own.

This superior society of the future will incorporate in itself all the constructive values in the

Americanism of the past three centuries and all the most wholesome qualities in the cultures which the immigrants bring. It will call forth the best traits of the native and the immigrant alike, giving to all a genuine sense of participation in building a new social enterprise.

This superior society will include not only a government of the people, by the people, and for the people, but far more, namely, education, industry, wealth, recreation, religion of the people, by the people, and for the people. The United States, as thus conceived, requires the giving of self, of one's all, of one's noblest inspirations, and one's most creative activity; it requires the vicarious giving of all these treasures. It is a challenge to the best thought and behavior of immigrants and natives alike.

Americanization is a phase of assimilation,—a process which transforms unlike attitudes and behavior into like attitudes and behavior. Whenever individuals of somewhat different viewpoints engage in discussion on a friendly basis, they tend to develop a we-feeling and a common will-to-activity. In the same manner the representatives of somewhat different races when congregated in friendly contacts, tend to develop common attitudes.

Every country has its assimilation problems. The natives in any land may take any one of sev-

eral attitudes toward the "foreigners." They may assume a coercive attitude, a *laissez-faire*, careless attitude, or a psychologically stimulative attitude. Americanization is thus to be viewed as a nationalization phenomenon, similar to nationalization problems in all other countries. It is *the* problem of developing national loyalty scientifically, and yet a loyalty which will contribute to world constructiveness. It is merely a local (or national) phase of the age-long and world-wide omnipresent problem of assimilation.

The native-born and the foreign-born alike must experience the process of Americanization. In the case of natives, Americanization involves getting acquainted with the best American traditions and current standards, and practicing and trying to improve the quality of these traditions and standards. In the case of the foreign-born, Americanization means giving up one set of well-known and, in part, precious loyalties for another set of loyalties, more or less new and unknown. To renounce one group of loyalties for another group involves a deep-seated and delicate re-adjustment of mental and social attitudes.

In the process of becoming loyal to American ideals the native-born possess a strong advantage over the foreign-born. At the end of twenty-one years the native is declared to have reached the right of political suffrage; the immigrant is expected