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THE MARINE CORPS HUMAN RELATIONS PROGRAM: A
STUDY IN THE INSTITUTIONALIZATION OF SOCIAL
CHANGE. VOLUME III. APPENDIXES H THROUGH M

American Institutes for Research

Prepared for:

Office of Naval Research

1 July 1975

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THE MARINE CORPS HUMAN RELATIONS PROGRAM: A STUDY IN THE INSTITUTIONALIZATION OF SOCIAL CHANGE

Volume III. APPENDIXES H THROUGH M
(to Final Technical Report)

1 JULY 1975



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THE MARINE CORPS HUMAN RELATIONS PROGRAM:
A STUDY IN THE INSTITUTIONALIZATION OF
SOCIAL CHANGE

Appendixes H - M to
Final Technical Report on Contract No. N00014-70-C-0267

1 April 1970 - 30 June 1973

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VOLUME III

Appendixes to Final Technical Report
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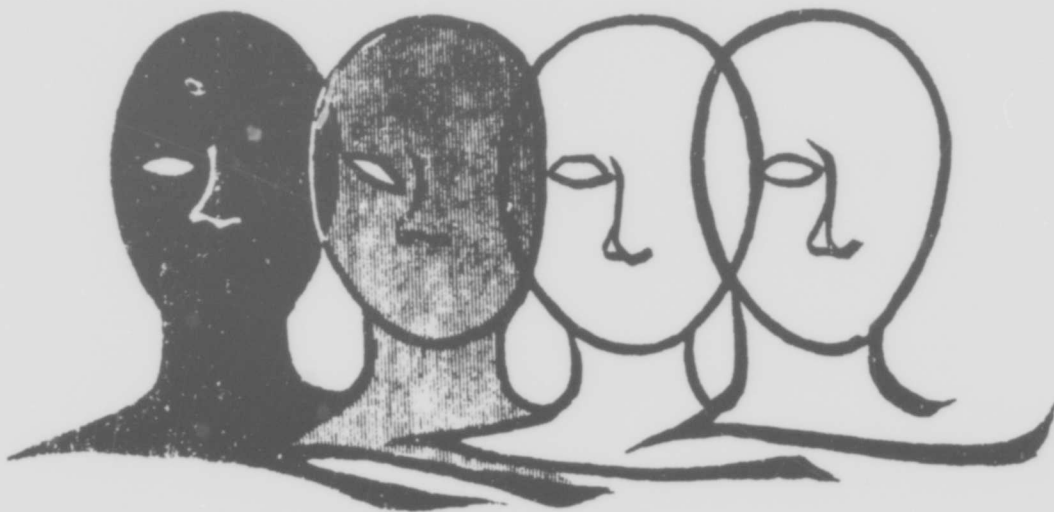
THE MARINE CORPS HUMAN RELATIONS PROGRAM:
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SOCIAL CHANGE

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UNITED STATES MARINE CORPS
HUMAN RELATIONS LEADERSHIP
DISCUSSION MANUAL
VOLUME I

NAVMC 2648



MARINE CORPS HUMAN RELATIONS INSTITUTE
MARINE CORPS RECRUIT DEPOT,
SAN DIEGO, CALIF.

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APPENDIX H



DEPARTMENT OF THE NAVY
HEADQUARTERS UNITED STATES MARINE CORPS
WASHINGTON, D. C 20380

26 June 1973

FOREWORD

1. Purpose. To promulgate the Human Relations Leadership Discussion Manual, Volume I, NAVMC 2648 which is to be used by discussion leaders conducting the initial 20 hour human relations training course.

2. Information

a. This manual has been developed for use by commanding officers when conducting human relations training. It is to be used for those discussion groups that are participating in their initial 20 hours of human relations training.

b. This manual does not amend any directive promulgated by higher authority; if apparent conflicts arise the latter shall take precedence.

3. Reserve Applicability. This manual is not applicable to the Marine Corps Reserve.

4. Certification. Reviewed and approved this date.

Handwritten signature of E. A. Parnell in cursive.

E. A. PARNELL
Brigadier General, U.S. Marine Corps
Assistant Chief of Staff G-1

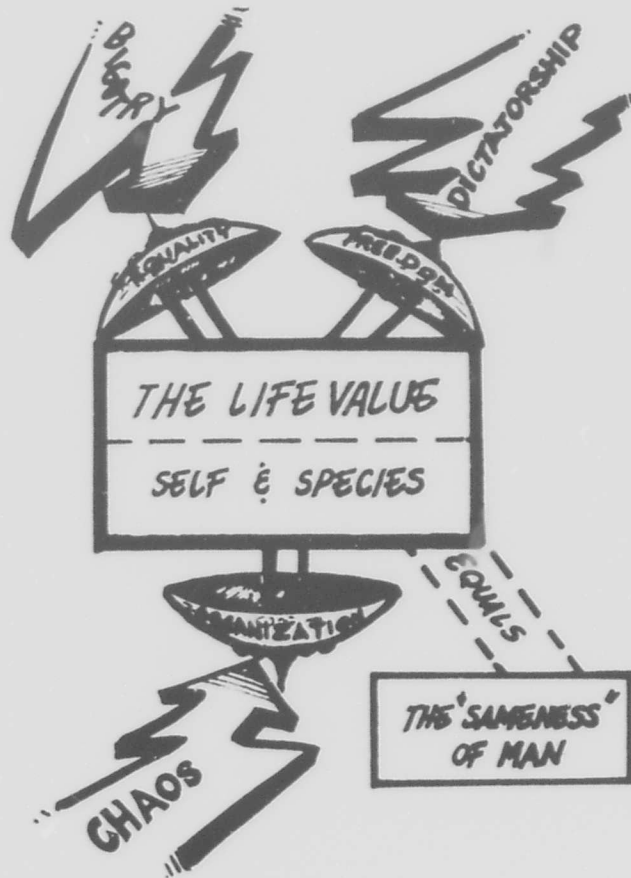
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H-1

HUMAN VALUES
AND
THE WAR FOR BETTER HUMAN RELATIONS

A Set of Discussion Materials



Prepared under Contract for the
Office of Naval Research
Department of the Navy
Contract N00014-70-C-0267

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under the title, A Prototype in Ideological Strategy

Disclaimer

The findings and views in this discussion manual are not to be construed as official United States Marine Corps positions or views, unless so designated by other authorized documents.

INSTRUCTIONS FOR USE IN CLASSROOM

1. Discuss the ideas in the manual thoughtfully, but efficiently. The discussion leader must know each page well enough to use each as a familiar note. Skip those already covered in discussion of previous pages.
2. Ask the class members to answer each question that is asked. Don't wait for volunteers; call on men!
3. For each answer to any question, or for each reaction to any proposition in the materials, ask for opposing views. Next, call on 4 or 5 or even 10 men, very quickly, for agreement or disagreement.

VERY IMPORTANT

4. On any issue where there is strong disagreement, close off the arguments before they get repetitive or angry. Close them off with a request for a show of hands on the two or more sides of an issue. (This is enough to stimulate further thought on the important issues, which is the immediate goal.)
5. Any time a discussion reveals a possible error in the materials, or provides a new educational point of view or an insight that you feel should be included in the materials, jot it down in the book, and also notify the Human Relations Institute through your Human Relations Instructor and Marine Corps channels.

MOST IMPORTANT

6. YOUR ROLE AS THE HUMAN RELATIONS OR IDEOLOGICAL WARFARE DISCUSSION LEADER MAY BE THE MOST IMPORTANT IN THE WORLD RIGHT NOW. So prepare for each class. Study the 30 or 40 pages you are going to cover so that in class you can whip through them and keep class moving. Never forget that you are trying to stimulate the thinking of many men who do not have especially favorable recollections of their years in school. So draw the men out. Respect and defend every view.* The most successful discussion leaders use their own personalities to make the class interesting. They use this manual as a detailed checklist to cover all the important issues.

*See Schools Without Failure by William Glasser (Harper, New York, 1969) and Freedom to Learn by Carl R. Rogers (Charles E. Merrill, Columbus, Ohio, 1969).

7. Your Question-Answering Procedure:

Remember:

When someone asks a question, there is only one proper set of responses before you suggest an answer:

- (a) Ask if anyone in the class can answer the question.
 - (b) Point out, if true, that the issue is considered later in the manual.
 - (c) However, if a foreign or ethnic custom is involved, ask for, or appoint, two or three volunteers to check for the answers.
 - (d) Don't talk too much, like some discussion leaders do. (Don't get bogged down on one topic. Keep moving through the manual.) All questions do not require an answer nor all arguments a decision; just stimulate thought. Don't get involved in arguments to be won or lost.
8. If you assign reports for the next hour of class, keep the names of the men to whom the assignments were made and be certain to call for the reports.
 9. To be a satisfactory discussion leader, you must prepare at least one hour for a one-hour discussion session. Learn the written materials well enough that you can read with emphasis and meaning, or summarize them from memory. Learn to ask questions with emphasis, and sometimes use misleading questions to help hold the interest of the participant. For example, if the question reads, "Does the sun rise in the East?" read it, but then add, "That's obviously wrong, isn't it, Lt. Jones?"
 10. When discussing pages that include visual aids, make certain that each participant can see and study those aids. If booklets containing these visual aids are not provided, construct your own.
 11. Visit a library or book store at least once a week. Read and study magazines and new books that bear on the discussion materials.
 12. Each discussion leader should build up a file of counter arguments to points made in the manual. If class participants do not challenge theories or factual interpretations in the manual, the discussion leader should supply those challenges.

13. If your discussion sessions are to last for less than 40 hours, not more than 6 or 7 hours should be devoted to the first two sections of the manual. You will not have time to discuss all of the pages, but make certain you discuss the following pages:

1, 4, 5, 6, 8, 9, 10, 11, 14, 15, 16, 17, 18, 19, 20,
21, 22, 23, 24, 25, 26, 27, 31, 32, 33, 34, 35, 36, 41,
42, 43, 49, 50, 51, 54, 55, 56, 57, 58, 62, 63, 66, 70,
71, 72, 73, 74, 75, 77, 81, 84, 85, 86, 92, 93, 95, 98,
101, 102, 103, 105, 106, 108, 109, 110, 111, 114, 115.

For your convenience, these pages are marked with a check mark (✓). Each checked page also carries the number of the next page that must be covered, in parentheses at the bottom of the page.

Discuss all of Section 3.

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SECTION I--INTRODUCTION

INDIVIDUAL INTRODUCTION:

Since man's arguments and wars start over misunderstandings and conflicts of values, it is important for the discussion leader and the other participants to reveal the sources of their possible biases. Each participant (discussion leader first) will give the following vital data (any participant may skip or omit any of the questions):

1. Name
2. Age
3. Childhood home and other significant places of residence
4. Married or single
5. Number of children, brothers and sisters
6. Mention generation or communications gap, if any, in family. Were or are you to blame in any way for the gap?
7. Educational interests, work experience, combat experiences, hobbies and athletic interests.
8. Childhood economic situation:
 - a. Considerable want
 - b. No want, but few luxuries
 - c. Very comfortable, including luxuries
9. Degree of prejudice learned in home town, school, church, etc., if any, and degree remaining, if any. If prejudiced, your success in not letting it result in actual discrimination to the detriment of anyone. (In this, one should distinguish between internalized prejudice and social-response prejudice. The distinction is such as that between (a) being fearful of, or repulsed by, the thought of touching or associating with a member of another race versus (b) no discomfort at touching or associating with other racial members, but only a fear that someone else will see you and criticize.)

12<

1
✓

EXCHANGE OF PERSONAL INFORMATION IN
OTHER CULTURES

If the members of this group are going to live or work in another culture, will several persons volunteer to try to find out from persons from that other culture what personal information is exchanged between new acquaintances or friends in that culture? Is it different from what we would normally exchange?

SUGGESTED READING FOR SECTION ONE

Humphrey, R.L. Fight the Cold War--A Handbook for Overseas Orientation Officers (American Institutes for Research, Washington, D.C., 1964).

PROGRAM EFFECTIVENESS

Past experience indicates that the success of the program depends mainly upon three factors:

1. Good discussions--so speak up!
2. A scientific approach to the study of human values and cross-cultural issues, and
3. An individual action program--so please participate.

Various adaptations of these materials have been used successfully (a) during the implacement of the Jupiter Missile System in Italy and Turkey, (b) in some of the USMC CAP (Combined American-Vietnamese Action Platoons) efforts in Vietnam, (c) in the Personal Response Program in 1968-69 during the integration of Vietnamese Naval Personnel into the U.S. Navy for turnover of the river patrol boats to South Vietnam, and (d) by the U.S. Army for training advisors in the Project HIEU (Understanding). Has anyone here had any experience in any of these programs?

ACTION MISSION INTRODUCTION

If this training is all talk, it will fail, so we will suggest some action assignments.

ASSIGNMENT ONE

With the growing problems of "alienation" and the "communication gap" in America, it is believed by many that there is a growing tendency for us not even to speak to one another. Let's test that view.

Starting immediately after this class, each man is to try to speak to as many persons as he can whom he passes on the base, in places of work, in the chow line, etc. See what percent of the people you can get to return the greeting. Report back to the class your own and other persons' reactions.

A cautionary guideline:

When you speak to persons of the opposite sex whom you don't know, don't catch their eyes; just nod politely.

Two questions:

1. Why do we so often avoid speaking to people when a greeting would be perfectly proper?
2. If you do speak to everyone (within reason), how do you avoid getting overly involved?

Give REPORTS ON ACTION ASSIGNMENTS on first return to class.

5



16<

H-15⁽⁶⁾

IMPORTANCE

How important are human relations efforts in the services? All through our history, the main official missions of our military institutions have been combat missions. Should we now actually add the improvement of human relations as a major official military mission? What are the arguments for and against?

HUMAN RELATIONS LEADERSHIP

Solving human relations problems is actually a matter of enlightened leadership. In these discussion sessions we will first attempt to identify mankind's human values held in common, if any, and, then, we will discuss the more troublesome issues. How can this approach contribute to better leadership?

17<

6
✓

A SCIENTIFIC APPROACH

As mentioned earlier, human relations troubles come out of a conflict of values. But the study of values has become difficult of late because of its traditional association with philosophies and ideologies accepted on faith and defended on emotion.*

The theory of human nature and human values submitted in these materials should be discussed, attacked, or supported on the grounds of historical, behavioral, biological, or any scientific evidence.

WHAT COULD BE TROUBLESOME ABOUT ACCEPTING AND SUPPORTING NATIONAL VALUES** OR PRINCIPLES** ON FAITH OR EMOTION ALONE?

*For reasons why this should not be, see Daniel Bell's End of Ideology (Free Press, Glencoe, Ill., 1960).

**For discussion purposes, specific definitions of these terms are delayed until later in the manual.

THE AMERICAN IDEOLOGY

A national ideology in these materials means a national philosophy that is being lived by.

Do you think we have a national philosophy, and a national ideology? If not, why not? If so, what are they?

Either way, what are our ideological strengths and weaknesses?

CAUTION:

If your discussion group has a good mixture of persons from different generations, ranks, races, etc., discussions may get heated. This is because all the issues presented in the manual were selected from opinion surveys designed to uncover the issues that cause trouble in human relations.

If there is not a good mix in your group, and almost everyone either agrees or disagrees with the manual, try to play "Devil's Advocate" occasionally.

If everyone in the group agrees with any statement in the manual, try to think how anyone could have disagreed, and vice versa.

19<

8
✓

What would you say are some of the best qualities
of Americans, in general?

9

20<

Perhaps our greatest strengths are our basic beliefs.

Possibly our greatest weaknesses have been:

our inability to communicate those beliefs,
and our failure in many cases to live by them.

Does anyone agree? Disagree?

21<

10



H-20

(11)

How does one actually communicate his beliefs?

Are there any reasons to give extra effort to putting
our ideals into action when stationed overseas?

11

✓

22<

H-21

(14)

In previous discussions, many persons have insisted that we should think more about living up to our principles when stationed abroad simply because it's right. Others have laughed at that type of thinking.

Some have insisted that we had better live up to our ideals for our own good. That is, if we practice our ideology through small signs of respect today, tomorrow one of our own lives may be saved. Others have said that is selfish thinking.

Are either of those reasons honorable and sound?

23<

QUITE SERIOUSLY, HOW MUCH IMPACT COULD
OUR MILITARY MEN HAVE IN A WORLDWIDE
EFFORT TO PROMOTE GREATER RESPECT FOR
AMERICA?

Respect and understanding at the grassroots level is probably the most powerful but the most neglected force in international relations. Is there anyone here who has lived in another country and could offer support or disagreement with that idea?

IS IT POSSIBLE THAT EVEN THOUGH I AM DOING MY JOB, SIMPLY BECAUSE I DO NOT SHOW ANY INTEREST IN OTHERS, I AM HURTING AMERICA?



HAS ANYONE HERE EVER FELT LIKE THAT MAN IN THE BACKGROUND?

25<

14

H-24

(15)

Could the previous page be used to suggest a good individual action approach to help combat the use of drugs and alcohol?

15



26<

H-25

(16)

EQUAL OPPORTUNITY LIAISON TEAM

Generally speaking, in America, studies indicate that 80% to 90% of the people want equal respect and fair treatment for others. But most are hesitant or afraid to speak up. Without organization by the majority, the 10% to 20% who would discriminate unfairly can effectively obstruct reforms. But if the 90% became more actively positive, the negative effect of the 10% could be largely overcome. (How many agree?)

Should the 90% be asked to assume that responsibility?

Let us appoint or elect two men from this group (including one minority representative, if possible) to pass along the results of these group discussions. These representatives should keep track of equal opportunity recommendations made by the group throughout the discussions. At the end of the discussion course, they should write up the group's recommendations for submission through the chain of command.

27<

SOME WORD MEANINGS

IN THIS PROGRAM, "good" and "right" mean things that protect or support human life. "Bad" means things that hurt men, and "wrong" means things that hurt them unjustly.

Do you think those words have those meanings to most people in all countries of the world?

In these materials, the terms "wisdom" and "common sense" are related in meaning. They both include an understanding of what is "right" and "good" in human relations. Do you agree?

The term "formal education" seems to refer mainly to education in school. Formal education may have almost no relationship to "common sense," or "wisdom." Do you agree?

THE FORMAL-EDUCATION BARRIER

Do you agree or disagree with the following statement?
Why?

"In the field of human relations, the U.S. society, like most societies, is still in a primitive or developing state."*

In this troubled field of human relations, any one man might learn from any other--the least educated from the most educated and vice versa. Still, a few men have complained that discussions of human relations issues are a waste of time. What do you think about this?

Discussions between men from all levels of education require a common everyday vocabulary. In the past, some college-educated men have complained that discussion materials written in everyday language insult their intelligence. Others have argued that good education should broaden (not narrow) one so that he can enjoy talking to others at any vocabulary level. What do you think about this issue?

*Note: We will, on occasion, paraphrase typical views without mentioning the sources. The reason is to avoid being influenced by who said it. The important thing is what each of us thinks about the idea itself.

29<

18
✓

Some of our critics say we Americans cannot win respect from poor men in developing countries.

They say we are:

too rich and comfortable,

too self-satisfied,

too soft,

too frightened of poor people, and

too decadent sexually.

DO YOU THINK OUR CRITICS COULD EVER CONVINCE VILLAGE PEOPLE IN THE DEVELOPING COUNTRIES THAT ANY ONE OF THE ABOVE THINGS IS TRUE?

IF SO, WHICH ONE?

IS THE ISSUE OF ANY IMPORTANCE?

When we discuss the possibility of our own faults, are we cutting America down or are we engaged in an exercise that will make us better and stronger?

OTHER'S FAULTS

Note that as we discuss our own faults, it does not suggest that others do not have faults that are equally as bad or worse. Do other peoples suffer from prejudice and bigotry? If so, how much does that excuse us?

31<

20
✓

H-30
(21)

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33<

20

✓

THE AMERICAN IMAGE ABROAD

In several countries overseas, host nationals working near Americans were asked what we Americans should do to improve relations. Seventy-five to ninety percent gave one type of answer.

Of the Americans surveyed, forty-five percent in one country, and seventy-five percent in the others, felt that the host nationals' answer (criticism) was justified.

Does anyone recall or can anyone guess the nature of that answer?



ANSWER: "RESPECT US AS EQUALS."

How can it be of any help for us to discuss previous problems in countries we may never visit?

How similar (or different) are our overseas cross-cultural problems and our stateside human relations problems?

BRAINWASHING

Brainwashing normally includes official punishment for not agreeing to act or speak on behalf of some particular view. It kills thought and education in the true sense of those words.

Angry, mocking (or any other unadult) reactions to someone else's views can also interfere with the reasoning processes that make for real education. Are there any techniques that we might use in this group to guard against unadult pressures on our discussions?

ACTION ASSIGNMENT TWO

- I. (1) The assignment for the next class is to find someone not from your generation (older or younger), or one from a much lower or higher rank;
(2) Find out how he disagrees with you; and, then,
(3) Be ready to explain and defend HIS position in class.
- II. For those who feel they are not really involved in the generation gap, the assignment is to talk to a man from another ethnic group and come to class prepared to defend that other man's criticism of your own ethnic group.*
- III. Continue assignment number one, the speaking assignment. How many are still trying this?

THOUGHT QUESTIONS:

We can't expect men to actually do these assignments, can we? THEY AREN'T THAT IMPORTANT, ARE THEY?

Dismiss class so that each person may get started with the action assignment.

*If there are very few members of other ethnic groups in your area, a field trip would be worthwhile as part of the course.

In these materials, the term "ethnic groups" refers to racial and cultural groups. For a similar definition, see Webster's Seventh New Collegiate Dictionary.



SELF-TESTING QUESTIONS

Consider (silently) your answers to these questions:

If America has a human relations problem, am I a part of the problem? Could I really contribute anything to the solution?

What have I contributed to the discussions and what have I gained, if anything? Have I allowed others the possible benefits of my ideas and feelings? Have I tried to understand theirs?

FOR DISCUSSION:

Human values means those things that are important to you and to other men. Is there anyone here who believes that he is less qualified than others to discuss the things that are most important to him in life?

37<

24

✓

WHAT ARE THE MEANINGS OF THE WORDS:

"EQUAL"? "FAIR"? "PREFERENTIAL"?

Consider this make-believe case. You have just returned from a three-year overseas wartime combat assignment. You find that your sons, along with other military children, are in a community where there is strong anti-military feeling. In fact, your sons have not been allowed to play on the school's athletic teams.

Through pressure on your part, the coaches have agreed to give your sons and the other military sons equal treatment in the future. But, because they have not been allowed to play for the past three years, they have fallen behind and cannot make the teams through the tryout system. It is clear from their abilities that the problem stems from the past three years of discrimination. Your job is to persuade the school administration that, in between what the coaches are calling equal testing (to qualify for the team) and preferential treatment, there is some type of fair treatment that should be used that would allow truly equal treatment when the past discrimination is taken into account.

Try to make the argument.



THOUGHT QUESTION:

If the neighborhood or public night clubs outside the base are segregated in housing or clientele, one could try to stop the discrimination through:

- (1) official orders and policies,
- (2) the landlords and club owners, or
- (3) an organized effort of the majority of tenants and club clientele.

Of those three, number 3 is probably the most democratic. How could it be accomplished, say, for a segregated neighborhood?

39<

26



H-36
(27)

SENSITIVITY TRAINING?

The question may arise whether or not we should use so-called sensitivity training in this discussion course. Except under the most highly skilled professional management, sensitivity training is not yet well enough understood to be used in this course. However, there are a number of discussion-leading techniques that can be used effectively by properly trained laymen. For some of the more interesting of these, see the next three pages. Do not take the time to use them in this course without official approval.

GROUP EXERCISES

Even interaction groups have been found to be dangerous and, in fact, psychologically destructive to group participants if the facilitators are inadequately trained.*

*For a similar viewpoint, see Group Leadership by Marilyn M. Bates and Clarence D. Johnson (Love Publishing Co., Denver, Colorado, 1972) p. 9.



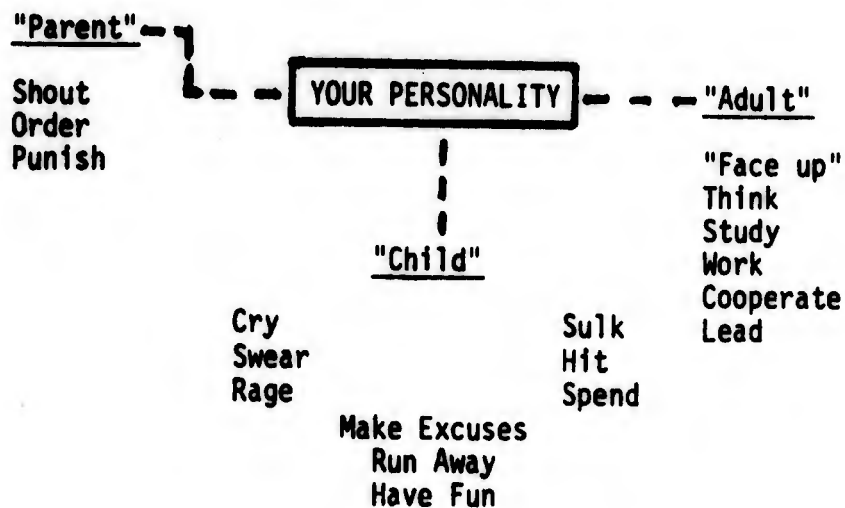
HUMAN RELATIONS, SELF-AWARENESS, AND LEADERSHIP

Exercise One

Self-Analysis

Laymen and scholars who are familiar with the popular concept of transactional analysis frequently refer to the existence of three personalities in each of us--(1) that of the "Child," (2) that of the "Parent," and (3) that of the "Adult."*

If we accept these three categories of personalities, would you agree that they have the characteristics we have listed below each?



*For the original versions of this type of analysis, see Games People Play by Eric Berne, M.D., and I'm OK--You're OK by Thomas A. Harris.

- (1) Which part of your "Child" would you say is good? Bad?

- (2) Can you give examples of when your "Child" has taken over recently to your detriment or to the harm of someone else?

- (3) Can you give an example of when your internal "Parent" overwhelmed your "Adult" judgment?

- (4) During the rest of this course, keep informal track of:
 - (a) how many times your "Child" or "Parent" gets out of the control of your "Adult," and
 - (b) how many times you put your "Child" or "Parent" in control for good reasons.

(Suggest examples of what those cases would mean.)

HUMAN RELATIONS, SELF-AWARENESS, AND LEADERSHIP

Exercise Two

In the Human Relations Program at one Marine base, the individual action effort is tied to a satisfaction of man's needs. In a variation of the Maslow approach, man's needs are divided into two groups, somewhat like this:*

(1) Physical Needs

Food,
Drink,
Shelter,
Protection,
Sex,
Etc.

(2) Psychological Needs

To Love and Be Loved,

To Belong and Be Wanted,

To Participate and Contribute.

If a man is not allowed to participate, or is deprived of affection, fraternity, attention, or belonging, he is likely to turn to excesses in satisfaction of physical needs, i.e., a need for excessive drink, or too many women.

(1) From your experience, do you agree?

(2) How could this concept be used in an individual action program?

*Consult A.H. Maslow's works for the specific details of his theory of the hierarchy of man's needs.

SECTION 2
HUMAN NATURE AND OUR BASIC VALUES

Introduction

In order to help reduce the possibility of destroying ourselves, it will help if we learn more about our own natures. For example, is it NATURAL for us to (a) view each other as equals? (b) kill each other? (c) be suspicious of one another? etc.?

What is your view of man's nature? (By that we mean his nature scientifically, i.e., his strongest inborn natural tendencies, if any).

1. Are we by nature dangerous?
or
2. Are we mainly social, cooperative, friendly, and kind?
or
3. Are we like putty, or a blank page, without any basic psychological tendencies at all?
or
4. Are we basically selfish?

FOR VIEWPOINTS TOUCHING ON THESE COMPETING IDEAS, SEE THE FOLLOWING BOOKS OR ARTICLES:

African Genesis by Robert Ardrey; On Being Human by M.F. Ashley-Montagu; "Utopia: Panacea or Path to Hell," Time, 20 September 1971 (B.F. Skinner's views); and The Virtue of Selfishness by Ayn Rand.

OUR FIRST VALUE

Working alone, or in two- or three-man groups, try to list these values in their order of importance:

- Beauty
- Law and Order
- Personal Salvation
- Honesty
- Your Life
- Political Power
- Respect for Human Equality
- Lives of Your Loved Ones
- Peace
- Comfort
- Democracy
- Personal Achievement
- All Human Life

Is there any general agreement on the first four values selected by most participants? What is the reasoning behind your top selections?

Where do man's values come from? If men, in general, do not have an inner nature that tells them the difference between so-called right and wrong, then (aside from religion or man-made rules) there is no such thing as right or wrong, is there?

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INTRODUCTION TO PART A

Officially, what is America supposed to stand for? We hold
what truths to be self-evident?

Note:

These materials may help us identify the real meaning, IF ANY, of our patriotic values or principles that have too long been taken for granted.

Is this a proper exercise for military men?*

*See Title 10 of the U.S. Code, Article 5947, and the Marine Corps Manual, Chapter 5, paragraph 5390.



PART A--EQUALITY, LIFE, AND LIBERTY

The U.S. Declaration of Independence states that:

WE HOLD THESE TRUTHS TO BE SELF-EVIDENT, THAT ALL MEN ARE CREATED EQUAL, THAT THEY ARE ENDOWED BY THEIR CREATOR WITH CERTAIN UNALIENABLE RIGHTS, THAT AMONG THESE ARE LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS.

What would you say is meant by the "life" value which we place first among our unalienable rights? Would you say the life value is a natural (or scientific) value coming out of man's nature, or is it just a cultural value that some men have to be taught to cherish?

WARNING: If our values do come out of basic human nature, they will be very difficult to understand and we will tend to see only surface (or superficial) reasons for their existence. Why would that be true (if it is)?



PURPOSE AND DIRECTION

The remainder of this section (Part A) consists of questions and ideas supporting the theory that human life is man's most basic, natural value. It is the responsibility of each person to probe the theory for all possible flaws, or to support it, as he sees fit.

As the theory and competing ideas are discussed, each man should attempt to clarify his own thinking about man's nature, and about man's most important values.

MAXIMUM POSITIVE INPUT

If one man (or the manual) presents an idea, and you disagree, don't be satisfied with just saying you disagree (negative input). Make a positive contribution by presenting your own opinion (positive input).

Everyone should help encourage all participants to make this maximum positive input.

HOW IMPORTANT IS LIFE?

From your worldwide experiences (or reading of world literature) what are the worst crimes and the worst punishments? Why?

HOW IMPORTANT IS LIFE? (Continued)

How many men who have been sentenced to death have asked for life in prison? How many men serving life sentences request death instead? Why do some persons commit suicide?

But, if life is man's dearest value, why have religious men been willing to die rather than simply renounce their religion?

CAN WE PUT A PRICE ON LIFE?

- I.
 - (a) How much would it cost you (or your insurance company) if you accidentally drove into and killed a man in the United States?
 - (b) How much if you accidentally drove into and destroyed the man's private two-engine jet aircraft?
 - (c) How much do you think it would cost you if you accidentally killed an Asian villager in a very poor village?
 - (d) Why might it cost you more if you accidentally killed the villager's water buffalo?

- II. What would be the difference in cost to you if you intentionally (rather than accidentally) killed or destroyed an American? The jet? An Asian villager? Or his water buffalo?

Why the differences between I and II?

- III. There was a time not too long ago, in the States, when a man would be killed for stealing a cow. We might look back and say, "Life was cheap." Was it? Did men not value their lives then as much as now? Westerners still say that "Life is cheap in Asia." What is meant by those statements?

One American life is worth how many Chinese? How many Irish? One man's life is worth how many women's?

ACTUALLY, THE ECONOMIC PAYMENT FOR ACCIDENTALLY KILLING
A MAN HAS NOTHING TO DO WITH THE BASIC VALUE OF HUMAN LIFE. SO,
WHAT DOES IT PAY FOR?

Do you think we can learn anything about human nature
(either for purposes of space science or social science) by
studying animal life?

Is self-preservation always the first law of nature,
or is there anything for which an animal will risk its life?

If everyone has not read or heard the footnote account, read it aloud.*

What is the point of the account? How could it have any possible bearing on the study of human nature?

*The following account from the studies of Eugene N. Marais is from African Genesis by Robert Ardrey (Atheneum, New York, 1961), pp. 80 and 81. Copyright © 1961 by Literat S.A., courtesy of Atheneum Publishers.

"It was still dusk. The troop [of baboons] had only just returned from the feeding grounds and had barely time to reach its scattered sleeping places in the high-piled rocks behind the fig tree. Now it shrilled its terror. And Marais [the observer] could see the leopard. So vulnerable were the baboons that the leopard seemed to recognize no need for hurry. He crouched just below a little jutting cliff observing his prey and the problems of the terrain. And Marais saw two male baboons edging along the cliff above him.

"The two males moved cautiously. The leopard, if he saw them, ignored them. His attention was fixed on the swarming, screeching, defenceless horde scrambling among the rocks. Then the two males dropped. They dropped on him from a height of twelve feet. One bit at the leopard's spine. The other struck at his throat while clinging to his neck from below. In an instant the leopard disembowelled with his hind claws the baboon hanging to his neck and caught in his jaws the baboon on his back. But it was too late. The dying, disembowelled baboon had hung on just long enough and had reached the leopard's jugular vein with his canines.

"Marais watched while movement stilled beneath the little jutting cliff. Night fell. Death, hidden from all but the impartial stars, enveloped prey and predator alike. And in the hollow places in the rocky, looming krans a society of animals settled down to sleep."

THE NATURE OF LIFE--A THEORY

Each healthy animal (including man), in all successful species, is most basically a dual-life supporting mechanism. It is a carefully balanced set of (1) self-preserving drives on one hand and (2) species-preserving drives on the other. Either instinct or intelligence controls the balance.

Do you have another theory about the nature of life?

Does anyone know any especially interesting ways the species-preserving drives express themselves in various animals? How about the black widow spider? The honey bee? What is it with the lemmings?*

What are the best arguments you can think of for the view that man's nature is all selfish and does not include a species-preserving side?

*If these answers are not known and there is interest, consult encyclopedias.

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MAN'S NATURE: THE DUAL-LIFE VALUE THEORY

In what ways does the species-preserving side appear to express itself in man?

Why does what appears to be the species-preserving tendency seem to trigger strongly only in favor of persons closely associated with us?

If you put a magnet on a table full of iron filings, is there a magnetic pull in the magnet for all the iron on the table (or in the world) or just for those filings that move? Is there a comparison?

Does the species-preserving tendency in animals ever express itself across species lines, for example, in a mother cat for a pup dog?*

Argue for or against this statement:

"In view of the fact that many men commit murder and nations make war on one another, it is ridiculous to argue that man has a species-preserving nature."

*If available in your library, have someone bring to class these copies of Life Magazine: February 26, 1971 (page 60); April 16, 1971 (page 71); and June 4, 1971 (page 70) for some interesting evidence of strong species-preserving tendencies in animals.

Regarding man's theoretical species-preserving nature, consider any of these points of evidence not already discussed. Skip those previously discussed.

1. Most of the people in the world will work hard all their lives just to raise their children. Why don't most of these parents abandon their families for easier lives (as a few do)?
2. Why are so many men willing to go to war when their nation or other nations are attacked (that is, when they are convinced that there is an actual aggression)?
3. Why have so many men actually given their lives to save others? Why do men dive over hand grenades to save other men--in some cases almost unknown to them?
4. Charles Darwin found evidence of group-protecting, self-sacrificing characteristics even in men whom he called savages.* These so-called savages would accept torture and death rather than betray their own people to the enemy.
5. If there is a natural tendency in men to suffer or sacrifice for others, which is the more important expression (for species survival), Item 1 above or Item 2? **

*The word "savage" was acceptable terminology at the time when Darwin lived.

**Freud's "death wish" is well known to some psychology students; his belief that the death wish is balanced by "Eros, a loving, positive drive that seeks to preserve life," is not well known. (See Time, July 17, 1972.) Another view is that the apparent death wish is merely a distorted expression of the inclination to sacrifice for others. Can anyone figure out the (species) life-protecting tendency behind bull fighting or any combat sport?

If men do have natural tendencies to protect all human life, is it still possible for us to be naturally inclined at times to kill some other men? Explain.

In the lowest forms of animal life, the balance between self- and species-preserving may be mainly controlled automatically by instincts.* What part of man's makeup has developed as the main controlling mechanism?

You are in command of a crowded lifeboat in a storm. Dozens more are swimming toward your boat. What will you do? Is daily life on land ever similar to the lifeboat situation for groups of people?

*To many psychologists, the word "instinct" refers to a behavior pattern (1) which a man or animal did not have to learn and (2) over which the animal has no control. In our consideration of possible instincts in man, we can avoid the misunderstandings caused by the definition of the word if we speak of instinctive tendencies in man rather than pure instincts.

THE THEORY RESTATED

The purpose or function* of all of man's natural equipment--his muscles, his glands, his organs, his brain (the ability to reason)--is to support human life, the self, and the human species.

Can someone please argue against that statement?

THE FORMULA FOR MAN'S LIFE VALUE

LIFE OF SELF + LIVES OF OTHERS = THE HUMAN LIFE VALUE

CAUTION:

This is just a theory. But it is used as the touchstone throughout these discussion materials because (1) such an approach stimulates the type of thinking about human values that has helped improve human relations in other programs, and (2) since we are discussing only man's physical and psychological nature, the theory is subject to investigation through a scientific approach. Any discussion?

*Can it be the function and not the purpose?

The late Professor Maslow saw man's nature as a group of "needs." He placed them in a theoretical order of importance to man as follows:*

- (1) physiological needs (food, shelter, etc.),
- (2) safety,
- (3) love and belonging,
- (4) esteem,
- (5) self-actualization,
- (6) knowlege, and
- (7) beauty and art.

Where, if anywhere, in that list could one find a "need" in one man to protect or support others?

THE LIFE VALUE DEFINED (THE IDEAL)

The human life value is the ideally balanced (1) mental and (2) physical well-being of (a) the individual (self) and (b) the group (species).

Give examples of the problem involved in maintaining the balance, first, between your physical and your mental well-being, and second, between your self-supporting and your group-supporting tendencies or inclinations.

WHAT GOOD DOES IT DO MAN TO KNOW EXACTLY HOW AUTOMOBILES ARE MADE? AND WHAT IS THE POINT OF THE QUESTION IN A HUMAN RELATIONS PROGRAM?

*See Motivation and Personality, A.H. Maslow (Harper & Row, New York, 1954), pp. 80-98.

In some primitive poverty-stricken areas, parents sold or gave their children to wealthy families as servants or even gave them as slaves.

SO HOW CAN ANYONE SAY THAT THERE IS A SPECIES-PRESERVING TENDENCY, OR THAT THOSE PEOPLE VALUED THE LIVES OF THEIR CHILDREN?

During periods of famine, some parents with large families might even have let new babies die.

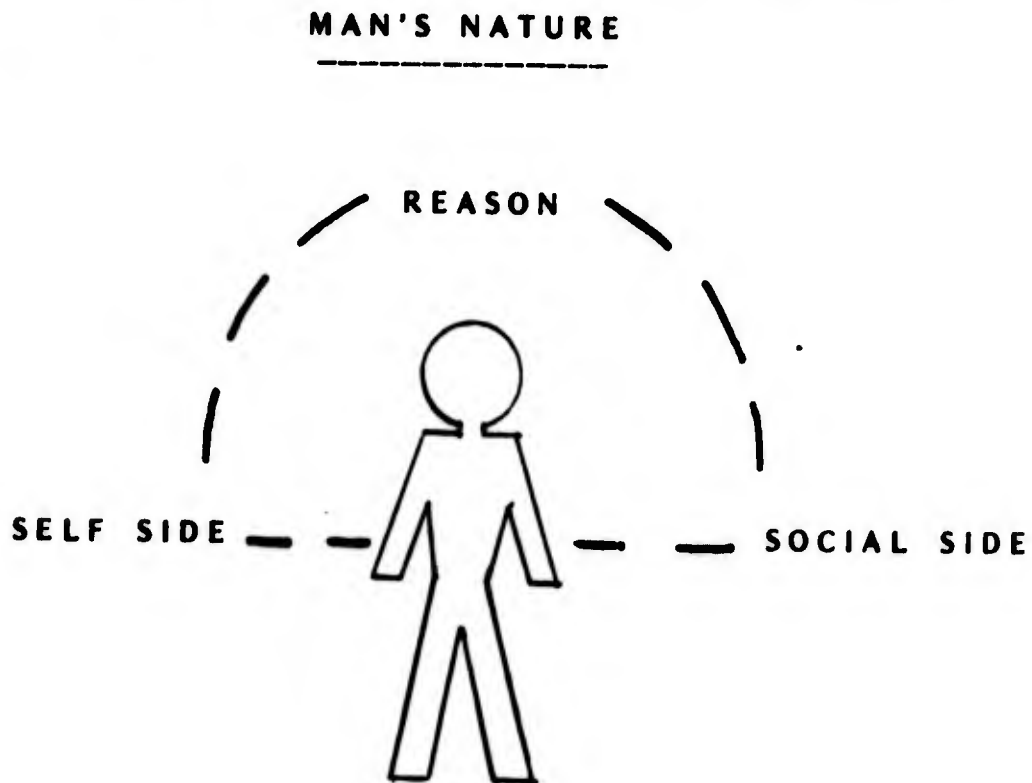
WOULD THAT NOT PROVE THAT THEY HAD NO FEELINGS FROM A SPECIES-PRESERVING INCLINATION?

The issue of self-preservation versus species-preservation in man:

1. Can you suggest a situation in which the best human life protection, even for the group, is contained in the emergency cry, "Every man for himself?"
2. How about a situation in which human life's greatest species protection would trigger the emergency cry "Women and children first?"
3. If the earth were being destroyed and there were only room in the escape rocketship for two, whom would we send and why?
4. Can anyone visualize or does anyone know of situations where maximum life protection would direct the mother and children to give up food to the man of the family?
5. Are there times when maximum life protection might inspire soldiers to risk or even give their lives to save a field commander? (If anyone thinks so, do you think the reasons for the act always would be entirely conscious?)

THE THEORY

If man's nature could be photographed, it might look like this:



HUMAN LIFE VALUE (SELF AND OTHERS)

The self side and the social side represent our natural (inborn) tendencies that support the two sides of our life value.

What part is there to keep the two sides of the life value in balance?

Does that balancing mechanism ever fail? How? Why?

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NOTICE THAT IN THESE MATERIALS "REASON" MEANS THOUGHT
THAT IS LIFE-SUPPORTING. THOUGHT THAT HURTS MAN IS
UNREASONABLE, OR RESULTS FROM A FAILURE OF REASON.
DOES THAT MAKE SENSE?

JUDGING FROM ALL THE MEN YOU HAVE KNOWN, WOULD YOU
SAY THAT MOST MEN ARE REASONABLE OR UNREASONABLE?

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TWO OPINIONS:

1. In the thrill killer, reason has failed a man and the self side of the man's nature has taken over completely.

Discuss.

2. When a mountain family started a feud against another family, killing others because of an alleged insult to the family name, reason failed and a distorted expression of man's species-preserving side took over.

QUESTION: But doesn't one's good family name have survival importance?

DOES REASON EVER FAIL THIS WAY AT TIMES FOR ENTIRE GROUPS OR NATIONS OF PEOPLE?

Any examples?

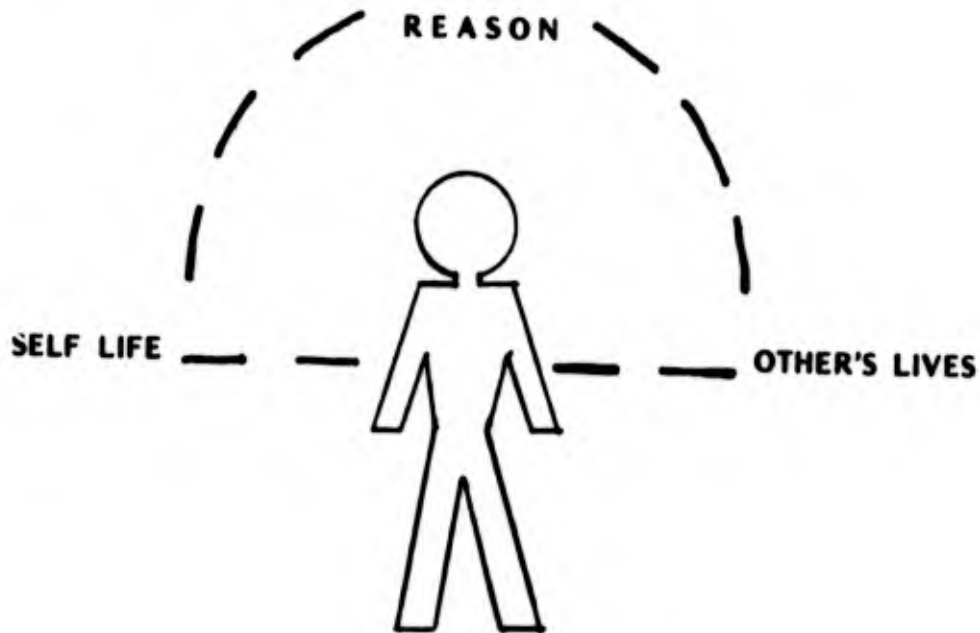
WHAT TYPE EDUCATION AND TRAINING ARE NEEDED TO AVOID THE IMPROPER BALANCE IN MEN (THE FAILURE OF REASON) THAT CAUSES WARS?

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Does this theoretical picture of man's nature suggest answers to our most searching questions?

WHAT IS THE PURPOSE OF LIFE?

WHAT MAKES LIFE WORTH LIVING?



HUMAN LIFE VALUE
(SELF AND OTHERS)

DISCUSS THIS OPINION:

Generally speaking, maladjusted (very unhappy) children come from homes where the parents say they help their children out of a sense of duty. The well-adjusted come from homes where the parents admit they get a kick out of working for the kids, and, in fact, even have trouble not doing too much for them.

How do some children get "spoiled"?

CONSIDER THIS VIEW:

LIFE* ITSELF MAKES LIFE WORTH LIVING, ESPECIALLY THE LIVES OF OTHERS WHOM ONE CAN HELP OR ENCOURAGE.

Does that view express something that:

- (a) Should be obvious to all?
- (b) May involve human nature and therefore would be only partly conscious? or
- (c) Is just plain wrong?

Is the statement above true for anyone here?

If life alone, i.e., bare subsistence of self and family, does not make life worth living, then for how many people in the world is it not worthwhile? Who are they?

*Life of self and life of others. (Also, many men explain that they cannot separate their concept of life on earth from its continuation after death.)

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Read quickly through all of these theoretical views and questions.
See if anyone wishes to discuss any idea.

1. "If a man does not show everyone he meets proper respect, he also hurts himself by going against the social side of his own nature. He might even make himself sick."
2. (a) "The reason most men work so hard, happily or unhappily, when we could easily 'cop out' for an easier life, is because of our basic nature to produce for ourselves and others."

(b) "It is an easy and tempting thing to start loafing on the job or even to go on charity, but once a man gets the habit, he is likely to start hating himself and others."
3. "Even unmarried men often accept or seek dangerous or unpleasant jobs." Is it in our nature to assume risks? Do you think this is probably (a) because of some deep, subconscious death wish, as some psychologists suggest, or (b) more likely because of a deep-seated inclination to take risks as part of the species-protecting inclination, or (c) for some other reason?
4. "Many men work so hard unnecessarily on their jobs that they neglect their own children, even despite love for the children." Could that very common inclination to work too much and neglect one's children also come from a slightly out-of-control natural inclination to contribute to man (society) in general?

FOR SILENT CONSIDERATION:

Anyone here in this fourth category?

Here are a few summary points from the life value theory.
How many agree, disagree, or are uncertain about each point?

IT IS SUGGESTED THAT ALL OF MAN'S BASIC NATURE IS
LIFE-SUPPORTING* AND THEREFORE "GOOD." MEN THEMSELVES
BECOME "BAD," THAT IS, LIFE-DESTRUCTIVE, ONLY WHEN THEY
FAIL TO EXERCISE THEIR REASON AND LET ONE OR MORE OF
THEIR NATURAL INCLINATIONS GET OVERLY DEVELOPED,
DISTORTED, OR OUT OF BALANCE. Any discussion?

*If human life does constitute man's basic, universal value,
then DOES it provide the foundation for a scientific measure of
right and wrong, i.e., a scientific ethic? Can there be a
scientific ethic and a philosophical ethic that disagree?

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ONE FINAL QUESTION ON THE GENERAL DUAL-LIFE VALUE

Most persons at first conclude that, between self- and species-preserving inclinations, self-preservation is probably the stronger. Does anyone feel that somehow, in our nature, it 's the other way around?

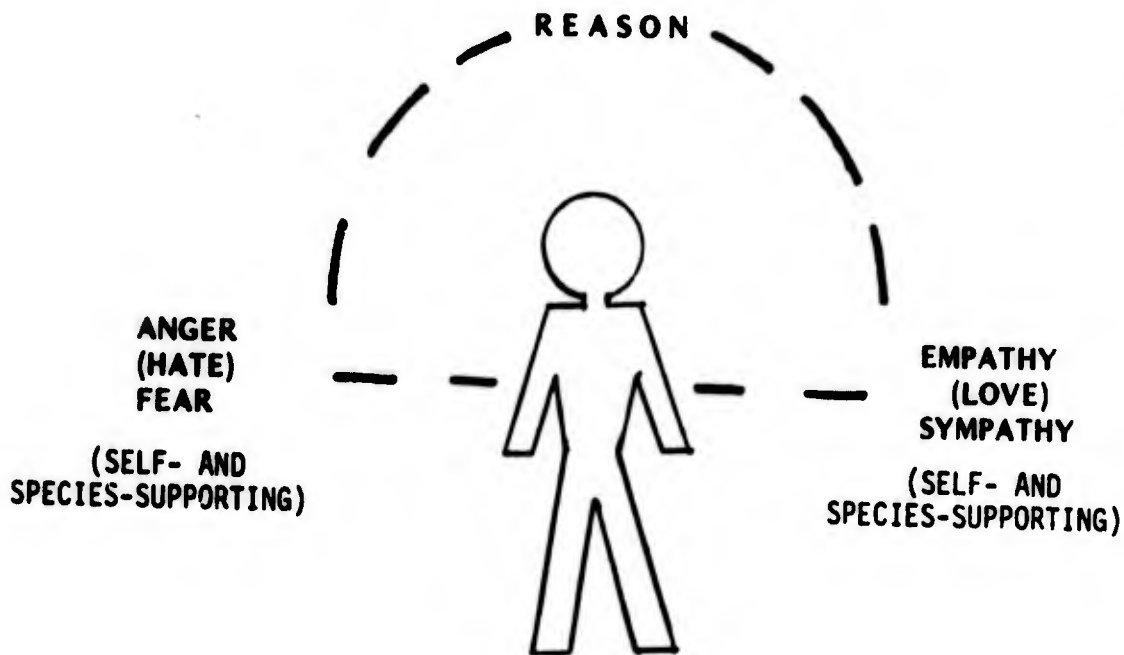
HOW DO OUR EMOTIONS AFFECT OUR HUMAN RELATIONS IN WAYS THAT ARE UNREASONABLE?

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MAN'S EMOTIONAL NATURE (THEORY ONLY)

Here is another set of man's dual inclinations that need constant control by reason:



(Hate is defined as extreme dislike.) What things, if any, should man hate?

NOTE:

This diagram is not substituted for the previous one (page 53). That is, "anger (hate) fear" do not necessarily represent "self"; and "empathy (love) sympathy" do not represent only our social side.

FOR EXAMPLE:

Explain how anger could protect both the self side (the individual), and the species side (the group).



THE SCIENTIFIC PROOF OR DISPROOF OF THE DUAL-LIFE VALUE

(If anyone wishes to consider this issue, refer him, as a starter, to the footnote below.)*

THE EXACT ROLE OF REASON--A TEST

According to the dual-life theory, if one of our natural drives (such as anger or love), urges us to take one action, but our intelligence (reason), under the circumstances, tells us not to take that action at a risk of useless death (think of an example):

Which is the natural thing to do, obey our emotions or our reason? (Be careful).

Which is the right thing to do?

*There are ongoing scientific investigations of the specific functions of the human brain. Eventual proof of the dual-life value theory will probably depend on biological evidence (1) that the brain, or parts of the brain, or particular glands, or other parts of the body, produce chemicals or other behavior influences that incline man toward a balance between selfishness and generosity, and (2) that those balancing influences from inside the body are so easily triggered that it is easier to influence human beings in society to become ideally balanced individuals than it is to influence them to become completely selfish or completely generous. (For some of the already existing evidence, look up articles in the Reader's Guide to Periodical Literature on the experiments on the brain.)

DISCUSS THESE OPINIONS:

Reason is just as much a part of our nature as are the emotions or the inborn drives (if any).

The natural role of both reason and the emotions is to protect life.

So when there is a conflict between reason and one of the emotions (or between two emotions), it could be said that it is natural to go either way.

But it is right (by our scientific--life-protecting--definition) to go only the way that protects life best.

QUESTION: Give an example that shows it is not always easy to know which is the best life-protecting choice.

As we have discussed previously, some persons believe that men do not have any inborn psychological characteristics. If that turns out to be true scientifically, would it still be our goal to find the ideal balance between looking out for ourselves and looking out for others in society?

THE ROLE OF LOVE

This thought has been expressed in previous discussions:

"Man's friendly (love-sympathy-empathy) tendencies are possibly the most neglected life-supporting parts of man's nature. That neglect by Americans could result in a weakened America. Its neglect by men in general just might result in mass destruction."

If you agree, how would it work?

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STILL, COULD MAN'S REASON FAIL TO THE POINT THAT A MAN OR A
NATION WOULD BECOME SO FILLED WITH A FEELING OF LOVE TOWARD
ALL MEN THAT IT COULD ACTUALLY RESULT IN UNNECESSARY HARM TO
ONE MAN OR MANY?

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It is reported that there is considerable revulsion in the States against violence (physical force that injures).* When such mass moods develop in a society, there is always a danger that they will become excessive. The danger in this case is the possibility of a reaction against the use of any kind of force, even defensive force. Is this a danger in the U.S. today?

*See The Changing Values on Campus by Daniel Yankelovich (Pocket Books, Simon & Schuster, Inc., New York, 1972).

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The next few pages will examine some of the specific thinking that may illustrate that danger.

HOW DO YOU FEEL ABOUT THIS THOUGHT, EXPRESSED IN ONE PREVIOUS
DISCUSSION SESSION?

"YOU SHOULD LOVE EVERYONE SO MUCH THAT YOU COULD NOT KILL
A FELLOW MAN UNDER ANY CIRCUMSTANCES. EVEN IF THERE WERE NO
OTHER WAY TO STOP A RAPIST KILLER, YOU SHOULD NOT SHOOT HIM
EVEN TO SAVE YOUR WIFE, DAUGHTER, OR ANY OTHER WOMAN."

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DISCUSS THIS VIEW:

"All war is evil."

"Violence never solved anything."

Hence the Revolution of 1776 SOLVED NOTHING; to stop Hitler and to fight back after the attack on Pearl Harbor were evils.

Discuss.

WHAT IS THE DIFFERENCE, IF ANY, BETWEEN OFFENSIVE VIOLENCE *
AND DEFENSIVE VIOLENCE?

*Violence is defined, here, as physical force that injures.

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Do you think it would be possible to educate and train ourselves so that men would be less inclined to kill others except in defense of innocent life, but . . .

still be wise and strong enough to kill when necessary to save innocent lives from aggressive killers?

DOES THIS SEEM TO BE THE PROPER ROLE OF THE MILITARY?

It was once said, "Greater love hath no man than this,
that a man lay down his life for his friends."

John 15:13

DO YOU BELIEVE THAT?

If the thought expressed above is true, it would seem that
a profession such as the military, where a man agrees to risk his
life for others, would be one of man's highest callings. But it
would also seem that it is the calling where a man could most
easily destroy that high mission and turn it into the lowest.

CAN SOMEONE EXPLAIN THE MEANING OF THOSE THOUGHTS?

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REVIEW OF THE THEORY

ALL OF MAN'S BASIC NATURE IS "GOOD," MEANING LIFE-SUPPORTING.
MEN BECOME "BAD" OR LIFE-DESTRUCTIVE ONLY WHEN THEY LET ONE SIDE
OF THEIR NATURAL INCLINATIONS GET DISTORTED OR OUT OF BALANCE.

Does anyone think Americans in general have become

- (a) too selfish?
- (b) too charitable? (i.e., too concerned about the poor, the children, the old, etc.)?

[Actually, 9 out of every 10 persons classified as poor (for public assistance) are physically unable to work. (See Louis Cassel, United Press International, page B-2 of the San Diego Evening Tribune, 15 September 1972).]

These materials have suggested that:

1. Man's dearest value is life.
2. Man has a natural tendency to save other lives and will at times tend to risk or even sacrifice his own life to save others.
3. The most important role in any human relations program would be to actually save human lives.
4. Men must sometimes kill other men (aggressors) in order to save innocent lives.

SELF-TESTING AGAIN

What mark would you give this group for thoughtful, courteous consideration of unpopular views?

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HUMAN LIFE AND OUR POLITICAL VALUES

In these materials, "liberty" and "freedom" refer to the political freedom that makes for a meaningful democracy.

The Problem

We often get so disgusted with the development of the free, or democratic, system that we toy with the idea of saying "maybe some form of dictatorship would be better." Has anyone here ever toyed with that thought? The purpose of these next few pages is to try to examine the real meaning and worth of freedom or democracy.

NOTE: we are not suggesting that the government of the United States of America is an ideal or even an adequate democracy-- the question is, can it be?

WHAT DO YOU THINK IS THE PURPOSE OF LIBERTY OR FREEDOM?

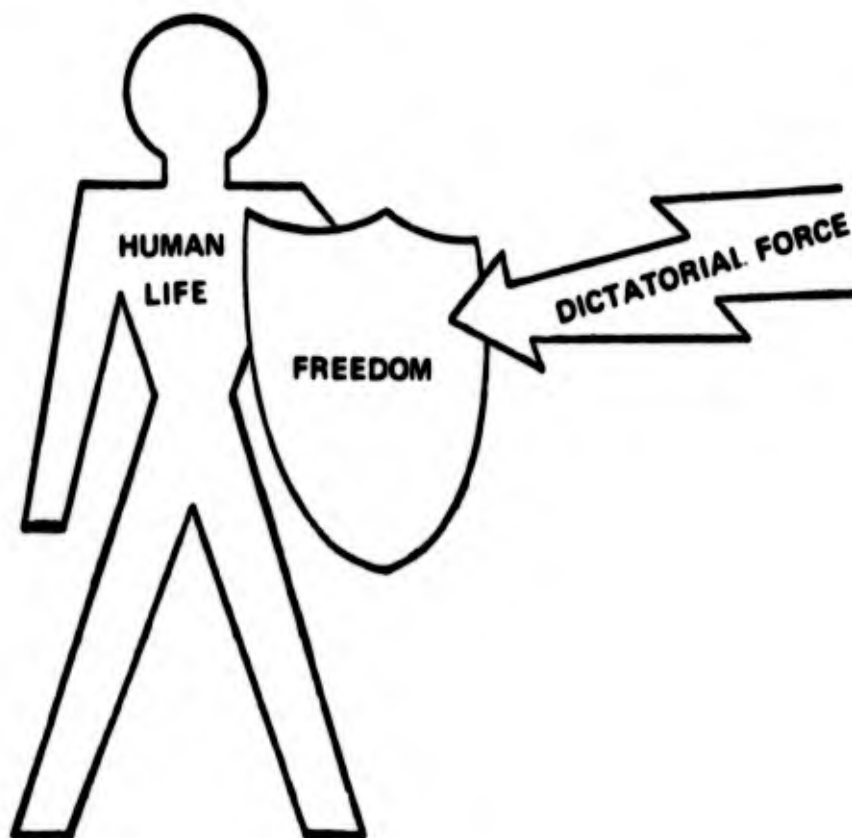
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Explain this illustration:



DOES FREEDOM HAVE A PRACTICAL VALUE WHICH PROTECTS HUMAN LIFE?

IF SO, HOW?

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DEFINITIONS:

1. An ideal democracy in these materials is a government in which each individual has real political freedom.

2. Political freedom means a legal, meaningful, life-protecting voice in one's own rule.

3. Dictatorial force in these materials means ruling power over a man against which he has no real, legal, life-protecting voice.



What life-supporting reasons could there be in merely guaranteeing:

1. Religious freedom? (It doesn't kill anyone not to be able to worship, does it?)
2. The vote (for a voice in changing one's leaders)? (Most people don't vote half the time anyway, do they? So what does it hurt to lose the vote?)

If you have an enlightened dictator, and all his subordinates in local offices are enlightened, and you always "go along," then how could anyone get hurt?

"A man can't worry about freedom when he is hungry." Do you agree or disagree?

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Which do you think would be worse (and more likely to cause your death or get you killed):

1. To be in great want and hungry? or
2. To be knocked around by policemen without cause and with no legal remedy?

IF LIFE IS MAN'S DEAREST VALUE, WHY HAVE SOME MEN BEEN WILLING TO RISK THEIR LIVES FOR FREEDOM?

WHICH IS THE MOST NATURAL WAY FOR MEN TO LIVE,

- (1) In free societies, or
- (2) In dictatorial societies?

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MAN'S ALLEGED EVOLUTIONARY PREDECESSORS AND DEMOCRACY

Most species of monkeys and apes, the animals that most resemble man, are mainly vegetarians. Entire societies of adult males, females, and young stay together most of the time. The older, stronger males maintain a fairly dictatorial control over the females. This control varies from very strong to fairly mild, depending on the particular species. It has been suggested that when our early man-like ancestors became hunters, the young males were needed to help on the hunt. The societies became a little more democratic, including a fairer share in the food and women, to satisfy the individualistic wants and needs of everyone.*

Why do you think this page was included? What point about democracy does it raise for discussion?

*To explore further this idea see Desmond Morris, The Naked Ape (McGraw-Hill, New York, 1967). For a rebuttal of the biological theories of Desmond Morris, Robert Ardrey, and Konrad Lorenz, see The Human Imperative by anthropologist Alexander Alland, Jr., (Columbia University Press, New York, 1972).

Judging from so-called primitive hunting societies that are still in existence, such as the Australian Aborigines, the African Bushmen, etc., how would you say group leadership is held? Would you guess that the strong men take dictatorial control, or would you guess that leadership tends to be informal with the people deciding which men merit leadership?

These more basic hunting societies tend to be democratic rather than dictatorial.*

Is it possible, then, that democracy tends to be natural (more or less instinctive) to man rather than merely something he learns?

Surely, some anthropologists would disagree with the thought that democracy is natural to man. And if man is by nature democratic, when and why would he turn to, or be forced under, dictatorial control?

*See The Hunters, Elman R. Service (Prentice-Hall, Foundations of Modern Anthropology Series, 1968).

EQUALITY

WHAT IS THE MEANING OF EQUALITY?

IS THERE A BASIC SAMENESS OF MAN?

The Problem

The greatest humanitarian movements (including those for democracy) have been based on the historical idea that in some way all men are equal. The counterattack against the equality idea has come from those who simply see no meaning to the term "equality." In these next few pages we will probe for that meaning.



Obviously, human equality does not mean equal size,
strength, intelligence, or other easily measurable characteristics.

Across state or international boundaries,

DOES EQUALITY MEAN EQUALITY UNDER THE LAW?
(We often say it should mean this, but does it in fact?)

For all men, all over the world,

DOES EQUALITY MEAN EQUALITY OF OPPORTUNITY?

For all people with different talents and skills,

SHOULD EQUALITY MEAN EQUALITY OF INCOME?

CAN ANYONE SUGGEST ANY BASIC, UNIVERSAL MEANING FOR EQUALITY?

Perhaps the best and most basic answer is contained in a true story from Turkey where one of the program's men was stationed. (If anyone has not heard or read the story in the footnote, read it aloud.*) What is the point of the story?

*From A Prototype in Ideological Strategy, Copyright © 1971 by Robert L. Humphrey.

On weekends the Americans would form parties to hunt the wild boar which were destructive to the farmers' crops. As the hunting party would go into a village, the more curious local farmers would meet the American hunters and crowd around the trucks.

The sight of those peasants in the poorer villages was often depressing. Many of the villages are only a few miles off the highways which connect the larger cities, but they were hundreds of years behind the cities in economic and cultural development. During the dry seasons dust covered everything. When the rains came, the mud spread like wall-to-wall carpeting in the streets throughout the villages.

Upon the arrival of a truckful of American hunters, the villagers always gathered in the dust or mud to welcome them. Almost inevitably the sight of such a group of ragged, destitute villagers drew comments from the Americans such as, "Look at them; they are like animals. What do they have to live for? They might as well be dead." What could anyone say against these comments. They seemed true enough.

Then one day in response to the familiar comments, an old sergeant drawled out his answer between spits of tobacco juice. He said, "You better believe they got something to live for. If you doubt it, get out there and try to kill one of them with your hunting knife. They'll fight you like no one you ever heard of. I've fought beside them in combat, and I don't know either why they seem to value their lives so much. Maybe it's those broad-beamed women in pantaloons, or maybe it's those dirty faced kids, but whatever it is they seem to value their lives just as much as we do, even with all our money."

WHAT BASIC EQUALITY DID THAT SERGEANT RECOGNIZE?

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In essence, what he said was:

Each man tends to value his life and the lives
of his loved ones just as much as we do ours.

An opinion:

EQUALITY MEANS AT LEAST THE PRESUMED EQUAL VALUE OF EACH
HUMAN LIFE. (It may mean more, but it can't mean less.)

Some questions:

But can anyone say that a beggar's life is equal in value
to a brain surgeon's? Or yours to a president's? Those who
would answer, "Yes, it is to me," are the source of the natural
law of equality.

Who would they be?

WHO ARE THESE TWO MEN?

WHAT DOES THAT FLAG SAY?

How is this related to human equality?



DON'T TREAD ON ME (A PART OF THE VALUES THEORY)

The equality men speak of (or feel) when they say, "All men are created equal," is almost the same thing as what we call "basic human dignity."

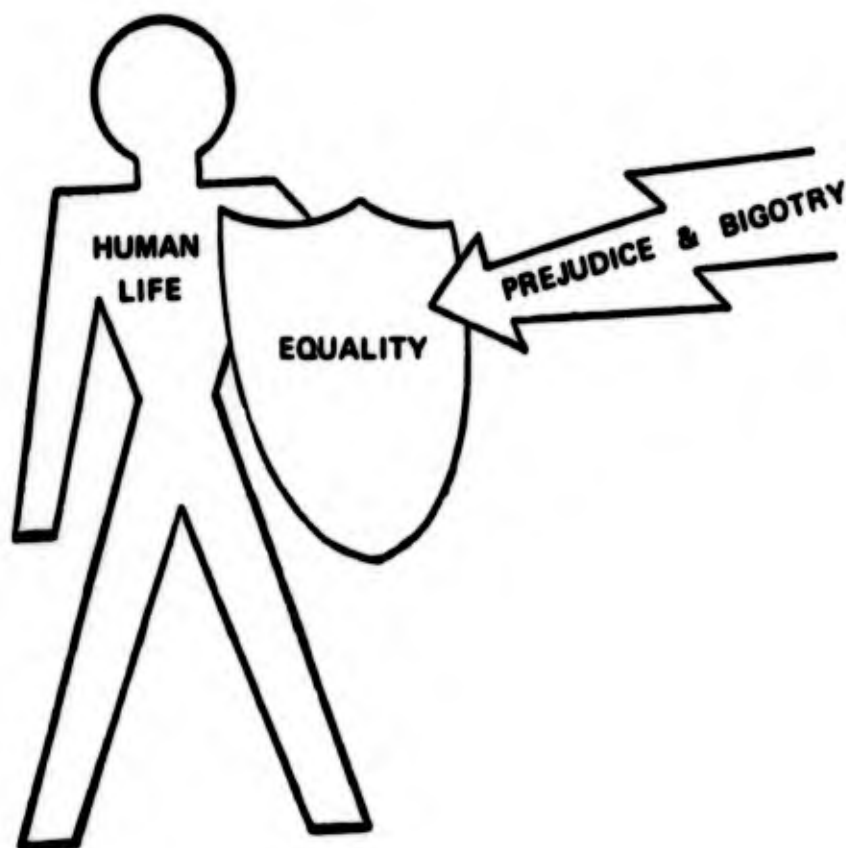
The lowliest of beggars seems to feel this equality or dignity. Because of it they will show and feel anger or insult if spat upon by the most high-placed of men.

Does anyone disagree with that reasoning?

(Consider carefully all or any arguments in disagreement.)

EQUALITY (THE THEORY CONTINUED)

WHEN THIS HUMAN EQUALITY OR DIGNITY IS NOT ACKNOWLEDGED, CAN PREJUDICE AND BIGOTRY IN A SOCIETY ACTUALLY THREATEN HUMAN WELFARE OR LIFE? HOW IN THE SHORT RUN? HOW IN THE LONG RUN?



IF THE EQUALITY OF A MINORITY IN A SOCIETY IS NOT RESPECTED,
COULD THAT EVER HURT THE MAJORITY?

HOW PHYSICALLY?

HOW ECONOMICALLY?

HOW PSYCHOLOGICALLY?

MIGHT A GROUP WITHIN THE "MAJORITY" SUDDENLY BECOME
AN OPPRESSED MINORITY? CAN ANYONE THINK OF AN EXAMPLE?

THE DANGERS OF BIGOTRY

Each man must be granted at least the equality of human life. When a man's personal dignity is undercut by a bad name, a harsh word, or by being ignored, he will tend to feel that his welfare is threatened. If he is forced to live under prejudice and bigotry, the threat to the welfare of himself and his loved ones is even more obvious. After a period of time he will tend to fight back in self-defense whenever and however he can.

Why have the U.S. minorities been so long in making an organized effort for equal respect and treatment? Have they ever tried before? What happened?

What do you think of these two very strong statements made in previous discussions?

1. THE FELT VALUE OF EACH HUMAN LIFE IS EQUALITY.
2. HUMAN EQUALITY EXPRESSES A NATURAL LAW IN HUMAN RELATIONS. IT WORKS IN WAYS SIMILAR TO THE LAW OF GRAVITY (IN THAT IT CANNOT BE IGNORED WITHOUT RISKING INJURY).

What examples of trying to ignore those "laws" would illustrate the comparison?

OUR POLITICAL VALUES SUMMARIZED

An Opinion:

IF YOU THREATEN OR HURT ANYONE UNJUSTLY, HIS NATURE (HIS NERVES AND HIS PSYCHE) WILL REACT AGAINST THAT THREAT OR INJURY. HE WILL SAY OR THINK "YOU SHOULD NOT TREAT ME THAT WAY!" THAT THOUGHT IS HIS PERSONAL DIGNITY OR HIS FEELING OF HUMAN EQUALITY SPEAKING. THAT IS, THOSE ARE THE NAMES MEN HAVE PLACED ON THAT NATURAL FEELING.

NEXT, MEN HAVE LEARNED THAT THEY MUST MAINTAIN A VOICE IN THEIR OWN GOVERNMENT IN ORDER TO PROTECT THEIR DIGNITY OR EQUALITY (i.e., THEIR LIVES). MAN HAS NAMED THAT LIFE-PROTECTING VOICE IN ONE'S OWN GOVERNMENT, POLITICAL FREEDOM.*

Any disagreement?

*A more extensive consideration of the meaning of freedom will be included in subsequent discussion materials.

SUMMARY

Points of the Theory

Human life is a dual value including self and others.

Our most basic value is human life.

Our most cherished political values are
freedom and equality, because they protect
human life.

Continue to think over the arguments for and against these views.

The Opposition Views Summarized

1. Man has no basic nature, not even reliable reasoning ability.
2. Man has no basic psychological nature, but he is reasonable.
3. Man has a basic nature that is mainly selfish.
4. Man has a basic nature that is mainly social.

UNDERSTANDING THE TOTAL LIFE VALUE THEORY

A TEST

Using slightly different terms, here is the illustration of a man in good balance, (1) between his own mental and physical needs, and (2) between his self- and species-preserving tendencies. Explain the chart (by numbers).

4. REASON

2. SELF* Well-being

- a. M
E
N
T
A
L
(Psych)
- b. P
H
Y
S
I
C
A
L

(Includes material)



3. SPECIES** Well-being

- b. P
H
Y
S
I
C
A
L
- a. M
E
N
T
A
L
(Psych)
- (1) Family
(2) All men

1. THE LIFE VALUE

MAXIMUM MENTAL AND PHYSICAL WELL-BEING OF SELF AND SPECIES

1. If a man can't find a job, where (on the chart) will it threaten his well-being or balance? (Answer by the numbers.) (Hint: 3b(T) is part of the answer.)
2. If a man does not give enough time to his own children, or if he "looks down on" anyone, where does it show on the chart? Where does it unbalance the man himself? (Maybe two places.)
3. If others ignore or insult a man, where on the chart will it hit him?

REMINDER: THIS IS JUST THEORY, NOT PROVEN FACT.

*Some Christians believe that after a man marries, his wife becomes a part of his self-preserving drive. Actually this feeling probably only demonstrates the strength of the species-preserving drive.

**Buddhists and Hindus might suggest that all life (not just human life) is included here.

SUGGESTED READING FOR SECTION 2, PART A

THE HUNTERS by Elman R. Service (Prentice-Hall, Foundations of Modern Anthropology Series, 1968).

AFRICAN GENESIS, by Robert Ardrey (Atheneum, New York, 1961).

HUMAN AGGRESSION, by Anthony Storr (Atheneum, New York, 1968).

MAN AND AGGRESSION, edited by M. F. Ashley-Montagu (Oxford University Press, New York, 1968).

THE HUMAN ZOO, by Desmond Morris (Jonathan Cape, Thirty Bedford Square, London, 1969).

MAN'S SEARCH FOR MEANING, by Viktor E. Frankl (Beacon Press, Boston, Revised Edition, 1962).

MOTIVATION AND PERSONALITY, by A. H. Maslow (Harper & Row, New York, 1954). See especially Chapters 5, 6 and 7.

THE HUMAN AGENDA, by Roderic Gorney (Simon & Schuster, New York, 1972).

ON BEING HUMAN, by M.F. Ashley-Montagu (Hawthorn Books, New York, 1966).

The writings of Harold D. Lasswell.

To trace the debate concerning man's nature through philosophy and into scientific investigation: (1) for the negative side, see the teachings of St. Paul, Thomas Hobbes, Darwin, Freud, Jung, and Robert Ardrey; (2) for the positive side, consult the teachings of Christ, Kant, Rousseau, Julian (not T. H.) Huxley, Alfred Adler, Erich Fromm, W. C. Allee, Harry Stack Sullivan, and M.F. Ashley-Montagu.

For teaching techniques, see two very important books: William Glasser's Schools Without Failure and Carl Roger's Freedom to Learn. (Be careful, the latter does not suggest that we should not study existing facts or theories. It merely suggests a more effective, constructive, humanitarian way of teaching.)

PART B--OUR VALUES AND THE MILITARY MAN

1. Is it reasonable to talk of humanitarian values in relation to the military man whose job it is to kill?
2. Which personality do you think makes for the best soldier, (a) the angry type who fights on emotions or (b) the calm type who understands the principles he is defending?
3. Does anyone know why prize fighters try not to get angry during a fight?
4. Some say that some D.I.'s still teach men to hate enemy soldiers and consider them sub-human. If so, does that make for better soldiers or Marines? Do you think it could have any effect on our race relations thinking in the United States?
5. Some men fear that human relations training might undercut military discipline and respect for orders or authority. If there is this danger, how can we face it, and guard against it?

PERSONAL RESPONSIBILITY

... is one scholar's version of what happened to some military men ...

"As a research associate in the Laboratory of Community Psychiatry at the Harvard Medical School, I have spent over 2 years exploring the process by which men adapt to combat in Vietnam and later readapt to civilian life. . . .

These veterans have been home for a period ranging from 3 months to 3 years; the average is about a year. Their discussions with me regularly dealt with violence in Vietnam, and their statements suggested a profound disorientation. . . ."

(Comments by one Vietnam veteran, quoted by Dr. Levy as an example):

"I had been in country [Vietnam] a year by this time. We were going back to regiment in DaNang. We pulled the truck over and the ARVN engineer stopped us at a roadblock

"And the driver is saying, 'Get out of our way you little slopes.' And they come out and they say, 'We have a wounded veteran.' We said, 'So what?' They said, 'He doesn't have one leg. Could you give him a ride up to the hospital?' So everybody's saying, 'Let him hop.' I was in charge of the detail so I said, 'Let him on.' I was in the back of the truck. . . .

"So he comes over on his crutches. I said, 'Throw your crutches up.' So he passed up the crutches. And I grabbed him under the arms and I pick him up and I set him in the seat. The little slope grabbed me by the leg. And I had been in the country long enough to know that most of them are queer. They hold hands and stuff. . . .

"I wasn't in a good mood that morning and I whacked him. And my buddies grabbed his crutches. And I said, 'Go!' So we took off.

"We threw his crutch in the rice paddy . . . and went about another 150 yards and threw the other crutch and then out he went. He was screaming and crying and begging us. 'Out you go.' We all had a good laugh about that."

For other examples, see the 13 March 1972 issue of Time, pp. 45-46.

DO YOU THINK COMBAT TRAINING AND EXPERIENCE AFFECTS GOOD MEN THAT WAY?
IF SO, WHY? IF NOT, WHAT PREVENTS THAT EFFECT?

*From the testimony of Dr. Charles Levy at a hearing before the Subcommittee on Veterans' Affairs of the Senate Labor and Public Welfare Committee on 3 December 1970.)

See Unemployment and Overall Readjustment Problems of Returning Veterans, Hearings before the Subcommittee on Veterans' Affairs (U.S. Government Printing Office, Washington, 1971) pp. 204-217.

BELIEF IN THE SYSTEM

A view:

"Completely aside from racial considerations, it was easy to run the U.S. military organization thirty years ago, compared to now."

1. Do you think that is true? If so, why? or why not?
2. Also consider these answers that came out of previous discussions:

(a) A much higher percentage of the young men coming into the military came off the farms. They were used to hard physical work. Hence, there was less opposition to the rigorous physical training that is necessary in the military.

Do you think that is true?

(b) In those days when most high schools were much smaller, more young men had played on school athletic teams. They felt a healthy sense of personal involvement, importance, and identity. The system included them "in" in many ways. In today's huge schools, too many young people are left out. Their feelings of alienation toward the civilian establishment often accompany them into the military.

Do you think that is true?

3. What characteristics of the military organization can help us overcome the general feelings of alienation that young men bring with them into the service? Is there anything about the unit size, leadership responsibilities, approach to educational improvement, or athletic programs worth discussing in this regard? Is there any other aspect worth discussing?
4. Are there any other influences from civilian society that make it difficult to run a good military organization?

"DON'T GET INVOLVED"

(A typical news item)

Last night, in a subway station, one teenage boy was stabbed by another. After the fight, police reported that fifteen persons watched the dying boy but refused to help him.

How often have we seen similar accounts? Why? What is the matter, if anything?

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THE MILITARY MAN AS THE PEACETIME DEFENDER OF LIFE (RIGHT)*

1. The military man and the good policeman must kill efficiently when necessary, but that is not really their purpose. They are actually defenders of life (of the individual and the nation). Discuss.
2. One of the most important ideas to try to correct in America is the idea that our military men are irresponsible killers. That idea could destroy our national defenses. Discuss.**

Do many civilians hold that view?

PERSONAL CONFIDENCE AND MORAL COURAGE

In peacetime, or in operations short of war, the weapons of the good military man or the good policeman run in this order:

- a. friendly behavior,
- b. pacifying talk to stop trouble,
- c. unarmed defensive skills to stop trouble with the minimum use of force,
- d. (and, of course, physical force as a last resort when necessary).

Discuss each weapon.

CAUTION: Item c. does not suggest that we should teach self-defense skills in human relations training. The purpose of this discussion is to force us to consider specific ways that self-confidence and moral courage can best be developed. DO YOU BELIEVE THAT THERE ARE OTHER WAYS? IF SO, HOW?

*WHAT DO YOU THINK ABOUT THAT VIEW OF THE MILITARY MAN (as the defender of right)? (In this discussion group, recall that "right" and "good" mean all that defend and support human life. "Wrong" means all that intentionally hurts men unnecessarily. "Bad" means all that hurts men unnecessarily--even though unintentional.)

**See the book, Military Men, by Ward Just (Alfred A. Knopf, New York, 1970).

Some say that attitudes in the U.S. civilian society toward the Marine Corps are different from those toward the other services. What would you think the difference is and why?

MILITARY ASSUMPTIONS

As a result of changing times, young men considering enlistment in the service are starting to question all the old thinking that was once taken for granted. To continue to recruit and retain the best men in the Corps in this new age of questioning, we must be able to explain the reasons behind the policies. Probably in no other way can we keep what is still sound and change only that which is out of date.

SOME OF THE NEW ISSUES

(1) Regarding extreme "hippie" styles, the old reasoning was (a) that to keep clean helped to keep one alive in combat, (b) that the daily personal grooming helped teach self-discipline (which helps one perform effectively and stay alive under combat conditions), and (c) the uniformity helped to develop unit pride and therefore unit effectiveness.

HAVE COMBAT CONDITIONS CHANGED TO NULLIFY THOSE REASONS?

(2) Regarding separate clubs and nonfamiliarity between ranks, since any military man might have to order lower-ranking men into life-threatening assignments, it was believed that any fraternization between the ranks might result in preferential selections or suspensions of preference. This would threaten morale, discipline, and effectiveness. It was thought that man-to-man respect and human understanding could be maintained without cross-rank familiarity.

HAS THAT REASONING PROVED TO BE WRONG, OR DOES IT REMAIN SOUND?

THE QUESTION OF RESPECT VERSUS DISCIPLINE

A view:

"To win battles with minimum losses requires iron discipline. To win a long war requires high morale which in turn depends on great respect between officers, non-commissioned officers, and enlisted men." Anonymous.

QUESTION: CAN WE HAVE BOTH IRON DISCIPLINE AND GREAT RESPECT BETWEEN RANKS? IS STRONG DISCIPLINE STILL NEEDED IN COMBAT? CAN IT BE OBTAINED IN WAR IF IT IS NOT A PART OF THE MILITARY PRACTICE IN PEACETIME?

THE NEW DILEMMA

In this age of questioning all things, one military rule in particular raises questions for new recruits. Other than obvious orders to commit crimes, you cannot disobey superior orders in the military. The reason is that disobeying an order in combat can get everyone killed. How do we train ourselves never to disobey a superior's order in this day of questioning almost everything else?

AN OLD PROBLEM

Why is it that leaders who have great responsibility for the equal treatment of others normally find they must live a fairly lonely role? (This includes jobs ranging from combat squad leaders to national Presidents.) Why?

CONCLUSION:

It is important that the men in our armed forces be developed into our nation's best. They must be selected, educated, and trained as the defenders of right. Is this possible and practical? How many agree it is necessary?

SOME PRACTICAL QUESTIONS

1. You are now in combat on a scouting mission. Your patrol unexpectedly moves up over a hill into the face of an enemy outfit. As the defender of right and life, what do you do?

- (a) Hold a unit discussion and vote on a decision?
- (b) Let them start shooting first?
- (c) Or what? Why? As a defender of life, justify your answer.

2. (i) Your patrol is sent out to set up an ambush. The enemy moves into the ambush. What do you do?

- (a) Vote?
- (b) Discuss things?
- (c) Wait before you shoot in order to see if anyone wants to surrender before the fight starts?
- (d) Or what do you do? Justify your decision as a defender of right.

(ii) Instead of an armed enemy outfit, a group of the enemy's children on a Sunday picnic walk into your ambush area. Of course, they may have grenades in their picnic baskets. What do you do as the unit leader?

3. In these days of doubt and confusion, we need to discuss these issues of right and wrong in order to help our entire nation gain or maintain a proper sense of direction and purpose. But as a practical matter, (a) in order to have an effective, reliable Marine Corps, and (b) in order to be able to rely on fellow Marines (and stay alive in combat), when proper authorities give the order to fight, we must assume it is a proper defense of America. DISCUSS.



PART C--INDIVIDUAL ACTION MISSION

The success of the USMC Human Relations Effort will be measured primarily by the actual changes in our behavior.

All of the military services have started human relations discussions. But if these are all talk, we are wasting our time, and possibly doing more harm than good. Why would that be?

SELF-TESTING AND MEASURING

For any man, group, or unit that wants to measure himself or itself for success, the following are the times, and the types of tests needed.

- I. Philosophy and Military Mission--After Sections 1 and 2, see if you can (a) describe a theory (any theory) of human values and man's commonality, and (b) explain the high role of the military in human life.
- II. As you work through all of the other sections on specific cross-cultural issues, see if you can learn to suggest some logical defenses for arguments opposing your own.
- III. In addition to your volunteer individual action assignments, schedule a six-month (or one-year) individual action training schedule. The military man trained only for fighting is now only HALF trained. To be fully trained, he must be able to approach and associate constructively with persons who seem to be quite different from him. So lay on a once-a-month visit to an orphanage, old folks home, etc., for a while AS A PART OF YOUR TRAINING.

After this training period, test for apparently established behavior or attitude changes. (See chart on following page.)

EDUCATION AND TRAINING

TECHNIQUE

TESTS

I. PHILOSOPHY

Man's Commonality
Military Human-Relations
Mission

Discussion
(10 to 20 hours)

Use
written
tests for
understanding
and
opinion
changes

Observe
behavior
and/or
test
for
attitude
change

II. AMELIORATION OF SPECIFIC ISSUES

Research Identification
Directed Educational
Discussion

Discussion
(10 to 20 hours)

III. INDIVIDUAL ACTION TRAINING

GOAL:
Help each Marine
train himself to cross
cultural barriers
constructively for
individual work in a
foreign village, etc.

Ethnic group study trips,
etc., and field trips
to orphanages or homes
for the elderly, etc.
(Once-a-month training
trips for six months
or longer)

Observe
effective
behavior
and test
for
opinion
changes

THE USMC INTERNAL ACTION MISSION

Is there anyone here who can give some friendly, interesting details about a man of another ethnic group? Where is he from? Does he have any brothers and sisters? What are his main hopes for the future, etc.?

Each man who cannot answer those questions is asked to try to get them for the next meeting.

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THE USMC INTERNAL ACTION MISSION (Continued)

LIBERTY AS AN INDIVIDUAL ACTION ITEM

Consult some man from a different ethnic group about going on liberty with you in order to do a study of prejudice. While in public, carefully observe how others treat each of you, comparatively speaking.

CAUTION: To avoid loss of respect between you and your partner:

1. Go easy on the drinks.
2. Before you leave the base, decide together how much money will be spent.
3. Across ethnic lines, don't assume your friendship gives you license to call even your best friend a name that others should not use.
4. Most important, don't compete with your buddy for girlfriends.
5. Start watching for differences in our ethnic group cultures that cause friction, and try to find the reason for the differences.

FOR EXAMPLE: In some early experiments with this exercise, a few Afro-Americans began to ask the black human relations officer if white friends could be asked to dress in a little more careful manner when in civilian clothes. Simultaneously, a few whites began to confide to the white discussion leader that their black friends spent all their money on clothes and had nothing left for drinks. In some overseas areas, clothing store and bar owners made identical complaints about black and white Americans.

Are these quiet, whispered issues actually cultural differences that could interfere with our individual action efforts?

Is it wise to open them to discussion like this?

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THE (SMC INTERNAL ACTION MISSION (Continued)

One of the most helpful individual action programs concentrates on improving reading skills. This program is helpful both to the individual Marine and to the Marine Corps. Experience indicates that one-to-one tutor-student reading sessions can improve GCT scores by as much as 15 or 20 points. To organize these tutoring sessions you will need the advice and assistance of educators, normally available on base or in the area.

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THE USMC EXTERNAL EFFORT*

Many experienced observers believe that the Marine Corps CAP Program in Vietnam was the most promising approach to counter-insurgency war. What type of training could we use HERE (1) to practice for the CAP-type cross-cultural experience and (2) also contribute to cross-ethnic understanding in the States?

Are there any orphanages or old folks' homes near here where we would be welcome for some individual (one-to-one) work? Would someone please get the exact details for us for the next meeting? You have to go see the places, find out if we would be welcome and needed as individuals to teach, help with, or just talk with one of the children or elderly at the home.**

OF COURSE, ALL OFF-BASE ACTIVITIES MUST BE CLEARED THROUGH AND APPROVED BY YOUR HUMAN RELATIONS OFFICERS. POSSIBILITIES FOR EACH BASE WILL BE DIFFERENT, DEPENDING ON LOCAL CONDITIONS, AND MUST BE APPROVED BY THE COMMAND.

KEY ACTION EFFORT GUIDELINES

1. Emphasize INDIVIDUAL INVOLVEMENT.
2. Accept all official logistical support available. However, approach the missions with no more requests for official support than if you were going in town to assist your own son or mother.
3. Don't get involved in fund-raising because that will take you into political issues which will kill the Individual Involvement Mission.

INDIVIDUAL INVOLVEMENT COMMITMENTS

If your unit has an Individual Action Officer, ask him to make a 10- or 15-minute report on action possibilities and take commitments at this time.

*It is the discussion leader's responsibility to arrange for the administration of these action efforts. Maintain a feedback system for guidance for future participants.

**CAUTION: Do not confuse this mission with the traditional civic-action group activities or charity programs. Those traditional programs serve entirely different purposes. This new effort is limited to individual action missions. Arrange for long-term commitments, such as a once-a-month visit for six months or so.

OVERSEAS EXTERNAL MISSION

Special notes for the individual action assignment overseas (DISCUSS, if appropriate):

A. Unless excused by the discussion leader, each man must persuade a host national to guide him on an individual tour. This should be to one of the following places or events, or else to something similar. About anything respectable is acceptable except local political events. (DON'T GET INVOLVED IN OTHER NATIONS' POLITICS. If in doubt about the event, ask one of our host national employee officials.)

An orphanage	A school
A fishing trip	An athletic event
A local monument	A musical event
A sugar factory	A museum
A pineapple grove	A pottery factory
Any holiday festival	
A religious event or shrine	

A family event, such as a birthday, marriage, etc.
An old folks' home
Make an overnight visit to a village or town where Americans don't live and seldom visit.

Other suggestions: _____

Each man should keep notes (or jot them down later) on this visit for a class report.

B. If this assignment is not suited to your situation or area, discuss some alternatives. (Each man select his own mission.)

NOTE: In many, if not most, non-industrialized cultures there are very few personal secrets. To show your interest in friends, you ask questions that would be considered too personal in the States. You ask how much money a man earns, how much rent he pays, how much his car costs, etc. But before you ask these questions here, find out from a host national, who speaks English well, what is proper. But be prepared to respond to those questions yourself in a friendly way.)

TIPS ON CROSS-CULTURAL SEMI-BUSINESS MIXING (OVERSEAS)

If you arrange for a visit that costs your host national guide some money, of course you should pay. Make this arrangement, however, when you lay on the trip, so there can be no misunderstanding. He may want to pay. Explain that this is part of your schooling. Also consult host national employee officials about matters of money between Americans and friendly guides.

If you get into a situation where pay--money--can't be offered tactfully, but where you think it should be paid, consult host national officials about how to make later gifts of gratitude. Fortunately, in many non-industrialized cultures, money is not considered the root of evil. Rather, it is more like "the bread of life" and is therefore respected. Consequently, it can often be used as a respected and proper gift. But find out from informed host nationals how and when to give it.

These educational trips must all be "individual action" trips, that is, only one American with one or more host nationals. There is only one acceptable exception to this. Anything we can do to help prove that all black and white Americans do not hate each other will be a great help to all human relations goals. Consequently, it is acceptable if one white and one black American arrange trips together as long as there are at least two host national men. But, the two Americans must not pair off; each American must talk mostly with his own host national guide. Avoid the tendency for both to concentrate on the host national guide with the better English. Stick with your own guide and learn a few more local language words, or else let your guide work on his English. "Don't bunch up."

ANY QUESTIONS?

There are only about three things that traditionally get men into trouble when doing field studies of another culture.

1. Inability to refuse drink (or strong smoke) or inability to limit his drinks once started.
2. Inability to ignore or keep his eyes off the other men's women.
3. Inability to control his talk. (Some young "men" who first join a man's group, as we mentioned earlier, try to prove their manhood with strong talk. Some are even afraid to visit home at first for fear of asking that the butter be passed in unacceptable terms.)

(The men in many if not most non-industrialized cultures--and some industrialized--will do everything they can to make a guest happy. They will offer strong drink, prostitutes, etc. However, don't be misled by this. Their ideas of the good, strong man are the same as ours. They hold the moral man in high regard.)

Does anyone feel his self-discipline won't hold up adequately on one of those three counts?

114

✓

(115)

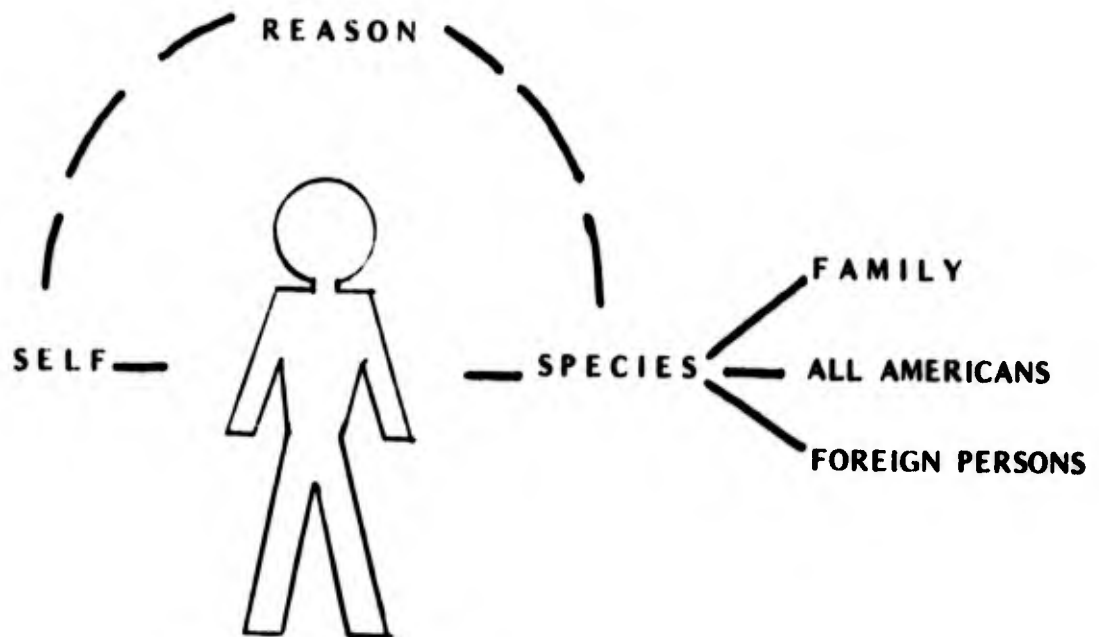
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SUMMARY OF TOTAL SUGGESTED
INDIVIDUAL ACTION MISSION

Comment by a sergeant: "I was taught prejudice against Negroes, but I tried to get to know the few blacks in my outfit in order to try to make their lives a little more enjoyable and secure. It helped me tremendously."

What is the point of that quotation? How could it make sense?



1. Discuss what each man might do specifically to reduce or avoid future generation gaps in his own family. Consider the family members of each man's family and try to conclude which ones might feel neglected. (In addition to being a general human relations exercise, this is also an exercise directed at drug prevention. How could that be?)
2. Each man should get to know one foreign man on his next trip abroad in order to report on the man in the next review of these materials.



INDIVIDUAL ACTION RATING

NOTE: It is our belief that official statistics should not be kept on these action indices.

What is your Individual Action Rating figured this way?

Give yourself one point for each of the following items you can answer "yes." If you are stationed in the States, use only Items 2, 4, and 6. Allow 2 points for each. However, those who have been abroad should respond to all 6 items, without scoring Items 1, 3, and 5.

ITEM 1: Can you use at least ten words of the local language, not counting numbers?

ITEM 2: Have you been on liberty with an American of a different ethnic group (same sex)?

ITEM 3: Have you visited off base with a host national (same sex)?

ITEM 4: Have you read at least one chapter of a book on the history, contributions, or difficulties faced by our American minorities?

ITEM 5: Have you read at least one chapter of a book on the local culture or people?

ITEM 6: Are you spending some time, AT LEAST ONCE A MONTH, visiting an orphanage or home for the elderly, or doing something similar?

ARE THERE ANY SIX-POINT MEN PRESENT?

Five Point? Four? Three? Two? One?

ADDITIONAL BACKGROUND MATERIAL FOR DISCUSSION LEADERS

THE INDIVIDUAL ACTION MISSION

The Defender of Right, "The Principle of Minimum Force" and the Implications for Individual Action

1. The fighting man's first weapons are his own daily actions that encourage and assist others. Overseas, he must get to know the allied peoples no matter how different they may be, or appear to be, from Americans. He must learn to mix alone and respectably in foreign cultures. What percentage of us Americans do you believe could do this? Both at home and abroad, he should assume the leadership in providing personal encouragement to persons in need of guidance or attention; this especially includes orphan children and neglected elders. The commitment needed is personal time even more than money. How can it be that these things are proper responsibilities for a fighting man? How does this make him a defender of right?
2. The fighting man's second weapon is talk. When an aggressive action is threatened, he should attempt "to talk the troublesome persons out of it." To gain this ability, one should try, constantly, to develop his personality by speaking pleasantly to every person he can reasonably greet, every day, all day long. He should attempt to learn to joke and laugh in casual contacts with his own family members and with everyone he contacts daily, including children on the street, workers on or near his stations, etc.

HOW MANY ALREADY TRY TO DO THIS?

ADDITIONAL BACKGROUND MATERIAL FOR DISCUSSION LEADERS (Continued)

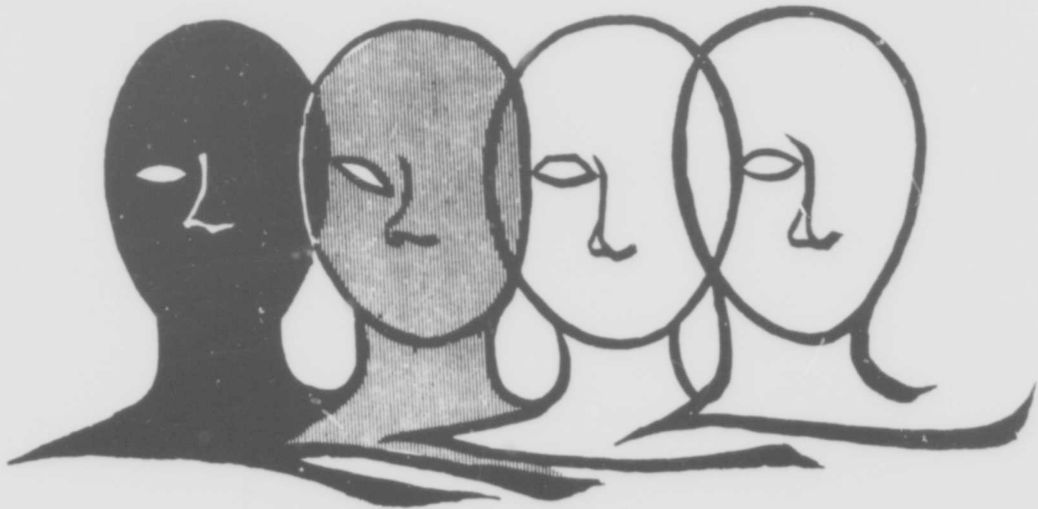
3. The fighting man's third set of weapons consists of his unarmed combat skills of minimum destructiveness. To walk relaxed, on the strange foreign scene, alone, with maximum, winning confidence, it helps if a man knows he can defend himself effectively. If agitated by a stranger, he should have confidence in his unarmed combat skills so he will not panic and grab some form of weapon unnecessarily. This type of self-confidence is helped if a man knows the punching skills of the boxer.* He could also be adept in the fundamentals of wrestling, at least in the basic "take downs." Or else he could acquire the basic judo skills. With the punching skills alone, it is infinitely easier to speak up against wrong in any situation. Without such skills, generally speaking, many men will not stand against wrongs. Many will be afraid to get involved. Do you agree? Is this a problem in America today?
4. (The final set of weapons, of course, are the deadly weapons of all-out combat. Skill with these weapons should be developed in conjunction with a maximum sense of responsibility for human life and all that is right. What do the military manuals teach regarding the minimum use of force necessary to accomplish the mission? Are the guidelines realistic?)

ANY DISCUSSION?

*It is probably best not to teach the self-defense techniques as an integral part of human relations training. Some persons might get the idea that we are trying to work on the issues by fighting.

SECTION 3

OUR SAMENESS AND DIFFERENCES
CROSS-ETHNIC RELATIONS AMONG AMERICANS
AT HOME AND ABROAD



INTRODUCTORY THOUGHT:

Pride, self-confidence, and feelings of personal dignity and equality all seem to make for better fighting men, better citizens, and happier persons. How do we help each other develop these qualities in all who want them?

POSSIBLE ASSIGNMENTS FOR REPORTS

(Unless you have more than 20 hours for your discussions, reports will have to be limited to five minutes each.)

Ask someone to read and give a report on the following books:

Little Big Man by Thomas Berger, or

Bury My Heart at Wounded Knee by Dee Brown.

Report on the American Indian philosophy and how its study might help the U.S.

Ask someone else to report on the possibilities of, and possible benefits from, visiting various Indian reservations in the States.

Ask someone to report on the lives of these men: Cesar Chavez, Malcolm X, Martin Luther King, and Jesse Jackson.

Ask if anyone else would be willing to prepare and give a report on any other American ethnic group, or another leader in the struggle for the recognition of human equality.

CROSS-CULTURAL RELATIONS AT HOME AND ABROAD

The technique we use for trying to adjust to foreign cultures includes four steps:

1. Since men seem to be basically the same, in that all seem to possess (or tend to develop) the basic life value, we try to find the reason for their surface differences.*
2. We try to knock off exaggerations (in thoughts and statements) and get the facts straight.
3. We try to compare the alleged difference to similarities in our own culture or in ourselves to see if there is really as big a difference as we, at first, imagined, and
4. If none of those steps help, we try to toughen up mentally; we try not to let the difference break us down into haters, for that will hurt us all.

We will try to use this same approach in working to reduce misunderstandings in cross-ethnic relations at home.

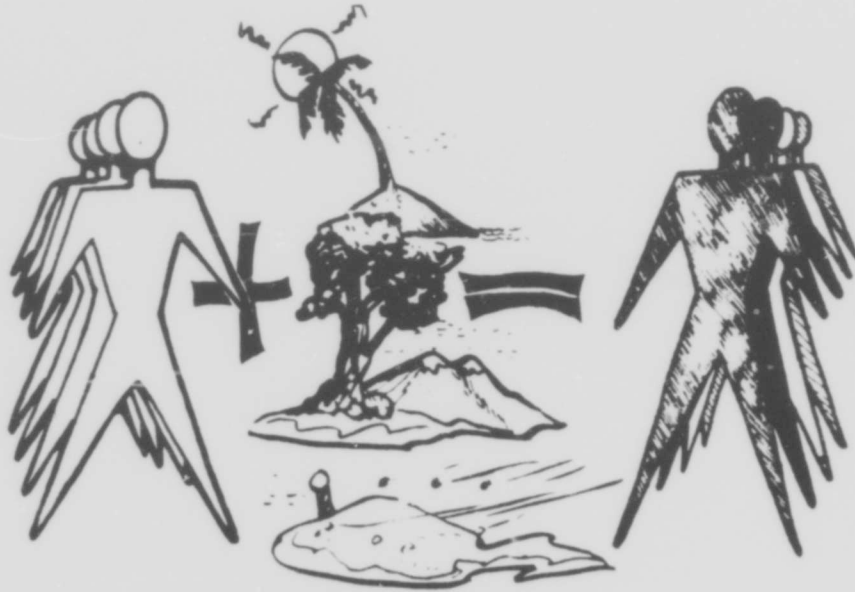
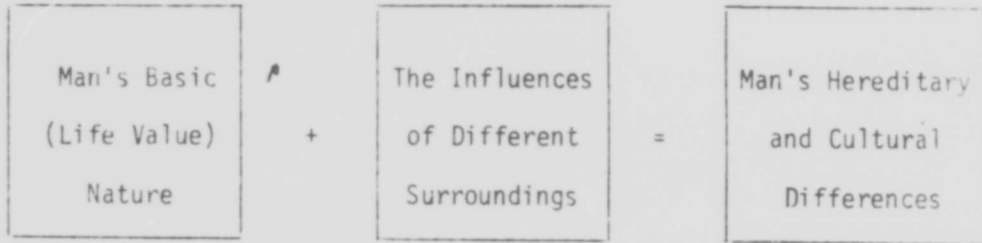
QUESTION:

For those who think men possess a species (human-life)-preserving inclination that includes all other men (or if you think men are not by nature mean or selfish), why do you think it is that so many men have so often been so vicious to others of different ethnic groups or nationalities?

*Even if one does not agree that men are basically the same (in terms of the life value), experience indicates that it still helps promote understanding and better cross-cultural relations if we identify the reasons for differences.

MAN'S SAMENESS AND HIS DIFFERENCES

EXPLAIN THIS FORMULA:



IF MEN ARE REALLY BASICALLY THE SAME,
THEN WE SHOULD BE ABLE TO FIND REASONS
FOR OUR MOST SIGNIFICANT DIFFERENCES.

For example:

WHY WOULD SOME MEN HAVE DARK SKIN
AND SOME LIGHT SKIN? COULD THIS REALLY
BE IMPORTANT TO SURVIVAL?

SKIN COLOR:*

1. In the days before man solved the problem of proper clothing, the tropical sun could kill a white-skinned man.

Besides burning, white skin lets in too much ultra-violet light that causes a harmful chemical reaction.

2. Black skin does not let in enough ultra-violet light in northern lands. In the days before orange juice and good food storage, this caused a lack of vitamin D, rickets, and premature death.

3. As far as scientists can determine from the evidence, mankind started in one, or a few, hot or warm areas. Then skin color differences started to develop as part of the life-or-death struggle to survive as men began to move to all areas of the earth.

[Scientists believe that the permanent skin color adjustments may have required a hundred thousand years.]**

QUESTION:

How many did not know that physical differences once had survival importance in the various areas of the world?***

*See The Color of Man by Robert Cohen (Bantam Pathfinder Edition, National General Company, 1968).

See also The Human Agenda by Roderic Gorney, M.D. (Simon & Schuster, N.Y., 1972), p. 542.

**See "Natural Selection" in any major encyclopedia.

***Sickle cell anemia, suffered by some Afro-Americans of West African ancestry, appears to provide an immunity against malaria fever. How do you explain this? (See Evolution of Man and Society by C.D. Darlington, Simon & Schuster, N.Y., 1969, pp. 39-40).

Referring back to the question that asked why men have been so vicious to one another despite our possible species-preserving tendencies, consider this explanation:

1. Men also have a self-preserving side as well as a species-preserving side. So we tend to be cautious of strangers who are different.
2. Also man's species-preserving inclinations tend to express themselves first in defense of the small groups on which the person depends most for his needs (psychological and physical).
3. As different, strange-looking outsiders approached, historically speaking, often threatening to take land, hunting grounds, food, etc., the caution or distrust of outsiders soon turned to fear, hatred, and eventually wars that bred greater historical hatreds. (The failure was not from man's inborn tendencies but rather from his reasoning.)

QUESTIONS:

Does this tendency to reject the outsider still apply to the new kid on the block in your hometown?

When the last minority American came into your living area, which white, if any, went out of his way to make the new man feel welcome? Or was the new man left to join a minority group? What did you do, if anything, and why?

When young white Marines join a military outfit, it may be the first time they have associated closely with minority personnel. Do the minority personnel in your area, especially the ranking men, approach those young white Marines in an effort to counteract any doubts about the possibility of good relations?

POPULATION CROWDING AND ETHNIC DIFFERENCES

Now that all men are thrown together by modern transportation and population problems, all ethnic groups are intermingled. This has occurred very recently in history. So now we need to find a way to overcome the old hatreds and misunderstandings or there will be greater troubles.

QUESTION:

Do you think we can ever achieve harmony in human relations in the U.S.? Is it easier for you as an individual to help in promoting inter-group harmony

- (a) while you are serving in the military, or
- (b) when you are back in civilian life in your hometown?

WHY?

Are there any other discussion points on these topics just covered that anyone wants to discuss?

We are going to be skipping from topic to topic in these materials in order to cover each of the points that research has shown as important. But raise any other issues desired and discuss them enough to get everyone started thinking. The discussion leader can advise whether or not an issue is covered later in the manual. If so, he can turn to that page, or delay the point until later.

WEALTH DIFFERENCES AND HUMAN RELATIONS*

In the service, many minority Americans come from relatively low-income families. Many whites also come from poor families, but a comparatively high number of whites come from middle-income families.

How do you think that wealth differences compare with ethnic differences in causing misunderstanding? For example, who is it easier for you to understand and like: A man of a different skin color but of your own income and rank, or a man of the same skin color but with a much higher or lower income and rank? (Think of your friends.)

DISCUSS THIS THOUGHT:

A great plateau of success in the fight for equal treatment will be indicated when the minority groups can direct their struggle against poverty rather than for minority-group civil rights.

QUESTION:

Why would anyone think that?

*See The Future of Inequality by S. M. Miller and Pamela Roby (Basic Books, Inc., New York, 1970), and Toward a Theory of Minority-Group Relations by Hubert M. Blalock, Jr. (Capricorn Books, New York, 1970).

VIEWS FOR DISCUSSION:

1. Differences in wealth make for differences in customs. Even within one ethnic group, this can be very troublesome.
2. It is possible that in past decades, white American teenagers from lower-income groups enjoyed (or suffered from) less parental control than white teenagers from upper-income groups. The former may have had more active teenage sex lives.*
3. It is also suggested that men reared in lower-income neighborhoods are probably still more boisterous than men from higher-income neighborhoods, while men from the wealthier groups tend to talk in precise terms that often sound affected and snobbish to others.
4. These differences in wealth, at the man-to-man level, even more than skin color, often make it difficult for two men to like or appreciate one another. How can you overcome the prejudice against "rich guys" or "ghetto dwellers" if it exists in your mind?
5. This economic barrier throughout the world should not be discounted as a part of the cross-cultural barrier. Wealth is a tremendous social barrier. Many wealthier people do not want their children associating with poor children whom they believe talk sexier and "might make out" more. Is this belief changing?

*See the controversial Kinsey Report or any similar study of a later date. See also Vance Packard's The Sexual Wilderness (Longmans, London, 1968), which is also controversial. (See especially p. 41.)

ETHNIC HARMONY AND THE "GENERATION GAP"

What is the so-called "generation gap"? Does it involve age groups, rank groups, or what, and how? Would it be better to call it a "communication gap"?

Judging from questionnaire responses in 1971 from servicemen, racial troubles inside the services seemed to include almost as much trouble over the generation (communication) gap as it did over racial feelings.

CAN ANYONE EXPLAIN WHY THIS MIGHT HAVE BEEN TRUE?

ACTION TRAINING

Again try to consult someone from another ethnic background. Get his views on what should be done to improve relations. Come to class prepared to present his views and defend them.

Especially find out what the various emotion-packed symbols mean to him. (The Black Power sign, the "dap" exercises, the Confederate Flag, the two first fingers held up in a "V", etc. Ask the class what other signs, symbols, acts, words, etc., we should ask about.) All groups should ask all other groups about these symbols, that is, whites should ask blacks what the power sign means to them, and blacks should ask whites the same question.

Also find out if any types of music have any negative meaning to anyone.

MAJORITY AND MINORITY VIEWS OF ONE ANOTHER

If you have more than two persons in your group who view themselves as in the minority, have them, as a subgroup, make a list of ways they think the majority (in the group, and in America, in general) views them. Ask the majority group to list how they think the minority (in the group, and in America, in general) views them. Discuss the validity of the two lists. Discuss the usefulness to you, if any, of this exercise.

Foreign peoples often learn to speak more than one language. Some educators believe that it is growing increasingly advantageous for American children to learn Spanish. Why would that be?

MINORITY STATUS AND ECONOMIC SUCCESS

"My wife and all her relatives are Boston Irish. They are from the very poorest section, but they have always been able to pass themselves off in proper Boston. They got into the better schools, jobs, churches, etc., completely unnoticed. They were from under the "elevated" (tracks), but no one suspected. Had they had darker skin they could never have pulled it off. Everyone would have known." [Anonymous]

What point are they trying to make there? How important is it?

Assume that each of us in this group has just completed courses in plumbing, electricity, and other skills. The next step toward economic well-being is to join the unions. Will skin color make any difference in getting in? If no one knows, can someone check it out? How?

On one of the first trips for action training, a class of 23 Marines arranged to visit a slum section before taking on individual assignments. Twenty-two of the reactions were positive; one was negative. Here are three of the typical positive views and the one negative. Read all four, then discuss each briefly.

"In order to make a die-hard penny-pinching idiot [like me] realize that his beliefs are based on ignorance and hot air, I believe it is necessary to confront him with the cold, hard facts of reality. This confrontation with reality happened to me when I went on the field trip with the human relations class. On this field trip, I saw poor blacks, slums, welfare agents, factories, and despair. I was shown the people's plight and the environment that makes their situation fester like a malignant sore. The old belief that 'all blacks are lazy' and the 'bootstrap' theory with regard to employment and welfare soon fall apart under the fire of racial prejudice, zoning laws, and the laws designed to humiliate and discourage. Still, there is hope. ALL the people I talked to expressed a desire to help improve relations, open communications, and stamp out prejudice. I can only speak for myself, but I was deeply touched and joltingly shocked into reality. The picture is sour, but improvement and help is on the way and by God I'm gonna be a part of it!!!" [S/Sgt. _____]

MINORITY STATUS AND ECONOMIC SUCCESS (Continued):

"The trip showed me just how much some of the people knew about the problems of the black people. I think the trips should be continued. The cooperation was wonderful from the people who helped us understand some of the problems of the black people. Being a black person myself, it brought back memories of the past. The trip also showed me that my help was needed in the community." [S/Sgt. _____]

"I didn't attend the field trip for various reasons. One being that I had a flat and missed the meeting. I was opposed to the trip for this reason: I feel that making a living, human being a show case for non-concerned, but well-meaning people, is a backward step in any progress made by a minority in their effort to improve themselves. People in a situation of poverty, etc., will act on their own with the help of someone known to them, made available to them through the agencies dealing in Human Relations and Public Welfare departments. I don't feel people belong in a zoo to be observed as animals." [Sgt. _____]

"I will admit that after going on the field trip, many of my ideas (such as welfare, social services, etc.) were changed. I had no idea as to the extent these things helped the people. Now I can see what needs to be done. My group went into Jones County where we talked to the people in the Centers, Head Start, and on the street. I personally feel it helped us considerably. More such trips should be planned for the future." [Sgt. _____]

Discuss the four viewpoints.

A PROGRAM TEST

At this point in one discussion class of twelve white Americans, a minority American visited the class. He denounced the class as a sort of a farce (because there were no other minority representatives present). Almost every man in the class was insulted, and felt the attack was unjustified. But later the discussion leader suggested that his class had been a failure if the class participants could not "understand the attack." Do you agree? Why or why not?

RACE AND INTELLIGENCE

Problems of racial prejudice often include the belief that some races have better brains than others. There are even scientists who suspect that the Oriental is the oldest type of man and therefore may have a little more highly developed brain than other so-called races.

If science in the future proves this to be true, does that mean that most of us are not born with a right to life and liberty that is equal to the Japanese or Chinese?

The important points are these: even if some races or nationalities, in general, were equipped with different brains than others, it would be of small importance because:

1. The difference is slight, if it exists at all. Physical examinations of the brain by races have not revealed it.
2. There are genius brains, subnormal brains, and a full range of intelligence in all races. (One of the highest IQ's ever registered was a young black girl's.)*
3. The guy with the best brain by intellectual standards may not be the wisest. In fact, HE may be a thief or murderer.

WARNING!

Be prepared for strongly differing views on this issue! You may encounter highly educated students who will suggest that slight hereditary differences did develop in the brain by race (just as they did in the physical body). Some people will argue that American Indians in general must live close to nature, and can never be happy in a cement world; that whites have the best brains for book learning and for an industrialized world, but are serious, warlike, and bestial; they are, therefore, dangerous in positions of leadership; that blacks are the most adaptable to hardship (even self-controlled in slavery); that they are by nature, a happy, dancing people. Even though the weight of the evidence is the other way, what if those differences turned out to be true? How important do you think they would be?

What relationship would you guess there is between the grades people make in school and how well they do in life after they finish school?

*See "Case Studies of Negro Children of Benet IQ 160 and Above," by Martin D. Jenkins, in the Journal of Negro Education, Vol. XII, No. 2, 1943, page 159.

ANSWER:

Virtually no relationship. See the entire Appendix A to the book WHAD'JA'GET? by Sidney Simon, Rodney Hapier, and Howard Kirschenbaum (Hart Publishing Company, Inc., New York, 1971).

TEACHING THE CHILDREN OF THE POOR

The program called "Head Start" tries to give preschool education to children from economically poor families so they can do better when they start school. For many of the children, the effects of the program do not show up significantly during the first few years of school.

Thinking of important problems of schooling for your own children, why do you think that early special schooling might not work exceedingly well for some children from poor areas?

Suggested Answers:

1. Any outside-the-home classroom education for tiny children is just a "drop in the bucket." In more comfortable homes, the mother has time to teach each child to read from the cradle on.
2. Head Start can't do much about other crucial "school problems." These include family economic problems that take a child's mind off school and, especially, teachers' attitudes toward the children.*
3. Some people believe that the main hindrances to greater Head Start success are the schools the children go to after they finish with Head Start. What do you think? How was your grade school? As they get bigger and bigger, are the schools getting better or worse regarding problems of human consideration?
4. Economically deprived children probably make catch-up gains most easily after they are adults. Why (if you agree)?
5. If economically deprived children can seldom catch up completely in school-type skills, do you think the child reared in wealth suffers any loss of experience so that he can never catch up completely in human understanding?

*For a description of the impact of poverty on all areas of the lives of the poor, see The Other America by Michael Harrington (The Macmillan Company, New York, 1963).

BLACK ENGLISH

Why do you think it is that so many blacks use a different type of English than whites? Some whites think it shows a lack of intelligence. Yet some educated blacks who know the correct (book) usage perfectly well still use the black terminology.

WHY WOULD THEY DO THIS?

Some Suggested Answers:

1. Because of years of semi-isolation, a slightly different culture developed and this included language differences.*
2. One language is just as good as another if it conveys the meaning. (Language rules are set only by usage. There are no laws.)**
3. Men from Maine, from Dixie, from the hills, and from the ghettos develop their own ways to say things and, as with their own foods, they prefer their own ways of talking. Even when it is considered wrong by other groups, they will use their own ways proudly and maybe even a little defiantly when criticized. ANYONE HERE DO THIS?

"BLACK SLANG" AND BLACK ENGLISH

There is "black slang" and also a black dialect. It is an American English dialect just as there are different dialects in German, French, Spanish, and British English.

*For an analysis of language problems, see Time, August 7, 1972.

**For example, if we ask, "Don't you like spinach?" most Americans will say: "No, I don't like it." In many other languages, one would say, "Yes (that's right), I don't like it." Which is better?

Only usage decides what is considered correct.

INTELLIGENCE TESTS

Many intelligence tests are primarily vocabulary tests. They are terribly unfair to Americans who do not come from white upper-middle-class homes. For example, how fair would it be to write all intelligence tests in American English that is not used in white middle-class homes? Take this "Intelligence Test."

1. "OREO"
2. "FRO"
3. "WRINKLED STEAKS"
4. "CHEEN"
5. "SADITI"
6. "GIG"
7. "TROTTERS"
8. "GRITS"
9. "DO"
10. "CHITTERLINGS"

What is the point of the exercise?

Still, it will help anyone to become familiar with the language most often used on tests. It makes a lot of difference if you pass those tests. Incidentally, responsible educators know that written and oral tests for jobs are very poor. They just don't know how to make better ones. (If you want to make a great contribution, solve this problem of unfair testing.)

This issue of unfair testing often raises the issue of lowering standards in order to bring more minority personnel into the Corps. In past discussions (interviews), who do you think objects most strongly to this "lower standards" approach?

Minority personnel who have already earned their positions do not want those positions to become suspect. What do they mean?

NOTE:

These same minority personnel do, however, point out that existing tests are often very unfair to non-white Americans. There is another problem here of using tests that are harder than they need to be. How could such tests be used to discriminate? (Visualize a written test for Sergeants where the competing applicants include Ph.D.'s with little military experience and Corporals with much combat experience.)

EDUCATION, POVERTY, AND HUMAN EQUALITY

"I am white, highly educated, happy, and now economically comfortable. But when I was a child, some school teachers and some of my wealthy grade-school friends somehow made me think I was perhaps a little lower-type human being than the wealthy, with their nice clothing and soft clean hands. For a while, the doubt held me back." [Anonymous]

ARE THERE ANY WHITE AMERICANS IN THIS DISCUSSION GROUP WHO WERE MADE TO FEEL THAT WAY AS CHILDREN?

What does that type treatment and doubt do to a person? Does it make him (1) withdraw and tend to hate himself or (2) does it make him angry and aggressive or highly competitive?*

If your own son were being discriminated against (say, in a civilian neighborhood), how would you advise him to react. Discuss.

*Try to get the film Eye of the Storm or have someone report on the book Class Divided by William Peters (Doubleday, New York, 1971).

EDUCATION AND JOB OPPORTUNITY

For many reasons (education included), many low-ranking minority personnel and whites, too, never get a chance at leadership in the military until war comes and there are many casualties. Men who did not compete well in peacetime often become leaders in combat.

During training periods in World War II, prior to combat, one officer occasionally announced that a bombing was assumed to have occurred. He announced mock casualties among the officers and NCO's. The casualties were automatically granted leave. This left low-ranking men in the positions of leadership. Almost everyone got practice in leadership. It paid off in combat.

Do you think that was a good idea?

Are there any other ways that responsibility and leadership might be developed among the lower-ranking men in your unit?

SOME FACTS AND MYTHS

It was once believed that even though blacks could work in the heat better than others, they were still inferior to whites both mentally and physically. How was it possible to have believed, as it was in some parts of America, that blacks were so slow and lazy, in general, that they were not even as good athletes as whites?

WHY HAVEN'T THE AFRICANS BEEN ABLE TO EXPLOIT THE GREAT WEALTH OF AFRICA?

"Africa is not rich in natural resources. The soil is often infertile, the climate too dry in most regions; there are relatively few minerals. The coast is difficult of access and most rivers are not navigable. Stock raising, which would fertilize the soil, is not practiced over wide areas because of the tsetse fly."*

How many had the impression that Africa is a rich continent? Do you think any white men have ever tried to create that false impression intentionally? Why? See Gunnar Myrdal's book Rich Lands and Poor (Harpers, New York, 1957), p. 125.

*From an article by Russell Howe (Washington Post, 10 December 1963, p. C20) quoting an excerpt from Dutch economist Floor Hartog's Twentieth Century Fund report on world economics. Courtesy of the Washington Post.

Does the Jewish-Christian Bible say that the mark of Cain was black skin or that the accursed Canaan (or his sons) developed black skin or peopled Africa?

Both answers are, "NO." This old story that black skin was the mark of Cain comes from the evidence that Canaan's brothers went into Africa. But they were not cursed (see Genesis 4 and 9).

THE AFRICAN HERITAGE

Recently, scholars have found that there were once great, highly developed civilizations in Africa.* (This probably occurred when the climate was different and Africa was a richer land.) What would you guess has kept that knowledge from being discovered and taught previously in America and Europe?***

SLAVERY

After the Civil War, the freed blacks and the poor whites in the South started to join forces for economic power. Does anyone know the history of how and why that movement got stopped? If not, can anyone guess?***

*See Negro Revolution by Robert Goldston (1968).

**In ancient times a culture's history was retained and "passed down" orally through memorized history. The memory scholars tried to keep it that way. They opposed books. Unfortunately for African history, attempts to keep the historical record oral were successful. See Alex Haley's forthcoming book, Roots, and also C. D. Darlington's Evolution of Man and Society (1971).

***See From Slavery to Freedom by John Hope Franklin (Alfred A. Knopf, New York, 1967), p. 336.

In late 1970 and early 1971, we conducted a survey on Stateside Marine bases. This was a survey using depth interviews of approximately 300 black and white military men.* Blacks interviewed blacks, and whites interviewed whites. Then blacks were interviewed singly and in groups for double checks on attitudes. Subsequently, extensive written surveys were conducted on two large Marine bases on the East and West Coasts. The figures obtained from these studies are reported to you to show what some of the views were at the time of the studies.

DO YOU THINK OPINION SURVEYS ARE WORTH ANYTHING AT ALL?

NOTE:

The studies among Marines indicate that those men who do not classify themselves as either black or white constitute a positive force in the Corps. Their responses show high sensitivity to injustice yet they are relatively optimistic. For example, prior to the implementation of this human relations training program in one area, about half (48% of the black and 50% of the white Marines) did not think "people could be trained to be less prejudiced." Only one-third (34%) of the "other" Marines took that pessimistic view.

*Some may wonder about the size of the sample. Actually, the statistical requirements for making valid generalizations are much lower than is generally thought, and excessively large samples often involve a waste of time and money. Polls conducted by such respected organizations as the Survey Research Center of the University of Michigan and the National Opinion Research Center of the University of Chicago normally involve samples of approximately 3,000 to represent the entire U.S.

These were some key findings from the individual interviews:

OVER 90% of the whites admitted the existence of a superior attitude held by some whites toward minority groups. Is there anyone present who is not aware of the superiority-attitude problem? Do you blame all whites? Have any whites been killed for helping in the civil rights struggle?

A majority of the blacks interviewed admitted that some blacks try to take unfair advantage of the equality movement. How many whites here have been upset by this? Do you tend to blame blacks in general for it? Is this fair? How is it possible to avoid unfair generalizations?

OVER 80% of the whites said they thought that more individual association between blacks and whites would be HELPFUL. Only 14% said it would NOT be. But strangely, over 50% of the whites expressed the belief that other whites do not believe that more association would help. How do you explain that?

Is it:

Because some of the 80% are lying?

Because they are not acting on their beliefs?

or

Because the 14% do the loud talking?

But, 80% of the whites said they thought maybe the blacks had given up and no longer believed in more association as helpful. How would they get that impression?

In the series of first brief responses, approximately 35% of the blacks said they thought more association would be helpful. Only 11% said it probably would not be. But 54% were uncertain. However, on a return interview of the blacks on that one point alone, over 95% said more friendly association would help IF THE WHITES WERE SINCERE. (These return interviews were conducted on only one of the six bases.)

Can anyone explain what this means? (That is, what were the 95% saying?)

When a man of a different race is sitting alone in a club or mess hall, do you ever ask to join him and visit? Would it be constructive? Could it backfire? What should we do?

One black expressed the main caution about this issue by describing an actual incident. A white had come around, patted him on the back, wanted to be a pal, and then tried to agitate him into trouble over a white girl in the Club.

Quite frequently white Americans who are strongly in favor of civil rights are surprised and embarrassed when challenged by a black American over the use of a word such as "colored" or "boy" even though the word was not used in any derogatory sense. ARE BLACKS EVER TOO SENSITIVE ABOUT SUCH THINGS? CAN YOU ARGUE THAT BEING "TOO SENSITIVE" MAY BE HELPFUL?

MALE-FEMALE RELATIONS

CAUTION:

The next six pages include materials on sex that may be embarrassing in some mixed groups. Therefore, women may be excused from the discussion group during the discussion of these materials. Those excused should not be asked to study the six pages. However, the materials cover troublesome myths or opinions that should be clarified for the rest of the participants.

Most of the Marines interviewed from all ethnic groups expressed hesitancy or jealousy about men from other races dating "our women."

Some acknowledged that social dating is a man's own business, but all advised that it tends to risk trouble.

Aside from the racial issue, why are men so supersensitive about this male-female issue? Why are so many fathers (and brothers) so touchy about any man dating their daughters (or sisters)?

Are white men (women) more jealous of "their" women (men) than black or other ethnic Americans are of theirs?

As human relations improve, how do you think it will affect the number of interracial marriages?

MIXED MARRIAGES

Judging from historical patterns elsewhere, there will be more racial intermarriages when there are not enough women from one group to go around for the men of that group. Otherwise, a great increase in interracial marriages will not likely take place, because in addition to the various barriers to mixed marriage, people tend to be attracted to others who look like themselves.*

*Brazil offers an example of a place where there were not enough women for the men from each race to go around. Much intermarriage was probably inevitable.

Hong Kong and most of Southeast Asia offer examples of many intermingled races but little interracial marriage (except by American men who are there without American women).

See also the special edition of Ebony on the black male, August 1972.

MYTHS

Is there any truth to the idea that dark-skinned women are "better" or dark-skinned men "bigger" sexually?

CONSIDER THESE ANSWERS:

1. As usual, when one group of people starts "looking down on" another, those "bigger" and "better" rumors build up.
2. It is believed by some scholars that (for purposes of heating and cooling) slightly different blood-flow systems, as well as skin colors, developed in different human groups in adaptation to different climates. The scientific work is far from adequate on this, but it has been suggested that in black bodies adapted for hot climates, the blood tends to linger, or circulate, in blood vessels close to the surface and extremities of the body, to allow cooling. Blood in white bodies adapted for cold climates tends to shrink more from the surface to avoid freezing. (Can someone check the statistics regarding cold weather injuries to hands and feet of blacks and whites exposed to similar freezing conditions?)

Since blood flow controls the shrinking and expansion of male sex organs, the greater shrinkage of white's organs tends to contribute to the size myths. Actually, however, because of these differences in expansion factors, it is believed that size by race and individual tends to even out during expansion for reproduction.**

*For example, see "An Eta Community in Japan: The Social Persistence of Outcaste Groups," by J.D. Donoghue in the American Anthropologist, Vol. 59, No. 6, December 1957.

**For an explanation of various means of body adaptation to cold and heat by racial types, see Readings on Race, edited by Stanley M. Garn (Springfield, Illinois: Charles C Thomas Publisher, 1960), 262-280, and The Origins of Man by C.S. Coon (New York: Alfred A. Knopf, 1968), Chapter 2. For a discussion of differences in shrinkage and expansion of male individuals' sex organs, consult studies by Masters and Johnson.

PREJUDICE AND MALE-FEMALE RELATIONS OVERSEAS

Some fairly strong discrimination was found among female entertainers (dance hall girls and paid dates) on the grounds of this size myth in one country in Asia. Does anyone know enough about the situation to explain it?

The girls in that country were tiny. Many had been convinced by boy friends that the bigger white Americans and the black Americans were too big for them. This, however, was not really discrimination. It was a physical and economic fear. (Extra pay for dating the feared men solved the problem.)

WOMEN'S RIGHTS

In general, do you think women are receiving equal, more than equal, or less than equal consideration in the U.S. military services?

Should women become combat officers? (Are they in other countries?)

Do they have adequate representation among the higher ranks?

We have not completed the research planned for the study of women's rights in the Corps, but the first woman Marine consulted said she wanted equal rights for women but did not especially approve of the "Women's Lib" movement. Are they different? What did she mean?

Should women have the same pay as men for doing the same job equally well?

DISCUSS THESE IDEAS:

1. The most important job in the world is raising the children.
2. It has been said over and over that a woman's place is in the home; but it has not been said enough that men should spend more time there too, because American children need much more male attention and influence than they have been receiving of late.
3. A wife and mother in a good home must spend considerable time there. But with all of the new mechanical home appliances, is it a great waste of labor on a national scale if many women do not work outside the home at least part time?
4. Some women and some married couples do not want or cannot have children. Some women want full-time medical, military, legal, or other careers. Are there human life-serving reasons why they should be encouraged or discouraged in fulfilling their wishes?
5. It is believed that some men look down on women, and that other men "place women up on a pedestal." Which view do you think has interfered most with the working woman's need for economic equality?

UNWELCOME TALK

As with other minorities, women in the Services mention that one of the most depressing and disappointing things is name-calling and insulting talk directed against them. Is this a reflection on American education, American men, the Service, or what?

SOME RESULTS OF AMERICAN PREJUDICE ABROAD

In Europe and in Asia, as soon as the host nationals learn that we Americans have strong feelings of prejudice among ourselves, they react in one or more of several ways.

WHAT REACTIONS WOULD YOU SUSPECT?

SOME RESULTS OF AMERICAN PREJUDICE ABROAD (Continued)

- A. The most dangerous reaction is their conclusion that if white Americans discriminate against American minorities, those whites probably also feel some reservations about foreign non-whites also. If our struggle for freedom versus dictatorship is, or becomes, close, this suspicion about our not living up to our own principles could easily tip the balance against us.

How many people are there in the world?

How many are white? Would you guess about 1/3, about 1/2, or about 3/4?

SOME RESULTS OF AMERICAN PREJUDICE ABROAD (Continued)

As Asian peoples learn that we Americans tend to separate on color lines, they pick it up more strongly and separate on one or the other side of our lines, depending on which of us (black or white) they know better. (Can anyone give examples of this from overseas experience?)

This learned discrimination is caused mainly by one motive. What would that be?

SOME RESULTS OF AMERICAN PREJUDICE ABROAD (Continued)

- B. Since the countries are often poor, the discrimination is picked up in business establishments for reasons of economic survival. They fear they will lose ESTABLISHED CUSTOMERS.

Is there anything we could do to assure or prove to the business establishment that it is not true? Or to make it untrue?

- C. There are already some (often insignificant) skin color preferences in most of the world, but this is not the same as race prejudice. (What is the difference?)

ANSWERS TO QUESTIONS ON PAGE 158:

World Population--Over three and one-half billion.

White Population--One-third or less of the total population of the world.

The color preference rests only or mainly on practical economic advantages. It is easier to overcome than race prejudice which rests on beliefs about superior races of men.

Which man would you rather serve beside in combat or have on your promotion board?

- (1) A more-or-less rough type man who had worked with you, got angry with you on occasions, called you an ethnic name (referring to your race or nationality) and even fought with you on occasion, but seemed to respect you as a man and as an equal human being,

or

- (2) A gentlemanly type who would never use an ethnic insult but who believed that you came from an inferior race or nationality.

If Marines were asked on unsigned questionnaires if they thought some races were superior to other races, which type of person do you think would be more likely to express a belief in the natural superiority of some races:

- (1) The military senior NCO type?

or

- (2) The men from all ranks who hold advanced college degrees?

One such study was conducted among American military men stationed in the Pacific area in 1971. The overwhelming majority from all groups in the large sample of over 6,000 expressed a belief against the theory that some races are superior. But 18% endorsed the superiority theory. Only 13% of the senior NCO's expressed this belief (for the most enlightened attitude of any rank group), whereas 31% of those holding graduate degrees expressed this view (for the worst showing of any group).*

*To maintain perspective, remember that over two-thirds of the highly educated men in our sample held the opposite belief.

If a highly educated man does hold this gut-level belief that some races are inferior, how is he likely to show it?

(1) Orally, by hostile words and obviously unfair acts?

or

(2) Quietly, in ways that cannot be proven, in what is referred to as institutionalized prejudice? How can this latter type of discrimination by the overall 18% ever be stopped, i.e., when it is practiced?

SUGGESTED ANSWER:

It cannot be stopped unless the 80% or more (who say they believe in human equality and equal treatment for all men) get involved in an action program.

How can you recognize those who oppose and obstruct programs designed to foster equal treatment? It is no longer safe for anyone to openly denounce or obstruct, so what subtle techniques do you have to guard against?

The subtle techniques used to undercut constructive movements are:

(1) Humor

Using humor to "dig" at the program or its leaders. For example: "How is your take-a-gook-to-lunch effort coming?"

(2) Indirect Obstruction

- (a) Giving lip service but also giving a good excuse why any action training can't be accomplished.
- (b) Assigning men to the project who are not suited.
- (c) Pleading the priorities of other tasks.
- (d) Refusing any personal involvement.

If you are working in the program and these obstructions become discouraging, what should you do?

You have to decide whether your work is doing more
harm or more good.

If, despite the obstructions, you feel you might still
succeed better than any substitute effort could,
fight on.

ANY DISCUSSION?

AMERICAN GROUPS AND OVERSEAS RELATIONS IN GENERAL

When asked about their relations with Americans, do you think foreign peoples ever comment on whether black or white Americans are doing a better job in building good relations overseas?

Why do they distinguish between us?

What do you think they say?

Since we Americans are comparatively big and often loud, many foreign people do not like to see us in large groups. But it does seem to impress them favorably to see individual black and white Marines in friendly association downtown.

DO YOU THINK THE TENDENCY FOR BLACK AND WHITE
MARINES TO MORE OR LESS SEGREGATE IN DIFFERENT NIGHT SPOTS
IS GOOD OR BAD FOR RELATIONS OVERSEAS?

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Exploratory studies overseas indicate that the tendency for Americans to segregate in different night spots has both positive and negative effects. Some Americans and local people criticized that tendency, but both black and white Americans thought it helped avoid arguments and fights over music and dates.

WHAT DO YOU THINK ABOUT THIS ISSUE?

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THE SPECIALIZED PUBLIC CLUBS

Do you agree with these thoughts?

- (1) People from all cultures or subcultures want and need clubs that cater to their own specialized tastes.
- (2) Visits to clubs that specialize in food, music, and dances of another group provide one of the most pleasant ways to develop an interest in, and attraction to, that other group's culture. So if fights can be avoided, specialized clubs are desirable as long as persons from other cultures or groups are welcome to attend the clubs.

WHEN OVERSEAS, AND A HOST NATIONAL DENOUNCES OTHER AMERICAN
ETHNIC GROUPS, HOW EASY OR DIFFICULT IS IT TO DISAGREE? HOW
SHOULD THE AMERICAN REACT?

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Of course, it is best not to generalize. It is better to be specific and say the type of individuals we like and dislike.

Has anyone here ever done this?

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HOW FAR SHOULD WE GO PERSONALLY IN COMBATING PREJUDICE?

Here is what one man said: "My parents are wonderful old people, but they were taught prejudice from childhood and simply can't seem to learn any better. My hometown seems to voice some prejudice. I feel some prejudice, too. But I know it is bad and I want to rise above it for my own good. How far should I go?"

1. How should I show my new intent around the base?
Should I accept housing in an off-base segregated area?
2. How in my hometown?
3. What should I say, if anything, to my old parents?
4. What should I say to my children?

HUMAN RELATIONS AND BAD TALK

In a Stateside Marine Corps survey, about 75% of all the ethnic groups, or three out of four men, stated that name-calling is one of the main things causing bad feelings. If 75% of the men don't like it, why does it continue?

OBSTACLES AND COOPERATION

How can minority people trust any white to help in the equality movement if it means the white must make a sacrifice?

Suggested Answer:

We are at the point now in history where we either rise above our prejudices or we are likely to lose everything. If the minorities have more to gain, the majority have more to lose, if we fail. Everyone needs to work on these human relations problems for his own good. DISCUSS.

SERVICE CLUB PROBLEMS

In service clubs, minorities often have to struggle to maintain satisfactory representation for their club needs.

In the U.S. Government, each state gets representation in the House of Representatives according to the number of people in each state. But small states get two Senators just as the big states do. How is that fair or why was it considered necessary?

What has that got to do with club policies and minority issues?

Assume you are a white American in a service club that is 10% English-speaking white (or 10% of your rank). The rest of the club is 90% Spanish-speaking Puerto Rican or 90% black (or 90% over 40 years of age) whose interests or tastes in music, food, etc., are somewhat different from yours.

What percentage representation do you think you will need on the Club's Board of Governors to insure fair representation of your desires?

Would 10%, one man on a Board of ten, be enough?

OVERSUPERVISION

Our attitude studies reveal that some blacks believe that their white supervisors don't trust their intelligence. "They always look over my shoulder after they assign me a job."

This is an especially tricky problem because some white bosses don't trust white workers either and are always looking over their shoulders. So how can a black worker tell the difference between poor management and racial distrust?

UNFAIR JOB ASSIGNMENTS OR PREFERENTIAL TREATMENT

You have three Marines from minority groups in your unit and ten whites. Every day you have to assign two men to some dirty detail. Could anyone say you were unfair if you always sent one of the minority Marines and one white Marine on the objectionable job?

INSTITUTIONALIZED PREJUDICE AGAIN

We keep hearing about institutionalized prejudice. It has something to do with policies that operate against minority groups, but

- (a) you can't really find any specific persons to blame, or
- (b) the discrimination is so subtle that you cannot prove it goes on.

Can anyone give examples or explain it better?

If one man in an organization is known to be prejudiced, makes prejudiced comments to men of his own race, jokes about other races, obviously avoids, or is aloof around men from other races, but continues to progress in the organization, is this just a case of personal prejudice, or is it an example of institutionalized prejudice?

THE ISSUE OF UNFAIR PUNISHMENT

Historically, men from lower economic strata and from many minority groups tend to have more conflict with the law than do persons who are from the majority groups who are also economically comfortable. Local authorities often tend to react by giving stern but entirely legal punishments to the poor, or to the minorities (as compared to wealthier whites), in the hope of stopping further trouble by "teaching lessons," "setting examples," etc.*

Is the issue of institutionalized prejudice involved in that situation?

*Consult studies and statistics on capital punishment in the U.S.

Here is a paragraph from the book Death of the Army, by Edward L. King (Saturday Review Press, New York, 1972), p. 87. Copyright © 1972 by Edward L. King.

American Indian Soldier with a Mexican-American Surname:

"I'm really sorry, sir. [For fighting and nearly tearing up the EM club.] I didn't mean to cause you no trouble. It's just that I was so damn disappointed about not making sergeant [. . . he was a fine soldier and I had figured him a cinch to be selected] that I went over to the club to have a coupla beers. Two sergeants there, they got to tellin' me that we didn't need no spic sergeants in this battalion. They said it was bad enough I was a crazy Indian, but being a greaser besides was just too much. Well, I just got mad, sir. You don't know what it's like to come from Colorado and all the time have people laughing at you because your mother was Indian and your old man came from Mexico. That's why I joined the Army. I thought things would be different. I thought in here if you worked you could get ahead. But it's the same old [stuff] in here just like it was outside, Captain. I was the most qualified guy who went before that board, sir. I know all the guys who got picked and I can soldier rings around 'em any day. How come I didn't get picked, Captain? How come I got [this stuff]? And now you'll have to bust me."

QUESTIONS:

The man fought and tore up the club simply because some ranking men called him names. It's illegal to fight over name-calling; illegal to tear up clubs. The man probably got busted, and maybe jailed. Even though the possible punishments were legal and possibly justified, is this a case of institutionalized prejudice?

Here is the point: Most of us in the white majority do not feel that we have to fight over being called a name because being called a white does not threaten our welfare. Minority personnel do feel threatened by being called ethnic names because it promotes more discrimination against them.

Do you agree? How can the problem be attacked?

RESEARCH QUESTION:

Can one be punished under the Uniform Code of Military Justice for use of provocative words or gestures?

FAIR PROMOTIONS AND THE DUAL-LIFE VALUE

One frequent complaint is against unfair promotions. Some minority personnel complain about unfair promotions on grounds of racial prejudice. Some whites complain on grounds of personal prejudice against them.

These comments were by an Army officer:

"The black soldier has learned that there is a certain . . . conscience over unfair practices which permits him to escape with some minor infractions that a white soldier could not. This creates bitterness among both whites and blacks."

Is this true in your experience? Why would it embitter blacks?

QUESTION:

Thinking back to our dual-life-value nature, why is it that men feel so strongly about the need for fair advancement? (There are at least two reasons.)

Suggested Answers:

1. They want their own just gains,
and
2. A man wants (and needs, by nature) to be able to produce to the full extent of his ability in order to contribute to others.

Do you agree with this second point?

Can you recall a specific instance when you gave up personal gain or pleasure in order to do a better job for the group?

A VERY DIFFICULT PROMOTION PROBLEM

After a man sacrifices for society, he is often considered entitled to some compensating advantages. War veterans get extra points on Civil Service exams when competing with men who did not go to war and did not lose that time spent away from their chosen fields of work.

QUESTION:

Since whites from very poor school areas and men from most minority groups may have been handicapped somewhat by shortcomings in our society, would it be fair to give them a few extra educational or other advantages to help them prepare for competitive promotions?

WHAT IF THE MAN IS COMPETING WITH YOU?

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DETECTING PREJUDICE

Questionnaire surveys among white servicemen in 1971 revealed complaints about blacks who cry PREJUDICE all the time.

There are generally three reasons why men complain about prejudice.

1. One is when there is no prejudice, but the complainer is using the cry to get someone whom he dislikes into trouble, or to cover up for his own failures.

What would the other two reasons be?

Answers:

2. There is ACTUAL prejudice.
3. There is NO prejudice, but the complainer obviously sincerely thinks there is. (Think of a possible example.)

Questions:

If you were trying to settle a complaint that turned out to be in this last category, how do you think it should be handled?

How do you settle a case where there is apparently discrimination, but the prejudiced man seems to honestly believe he was not discriminating? (Think of a possible example).

DISCUSS THESE COMMENTS :

1. "I have no prejudice, I get along fine with the colored."
2. "There are no racial problems in my unit, so we don't need to discuss human relations."
3. "You are a credit to your race."

ETHNIC SEPARATION, INTEGRATION, VIOLENCE, AND
BETTER RELATIONS

After the use of street demonstrations seemed to help the black cause in the States in the 1960's, why did backlash develop and why did many black militant leaders seem to change their approach somewhat?

Violence against a wrong gains support only so long as it hits precisely at the wrong, and at specific wrongdoers. As soon as it threatens the inactive masses, or as soon as it appears excessive, backlash is threatened. The black equality movement in the U.S. was, at least secretly, supported by many of the whites at first. Then as the black movement got more and more violent, many whites and some blacks were frightened by it and turned against it.

Do you think this is true?

Can the support of the white majority still be won or held by the minorities?

After World War II, a strong movement toward integration started in the States. Does anyone know where it started?

"The military remains the best hope for leadership and peaceful progress in human relations."

Do you agree?

Why?

Or why not?

For any minority Americans, the best hope for progress follows the two-track path used successfully in the past by some other minority groups:

(1) The building and maintenance of ethnic group unity

but

(2) ALSO integration.

Mexican-Americans, American Indians, and Afro-Americans need to maintain their efforts for pride and identity just as the Irish and Italian Americans did. They need the power that comes from unity.

But, equally important, they need to mix into, feel at home with, and be welcome in, the society at large. That is where economic well-being is found.

It has been suggested that the situation of Oriental Americans is close to that of American Jews. Both groups have been hurt often by discrimination, but they have enjoyed some advantages derived from their ancient cultures and background.

Any discussion?

BLACK POWER AND WHITE FEARS

TWO key points needing attention and work:

1. (The First Key Point)

Very few whites understand that black unity signs, hair styles, and dress are primarily directed at gaining IDENTITY, PRIDE, FAIR CONSIDERATION, AND EQUAL TREATMENT. (As part of the action efforts, blacks should ask individual whites about this to see if the misunderstanding remains.)

Too many whites think the purpose is black dictatorship (bullying and violence). Blacks at the man-to-man level need to do a much better educational job with the whites about this, because some blacks misuse the movement and these are the blacks that most whites notice. Do you agree?

QUESTIONS:

When three or four young black men are seen standing on a street talking, does it frighten most whites? Similarly, do three or four young whites in new youth dress and long hair frighten older whites?

Is there anything that young persons might do so that a passerby would not be frightened? What?

ONE ANSWER:

Any friendly and courteous gesture would help.

2. (The Second Key Point)

The most fundamental progress can come only at the individual man-to-man level. Yet FEAR, mainly, not PREJUDICE now stops it. The overwhelming majority among both minority groups and whites would like to work on improving relations through more constructive associations, but they are afraid of what others (the "extreme" minority on both sides) will think, say, or do.

ARE YOU CONCERNED ABOUT WHAT OTHERS WILL THINK REGARDING THE RACE ISSUE?

IF YOU ARE WHITE AND RELATIVELY UNPREJUDICED, ARE YOU CONCERNED ABOUT WHAT STRONGLY PREJUDICED WHITES WILL SAY IF YOU ASSOCIATE WITH MINORITY PERSONNEL? HOW CONCERNED, IF AT ALL?

IF YOU ARE FROM A MINORITY GROUP AND ARE RELATIVELY UNPREJUDICED, ARE YOU CONCERNED ABOUT WHAT YOUR MORE PREJUDICED FRIENDS WILL SAY IF YOU ASSOCIATE WITH WHITES? HOW CONCERNED?

If you:

- (1) feel that improving relations is an ideological warfare mission of world importance, and
- (2) are willing to help in the safest way possible, use the small group approach. When organizing informal small group activities (ball games, trips to the movies, and especially trips downtown), try to invite at least one or two from another ethnic group who are most mature and compatible with your group to go along. Do you agree with this approach?

IT IS OFTEN SAID THAT AMERICANS ARE GETTING SOFT, AND THAT THEY ARE AFRAID TO STAND AGAINST THE CROWD. DO YOU THINK THIS IS TRUE? IF SO, IS IT EVEN TRUE OF YOU?

Do you think men can be trained to possess moral courage? If so, how? (If you wanted to develop in your son the courage to speak up against prejudiced talk, what would you teach him? What would you want him to know?)

An American Naval officer of Mexican ancestry asked his Caucasian friend not to use the term "wetback" when they were together. His Caucasian friend explained, however, that he used it as a friendly term; that he had a Mexican girlfriend who did not object. The Mexican-American insisted, saying the term had too many tortured memories for him in relation to his father.

If they had asked your advice in the argument, what would you advise?

A white 50-year-old civilian public speaker once referred to a 100-man group of teenage Marines as "boys." Eighty percent of the group were white. A black Naval officer denounced and embarrassed the civilian for having used the term "boys" as a racial slur. Discuss.

THE TEST OF "FELT" EQUALITY

When people show that they think they are better than others, the confidence of those others can be shaken so that they experience self-doubt. They secretly question their own basic equality at times. When people call them names, it makes them angry because it threatens them in two ways:

- (1) It makes that self-doubt worse, and
- (2) It can keep them out of jobs, schools, etc.

But once a man really understands the nature of human equality, if you call him a name,

- (1) it may not cause him self-doubts,
- (2) but he still may get angry for a good practical reason.

What would that be?

When you understand the real (life-value) nature of equality, you feel equal, so names don't bother you much anymore inside. But they can still threaten respect for you in others' minds, and that threatens your job, promotions, etc.

Any discussion?

Curt Flood, describing his playing days with the St. Louis Cardinals, once said:

"The men of that team were as close to being free of racist poison as a diverse group of 20th century Americans could be. Few of them had been that way when they came to the Cardinals. But they changed . . . the initiative came from the black members of the team. Especially Bob Gibson

"'How about coming out for a drink after the game?' Hoot (Gibson) would ask a player who had never gone to a bar with a black man in his life. He was turned down more than once. So was I. But the spirit was infectious . . . actual friendships developed.

"Tim McCarver was a rugged white kid from Tennessee and we were black, black cats. The gulf was wide and deep . . . we bridged it. Without imposing blackness on Tim or whiteness on ourselves, we simply insisted on knowing him and being known in return."*

What are the key points in Flood's description of the Cardinals?

*Reported by Red Smith, "The Way It Is," Pacific Stars and Stripes, February 21, 1971, p. 22. Courtesy of Publishers-Hall Syndicate.

SUMMARY

Do SOMETHING as an individual. Take on SOME individual action mission. If we are all talk, we will fail. We will destroy a good thing in America. Do something. Help someone learn to read, visit an orphanage, etc. Whether you are from a minority or majority group, lead this part, invite others, and take the general initiative. Have the courage to stand alone, if necessary.

Take on at least a once-a-month mission for the next six months.

FINAL CLASSROOM TEST

I. You are the overseas military advisor to the indigenous Chief of Staff of a country where most of the populace are black and of Catholic religion. Ten percent are white and Protestant. The whites have been the victims of discrimination. They have been kept out of the better schools, and no officer in the military is white. The Chief of Staff wants to equalize the situation, but is stopped by institutionalized prejudice, that is, even though eighty percent of the blacks back his reforms, twenty percent think they are a mistake.

These prejudiced men honestly believe that the white Protestants are unreliable and, in fact, just plain inferior. You can't really identify these prejudiced men, but they are scattered around on all the boards, committees, staff, and commands that have power to get things done (or stop things) in the Services. The Chief of Staff wants you to advise him how to set up a system that will provide a constant, unavoidable reminder and pressure to establish equal treatment. This system should be able to catch and point out to the well-meaning blacks (80%) any subtleties in the paperwork of, or decisions by, the hostile blacks (10%) that obstruct or neglect the reforms desired by the Chief of Staff. With two or three associates, design your plan.

II. MAJOR ACTION THOUGHTS: GREEN (MONEY) POWER

What ideas do you have whereby our minorities might get a better cut of our economic pie (Green Power) and also help the society in general?

1. The Afro-Americans now dominate many of the large central city areas. But whites do their buying in the outlying areas. Rents and prices may be going higher in the outskirts than in the downtown areas.

QUESTION:

What type of program can you suggest that might invite white purchasers back into the black commercial areas? Is there a fear factor that has to be met? If so, how will your plan cope with it?

2. The American Indians, of course, dominate the reservations. Generally speaking, they have a philosophy that is close to nature, one that black and white American boys have always admired and that many would like to live by. Many fathers of those other (white and black) Americans would like to see their sons exposed to that healthy philosophy. Can the young (and old) American Indians train or retrain themselves to provide boys' camps to teach Indian philosophy, tough physical training, tracking, bow and arrow, wrestling, etc.? Would financing be available from the Department of the Interior? What other ideas could be pursued?

3. The Mexican-American has the language and understanding that could provide an entree to adventures that are waiting in Mexico, Central, and South America. How can interest in Mexican and Spanish culture, language, and foods be encouraged? If only one-third of non-Spanish-speaking Americans became interested in Spanish, how could it benefit the Mexican-American and the Puerto Rican American?

What ideas are there that we can discuss that might catch on and increase the Green Power among our minority groups? How would that help the majority?

HUMAN RELATIONS

GLOSSARY

The words listed below are defined in such a manner as to be understood in relation to the discussion material being used in the Marine Corps Human Relations Program. They are not all dictionary definitions.

1. Aborigine: The earliest known inhabitant of a region; an indigenous inhabitant.*
2. Abstract: Theoretical; disassociated from any specific instance.*
3. A.I.D.: Agency for International Development.
4. A.I.R.: American Institutes for Research.
5. Altruistic: Motivated by the unselfish concern for the welfare of others.*
6. Articulate: Expressing oneself clearly, distinctly.*
7. Backlash: A harmful reaction to one's goal which some other technique might have avoided.
8. Bad: Life destructive; all that hurts man, unnecessarily, even though unintentional; harmful.
9. Bias: A mental leaning; partiality; prejudice.*
10. Bigotry: Belief, creeds, opinions of a narrow-minded person, who holds to them blindly and intolerantly.*
11. Chaos: Great confusion; unorganized.*
12. Communism: A totalitarian system of government in which a single authoritarian party controls state-owned means of production with the professed aim of establishing a stateless society.*
13. Conviction: Strong belief; state of being convinced.*
14. Cross-cultural: Relations between two different cultures.
15. Culture: Behavior typical of a group or class.*
16. Defensive violence: Life-protective physical force used to defend one's self or others.

*Definitions adapted by permission from Webster's Seventh New Collegiate Dictionary, © 1972 by G. & C. Merriam Co., publishers of Merriam-Webster dictionaries.

17. Democracy: A government dedicated to the proposition that every person is an entity of equal value, entitled to and in need of a life-protecting voice in his own rule.
18. Derogatory: Degrading; expressive of a low opinion.*
19. Dictatorial: Denying one a self-protecting voice.
20. Discrimination: The act of making a difference in treatment or favor on a basis other than individual merit or human equality.*
21. Dual-life value: All men are created equal and are basically alike with a first and fundamental common value of survival. The survival value is referred to as a "dual-life value" including the two oftentimes competing values of self life (self) and species life (others) which human reason must keep in balance. It is the role of man's reason to keep the two sides in the most ideal balance possible (not necessarily a 50/50 ratio) depending on the circumstances.
22. Education: The process of gaining a knowledge of facts, ideas, skills, and learning techniques.*
23. Equality Concept: That all men feel that their lives are as important to them, as yours is to you. It means at least the equal value of each human life.
24. Empathy: The capacity for participating in another's (happy or unhappy) feelings or ideas.*
25. Ethnic: Relating to races or large groups of people classed according to common traits and customs.*
26. Ethnic Group: A group of people socially distinguished primarily on the basis of cultural criteria (e.g., language, life style, religion, mores, national origin, etc.). Examples are Italian-Americans, Puerto Ricans, and Jewish-Americans. The social definition often includes stereotypes and misconceptions about the attitudes and behavior of the group.
27. Evolution: A theory that the various types of animals and plants have their origin in other preexisting types and that the distinguishable differences are due to modifications in the successive generations.*
28. Fascist: Pertaining to a political philosophy, movement, or regime that exalts nation and race and stands for a centralized autocratic government headed by a dictatorial leader with severe economic and social regimentation, and forcible suppression of opposition.*
29. Freedom: (Political Freedom) is a life-protecting voice in one's own government. The fullest meaning includes an equal voice in selecting and changing one's government leaders.
30. Good: Anything that is life-protecting; helpful to mankind.

*See footnote on page 211.

31. Humanitarian: A person promoting human welfare and social reform.*
32. Human Relations: Interpersonal behavior which facilitates or hinders mutual understanding and cooperation in pursuing common goals and which affects interpersonal friction caused by real or imaginary differences. Human relations in this frame of reference deals with a study of basic human factors which are influenced by heredity and environment and form the basis for friction and/or harmony in interaction between peoples of all races, cultures and social strata.
33. Human Values: Those things that are important to you and to other men.
34. Ideology: A manner, or the content of thinking and acting, characteristic of an individual group, culture or nation; belief in action.*
35. Inclination: A tendency to a particular aspect, state, character, or action.*
36. Indigenous: Produced, growing, or living naturally in a particular region or environment; native to an area.*
37. Infanticide: The killing of an infant.*
38. Inherent: Involved in the essential character of something.*
39. Institutional Racism or Functional Racism: The way organizations work to subordinate minority group members through depriving them of their fair share of rewards, imposing actions disproportionately, denying access to high status (decision-making) offices, channeling them into low-status and dead-end functions regardless of their talents or denying them entry into the institution altogether. Institutional racism occurs because institutions in our society are founded on majority group values and the values of minority groups are simply not considered. The result is that members of minority groups in America are discriminated against without this having been the conscious intention of any particular individual. Rather, institutional racism is due to the insensitivity of the white majority to the potential contributions of minority group members and results in great social inefficiency in the utilization of manpower.
40. Irrational: Not possessing reason or understanding.*
41. Liberty: The positive enjoyment of various social, political, or economic rights and privileges.*
42. Mercenaries: Those who serve merely for pay or sordid advantage, not for a cause.*
43. Militant: Aggressively active.*
44. Minority Group: A classification of people who because of their numerically smaller size, and economic, racial or cultural characteristics, are usually separated (voluntarily or involuntarily) from others in a

*See footnote on page 211.

society for separate and frequently unequal treatment, and who therefore regard themselves as objects of collective discrimination. The existence of a minority group implies the existence of a dominant group with higher social status and/or greater privileges. Minority status carries with it exclusion from full participation in the life of the culture.

45. Moral courage: Standing up for one's ethical judgment or concept of right behavior in the face of opposition.
46. Natural Value: In this program, refers to those values that do not have to be learned, but that every man feels out of inborn drives or instinctive tendencies.
47. Offensive violence: Aggressive physical force intending injury.
48. Oppressed: To be crushed or burdened by the abuse of power or authority.*
49. Pacifism: Opposition to war or violence as a means of settling disputes; refusal to bear arms on moral or religious grounds; attitude or policy of nonresistance. *
50. Peace Corps: A body of trained personnel sent out as volunteers to assist underdeveloped nations.
51. Philosophy: The beliefs, concepts and attitudes of an individual or group. *
52. Plunder: The act of robbery or looting. *
53. Prejudice: An irrational attitude of hostility directed against an individual, a group, a race, or their supposed characteristics. *
54. Psychological: Relating to the mental or behavioral characteristics of an individual or group. *
55. Race: A human group that socially defines itself and/or is socially defined by other groups on the basis of physical characteristics, i.e., skin color, hair, skull, facial features, etc. In turn, people may incorrectly believe that these physical characteristics are intrinsically related to moral, intellectual, and other nonphysical attributes or abilities, such as ambition, cleanliness, dependability, and innate intelligence. In the contemporary United States some commonly recognized major racial groups are: whites, blacks, Chicanos, American Indians, and Japanese Americans. Of decreasing importance today is the supposedly scientific definition of race: the various divisions of the human species, each group having in common certain hereditary characteristics such as skin color, skull shape, bone structure, etc. Anthropologists have devised different classification schemes that range from three (Caucasian, Negro, and Mongoloid) to more than forty races. These schemes become imprecise when applied to highly mobile, pluralistic populations, as in the United States, made up of millions of people with mixed backgrounds. An example of the unscientific nature of these schemes: the offspring of a black and a white is socially considered a Negro, unless he can "pass for white." As a categorization of people, race has no objective meaning independent of its social definition.

*See footnote on page 211.

56. Race Relations: The relationships between groups and members of groups that have been socially defined as races on the basis of physical criteria.
57. Racism: The belief that some genetically transmitted biological differences (whether real or imagined) between human groups are legitimate basis for offensive distinctions between groups defined as races.*
58. Radical: A person who tends or is disposed to making extreme changes in existing views, habits, conditions or institutions.*
59. Reason: Thought that is life-supporting.
60. Rebuttal: The act of contradicting or opposing by formal legal argument, plea or countervailing (equal) proof; to make or furnish an answer.*
61. Right: All that defends and supports human life; life-protecting; good.
62. Scientific: Relating to, or exhibiting the methods or principles of science.*
63. Segregate: To separate or set apart from others or from the general mass; to cause or force the separation of (as from the rest of society).*
64. Social: Relating to human society, the interaction of the individual and the group, or the welfare of human beings as members of society.*
65. Species: A class of individuals having common attributes and designated by a common name. (All of mankind makes up one species.)*
66. Survey: Examining and compiling the results of numerous interviews; to examine as to condition, situation, or value.*
67. Sympathy: Sorrow for one who is suffering, distressed, or unhappy.
68. Theory: A plausible or scientifically acceptable general principle, or body of principles, offered to explain phenomena.*
69. Values: See "Human Values" and "Natural Values," above.
70. War of Ideas: A war against all negative ideas and unconstructive situations that are harmful to man. It is a battle waged by men in all nations to promote human welfare through the articulation and activation of valid humanitarian ideas.
71. Wisdom: Good sense, judgment; the awareness of human-life values gained through insight and experience.*
72. Wrong: All that intentionally hurts men unnecessarily; to injure unjustly.

*See footnote on page 211.

**Derived from Race and Racism, by Pierre van der Berghe.

SUGGESTED READING LIST

I. PHILOSOPHY AND PSYCHOLOGY

Man and Aggression, M.F. Ashley-Montagu
On Being Human, M.F. Ashley-Montagu
Man's Most Dangerous Myth, M.F. Ashley-Montagu
Toward a Psychology of Being, Abraham H. Maslow
Human Aggression, Anthony Storr
On Becoming a Person, Carl Rogers
I'm OK--You're OK, Thomas A. Harris

II. SOCIOLOGY

Problems of American Society: Values in Conflict, John F. Cuber,
et al, (Series)

The Slums
Civil Rights and Civil Liberties
Poverty and the Poor
Minorities ALL

III. MINORITY READINGS

A. BLACK AMERICAN

From Slavery to Freedom, John Hope Franklin
Dark Ghetto, Kenneth Clark
Invisible Man, Ralph Ellison
Where Do We Go From Here, M.L. King, Jr.
The African, Harold Courlander
Souls of Black Folk, W.E.B. Du Bois
Freedom Road, Harold M. Fast
Black Bourgeoisie, E. Franklin Frazier
The Autobiography of Malcolm X, Malcolm X and Alex Haley
Nobody Knows My Name, James Baldwin
The Negro Revolution, Robert Goldston
A Rap on Race, Margaret Mead and James Baldwin
The Omni-Americans, Albert Murray
Black Like Me, John Howard Griffin

B. MEXICAN-AMERICAN/CHICANO

The Chicano, Edward Simmen (Edited By)
Delano, John Gregory Dunne
The Ground Is Our Table, Steve Allen

The Mexicans in America; a Student Guide to Localized History,
Carey McWilliams
Mexican-American People, the Nation's Second Largest Minority, Leo Grebler

C. AMERICAN INDIAN

The American Indian Today, Stuart Levine and Nancy O. Lurie
The New Indians, Stan Steiner
Custer Died for Your Sins, Vine Deloria, Jr.
Bury My Heart at Wounded Knee, Dee Brown

D. PUERTO RICAN-AMERICAN

Puerto Rico; a Profile, Waggenheim
LaVida, Oscar Lewis

E. THE AMERICAN ORIENTAL

The Politics of Prejudice, Roger Daniel
Americans Betrayed, Morton Grodzins
The Oriental Americans, H. Brent Melendy

F. APPALACHIA

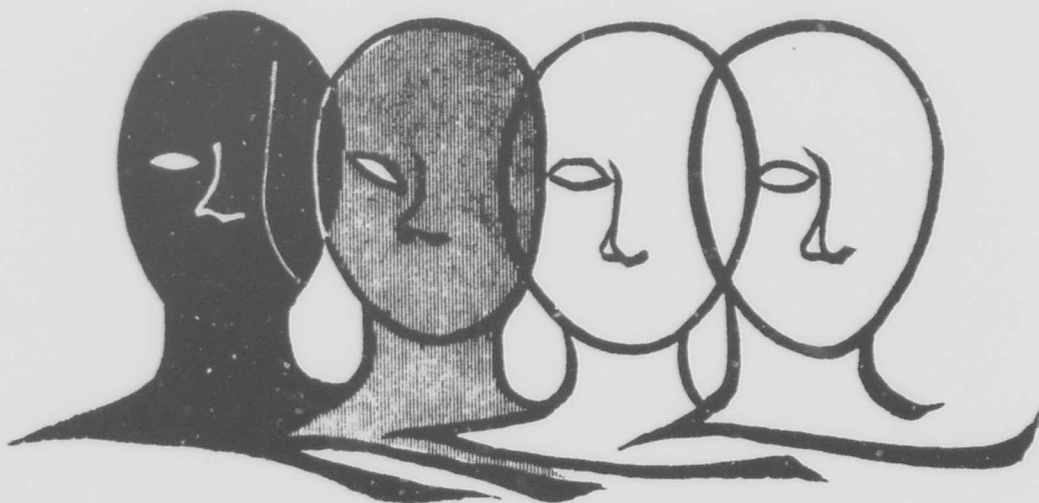
Rural Poverty in the U.S., President's National Advisory Commission
on Rural Poverty
Problems of Community Action in Appalachia, Office of Research &
Development, West Virginia University
Life and Religion in Southern Appalachia, Willis D. Weatherford

IV. OTHER

The Writings of Harold D. Lasswell
The Uncommitted, Kenneth Keniston
The Greening of America, Charles A. Reich
America Versus America, James A. Michener
An American Dilemma, Gunnar Myrdal
The Lonely Crowd, David Riesman, et al.
The Nature of Prejudice, Gordon W. Allport
Kerner Report, U.S. National Advisory Committee on Civil Disorders
African Genesis, Robert Ardrey
Heredity, Race and Society, Leslie C. Dunn and Theodosius Dobzhansky
For Human Beings Only, Sarah Patton Boyle
Top of the World, Hans Ruesch

Additional reading materials are recommended throughout the text of
the manual.

UNITED STATES MARINE CORPS
HUMAN RELATIONS LEADERSHIP
DISCUSSION MANUAL
VOLUME II
NAVMC 2649



MARINE CORPS HUMAN RELATIONS INSTITUTE
MARINE CORPS RECRUIT DEPOT
SAN DIEGO, CALIF.

1 April 1973

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APPENDIX I



DEPARTMENT OF THE NAVY
HEADQUARTERS UNITED STATES MARINE CORPS
WASHINGTON, D. C 20380

22 May 1973

FOREWORD

1. Purpose. To promulgate the Human Relations Leadership Discussion Manual, Volume II, NAVMC 2649, which is to be used by discussion leaders conducting the second annual human relations training course.
2. Information
 - a. This manual has been developed for use by commanding officers when conducting human relations training. It is to be used for those discussion groups that are participating in their second year of human relations training.
 - b. This manual does not amend any directive promulgated by higher authority; if apparent conflicts arise the latter shall take precedence.
3. Reserve Applicability. This manual is not applicable to the Marine Corps Reserve.
4. Certification. Reviewed and approved this date.

S. Jaskilka

S. JASKILKA

Major General, U.S. Marine Corps
Assistant Chief of Staff, G-1

DISTRIBUTION: L77

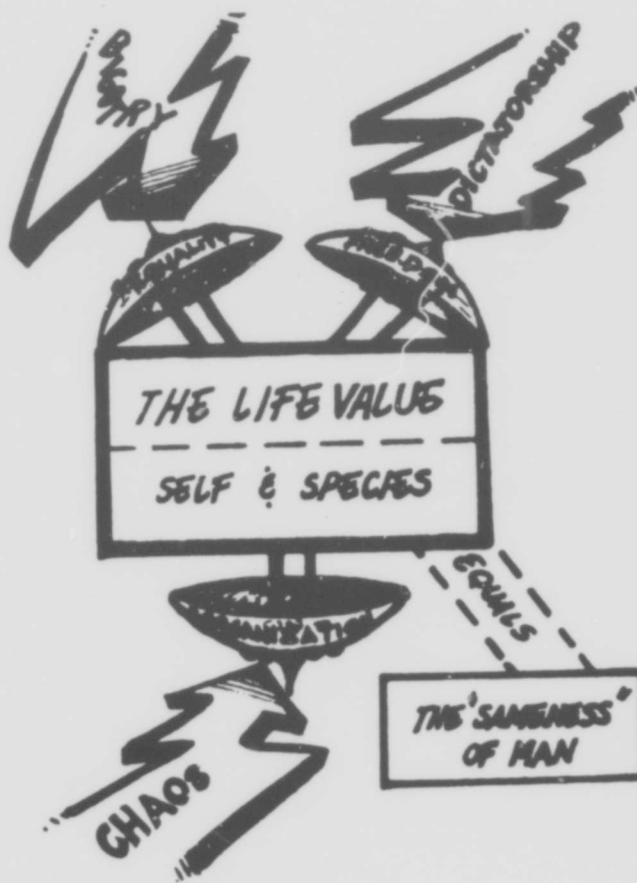
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HUMAN VALUES
AND
THE WAR FOR BETTER HUMAN RELATIONS

A Set of Discussion Materials



Prepared under Contract for the
Office of Naval Research
Department of the Navy
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Disclaimer

The findings and views in this discussion manual are not to be construed as official United States Marine Corps positions or views, unless so designated by other authorized documents.

INSTRUCTIONS FOR USE IN CLASSROOM

1. Discuss the ideas in the manual thoughtfully, but efficiently. The discussion leader must know each page well enough to use each as a familiar note. Skip those already covered in discussion of previous pages.
2. Ask the class members to answer each question that is asked. Don't wait for volunteers; call on men!
3. For each answer to any question, or for each reaction to any proposition in the materials, ask for opposing views. Next, call on 4 or 5 or even 10 men, very quickly, for agreement or disagreement.

VERY IMPORTANT

4. On any issue where there is strong disagreement, close off the arguments before they get repetitive or angry. Close them off with a request for a show of hands on the two or more sides of an issue. (This is enough to stimulate further thought on the important issues, which is the immediate goal.)
5. Any time a discussion reveals a possible error in the materials, or provides a new educational point of view or an insight that you feel should be included in the materials, jot it down in the book, and also notify the Human Relations Institute through your Human Relations Instructor and Marine Corps channels.

MOST IMPORTANT

6. YOUR ROLE AS THE HUMAN RELATIONS OR IDEOLOGICAL WARFARE DISCUSSION LEADER MAY BE THE MOST IMPORTANT IN THE WORLD RIGHT NOW. So prepare for each class. Study the 30 or 40 pages you are going to cover so that in class you can whip through them and keep class moving. Never forget that you are trying to stimulate the thinking of many men who do not have especially favorable recollections of their years in school. So draw the men out. Respect and defend every view.* The most successful discussion leaders use their own personalities to make the class interesting. They use this manual as a detailed checklist to cover all the important issues.

*See Schools Without Failure by William Glasser (Harper, New York, 1969) and Freedom to Learn by Carl R. Rogers (Charles E. Merrill, Columbus, Ohio, 1969).

7. Your Question-Answering Procedure:

Remember:

When someone asks a question, there is only one proper set of responses before you suggest an answer:

- (a) Ask if anyone in the class can answer the question.
 - (b) Point out, if true, that the issue is considered later in the manual.
 - (c) However, if a foreign or ethnic custom is involved, ask for, or appoint, two or three volunteers to check for the answers.
 - (d) Don't talk too much, like some discussion leaders do. (Don't get bogged down on one topic. Keep moving through the manual.) All questions do not require an answer nor all arguments a decision; just stimulate thought. Don't get involved in arguments to be won or lost.
8. If you assign reports for the next hour of class, keep the names of the men to whom the assignments were made and be certain to call for the reports.
9. To be a satisfactory discussion leader, you must prepare at least one hour for a one-hour discussion session. Learn the written materials well enough that you can read with emphasis and meaning, or summarize them from memory. Learn to ask questions with emphasis, and sometimes use misleading questions to help hold the interest of the participant. For example, if the question reads, "Does the sun rise in the East?" read it, but then add, "That's obviously wrong, isn't it, Lt. Jones?"
10. When discussing pages that include visual aids, make certain that each participant can see and study those aids. If booklets containing these visual aids are not provided, construct your own.
11. Visit a library or book store at least once a week. Read and study magazines and new books that bear on the discussion materials.
12. Each discussion leader should build up a file of counter arguments to points made in the manual. If class participants do not challenge theories or factual interpretations in the manual, the discussion leader should supply those challenges.

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**SECTION 4--CROSS-CULTURAL ADJUSTMENT
(CULTURE SHOCK)**

Notes to the Discussion Leader:

1. If you have not already done so, review the case studies starting on Page 13 of Fight the Cold War--A Handbook for Overseas Orientation Officers by R.L. Humphrey (American Institutes for Research, Washington, D.C. 1964).

2. At least one hour of the discussion time for this section should be devoted to actual Individual-Action-Program training. See Page 140 for an explanation of the goals of such training.

Notes to the Discussion Leader (cont'd)

(For Introductory Comments to Class Participants)

3. The information in this section has been collected in American communities overseas during the past two decades. The most constructive feedback has come from the more successful American overseasmen. However, it appears that many good overseasmen who have a "feel" for constructive management of the issues cannot pass the understanding along to others. So, even if all of the participants in your group are experienced overseasmen, cover these materials, adjusting the speed to the needs and interest of the group.

4. Some of these materials were used in Vietnam in the cross-cultural training of Combined Action Platoon Marines. Portions were also used to train Army and Navy advisors for Vietnamese cross-cultural relations. Reports from each of these programs indicate that the materials were helpful in easing internal race relations problems. (Why might that be true?)

What do you believe we mean when we say a person suffers from culture shock in a foreign culture?

In our own integration and civil rights efforts, do you think anything like culture shock is encountered by:

Black Americans?

White Americans?

American Indians?

Spanish-Speaking Americans?

Others?

How?

CROSS-CULTURAL ADJUSTMENT TEST

(Keep track of your "yes" or "no" answer to each statement.)

Generally speaking, the people of some races and from some countries:

1. will always try to "take" you economically.
Yes _____ No _____
2. are thieves.
Yes _____ No _____
3. are dirty and unsanitary.
Yes _____ No _____
4. are relatively poor because they are dumb or lazy.
Yes _____ No _____
5. are immoral.
Yes _____ No _____
6. are cruel to animals.
Yes _____ No _____
7. hate Americans of other racial or religious groups.
Yes _____ No _____
8. prefer not to associate with Caucasian Americans, except for our money.
Yes _____ No _____
9. dislike us because we are so rich.
Yes _____ No _____
10. should be more thankful for what we have done for them.
Yes _____ No _____

Running through the list again, what culture-shock scores would you give most Americans in their dealings (a) with minorities in the United States or (b) with people in the developing countries? (Compute percentages; that is, multiply the "yes" answers by ten to obtain the culture-shock percentage.)

HERE ARE SOME IDEOLOGICAL WARFARE CULTURE-SHOCK
RATINGS AND THEIR HOT-WAR COMPARISONS
(as suggested by some well-adjusted overseas military men)

<u>Cold-War Ratings</u>	<u>Types of Hot-War Soldiers</u>
1. 100% culture shock	1. A running, falling-down scrambling, panic-under-fire type.
2. 70% culture shock	2. A shaking, down-deep-in-foxhole, just "hide-and-watch" type.
3. 50% culture shock	3. A scared, but staying-in-there type.
4. 20% culture shock	4. A good, careful soldier.

ANYONE HERE IN THIS CATEGORY?

5. 0% culture shock	5. A Sgt. York, Audie Murphy type.
---------------------	------------------------------------

ANYONE IN THIS GROUP?

Of course the "test" on Page 4 is given partly in jest, but the views listed have been expressed previously by thousands of overseas Americans.

Actually, the best test for culture shock is to determine honestly whether you fully appreciate the "sameness" of men.

1. When you see something different about a foreign culture (or a minority culture), can you start asking yourself "why" and occasionally see the reason for the strange difference? If so, you have culture shock beaten.
2. However, if the ways of the foreign people (or minorities), in general, just DON'T MAKE SENSE, but rather, in fact, seem stupid, then you really have culture shock in its most contagious form. It probably should be called cross-cultural sickness, rather than shock.

Either way, it will not only make an overseas tour (or future domestic relations) unpleasant, it will help get Americans killed and America beaten. So, if you have culture shock, make an attempt to cure it!

The sign of culture shock is denouncing or making fun of everything in another culture.

Yet, many men who do not really have culture shock do this continually.

Questions:

1. Why would they do this?
2. Does anyone here feel he has almost drifted into this habit, even though he is not really in culture shock?
3. Is there anyone here who has been overseas (or in contact with members of a minority group) but has never suffered any culture shock at all?

1. Should we tell jokes about foreign or ethnic groups to which we do not belong?

2. Should we laugh at such jokes?

Why or why not?

CULTURE SHOCK AND THE SUPERIORITY COMPLEX

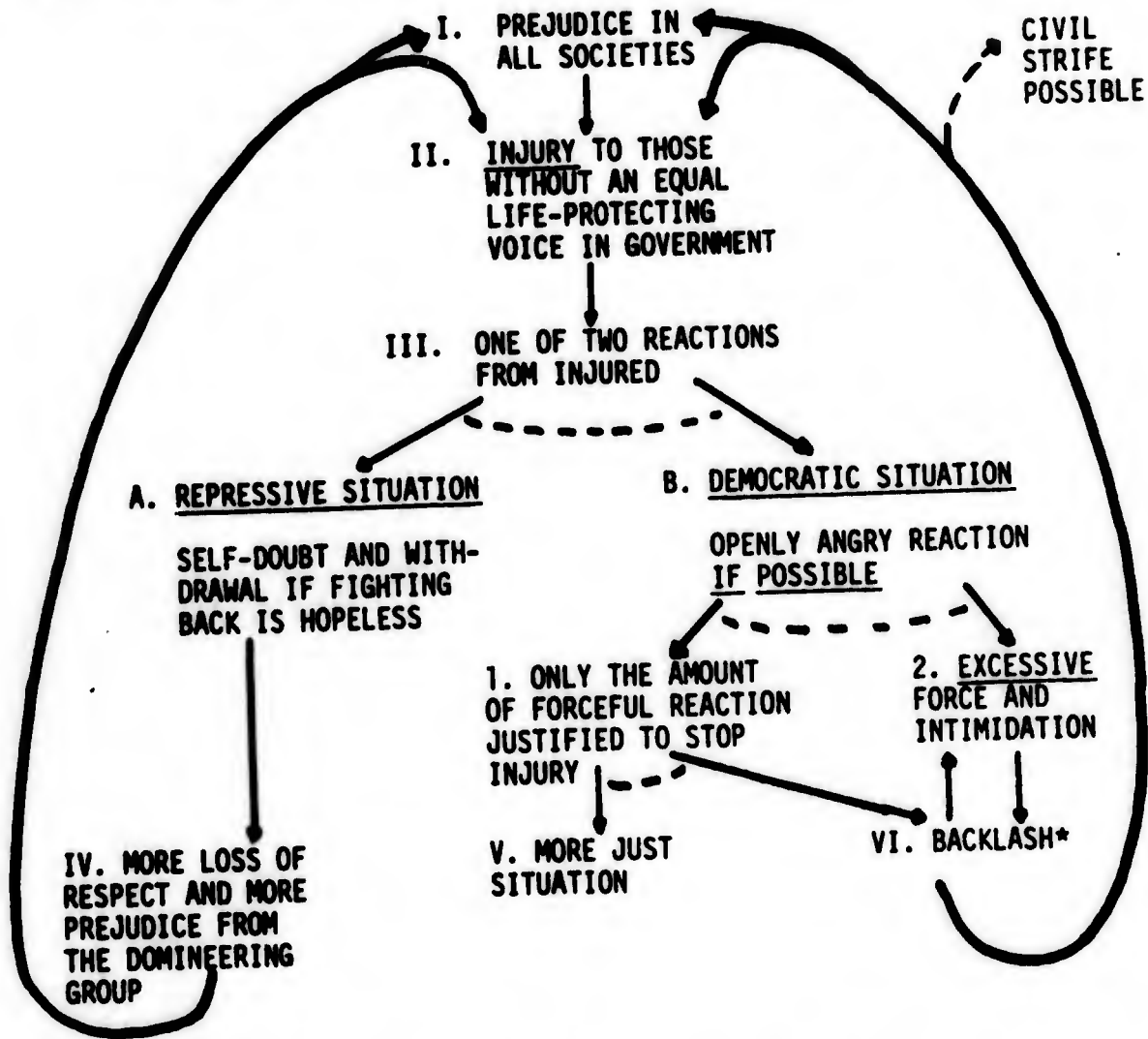
When Americans are stationed in large groups abroad, culture shock causes many to "look down on" the local host national people and become prejudiced against them. Soon, psychological injury results, if not material or physical injury.

Has anyone here observed this? How did the host nationals react?

CAUTION: It is understood that maintaining your interest in overseas cross-cultural issues is difficult. However, it is extremely important that each man try hard during these discussions to do so. The insight gained could keep some of us alive someday (maybe soon).

A TEST

Study this flow chart of prejudice and injury. Does it apply in any way to any of us at home or abroad?



1. If the INTIMIDATION REACTION (III. B.2) exists, how is it expressed (a) at the man-to-man level? (b) at higher levels?
2. If it exists at home, how is it expressed by minorities?
3. Why does excessive intimidation occur? Can it be understood, even if it cannot be defended?
4. *BACKLASH here means worse prejudice and injury than there was before we tried to overcome it. Do you think this is a real problem or a phoney one?
5. The diagonal arrow from III.B.1 to VI means some persons "BACKLASH" even against justified rejection of injury. So how can the injured groups ever win?
6. How can a more just situation be reached in a way that will avoid injury to anyone? Is there any way to make up for past injuries?

HOW WOULD YOU SUGGEST A MAN GO ABOUT
HELPING OTHERS TO OVERCOME, CURE, OR
AVOID CULTURE SHOCK?

TRY TO ESTABLISH THIS FOUR-POINT TECHNIQUE AS A HABIT.

When you see a difference about another group or culture that troubles you, TRY THESE THINGS:

- 1. FIRST, TRY TO FIND THE REASON FOR THE DIFFERENCE (ESPECIALLY SEARCH FOR PRESENT OR PAST SURVIVAL REASONS).**

Why don't the small children in most of the world wear diapers? Doesn't it contribute to immorality for them to go naked like that?

- 2. KNOCK OFF ANY EXAGGERATIONS.**

Can you think of any familiar exaggerations made by some Americans about all Mexicans?

- 3. COMPARE THE DIFFERENCE MORE CAREFULLY WITH OUR OWN WAYS AND LOOK FOR SIMILARITIES.**

Is it only the blacks in the barracks who play loud music?

- 4. FINALLY, BE MENTALLY TOUGH.**

Can you think of anything in the generation gap, military cross-rank communication, or racial differences that would not trouble us as much if we decided to be a little tougher, mentally, (or less emotional) about others' differences?

1. Someone try to recall one or more of the four items in the culture-shock cure.

ANOTHER?

(Get all four of them named.)

2. Can someone name all four?

NOTE: To find the reason for a difference, one must try to satisfy completely the answer to the question, "Why?" This normally requires a human-welfare (life-value) explanation rather than just a cultural explanation.

For example: "Why do people in the Middle East seldom eat pork?" Does it satisfy one's curiosity to answer merely, "That's their culture or their religion"? Does it help if we add, "Pork used to kill people before they learned proper cooking methods"?

Someone try to argue against any of the following culture-shock statements that Americans in this area sometimes say:

1. They all try to take us.
2. They don't care about human life, or they wouldn't drive their cars the way they do.
3. They are all dumb; that's why they are poor. (They should hustle around and develop some big coal and iron mines and oil fields like we did. Everyone in the ghettos should lift themselves by their own bootstraps.)

BRIBES AND CORRUPTION

Some Americans serving in poor countries insist that "everyone there is corrupt."

Consider the following facts and questions.

1. When most of the people in Africa and Asia awaken each morning, or go to bed each evening, they have in the back of their minds the question of how and where they will get enough food to stay alive, especially after old age comes.
2. Most Americans also have a constant concern about food and its relation to their lives and health.

WHAT IS THAT AMERICAN PROBLEM ABOUT FOOD AND DEATH?

(Most of us Americans are troubled by it during practically every meal, particularly around age 40 and thereafter. Some of us are plagued by it all of our lives. What is it?)

THE AMERICAN'S FOOD AND HEALTH PROBLEM

**HOW DO WE AVOID EATING TOO MUCH!
(so we don't gradually kill ourselves?)**

There are exceptions, but this is the primary problem. Anyone disagree?

Now, when the entire life of the African or Asian is haunted by the quiet fear of hunger, and our American lives are troubled by the opposite threat of abundance, it will indeed be almost impossible for us ever to appreciate each other's views fully on the ethics of accepting a bribe.

ANYONE DISAGREE?

WHAT IS THE POINT?

NOTE: If your group is not serving overseas or traveling abroad soon, move rapidly through this section to Page 25.

THE PX BARRIER

If you are adventuresome enough to cross all the cultural barriers and get to know a local friend, won't he eventually spoil the friendship by requesting something from the PX?

As far as we know, many (maybe most) people in every country in the world will request PX favors.

Are they ALL out just to take us? Or use us?

THE PX ISSUE

Some Comparisons

If you were back in the States, would any of your American friends or relatives ask you to buy something for them illegally from the PX or commissary? If they did, would that mean they were not true friends?

If you mix with people who do not have "the privileges,"
how can you face this embarrassing issue?

Some possible answers:

1. As has been said by all of us many times, "Don't flaunt your wealth"; that is, be discreet about the PX goods and prices. But how easy is this? What are the problems?

2. When someone asks for an illegal PX purchase, we suggest one of three things. (Discuss them to see if they make sense here or in your overseas situation.)
 - (a) Buy the item with your own money and make a gift of it--if it is a legal gift item.
 - (b) If it is illegal, order it from the States, pay the customs, if any, and make a gift of it if you value the friendship that much.
 - (c) Tell your friend or relative the truth--that if you buy for him from the PX, you will end up in serious trouble with the M.P.'s and, therefore, regretfully must refuse to make the purchase.

But won't that last possibility spoil the friendship?

1. If you make the purchase, the requests will continue and this will soon spoil the friendship anyway; and

2. PX purchases for the host nationals hurt the local economy.

How?

(How, for example, could it hurt the Philippine economy if we buy American PX cigarettes for our Filipino friends when stationed in the Philippines?)

WHY SHOULD WE TRY TO OVERCOME OUR NEGATIVE IDEAS?

An American in a previous group once asked:

"How can we lead a peaceful revolution in the world if we accept everything or defend everything that seems wrong to us about the foreign cultures?

Is there a peaceful revolution going on in the world that we should try to help lead? How? Why or why not?

IN REVIEW: What are we really trying to accomplish in this culture-shock cure and, in fact, in the entire course?

CONSIDER THESE ANSWERS:

1. To overcome the image we have of being "too good," too busy, or too uninterested to associate constructively with the world's struggling, uneducated, comparatively poor people;

and

2. To overcome the image we have of being loud, throwing our money around, pulling girls into prostitution, and being interested only in having a good time. (Anything there that is insulting or unfair?)

On point number 2, think about this:

A real problem exists if too many of us follow the tendency to let our off-duty social life take us first and only into the fun-world of the bar girl, for then we can never even think about helping the peaceful world revolution on a constructive basis.

QUESTIONS:

How many think that is asking too much?

Or is too corny?

Or is impossible for some other reason?

If you have never been stationed abroad, (a) Do you think these suggested answers really deal with issues of significance? (b) Do they have any meaning for us in relation to minority relations at home?

3. Next, to identify what we Americans REALLY want to stand for. We have suggested that this is actually "human welfare" or the value of human life (our own and others').

We have discussed the belief that this human-life value explains the roots of such universal (sub) values as freedom, equality, truth, honor, fidelity, etc. These values express not just abstract, blind principles--they have life and death meaning. That is, they protect human life. They protect the lives of our loved ones, and they protect human life in general.

If anyone disagrees, encourage him to present his position. Each man think it through. (Let us try never to accept principles carelessly or values blindly, as some Americans have in the past. We know now that values accepted by rote won't stand up under attacks. They especially may let a man down if he is exposed to prison-camp brainwashing.)

4. Next, to work constructively across difficult cross-cultural barriers and help each other (Americans and our allies) correct our faults. WE HAVE TO TRY TO SEE CLEARLY WHAT IS RIGHT (life-supporting), as well as what is wrong (life-destructive), about our ways and the ways of others. That is the purpose of these culture-shock-cure exercises.

Anyone who does not understand or accept that reasoning?

If you disagree, please present your position.

A GENERAL THOUGHT QUESTION

If one really joins this cross-cultural effort--goes out alone in the foreign culture--isn't there danger of getting into an argument or fight or even of catching some food-carried disease?

Wouldn't any of these things hurt rather than help relations?

SOME VIEWS:

Of course there will be some troubles and even casualties. One should not get involved in the ideological war effort to support freedom without that knowledge. But we suggest that the casualties will be few compared with what it will eventually cost us if we don't find a way to cross cultural barriers better than Americans have in the past.

What does that mean? Does anyone know what percent of our American casualties in Vietnam came from booby traps?

In the overall effect on relations, a situation in which Americans are isolated from the local people is a losing position. But a meaningful program of individual, constructive relationships (despite inevitable, occasional incidents) is a winner. If we can learn to cross cultural barriers successfully, it will contribute tremendously to peace at home and abroad.

WHAT DO YOU THINK?

The main obstacle has nothing to do with the local cultural barriers--it is the fear of standing against the crowd (other Americans). It is the fear that some of the mockers, the haters (i.e., the ten percenters) might laugh at you or mock you for trying.

Is there such pressure here against cross-cultural association?

What relevance, if any, do these last three pages have to our majority-minority relations efforts at home?

Do you think we have (1) a race problem on this post? (2) a prejudice problem? Is there a difference in your mind?

If you are going abroad (even if you will just touch some foreign ports), think carefully through these next few pages.

HERE IS A FAMILIAR CRITICISM:

In many developing economies, one has to bargain over the price of almost all purchases.

Why doesn't most of the world use a one-price system as we do?

Why do they use bargaining instead?

TO HELP A MAN WITH THIS ISSUE, REMEMBER TO:

1. Find the reason for the troublesome "difference."
2. Compare it with the States (for forgotten similarities).
3. Knock off the exaggerations and get the facts straight.
4. Toughen up mentally about the difference.

QUESTION:

Can anyone apply any of these four guides to help overcome our annoyance with the bargaining system?

GET THE FACTS

First: Bargaining is an old, worldwide system. The one-price system is the unusual one. It is highly modern.

Can anyone explain why countries with less advanced economies need bargaining?

FIND THE REASON . . .

Generally speaking,

if you don't have • mass production
and
• many fast sales
then

you need bargaining to set the fair price.

For which things do we use bargaining in the States?

COMPARE IT WITH THE STATES . . .

- automobiles
- stockyard sales of livestock
- stock market sales of securities
- most wholesale markets
- all auctions

Are these bargaining markets respectable, or are they just efforts to take people?

Also, in economically poor cultures, where there is not enough work to keep most of the people profitably employed all the time, PEOPLE BARGAIN FOR SOCIAL REASONS. It's enjoyable if one has time and learns how.

Is there anyone here who can honestly say he has learned to enjoy bargaining?

ARE THE "SKY-HIGH (FIRST-QUOTE) PRICES" ASKED
OF AMERICANS ABROAD JUST FOR AMERICANS?

Some Possible Answers:

1. The sky-high prices are not only for Americans who do not learn to adjust--THEY ARE FOR ALL SUCKERS.
2. There are lower prices for all who know how to bargain, Americans as well as locals.

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QUESTIONS:

Is there anyone in this class who feels he has learned to bargain successfully; that is, you get the price down, but you still don't offend as a tightwad or a big mouth?

How many in the group still get embarrassed or angry when the merchant asks high starting prices?

Is it understood that this is a culture-shock reaction?

If you are a stranger in a country, how do you find out the reasonable price for an item in order to bargain?

ANSWER:

You must have a host national friend. (Friendship in a "traditional" culture will protect one even more than in the USA. In fact, such friendships can be overprotective.)

279<

QUESTION:

Even if an American bargains, don't some businessmen still try to charge him a LITTLE MORE?

ANSWER:

Perhaps so.

Can anyone explain?

280<

ANSWER:

There is a worldwide feeling in bargaining that if one has more, he should pay at least a little more.

281<

FOR WHAT THINGS ARE THE WEALTHY EXPECTED TO
PAY MORE IN THE STATES?

280<

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Answer:

- income tax
- some medical bills
- tips

(Do the poor in America ever have to pay more for anything?)

(NOTE: Despite the tendency to ask a higher price of a wealthy person, some Americans abroad find they can bargain for lower prices better than most local people, and can do so pleasantly.)

KNOCK OFF EXAGGERATIONS . . .

IN MOST DEVELOPING COUNTRIES, WHAT STORES USE
FIXED, ITEM-MARKED PRICES?

WHY?

What makes it possible?

What makes it necessary?

FIXED PRICES

The larger, busier stores in the cities always go to the fixed-price system eventually.

1. Many sales make it possible.
2. Pressures of time make it necessary.

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WEALTH, POVERTY, AND CROSS-CULTURAL RELATIONS

Why are all Americans considered rich by most people in low-income countries?

286<

We can spend great sums of money despite lack of family riches because, in our wealthy country, we can count on making money in the future.

Hence:

THE FOREIGN PEOPLE ARE RIGHT. COMPARED WITH OTHERS,
WE ARE RICH.

It is not family wealth; it is national wealth that we
Americans all have some shot at.*

*Note: Many in the group are probably thinking that we don't have an equal opportunity on this score at home. That, of course, is true. But if we can do more to solve these problems of cross-cultural misunderstandings overseas, will it help us at home too?

287-

(FOR THOSE STATIONED ABROAD):

You hear a few Americans say that the local people actually are pretty rich, too.

Is that true?

Does anyone know the average income per person per year compared with what it is in the States? (YOU CAN CHECK AN ALMANAC OR ENCYCLOPEDIA.)

288<

SOME COMPARATIVE ANNUAL INCOMES:

Per person income per year in 1972:

U.S. - about \$5,000/year

Japan and West Germany - about \$2,000/year

Very poor countries - about \$50/year

INVITATIONS INTO PRIVATE HOMES:

An American general officer and his wife tried hard to win respect and friendship in one Middle Eastern country. They often invited wealthy host national couples into their home for dinner, but they were never asked into the homes of the host nationals in return. On one dinner-party evening, because of some labor troubles, the General's wife had to prepare and serve the dinner for her guests. After that, they were often invited into host nationals' homes for dinner. How do you explain this, in view of the fact that the host nationals always had plenty of servants?

289-

DISCUSS THIS CONFLICT SITUATION

In many overseas areas, the people sleep or rest (siesta) for 3 or 4 hours during the heat of the day. But they work into the late evening hours. When we are stationed in those areas with our families, our children make noise during their quiet time and vice versa. This causes hostilities. Would it be feasible for U.S. posts overseas to adjust completely to local work schedules?

How has this become a wealth and poverty issue rather than just an effect of the climate? Aren't the heating and cooling problems (and available solutions) the same for both peoples?

THE CAUSES OF POVERTY

Is our American economic philosophy:

"If you're poor, you must be dumb"?

Does anyone remember how we used to say it as kids?

"If you're so smart, why aren't you rich?"

Is that just a meaningless kid's joke?

or

Do some Americans believe it?

291-

A REASON FOR COMPARATIVE WEALTH AND POVERTY

Anyone here from Kentucky? Anyone here from Illinois?

Over recent years, the Americans in Illinois have produced more wealth per person than the people in the adjoining state of Kentucky.



Approximately how much more per person would you guess?

1/3 more? 1/2 more? What would you guess?

50% more to twice as much per person (for every man, woman,
and child) . . . and five times as much for the entire state.

293<

WHY?

Does Kentucky produce less because there are more
foreigners and minority groups there who aren't as smart
as, or don't work as hard as, people in Illinois?

294<

Some Facts and Views:

First, Illinois--not Kentucky--has the higher percentage of foreigners and minority groups.

and

Second, surely people in Illinois are not two to five times as smart and industrious as those of us a little farther south.

295-

Then, why are they so much more productive?

296<

A VIEW:

BECAUSE OF THE ADVANTAGES OF NATURE.

Because of:

- the agricultural land
- the mineral resources
- the natural transportation systems
- and the climate, which make Illinois just about the best piece of land for its size in the world for human habitation in the 20th century.

Note: Notice that even the hard-working, highly educated people of the new state of Israel can't produce as much per man as the people of either Illinois or Kentucky. Their land just is not as rich in resources as that of Illinois or Kentucky.

Any comments?

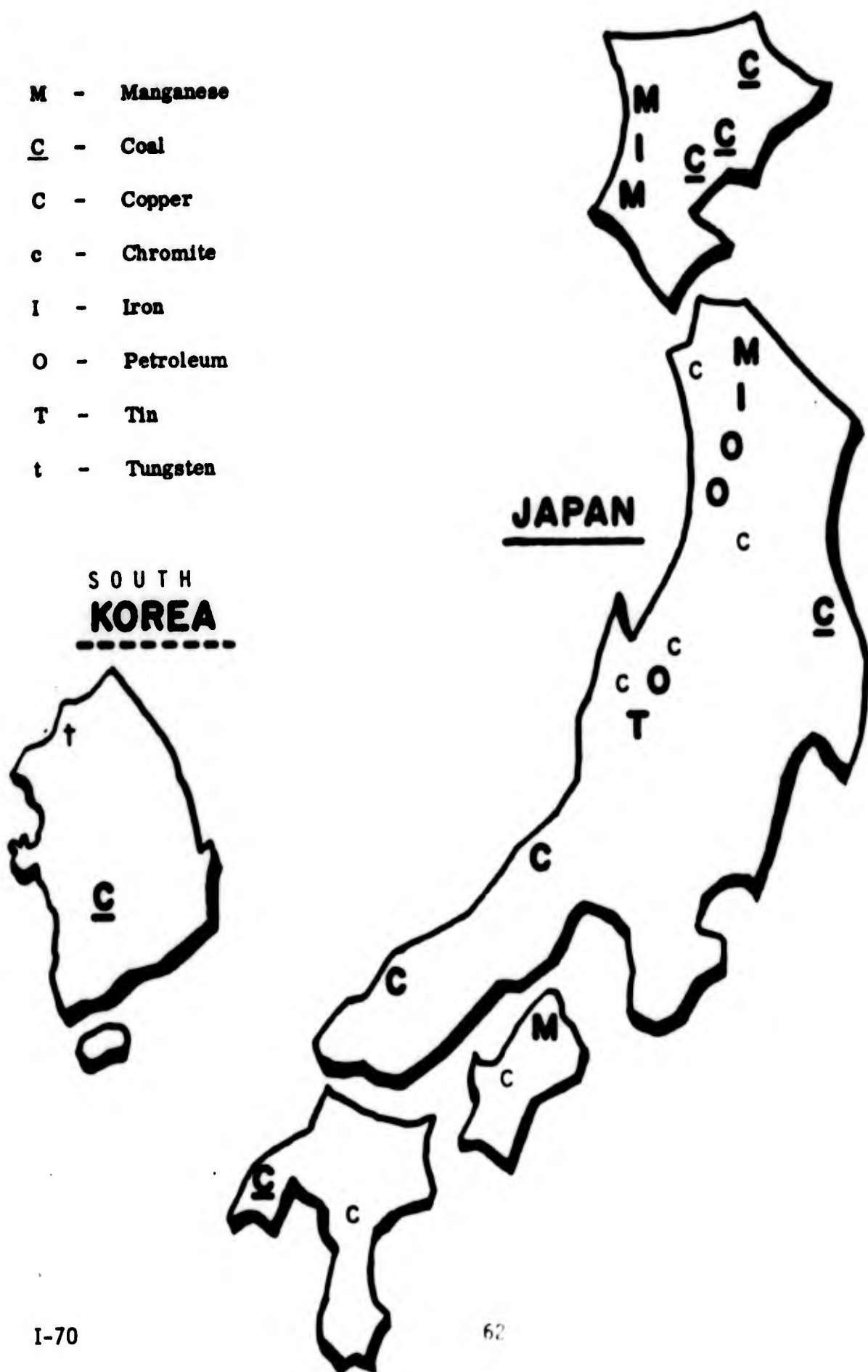
297-

Anyone here ever been to Korea or Japan?

In view of Japan's limited mineral wealth, how did it become wealthy, while its neighbor, South Korea, still struggles with poverty?

298<

- M - Manganese
- C - Coal
- C - Copper
- c - Chromite
- I - Iron
- O - Petroleum
- T - Tin
- t - Tungsten



KOREA AND JAPAN

- Mineral Wealth: Please refer to the map. In terms of the fuels and metals that are of primary importance for economic development, Japan's resources are limited compared to those of the United States --but, compared to those in Korea, they are abundant.
- Size and Population: Japan is four times as large as South Korea in both land mass and population.
- Geography: Japan stretches more than 1,000 miles north to south--South Korea extends less than 300 miles. This expanse provides Japan with several different types of sizable climatic regions, allowing for diversified plant and animal life not possible in South Korea.
- Arable Land: Japan has three times as much arable (farming) land as the Republic of Korea.
- Coastline: Japan has almost ten times as much coastline as the Republic of Korea (more than that of the continental United States), a recognized key to its development as a leading maritime and fishing nation. Tropical ocean currents (up from the south) wash the thousands of miles of Japanese coastline with some of the best fishing waters in the world, and almost everyone in Japan lives within fifty miles of the harbor-dotted coast.
- Climate: Because of the tropical current, Japan's climate varies from the sub-tropics in the south to mild winters in the north. It has about the warmest climate on earth at its latitude. Korea's climate is determined primarily by winds that blow out of Manchuria, resulting in bitterly cold winters and very hot summers. It is about the coldest country on earth at its latitude.

Rainfall:

Japan's rainfall is pretty evenly spaced throughout the year, whereas most of Korea's rain falls in a 3- to 4-week period in July and August, resulting in frequent floods or droughts. In addition, Japan can count on 20 to 40 more inches of annual rainfall than Korea.

Because of these climatic and rainfall advantages, Japanese farmland gives a very high rice yield per acre. While Korea is lucky to get one good crop, southern Japan can regularly count on more than one.

Add to the natural handicaps found in Korea the fact that Korea has been exploited for centuries by larger, imperialistic powers, and it is not too difficult to understand the reasons for her poverty. In truth, when all of these factors are taken into account, Korea has done surprisingly well.

(Note: Korean scholars who have read this brief discussion have quickly asserted that certain cultural characteristics are also partially responsible for poverty. Such self-criticism is unquestionably healthy. However, it may also be noted that negative cultural characteristics quite probably result from negative geographic, climatic, and other basic economic "conditions." For example, there are communities of Americans in certain poverty areas in the U.S. who appear to be lazy, relatively unintelligent, and resigned to their poverty. But, if gold, diamond mines, or other sources of wealth were suddenly discovered in such areas, most of the people would soon become very industrious, would begin to show their ability, and would be filled with a new idea of progress. In other words, the possibility of success breeds effort.)

American schools teach almost nothing about

GEOGRAPHIC REASONS

and

CLIMATIC REASONS

FOR POVERTY.

So be careful about blaming others for their poverty or about taking personal credit for our wealth.

How many in this room have heard Americans commit these offenses unfairly?

How many feel that they have themselves done so?

How many here have never spent any time trying to talk with, or visit with, white, black, or brown ghetto children, or Indian children on a reservation, or the children of Mexican-American migrant workers? Do you think it is possible to understand the problems minorities face without that experience? But why should we try? How could it help us? How can it even be justified as a military-related mission?

How many here have ever been stationed in the tropics?

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Is a tropical climate helpful to man compared with most of the USA, or does it keep man unhealthy and poor?

304<

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I-75

Answer:

A tropical climate weakens man and helps most of man's worst natural enemies. It tends to keep man unhealthy and poor.*

For example, when germs penetrate the human skin, it is much harder for the sun to kill them in a hot, damp atmosphere than it is in dry air.

HOW MANY HERE KNOW THAT AFRICA IS A VERY POOR CONTINENT, AND NOT RICH (AS MOVIES AND STORIES HAVE LED MANY TO BELIEVE)?**

*For details, see Climate and Economic Development in the Tropics by Douglas H.K. Lee (Harper, New York, 1957).

**In order to appreciate the natural poverty of an area such as Africa, one cannot study that area alone. You must also do a comparative study, such as comparing Africa with Western Europe or the USA.

What THREE mineral resources (one metal and two fuels)
are the main keys to industrial development and wealth in a modern
nation?

AND

Does this country (where we are stationed or the overseas
country to which you are going) possess these three resources?

Answer:

1. IRON, COAL, AND OIL .
2. Few nations possess them; and only those nations that have had extensive access to both iron and coal have achieved great industrial development.

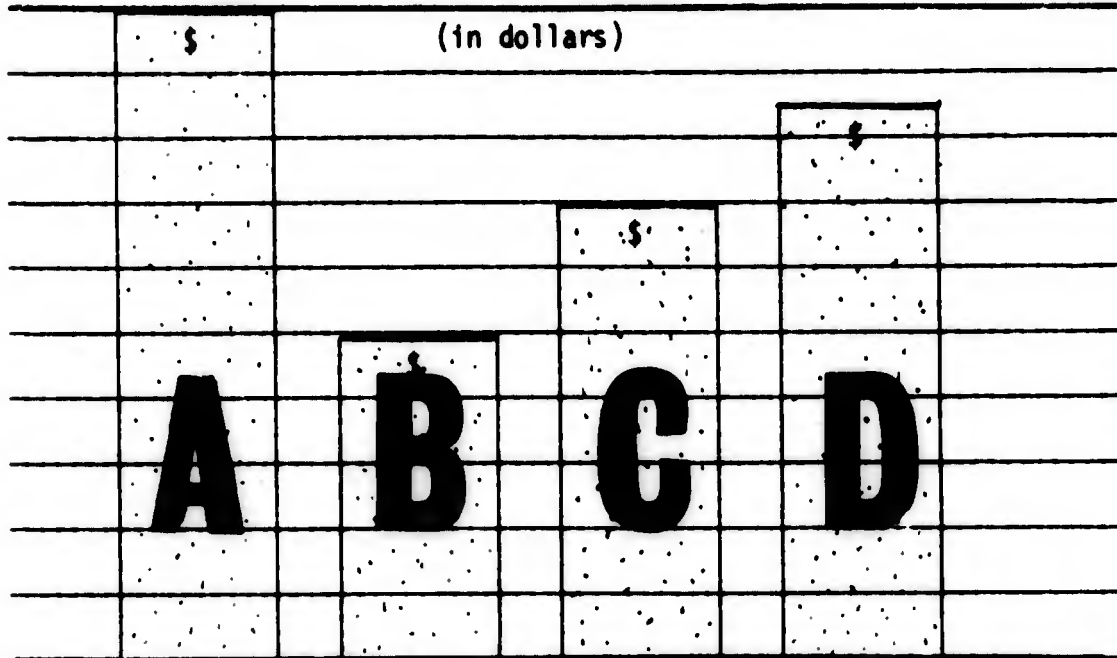
Japan, for example, obtained access to coal and iron from Manchuria during her occupation of China. The coal and iron were important to her rise to power.

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ECONOMIC EXPLOITATION
 ("They try to take us.")

In some American businesses or operations in the poor countries, you will find an economic wage situation that looks something like this:

CHART OF COMPARATIVE WAGES FOR THE SAME JOB



- Key: A = An American's pay for doing a job in the American operation overseas.
- B = The pay a local national receives for doing the same job "in his own economy."
- C = The pay a local national would receive if he did the same job in the American operation.
- D = The amount necessary for Americans to pay a local national to keep him satisfied.

Even though at income level C we would be paying the man more than he could make at B from his own people, why do you suppose level D is the lowest at which he will be satisfied?

Is he just jealous of our high wages?

A View:

Income level D is the tolerable subsistence level. That is, it is the lowest level at which the man can feed, clothe, shelter, and acceptably support his family.

(The sight of our own high living standards in the man's country may actually raise his acceptable standards some. This is especially true if his job calls for him to associate with Americans or other comparatively wealthy foreigners.)

The principle involved here is one we learned long ago in the States. (It is based on the life-value control of human affairs.)

IF A MAN IS BROKE AND OUT OF A JOB, IT IS NOT ENOUGH TO GIVE HIM A JOB AND SOME INCOME. IF YOU HIRE HIM, AND IF YOU OBVIOUSLY HAVE ENOUGH TO DO SO, YOU MUST PAY HIM ENOUGH TO LIVE ON OR HE WILL REACT AGAINST YOU IN ANGER.

Does this make sense?

Would Americans do it?

Give examples.

DISCUSS THIS CULTURAL DIFFERENCE:

In one great Western nation, the people are very much unlike Americans. Their city residents do not especially like Americans or any other foreigners. They do not care much if they are liked by others. They work hard but do not believe much in working over-time or in "moonlighting" (second jobs).

How do you feel about their refusal to moonlight?

Occasionally, when American operations overseas have finished their work--even in cases where they have been asked by the local government to leave--the local employees have held strikes at the Americans' gates, protesting the loss of jobs.

HOW COULD THEY JUSTIFY SUCH BEHAVIOR?

In unindustrialized, "traditional" economies, the basic assumptions about income, efficiency, and job security are very different from those that develop in industrialized economies. This is especially true in areas where there is little land for food growing, few minerals, and, historically, even a fear of famine.

Okinawa is a good example.*

The assumed relationship between an employer and employee is not that of a temporary mutual effort for profit. It is more that of father and son. A relationship of life-time loyalty, responsibility, and security is more the nature of the assumption. One of the great religions of Asia, Buddhism, emphasizes the point.

WHICH VIEW IS RIGHT, THEIRS OR OURS?

SUMMARY TO THE DISCUSSION OF POVERTY

It is always wise to seek the reason for significant cultural differences in the overall economic situation. Good possibilities of success lead to "can do" attitudes, individualism, free economics, political freedom, etc. Difficult circumstances lead to collectivism, respect for family authority, lack of hope, and even to dictatorship. With industrialization, Japan is likely to become more individualistic; with the exhaustion of the frontiers, the U.S. is likely to become less individualistic. For many reasons (religious, social, intellectual, etc.), there will be exceptions to these developments, but the trends will be present.

CAN ANYONE GIVE ANY EXAMPLES?

*Some may feel that after all our years in Okinawa, the Okinawans should have learned our philosophy. But this attitude misses the point. Since the island economy cannot support them, the Okinawans have to stick to their own view. After all our years there, it is we who should have learned to understand.

OVERSEAS MEDICAL ADVICE

(Discuss This Problem)

An American preventive medical unit in one Mediterranean country port issued this warning to Americans:

"To catch hepatitis you must eat . . . someone else's feces. . . . That interesting tang in a restaurant salad may be you know what!"

One of the allied officers in that country wanted to find the medic who had written that warning and kill him. DISCUSS.

RELIGION

We, in the military, have always had men that were once called:

"BUM DOPE ARTISTS"

and

"BARRACKS LAWYERS."

Is this still true?

RELIGION

A favorite topic of "Bum Dope Artists" is ANOTHER MAN'S RELIGION.

Let's consider Buddhism, as an example (and as a practice exercise), to avoid being misled by the "Bum Dopesters."

If you are stationed in an area where most people belong to some other religion, try to introduce relevant points about it throughout these next few pages. Many Afro-Americans have become orthodox Muslims (as distinguished from Black Muslims). Will someone look up the main tenets of the Muslims? (The religion is called Islam.)

* See any book in the library on religions. The encyclopedias are very helpful.

Albert Einstein once wrote that if there is any religion which is acceptable to the modern scientific mind it is Buddhism.*

How about the spirit houses** often seen in Buddhist areas?

Are they part of Buddhism?

*For details, see Buddhism and the Age of Science by U Chan Htoon (The Wheel Publications No. 36/37, Buddhist Publication Society, Ceylon, 1967), p. 52.

**Small birdhouse-size churches displayed on poles for use by religious spirits.

SPIRIT HOUSES

Answer:

NO!

The spirit houses are from older religious influences.

If you want to experience an interesting weekend, the first time you are stationed in Asia, arrange through an Asian friend to spend a night in a Buddhist wat.* You will be made welcome. (Take a camera.)

If you don't think this would be interesting, think about doing it anyway as part of an ideological warfare mission. In other words, men, DO SOMETHING in this new war.

*A Buddhist church.

SUPERSTITION

DO AMERICANS HAVE ANY SUPERSTITIOUS BELIEFS?

Mention several things that are involved in our
superstitious ideas.

- black cats
- ladders
- spilled salt
- haunted houses

All cultures, as far as we know, have certain superstitious beliefs; some more than others.

Learn any bad luck or good luck omens of your foreign associates or employees, and respect them.

They may have religious importance.

Anyone know any superstitions of foreign cultures that are different from ours?

Don't all superstitions interfere with human well-being?

If we stand for human welfare (human life), why shouldn't we try to expose, laugh at, or fight against all superstitions?

Answer:

Human well-being includes mental (or psychic) well-being as well as physical well-being. Certain superstitions MAY help psychic well-being, so they should not be upset until education can be provided to supply the needed psychic security.

What do you think?

Do we Americans perform any superstitious acts to help our psychic well-being. What? When?



There is a saying:

"Don't tear down a fence until you know what it was built to hold in."

Key Principles of Buddhism

THE LIFE VALUE

Just as Christianity does, Buddhism places the highest possible value on human life and human endeavor.*

Do Buddhism and Christianity have any other important similarities?

(As you discuss these materials, make comparisons to any other religion of interest in your area.)

* For more detail, see Buddhism and the Age of Science by U Chan Htoon (The Wheel Publications No. 36/37, Buddhist Publication Society, Ceylon, 1967), p. 55.

BUDDHISM

Most Buddhists know the Buddhist principles which say:

Do good, receive good;

Do evil, receive evil;

and

As ye reap, so shall ye sow.

Anything like that in Christianity?

Buddhism teaches five precepts for its laymen:*

1. Don't kill;
2. Don't steal;
3. Don't indulge in sexual misconduct;
4. Don't lie;
5. Don't drink intoxicants or use drugs.

Sound familiar?

Questions:

1. How is the striking similarity explained?
2. Are there really universal truths and values in human affairs?

*Of course, as with Christianity, English was not the original language of Buddhism. These are very brief interpretations of many expert translations of the five precepts.

RELIGION

Earlier we discussed the theory about the two sides of man's nature or the two sides of his life value:

THE SELF SIDE
and
THE SOCIAL SIDE

How are all of the great religions almost exactly alike
in what they try to teach us to do about our self side in
relation to our social side?

Why, would you say, do Christianity, Buddhism, and Islam (the
Muslims) all emphasize charity so much?

It seems that when we scientifically figure out what is right and wrong--by studying what supports man best with his dual-life value (self and others)--then

WE GET THE SAME ANSWERS THAT THE GREAT RELIGIONS GAVE US.

Does that make the scientific approach unnecessary?

AND

Does it weaken, or add strength to, the religious guidelines?

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BUDDHISM CONDEMNS GREED .

It teaches that the employee must give his best, and the employer must compensate generously and protect and care for the worker as if he were the employer's child.

What type of misunderstandings, if any, do you think this belief has caused between us and Buddhists who work for us around overseas bases?

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If you are not stationed in (or are not to be stationed soon in) Asia, proceed rapidly but thoughtfully through the remainder of these pages on religion.

If Buddhism calls for the employee to give his best to the employer, why don't some of the Asian workers seem to work as hard during an eight-hour day as an American laborer might work in the States?

If you don't know, conduct this experiment: Change to a typical Asian laborer's diet for a few days and keep track of your work efficiency.

Aside from efficiency, is the average Asian laborer more or less willing than the American to work 10, 12, or 14 hours a day?

BUDDHISM TEACHES THAT
YOU SHOULD GIVE TO OTHERS FOR YOUR OWN GOOD.

Does that make any sense?

Whether you agree or not, don't demand thanks for your gifts in a Buddhist society.

Does this ever result in misunderstanding and hostility from Americans in relation to our aid programs in Asia? That is, do we get angry because they don't thank us more?

Does Christianity say anything similar--that the one who gives, rather than the one who receives, is the one who is helped most?

BUDDHISM AND DISCRIMINATION

It seems to us, from discussions with a sampling of Asians in two countries, that a majority possibly

PREFERS WHITE OR LIGHT-COLORED SKIN TO DARKER SKIN.

But note:

THIS IS SKIN COLOR PREFERENCE--NOT RACIAL DISCRIMINATION.*

*A skin color preference means, "I prefer dark (or light) skinned people." A racial discrimination here means, "Light (or dark) skinned races are lower (or higher) types of human beings."

Why is it difficult for a good Buddhist to risk discrimination against a man of a different race or color?

Anyone know?

Hint: It has to do with reincarnation.

BUDDHISM

If many Asians are Buddhists, why don't they all live according to those good principles?

(Answer in terms of Americans and Christianity.)

001-

BUDDHISM AND CHRISTIANITY

If Buddhism and Christianity have major similarities,
how are they different?

Anyone know?

332<

CHRISTIANITY

believes in a God that created all the universe in the beginning.

BUDDHISM

does not offer any belief about how the universe started.

Buddhism does not teach the existence of a great, all-knowing, all-powerful God.

6034

Does this mean Buddhism does not believe in life after death?

334<

97

I-105

CHRISTIANITY

teaches that a man's soul goes to heaven or hell after one life on earth.

BUDDHISM

teaches that a man's spiritual substance may live through many lives until, through gradual improvement and perfection, it achieves a heaven-like state.

HOW REALLY DIFFERENT ARE THOSE TWO IDEAS?

335-

Can you be forgiven for evil acts in Buddhism (exactly
as in Christianity)?

336<

99

I-107

BUDDHISM,

it is more a matter of personal cause and effect. If you do evil, you pay--at least until you have done enough good to make up for the evil.

3:37<

Is it true that Buddhists

DON'T MIND DYING OR BEING KILLED?

318<

101

I-109

SUGGESTED ANSWER:

About as much as Christians don't
mind dying because they will live in heaven.

IF YOU BUY THE LINE THAT A BUDDHIST DOESN'T MIND DYING,
HAND HIM A DAGGER--THEN TRY TO STRANGLE HIM.

3.9<

THEN WHY DID SOME BUDDHIST MONKS BURN THEMSELVES TO DEATH DURING
THE VIETNAMESE WAR?

AND WHY DO MANY BUDDHISTS SEEM TO BE SO RECKLESS IN
MATTERS OF HIGHWAY AND INDUSTRIAL SAFETY?

(If you are not stationed abroad nor going soon, you may skip
rapidly through the pages on highway safety.)

340<

103

I-111

Answer:

Americans were reckless, too, before tremendous safety campaigns that required years of education and GREAT EXPENDITURES OF MONEY.

Few other countries have the money necessary for highway or industrial safety education and procedures.

QUESTIONS (read all four questions, then answer any one or more):

1. Aren't safety needs obvious?
2. Why do posters require money?
3. Americans like us don't need safety education, do we?
4. Safety just comes as a result of common sense, doesn't it?

341<

DRIVING HABITS

How can one overcome the tendency to become angry
(going into culture shock) over the poor driving
habits one encounters in the developing countries?

342<

A View:

This is one area in which you just have to recognize they are pretty bad and try not to let it get to you.

Anyone disagree?

However, there are some facts and considerations that can help most men keep their cool even on this issue.

343<

What is the problem?

Is it that people in other countries just can't
learn to drive well?

344<

Answer:

Take the wild-driving Thai. Surprisingly, our own American records reveal that Thais who are professional drivers of our military vehicles (as distinguished from average Thai drivers) have fewer accidents per mile than we Americans in Thailand have. In fact, in one of our largest units in Thailand, WE HAD FOUR TIMES as many per-man-mile accidents as our Thai professional drivers.

Few Americans stationed in Thailand can believe that. Yet, it is a fact.

Do you think there are similar views and statistics in other countries where you are or have been stationed?

345<

Why is that?

Is it because the host nationals' unpredictable driving causes our careful, defensive, mature American drivers to have accidents that were not the Americans' fault?

346<

109

I-117

A View:

More often it is because we Americans do, in fact, lose our cool. We get angry over the way they drive. Then, like teenagers, we decide "to show them" that we can drive aggressively, too.

Of the nearly 56,000 Americans killed in automobile accidents in the States in 1972, most could have been saved by more sensible driving.

Have things improved since then?

3.47<

We Americans don't complain much about driving too fast because that is one area of our own foolishness.

We complain more about recklessness and lack of traffic courtesy.

Why is it that we are so much more aware of traffic courtesy and more obedient to traffic rules than people in countries where cars are relatively new?

Anyone understand the reasons?

Suggested Answer:

In areas where cars are relatively new and where the country can afford very few trained traffic police, people inevitably drive by patterns of convenience (more or less like people tend to walk in a crowd), rather than by fixed traffic patterns. This free pattern is the more natural way; but since we are not accustomed to it, it drives us into mild culture shock. (Millions of dollars worth of safety education, hundreds of thousands of traffic deaths, and many tough cops have taught us to follow certain traffic patterns. But we still speed and tailgate to death.)

349<

Why do the taxi drivers here at times drive recklessly and too fast?

550<

Suggested Answer:

They have to drive fast in order to make a living.

Anyone know how many fares a taxi driver has to pick up around the base each day in order to rent his cab and still have enough money to feed his family?

If not, try to find out.

If you want a taxi driver to drive more slowly and safely, offer him a little extra to do so.

Would you say this extra payment is just another case of our being taken?

351<

But isn't it true that plenty of taxi drivers do
try to take us?

And don't many also seem to dislike us--and some to
hate us?

What can you say in order to keep these thoughts
from making us dislike the local people?

352<

TAXI DRIVERS

1. Ask someone to make a comparison with taxi drivers in some U.S. cities.
2. Investigations also indicate that far too many (if not all) taxi drivers eventually pick up Americans who either cheat the driver (run off without paying), insult him, or even try to rob him.

Do you think that is true here?

These things work both ways.

In some countries (Italy is one) the people honestly believe that one has lost his mind if he drinks and drives. You can be committed to a mental institution in such countries. Are they wrong about this?

2534

REVIEW OF THE METHODOLOGY

To help overcome your hostile attitudes (which can make you unhappy in a cross-cultural situation at home or overseas), always go through these steps:

- I. REMEMBER TO CONSIDER THE IDEA THAT ALL MEN ARE OF THE SAME BASIC NATURE--WITH A BASIC LIFE VALUE AND THE SAME LIFE-SUPPORTING NEEDS.

- II. THEN, TRY TO DEVELOP MORE UNDERSTANDING OF OTHERS' "DIFFERENCES" THROUGH THESE STEPS:
 - (In review)
 - (a) See if there is a good reason for the difference--a reason that promotes survival in circumstances different from ours.

and/or
 - (b) See if you are exaggerating about the differences of others--that is, find out if you have the facts straight.

and/or
 - (c) Compare the so-called differences more carefully with the situation at home -- perhaps with America at an earlier time in history--to see if there is really a difference between our behavior and theirs.

- III. IF THOSE EFFORTS TO ADJUST TO A "DIFFERENCE" IN A FOREIGN OR MINORITY CULTURE DO NOT HELP, THEN ACCEPT THE DIFFERENCE AS ONE YOU CANNOT UNDERSTAND, BUT ONE THAT YOU WILL NOT LET "GET TO YOU" OR "BREAK YOU DOWN"; i.e., BE MENTALLY TOUGH.

354-

If you are not stationed (or soon going) abroad, skip quickly through to Page 125.

TRYING THE CULTURE-SHOCK CURE ON THE CORRUPTION ISSUE

The culture-shock position:

"Government officials in many developing countries are corrupt, so why don't we let the communists get them? It will serve them right."

HOW COULD YOU ARGUE AGAINST THAT POSITION?

I. All men are basically the same.

Question:

Are all men the same, even about this corruption issue? Is it a safe bet that most men in the world will take enough to stay alive--if payment in exchange for their labor does not allow them to do so?

Why is it that people in the developing countries are understanding about this "corruption" among their officials?

II. (a) Find the reason for the difference.

Because they have more money than the people in many poor economies, Americans don't share their SURVIVAL need for money. But many Americans do feel a tremendous need for good grades on competitive examinations because better grades are associated with better jobs and job advancements.

Any discussion?

655

How many Americans have never cheated on an exam?

QUESTION:

WHICH IS WORSE--

1. To cheat to get a good-paying job (perhaps taking the job away from someone who is more deserving)?

or

2. To take a tip (bribe) for doing a job that does not otherwise pay a survival wage?

356<

II. (b) Is there an exaggeration involved?

You will hear some Americans say:

1. "All American politicians are crooked."
- or
2. "All of these foreign officials are corrupt."

II. (c) Compare with the States.

Questions:

What if American policemen or stevedores did not make enough from their salaries to live on?

357<

III. If you still can't understand the corruption issue, don't let it make a hater (a failure) of you in the war of ideas

If you hate, or feel disrespect, the foreign people will know; and they will hate back.

We will both lose.

How many in this room do not let the corruption issue bother them when in very poor countries?

We suggest that the elimination of corruption, if and when corruption exists, will come only after the economy involved can pay its many low-ranking officials a living wage.

We, as individuals, can help, not by open, public, and often reckless denunciation, but more by example. Depending on your own conscience, quietly consider, in each individual case:

- The desirability of not paying the "tip" or bribe, and accepting the personal inconvenience involved.

or

- The alternative of "going along" this time, with the realization that basically it is the economic conditions that are at fault, not the people.

Either way--DON'T RANT.

Any discussion?

358<

Why is it that some of the Americans and other Westerners who rant the loudest about corruption also boast the loudest and most openly about having accomplished something quickly with a bribe?

359<

Let the drawing of people represent one of the developing countries:

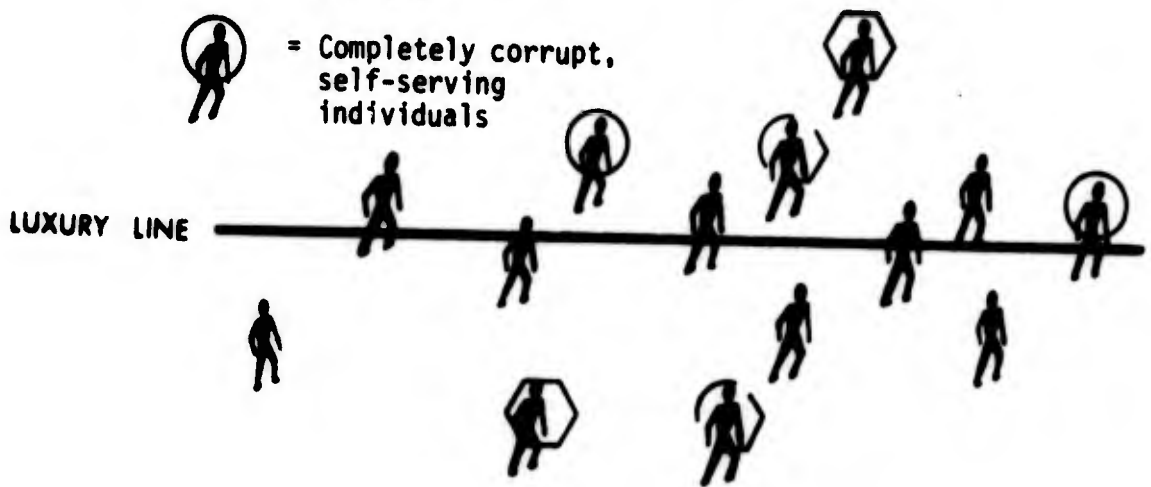
Key:



= Men dedicated to country improvement and greater human welfare



= Completely corrupt, self-serving individuals



How could we thousands of Americans help lead a peaceful revolutionary program of development through individual association in such a country?

See if anyone can figure out an answer.

Suggested Answer:

The drawing on the previous page somewhat represents the actual situation you will find in many developing economies if you really get to know the people.

As in all countries, most of the people are good--they want to help others and they want to improve the country as much as possible.

Perhaps we can provide the foundation for America's leadership in the worldwide revolution against poverty if we:

- Befriend and encourage the better people (those in the hexagons).
- and
- Let them know that average Americans truly care about their welfare and are supportive of their efforts toward improvement.

Anyone agree?

361<

Anyone disagree?

SOME DIFFICULT ISSUES

How far do we go in being tolerant and understanding of others' "differences"?

362<

125

I-133

Question:

Regarding others' strange ways, which should we say?

1. "Their ways are different from ours, but neither is better or worse than the other."

or

2. "Human life (human welfare) provides the measure of good and bad, so sometimes their ways are better and sometimes ours are better. It depends on the circumstances."

263<

A View:

We can hardly participate in or lead a peaceful revolution if we don't first admit that many changes and much improvement are needed, both in our American ways and in the entire free world.

How many agree?

How many disagree?

BUT:

The unavoidable, basic necessity is that we take the time to demonstrate our man-to-man, individual interest in the foreign national (or the minority group member) before we try to suggest a solution to cross-cultural differences.

Otherwise, they will reject our suggestions even when they think we are right.

How much of a problem do you think this is for American economic and military advisors serving overseas?

Any discussion?

364<

LOWER STANDARDS AND THE IDEOLOGICAL WAR

Questions:

1. Does one "lower his standards" when he sleeps on the ground, eats cold food, and even crawls through the mud, as is necessary in order to win a battle in the hot war?
2. How is that question related to the Ideological War?

165

LOWER STANDARDS AND THE IDEOLOGICAL WAR (cont'd)

If one is serving in some remote tribal area, such as parts of Southeast Asia, is one "lowering his standards" to share the food of the local people when it is offered in friendship (but might be unsafe by American medical standards)?

366<

LOWER STANDARDS AND THE IDEOLOGICAL WAR (cont'd)

A View:

WE say a man is not lowering his standards unless he accepts lower standards as his chosen way of life. To crawl through mud in a hot war is to win a fight. To accept questionable food in order to gain respect and friendship for America is one of the tests of manliness in war and peace.

How many agree?

How many disagree?

Questions:

1. How many here would refuse to fight in defense of America if it meant risking your own life?
2. How many would refuse to fight in the War of Ideas for friendship and respect if it meant eating questionable food?

267-

DEEPER REASONS FOR ATTITUDES TOWARD TIME

In terms of human welfare, what does "MAI PEN RAI" in Thailand
or
"MANANA" in Mexico really mean? (They have similar meanings.)

Do they mean:

1. "Nothing matters, ever"?
- or
2. "Don't kill yourself (don't bust a gut) over something that really doesn't matter that much"?

Are Americans ever inclined to do the latter?

That is, do we ever tend to kill ourselves with mental breakdowns or heart attacks over things that are really not THAT important?

A View:

The only justification for developing cultures to seek industrialization is to improve human life (the physical and mental well-being of the people). Industrialization can do that. It can bring more money for better food, more medicine, etc.

Anyone disagree?

However, it also tends to introduce factors that are detrimental to health. The developing nations should attempt to avoid these factors.

One is the EXCESSIVE RUSH of Western man--especially Americans. We Americans should be especially careful about criticizing others for a slower pace of life.

Do you agree?

Did you know that even feeble-mindedness is reported to be relatively higher in the more highly industrialized societies than it is in the less industrialized?*

*See "Eugenics" in the Encyclopedia Americana, 1968.

KINGS AND DEMOCRACY

It is almost impossible for Americans to appreciate fully the tremendous respect, love, and admiration that some peoples feel for their king in a constitutional or democratic monarchy.

Is it possible for a nation to have a king and still develop an advanced democracy?

Suggested Answer:

Of course.

ENGLAND HAS A KING.

Any other democracies?

Is it possible that the United States might have had a king after the break with England?

Answer:

Of course.

In fact, George Washington was asked to be King of the United States. He refused.

How many did not know that?

CONTENT REVIEW

1. All leading nations are always in danger of decline and fall. It could happen to us.
2. It appears that the greatest threats in this age of insurgency warfare are at the grass-roots level, our level.
3. Culture shock can help beat us in that warfare, both at home and abroad.
4. But, if we can appreciate man's basic equality and his sameness, then we can learn to understand man's differences.

ANY DISCUSSION?

TECHNIQUE REVIEW

If men are basically the same, with the same basic needs for life, then we can learn to appreciate or understand the differences between ourselves and others, using the four steps for culture-shock cure:

1. LOOK FOR THE REASON--(THE SURVIVAL REASON).
2. KNOCK OFF EXAGGERATIONS AND GET THE FACTS.
3. MAKE A COMPARISON WITH THE STATES--IN SEARCH OF FORGOTTEN SIMILARITIES.*
4. TOUGHEN UP MENTALLY.

Americans should be able to win friendship and respect and still exert a constructive influence in the world.

DO YOU AGREE?

*Be careful about Item 3. Don't cut America down unfairly, BUT make the comparison where it should be made.

CONCLUSION--AN ATTRACTIVE POSSIBILITY

Scientists believe that we now have enough technical knowledge to solve completely all of man's problems of material want--if we just had enough maturity to settle our human relations difficulties.

What have you done, and what more can you do, to show greater maturity in your human relations behavior?

FINAL EXERCISE FOR SECTION 4

In three-man groups, design Individual-Action-Training plans for individual efforts in:

1. on-the-job training programs;
2. reading-improvement tutoring for Marines; and
3. off-base orphanage or old-folks home projects, or President's Council on Physical Fitness school assistance programs.

These plans should be designed to:

1. assist Marines who were disadvantaged in civilian schools;
2. help train Marines to work in cross-group, anti-prejudice associations at home and in anti-booby-trap efforts overseas; and
3. help enhance the image of Marines and the Corps for recruitment purposes.

SECTION 5

THE HUMAN-LIFE VALUE, GOVERNMENT, AND WAR

1. Why is there any reason to discuss government in a course on human relations?
2. Why discuss war?

When serious cross-ethnic troubles develop in a country, or when a nation gets involved in an unpopular war, there are always some who might conclude that it is the fault of the form of government.

Some might even conclude that it is desirable to change completely to some other form of government--without knowing about the shortcomings of other forms.

Has there been any danger from such thought in the USA?

143

380<

I-151

GOVERNMENT AND MINORITY VIEWS

One of the crucial, but often overlooked, characteristics of any government is the protection it provides for minority views in the society.

How does a democratic form of government, such as that in the USA, compare with dictatorial forms of government on this score? What happens to "troublesome" minority groups (such as racial, religious, or minority political groups that picket) under each of these two forms of government?

[CAUTION: THIS CAN BE A TIME-WASTING QUESTION IF REPETITIVE ARGUMENTS OCCUR. ASK EACH MAN (WHO WISHES TO) JUST TO STATE HIS VIEWS FOR THE CONSIDERATION OF OTHERS, AND THEN, IF THE GROUP AGREES, MOVE ON THROUGH THE MATERIALS.]

THE IDEAL GOVERNMENT

THESE MATERIALS SPECULATE THAT THERE ARE NO IDEAL GOVERNMENTS IN EXISTENCE. ANY DISAGREEMENT?

CAN ANYONE THINK OF

- (1) ANY POSSIBLE CASES WHERE CERTAIN GROUPS OF PEOPLE ARE FREE AND SECURE IN A SO-CALLED DICTATORSHIP?

- (2) ANY CASES WHERE CERTAIN GROUPS ACTUALLY LIVE (OR HAVE LIVED) UNDER A DICTATORSHIP OF THE MAJORITY IN A SO-CALLED DEMOCRACY?

WHAT WOULD YOU SAY WOULD BE AN IDEAL GOVERNMENT?

These materials speculate that the main characteristics of the ideal government should support man's most basic natural (or cultural) characteristics.

It is suggested that the following are the main components of an ideal government. Which items more or less match up with the four main characteristics of man suggested below in the chart?

- (a) Right of revolution. (Is this right voiced in the U.S. Declaration of Independence?)
- (b) All the freedom possible.
- (c) All the control (government) necessary.
- (d) Constitutional control of changes (people's voting).

R E A S O N

1. _____

I N D I V I D U A L
T E N D E N C I E S

2. _____



G R O U P
T E N D E N C I E S

3. _____

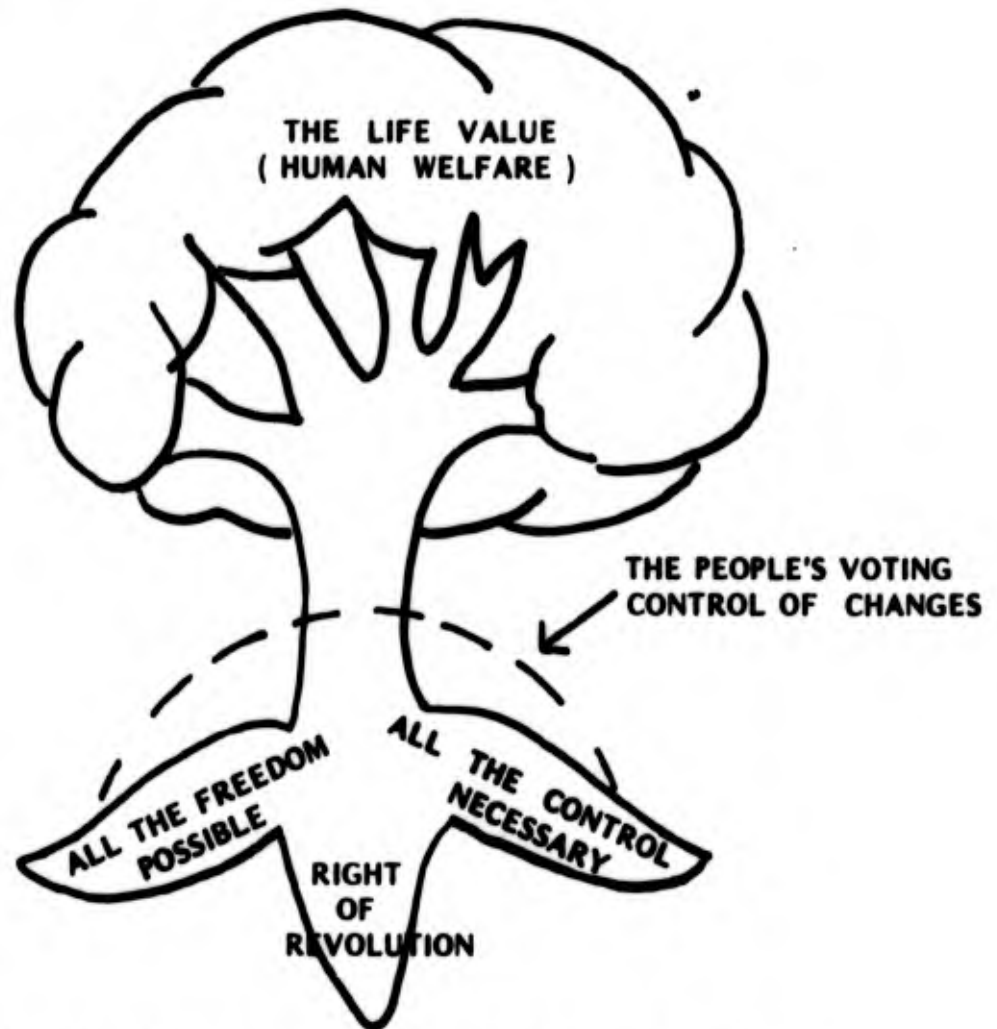
T H E L I F E V A L U E

(R I G H T O F L I F E D E F E N S E)

4. _____

Do you think "All the control (or collectivism) necessary" (for maximum human-life well-being) would be the same for our people if the USA were in the Arctic?

Perhaps the figure of a tree can be used for a better portrayal of the ideal government.



QUESTIONS

1. Which part of the tree shows the purpose of government?
2. Explain why the relative sizes of the two outside roots must be changing constantly. For example, what change would war cause?

COMPARATIVE STRENGTHS OF GOVERNMENTS

In countries where students are free to argue, why would some students of government argue as follows?

(1) Those who support traditional dictatorships always seem to emphasize the "law and order" aspect of government. Why? They avoid arguments about protection for the masses from the law (or government). Why?

(2) Those who support communism seem to be more interested in discussing economics and equal distribution of goods. Why? They, too, avoid political arguments about protection for the people from the law. Why?

(3) Those who support socialism avoid arguments over efficient production and choose to argue about fair distribution. Why?

(4) Those who support democracy emphasize the need for protection from oppressive government and the need for maximum production, rather than ideal distribution. Why?

A CLARIFICATION OF TERMS

In these materials, when we refer to democracy, dictatorship, communism, and socialism, we have the following common, everyday meanings in mind.*

- (1) democracy
 - (a) politically - officials in office through elections (or appointed by elected officials)
 - (b) economically - privately owned property
- (2) dictatorship (traditional)
 - (a) politically - officials in office through power
 - (b) economically - privately owned property
- (3) communism (modern)
 - (a) politically - officials in office through power
 - (b) economically - collectively (government) owned property
- (4) socialism
 - (a) politically - officials in office through election
 - (b) economically - collectively (government) owned property

Mention some countries that fit each of the four types.

*If class members desire different definitions or further clarification of terms, make certain that everyone in the group understands the definitions and that everyone is using the same definitions.

DICTATORSHIP, DEMOCRACY, AND HUMAN NATURE

Democracy is based on the theory that man is reasonable and equal in value to other men. Therefore, he should govern himself and each should possess an equal vote.

DICTATORSHIP, DEMOCRACY, AND HUMAN NATURE (cont'd)

What theory or theories of human nature do you think are held by persons who honestly believe in dictatorship? What types of men would need to be governed by

- (a) traditional dictatorships?
- (b) communist dictatorships?

Dictatorship, Democracy, and Human Nature (cont'd)

Traditional (private owner) dictatorships are supported on the theory either

(1) that man's nature is bad or evil, or

(2) man has no psychological nature (no inner drives of right and wrong)

and, therefore, in neither case can the masses be trusted to rule themselves in a democracy. Would you agree that if man is basically bad, he needs to be ruled by an enlightened dictator? (The question, of course, is which person or group will rule.)

DICTATORSHIP, DEMOCRACY, AND HUMAN NATURE (cont'd)

Modern communist (collective owner) dictatorships are supported on the theory that man's nature is good but that private ownership of property makes men bad.

According to this theory, what happens after the evils of private ownership have been eliminated during a temporary dictatorship?

ANSWER:

It is believed that government over the people will wither away.*

THE MAIN POSSIBLE DANGER OF COMMUNISM

According to the dual-life-value-theory of human nature, this communist theory is mistaken. This dual-life-value theory holds that man is reasonable but that he has selfish inclinations not associated with private property. These can become overdeveloped and cause human conflict. That is, men will still fight over such things as power and women. Therefore, government will not wither away after the elimination of private property, and the communist dictatorship will be permanent. Any evidence of this?

Which view of human nature do you hold?

- (1) That man is reasonable and therefore suited to democracy?
- (2) That man is all bad and therefore needs an enlightened dictator? or
- (3) That man is all good and needs no government if there is no private property?

*See State and Revolution by V.I. Lenin. See especially Chapter 1, Section 4, "The 'Withering Away' of the State and Violent Revolution."

Why do you think some Americans seem to view modern communism favorably, despite the fact that it includes political dictatorship?

(If no one is interested in the economics of communism, skip to Page 163.)

COMMUNISM AND ECONOMICS

The most effective ideological weapons of communism are probably these two closely related ideas:

Men should be economically equal.*

One man should not profit from the labor of another.

DO YOU THINK THOSE ARE PRACTICAL IDEAS FOR MODERN SOCIETIES?

*The original idea reads "to each according to his needs."

What is the situation in many of the world's poorest countries regarding the numbers of rich and the numbers of poor?

Regarding the extent of their wealth and poverty?

Many people live near or below the survival line, and a few live way up in luxury, as is illustrated here:



How would communism try to solve this problem? Why would persons who support free enterprise disagree with the communist solution? And how is the problem supposed to be solved in a modern (modified) free enterprise system such as the USA?

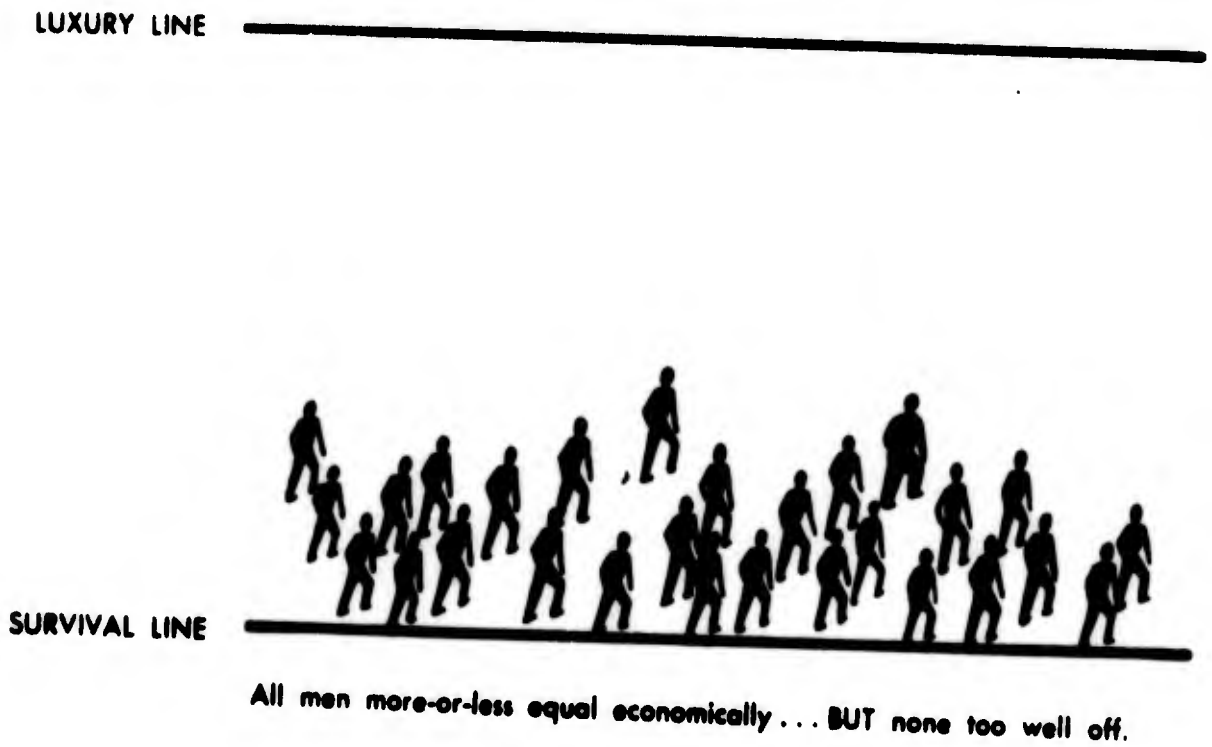
The communists believe that men's incomes should not be determined by their production. Instead, each man should give "according to his abilities" and be paid "according to his needs."

The free enterprise view holds that paying a man more for extra production benefits not only the man himself but others, too. Thus, more men will be encouraged to produce more than they consume.

HERE IS THE CRUCIAL QUESTION:

WHICH VIEW, IN YOUR ESTIMATION, SEEMS TO READ MAN'S
NATURE MORE CORRECTLY?

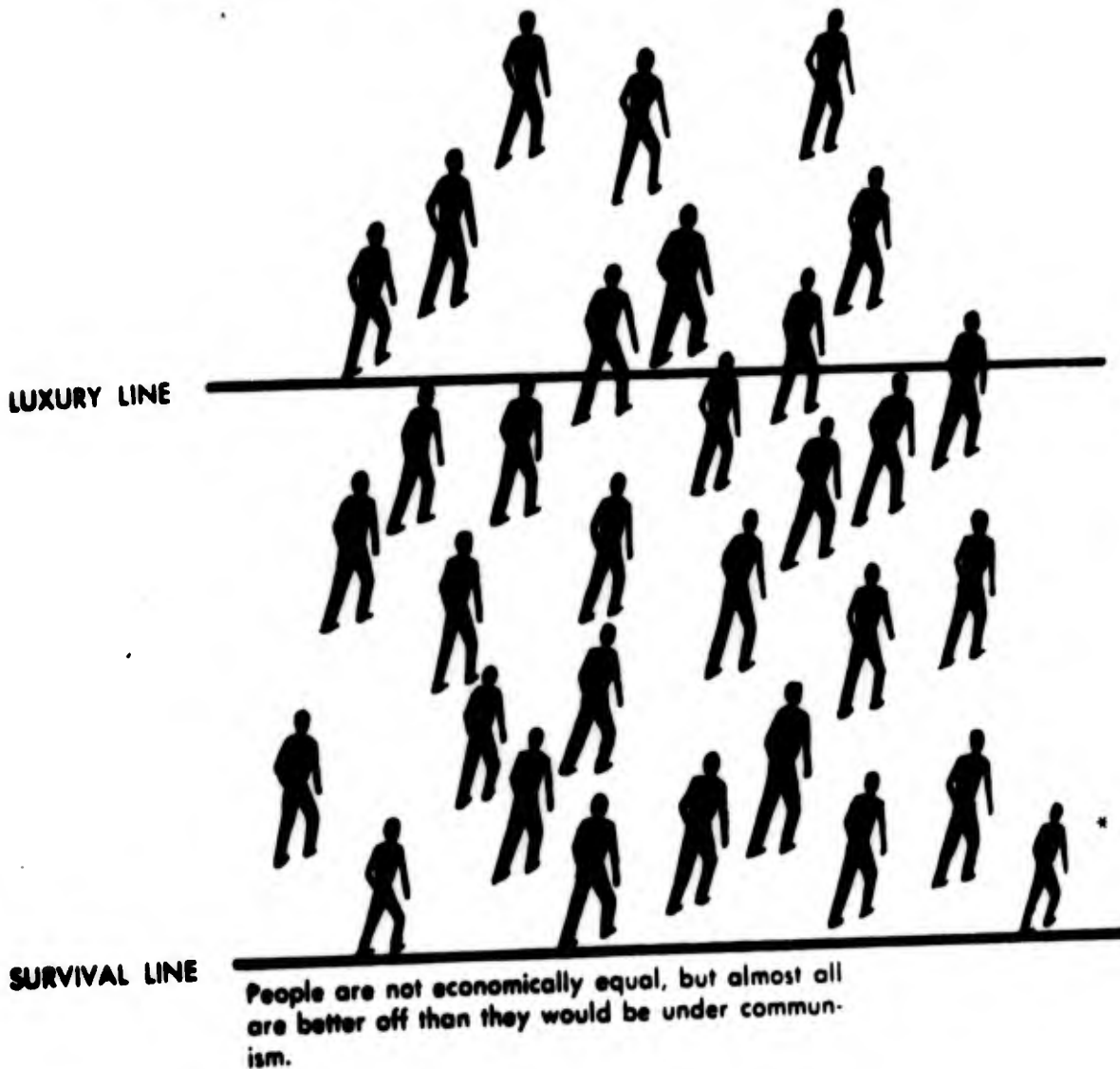
If man's nature does demand extra individual material reward for extra effort, then the communist approach would, at best, produce the result illustrated below.



(No communist state has accomplished this yet. They, too, still have very rich people and others who are very, very poor.)

[Communist economists would argue that this picture will be improved through use of moral (rather than material) incentives. Is this theory being tested?]

By the free enterprise philosophy and solution, the corrected picture would look like this:



Has the USA now accomplished this?

If we have, or if we can accomplish this, could you accept the economic inequalities involved?

*The normal bell-shaped distribution has been altered by taxes and welfare.

HOW MUCH PRO-COMMUNISM IS THERE IN THE USA?

The very vocal student objections to the war in Vietnam have left much confusion in the U.S. about student loyalties and about their views toward warfare.

In 1971, a representative survey of college students was taken throughout the USA. Of the students sampled, what percentage would you guess stated that, depending on the circumstances, it is worth fighting

- (1) to contain communists?
- (2) to counteract aggression?
- (3) to protect allies?

Answers:*

- (1) To contain communists--68%
- (2) To counteract aggression--88%
- (3) To protect allies-83%

Why do we so often get the wrong idea about the numbers of people involved in protest movements?

NOTE: The purpose of trying to clarify these points is not to defend the USA and attack communism. It is to help us avoid cynicism (giving up on America) so that we can try to perfect our government.

*See the book, The Changing Values on Campus, a survey for the John D. Rockefeller 3rd Fund, by Daniel Yankelovich, Inc. (Washington Square Press, Pocket Books, New York, 1972) p. 34.

HERE IS A DIFFICULT AND VERY IMPORTANT QUESTION:

Is the U.S. military structure a dictatorship or a democracy?

The army in a dictatorial country is an absolute dictatorship (see illustration).

It can be argued reasonably that the U.S. Army follows the democratic formula with some freedom, i.e., all that is possible for an effective army. The people have an indirect controlling voice over its army leaders through the U.S. President, an elected representative.



Army in a Dictatorial Country



U.S. Army - Democratic Formula

Give an example of the exercise of that freedom in the U.S. Army by thinking back to the Korean War and President Truman.

Why is that small amount of freedom basically all the democratic freedom that is possible in an effective army? Why don't we use a majority voting system for front-line decisions in combat?

TALKING POLITICS ABROAD

While visiting a port in a country that had a dictatorship, some American Marines were asked about the country's government by a host national.

1. One Marine answered that they could not discuss politics.
2. Another commented favorably on the local dictatorship because of its law and order, especially the safe streets.
3. A third Marine said we preferred democracy for the USA, but that it was not an American's business what type government other countries had.
4. A fourth Marine denounced all dictatorships.

Which of these answers do you think is best?

The strongest believers in democracy argue that some freedom is always possible and must always be retained in order to protect man. That is the idea behind the civilian control of the military discussed earlier. These true democrats absolutely reject the idea that an enlightened dictator could satisfactorily protect the people.

Do you think this view is too extreme?

Dictatorship or Democracy?*

(Some comments by an American abroad in a small nation)**

"It may appear to us that, on the national scene, this country is almost a dictatorship. It is an easy mistake to conclude that democracy can't have much meaning to the poor villagers here. It's a mistake which I made for years and heard many other U.S. officials make many times.

"Quite generally, in the villages, there is poverty, suffering, unattended illness, and much premature death. There are no doctors nor police departments. Life is indeed grim. Every day is lived very near the ultimate issue of life or death. But that is all the more reason why the people should have every possible advantage, no matter how slight, during their relatively short lives. Democracy, definitely, is one of those advantages in a very real sense of the word.

"In each of the many villages I have visited there is a chief or head man. The village leader wields considerable influence over matters that affect the daily happiness and welfare of the people--even matters of life and death. He decides if a person should be sent to the big-city police. He decides if someone should go through the winter snow to the city for a doctor for someone else, etc.

"Now here is the point: that leader is a locally elected official. And of course the people elect the man they believe to be the wisest, most just, and ablest in the village to serve as their leader.

"In terms of human welfare, I frankly suspect the election of that man represents just about as important an example of democracy as any I have ever seen.

"One does not have to speculate on how much extra suffering would befall the villagers if their village leaders were appointed by even the most enlightened dictator. Some of the best modern literature from this country describes that very situation. One dictator was fine, but his appointed village leaders actually had people killed, or let them die, to get their land or to get next to their women.

"So remember this: any time you say, or let anyone else say unchallenged, that this country or any country is not ready for some democracy, you are contributing to a betrayal of the villagers."

DISCUSS

*See the excellent book, Memed, My Hawk, by Yashar Kemal (London: Collins and Harrill, 1958). It describes the situation in Turkey during the rule of one of the most beloved dictators in history.

**From Fight the Cold War--A Handbook for Overseas Orientation Officers by R.L. Humphrey (American Institutes for Research, Washington, D.C., 1964). Copyright © 1966 by American Institutes for Research.

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LIFE-VALUE PRESSURES AND GOVERNMENT

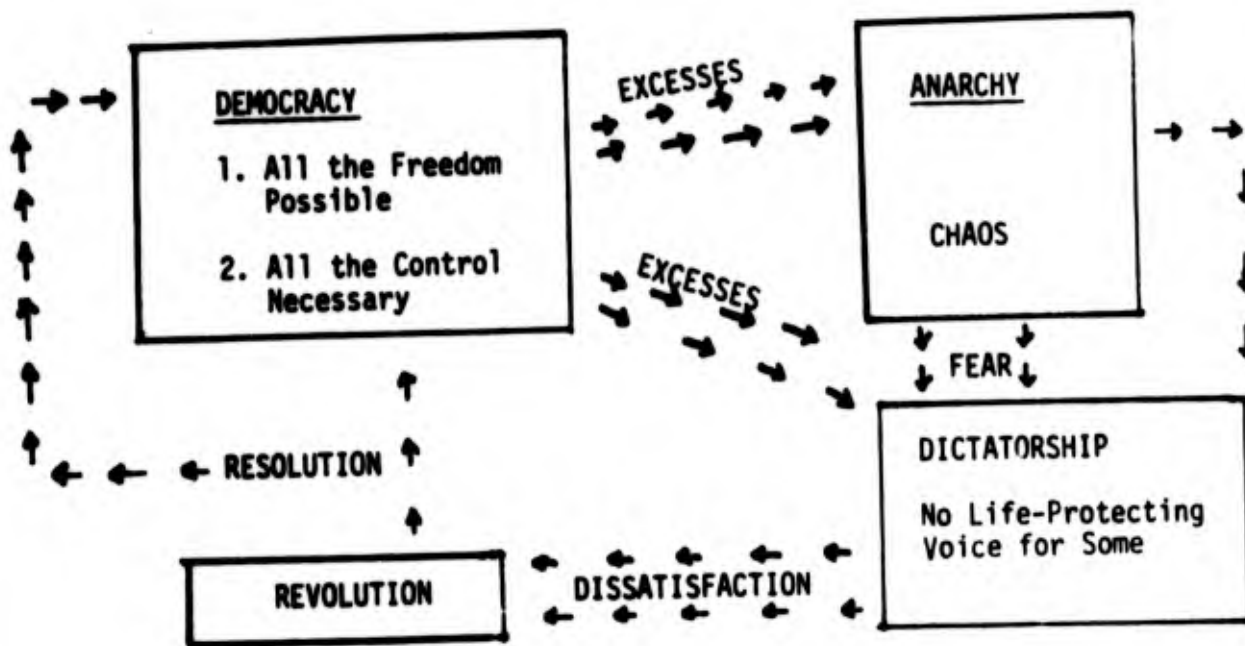
Man's (life-value) nature will react against life-threatening forces inside of, or coming out of, any type government.

(1) Study this chart and explain the life-threatening forces in, or coming out of, the various governmental situations.

(2) Explain the tendencies represented by the arrows. Could the arrows be reversed in any way?

(3) Where would you place the USA on the chart?

(4) How can we move closer to an ideal democracy without violence?



DEVELOPING DEMOCRACIES

Does anyone know how much freedom Americans had in 1800?
Could women vote? Could all men vote?

Are we justified in thinking back on that type of
government as a developing democracy?

If communist dictatorship and democracy were men with
certain personalities or character traits, how would you describe
the qualities of the two men, i.e., of

- (1) Mr. Typical Democracy, and
- (2) Mr. Typical Communist Dictatorship?

It used to be that we viewed communist dictatorship as an inhumane, evil monster, and democracy as a savior for all men.

More recent views suggest:

- (1) That democracy is similar to a well-dressed man who can be very corrupt, might be indifferent to the will of the minority, but will lean over backwards not to put men in jail, or, especially, not to execute them.

How many agree? Disagree? Any discussion? How can the underlined shortcoming be eliminated?

- (2) That a modern communist dictatorship is more like a fanatical religious man of old. He believes in his own goodness and wants to establish good (economic equality) for all men. But he will burn you at the stake (kill you) if you disagree with him.

How many agree? Disagree? Any discussion? How could the underlined shortcoming be eliminated?

THE VIETNAMESE WAR

Some persons argue that the Vietnamese war was an evil war, one that we should never discuss or think about because it can only cause us shame and guilt.

Other critics tie the Vietnamese war to U.S. racial troubles, saying that the war proved to U.S. minorities that white Americans are monsters. They committed atrocities against Asians and will always do the same to their own minorities.

Refusing to consider these allegations is probably unfair and unwise. Even though a ceasefire has been signed and Americans are no longer in combat in Vietnam, the issue of amnesty is still unresolved. It promises to prolong discussion of those allegations and of the questions that follow.

(1) Did the American people and their leaders honestly and justifiably believe that the struggle in Vietnam was for a developing democracy (even if corrupt)?

(2) Or did our leaders secretly believe the struggle was for an out-and-out dictatorship which was, therefore, defended for selfish and inhumane reasons?

We have heard many arguments for the second view from men who have traveled in Vietnam. We need sincere explanations of the first view, if any such explanations exist.

Below are the views of some men who also traveled extensively in Nam and supported the U.S. efforts in the war.

"Many developing countries, such as South Korea, Thailand, Turkey, and South Vietnam, at times resort to strong, militarily controlled national governments.

"Yet

"Usually, they still encourage democracy in their villages where the majority of the population lives. The significant issues of daily welfare are decided democratically in the villages.*

"As clumsy, as bad, and as imperfect as developing democracies are, they still seem to offer more hope for 'the people' than can be found in any form of dictatorship."

THINK IT THROUGH CAREFULLY. IT SEEMS TO BE AN ETERNAL ISSUE.

*During the war emergency, the Saigon government declared a moratorium on village elections in South Vietnam. However, elected leaders were in power in the villages all through the many years of war, i.e., until after the U.S. Ground Forces were pulled out.

TWO FINAL QUESTIONS:

1. Would it be right to risk injury to prevent one bully's being killed by another?
2. Would it ever be right to defend one dictatorship against aggression by another?

THE ULTIMATE VIETNAM ISSUE

It is often said that all the Vietnamese villagers (80% of the Vietnamese) really want is to be left alone with their rice paddies, their families, and their villages.

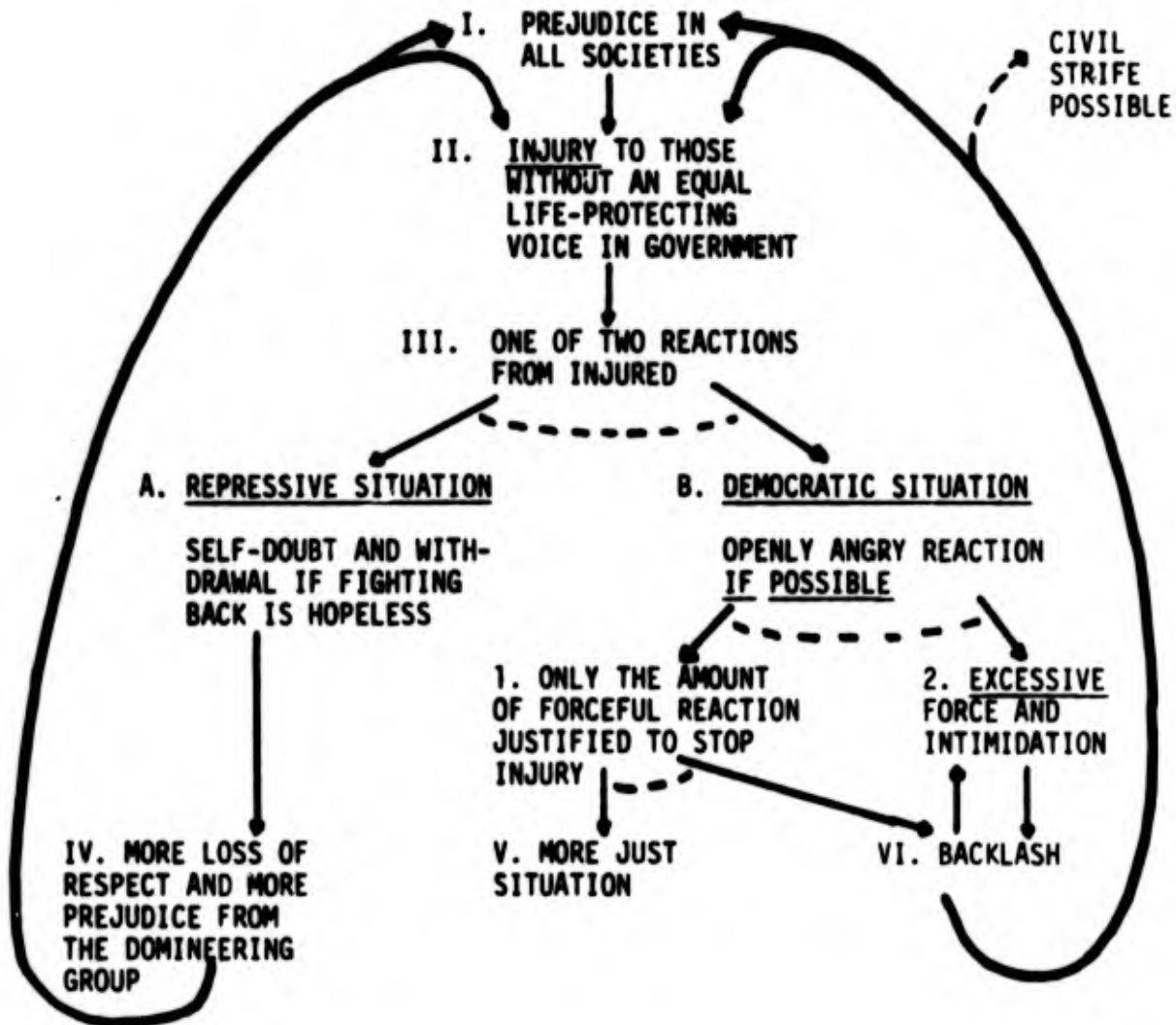
Do you think this is true?

Would a dictatorship or a democracy be more likely to fulfill that desire?

IMPROVING DEMOCRACY AT THE MAN-TO-MAN LEVEL

A Review Test

Study this flow chart of prejudice and injury. Does it apply in any way to us? Could the flow threaten a nation? At which places could the destructive flow be stopped? How? What can be done to make up for past injuries?



QUESTION: Another way to define BACKLASH is, "prejudice among persons formerly neutral, indifferent, or favorably inclined." How can we make actions flow from III.B.1. to V rather than to VI?

SECTION 6

MALE-FEMALE RELATIONS (SEX) AND HUMAN NATURE

Why would we include a section on male-female (sex) relations
in a course on cross-cultural and cross-ethnic relations?

The Problem

We need to discuss this topic for both overseas and domestic relations.

1. Different male-female customs probably cause more misunderstanding and hostility than any other specific issue. (It is a major factor in the general "lack of respect" issue overseas. Does anyone here know the nature of this issue?)

2. In the U.S., it is a part of the youth protest movement against alleged hypocrisy and overly puritanical ideas. But, as with all protest movements, there are dangers of it becoming excessive to the detriment even of the protesters. Does anyone know what has happened to pregnancy and V.D. rates among American teenagers in the past 10 years?

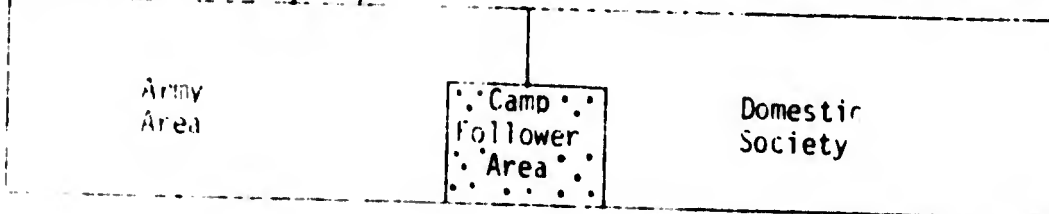
INSTRUCTIONS:

Experience indicates that this section tests emotional control more than any other section. Persons with very traditional, conservative views, or, with very liberal, "new morality" views, have had trouble keeping their arguments intellectual rather than emotional.

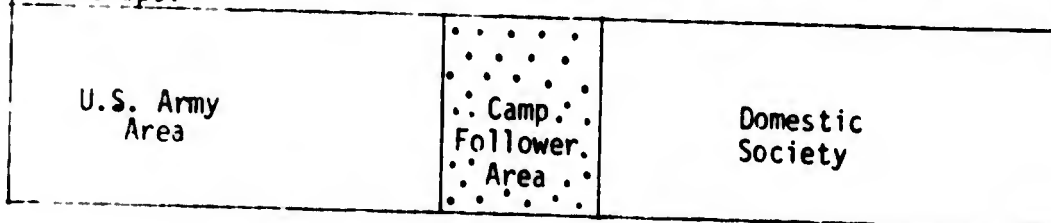
Experience also indicates that larger discussion groups should be divided into smaller three- to five-man groups. Groups should not include both male and female participants. If there is only one woman or one man in your group, assign her or him to individual study of the materials. Discussion leaders should move from group to group to clarify points.

MALE FEMALE RELATIONS OVERSEAS

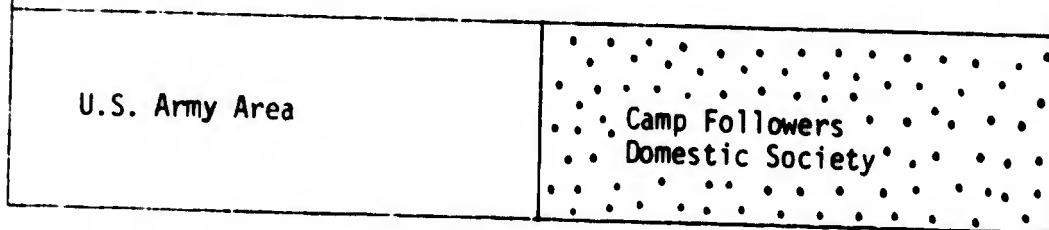
When armies of men are first stationed in a foreign nation, this type of situation develops. (Could someone explain the diagram and give an example?)



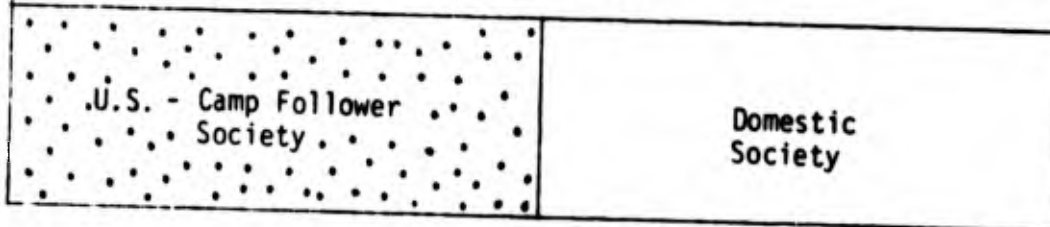
If the army is from the U.S.A. where there is extensive male-female social dating, and the domestic culture is a traditional culture where there is little dating, this situation rapidly develops.



Eventually, many Americans stationed in the area see the situation this way.



And the host nationals see it this way.



When these views develop, how does it affect cross-cultural attitudes? Has any of this happened in any area where you were stationed?

HOW DO YOU FEEL ABOUT THESE TWO STATEMENTS?

Man's dearest value is human welfare or human life
(of self and others).

Man's most basic, natural institution is the family.*
(What different types of families are there in the world?)

WHAT NATURAL PURPOSE WOULD SEX HAVE IN RELATION TO MAN'S
HUMAN LIFE VALUE? WHAT NATURAL PURPOSE WOULD IT HAVE IN RELATION
TO THE FAMILY AS AN INSTITUTION?

*NOTE: Some scholars seem to argue that the family is not a
natural institution. Even if the family is a natural
institution, some scholars suggest that it may have
outlived its usefulness. Others strongly disagree.

WHAT IS A MARRIAGE?

Here is a news item from the San Diego Evening Tribune of September 18, 1972.*

Headline: More single couples are turning to marriage counselors for help. (Washington A.P.)

From Boston to Beverly Hills, psychiatrists and counselors say that within the past year unmarried couples have been beating a track to their doors in unprecedented numbers. . . .

"The understanding when they live together is that they're free," Brors** said. "But it doesn't usually work that way. It's not much different from marriage except that in one case they have a ring and in one they don't."

HOW DO YOU EXPLAIN THIS?

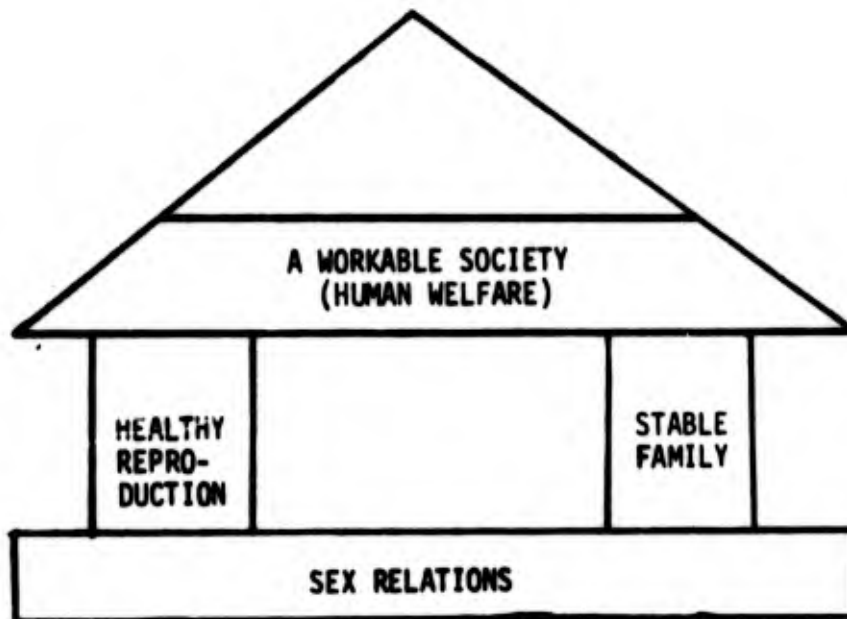
*Courtesy of the San Diego Evening Tribune.

**Jarle Brors, founder of the Institute of Marriage and Family Relations in Washington.

SOME THOUGHTS FOR DISCUSSION:

The first purpose of sex is to produce healthy babies.

The second purpose is to keep the parents together in order to raise the children to stable, healthy adults.



HOW COULD THE PILLARS OF "HEALTHY REPRODUCTION" AND "STABLE FAMILY" BE THREATENED BY OVERLY PERMISSIVE ATTITUDES TOWARD SEX RELATIONS?

SEX FOR PLEASURE

If the natural purposes of sex relations are (1) to produce young and (2) to keep the parents together to rear the young, then why do you suppose sex was made so pleasurable?

1. It has been argued that the sex drive was made very strong in man to assure reproduction.

2. This view argues further that the sex urge is, in fact, so strong that in many persons it needs satisfaction for its own sake, i.e., aside from reproductive or family-cementing purposes.

3. The conclusion of the argument is that discreet sex relations in circumstances unconnected with family or reproduction may serve the human-life value by increasing psychological well-being. This is a respectable scientific theory, but experience reveals that it is useless to try to argue it in class. So consider it, and move on.

QUESTION:

Does over-population help or hurt the dual-life value (maximum mental and physical well-being of the self and species)?

Although over 90 percent of the men in the world who marry probably marry only one woman at a time,* many people believe that men are not naturally inclined to limit themselves to one woman.**

Does anyone know of any evidence from the animal world that would suggest that man might be inclined by his nature to limit himself to one woman?

**"Marriages" in these materials refers to common-law (no ceremony) marriages as well as religious or legal marriages.

**For a presentation of various views, see Open Marriage: A New Life Style for Couples by Nena O'Neill and George O'Neill (M. Evans & Company, 1972). See also Robert Rimmer's novel Proposition 31 (New American Library, 1971), and materials by Larry and Joan Constantine.

WARNING: In most of the comments that follow, there is an implication that human sex behavior is tied closely to human welfare by man's nature. The counterargument that one should keep in mind, is that sex behavior is absolutely a cultural matter and has nothing to do with any guidelines provided by human nature.

Eagles, wolves, many species of birds, and numerous other animals pair off for life with only one mate. Many other species pair off with a single mate until the young are reared to adulthood.

NOTE: The only point here is that pair-bonding is found in nature and was not invented by religion to oppress women. (Of course, plenty of species do not pair-bond.)

How about members of the ape family that some evolutionists think are related to man? Do they pair off, or are their societies characterized by harems?

NOTE:

These materials are not suggesting that men came from monkeys. They do suggest, however, that we can get clues about man's nature by studying other forms of life, just as is done in space science.

(NOTE: Some unsubstantiated evidence was found in Africa in late 1972 that man's human ancestors may date back to over two million years ago.)

The two species of ape that we know the most about are (1) the chimpanzees of Africa and (2) the gibbons of Southeast Asia. The strongest chimpanzee males take two or three female mates, harem style; the gibbons take only one female.

WOULD THERE BE ANY REASON IN NATURE FOR THE DIFFERENCE?

Chimpanzee females are prepared for mating only two or three days out of each month. Consequently, survival of the species probably encourages taking more than one female.

Gibbon females are different. They are prepared for mating most of the time. Hence, gibbons pair off one male to one female.*

ARE HEALTHY HUMAN BEINGS MORE LIKE THE CHIMPANZEE OR THE GIBBON? **

*See Carleton S. Coon's The Story of Man, (New York, Knopf, 1962), p. 65.

**See The Naked Ape by Desmond Morris for one side of the argument. See The Imperial Animal by Lionel Tiger and Robin Fox for the other.

At this point, the class participants should decide if these materials on sex are too embarrassing or controversial to discuss further.

Also, note that only a human-nature-controlled theory of sex is presented here. It is assumed that the traditional view that sex is exclusively a matter of religious morality has already been adequately voiced in society. Similarly, at the opposite extreme, modern literature and various magazines have sufficiently aired the view that sex is strictly cultural. Still, if anyone feels it is offensive or unfair to present only the human-nature-controlled theory of sex, he should be allowed to pursue another task during this discussion.

DO YOU THINK MAN, BY NATURE, IS INCLINED TO:

- One mate for life?
- Many mates all at once?
- One life-mate but occasionally others?
- One mate at a time?
- Experimental mates until compatibility is found?
- Or what?

Whether man's nature is or is not the reason for the prevailing one-wife/one-husband tradition, can you think of conditions that would encourage or compel reasonable men in some societies to use a system of marriage that called for more than one wife or more than one husband for survival reasons?

Polyandry (one wife with two or more husbands) is a form of marriage throughout many of the very poorest areas of the world.*

*Check any good encyclopedia.

HOW COULD ECONOMIC CONDITIONS COMPEL SEVERAL MEN TO SHARE A WIFE?

In those very poor areas, one man alone cannot support himself, a wife, and children, so several men have to share the burden of rearing one family.

(Primitive people in the Arctic areas may share their wives and everything else because of basic survival reasons. What would they be?)

If you serve in remote areas of the world, you may encounter Westerners who believe that some remote tribal peoples are loose about sex because a woman may have relations with more than one prospective husband. If pregnancy occurs, the woman then chooses her husband.

ASIDE FROM IGNORANCE, TRY TO THINK OF POPULATION,
FERTILITY, OR OTHER REASONS FOR SUCH A CUSTOM.

In some of the South Sea Islands there is great sexual freedom. Would you guess that they produce very many or very few babies?

Few. There is much infertility. Does that help explain the free sex?

Why do you suppose most of the African tribal peoples still insist that their girls remain virgins until marriage? Also the village people throughout the Middle East?

Why do you suppose that in order to "break" men for slavery, it seems you must break up their family institutions and transport them impossible distances from their homes (or be ready to kill them with the lash)?

NOTE:

The break-up of African families for slavery has led many white Americans to believe that all Afro-Americans are naturally more promiscuous (or loose) about sex than white Americans. Actually, the only specific study we have seen on this point (by John Kantner and Melvin Zelnik, Johns Hopkins University) compared the rates of promiscuity among black and white teenage girls in 1971. In that 13 to 19 age group, the rate was about the same for both races: whites 16% and blacks 11%.*

*For details, see "Teen-Age Sex: Letting the Pendulum Swing," Time Magazine, August 21, 1972.

What about the cultures in which men marry several women? Don't those cultures prove that there is not a tendency for one-to-one mating?

Even in cultures that accept polygamy (more than one wife) because it serves a species-preserving function, the majority of the men still marry only one woman.

(Perhaps the best scientific clue that man is monogamous rests on the fact that about the same number of males and females is born into the human species. This is also true in animal species that pair-bond; whereas among animal species that live in harems, two to three times more females than males are born into the species.)

A Reminder

The point should be reemphasized here that the human-life-value theory holds that man has certain natural (i.e., emotional and instinct-like) tendencies. However, it argues further that one of the proper roles of man's reason is to go against those lower, natural tendencies when necessary to protect life.

If one-wife/one-husband seems to be the most natural marriage, why would polygamy have gotten started? Did it have good survival reasons that would have overcome the one-to-one tendency?

There is evidence that warfare caused a shortage of men in certain areas of the world.

Wars between tribes were sometimes stopped by the tribal leader marrying a woman from the hostile tribe (even though he was already married). When those leaders took more than one wife, it became a sign of prestige, and other leading men adopted the practice.

In many areas, families needed male children for leadership or labor. If the first wife did not bear a son, a second wife was sometimes taken.

Where more than one wife is not unusual,

DO MOST OF THE WOMEN ACCEPT THE MULTIPLE-WIFE AND
HIRED-WIFE SYSTEMS, OR DO THEY OPPOSE THEM?

In some areas where the multiple-wife system once was perfectly acceptable to the women, women's rights and women's equality movements are now being organized against the practice.

In other areas, the multiple wives seem to be happy with the system and say that it is needed for work purposes.

The so-called youth movement is, in part, determined "to get back to nature" in every way possible. Communal settlements are used extensively. In these communes, nudism is casual and accepted, but group mating is not. The failure rate for multiple marriages is reported to be more than one out of two.* And actually, despite much permissiveness in communes, there is a "high degree of pairing with a strong tendency toward interpersonal commitment in a continuing relationship."* Are these findings surprising?

*See "Communes: The Alternative Life-Style" by Herbert A. Otto in the Saturday Review, April 24, 1971.

Unless you are stationed in the Far East or are going there soon, skip to Page 204.

Why would some people insist that the practice by some Asian men of taking a second wife is much more humane than the practice by Westerners in poor countries of hiring wives?

The second wife (or minor wife) normally has lifetime security similar to the first wife.

The hired wife of the visiting Westerners, after two or three one-year husbands, has no real security and often ends up in prostitution with children to support.

(Notice that all of these SELECTED facts and interpretations add up to the conclusion that the human-life value is the controlling value. That is, a person's social attitudes and practices in male-female relations are not just his own business. They affect the welfare of other lives and society in general. Still, this is only the side of the argument designed to advise caution against over permissiveness.)

In all societies, as far as we know, there are so-called respectable areas and so-called less respectable areas. For example, in our own society, one area might contain legitimate businesses, churches, civic and social clubs, schools, etc. The other area might contain not-so-legitimate businesses, such as gambling, prostitution, dope-peddling, and low-class bars.

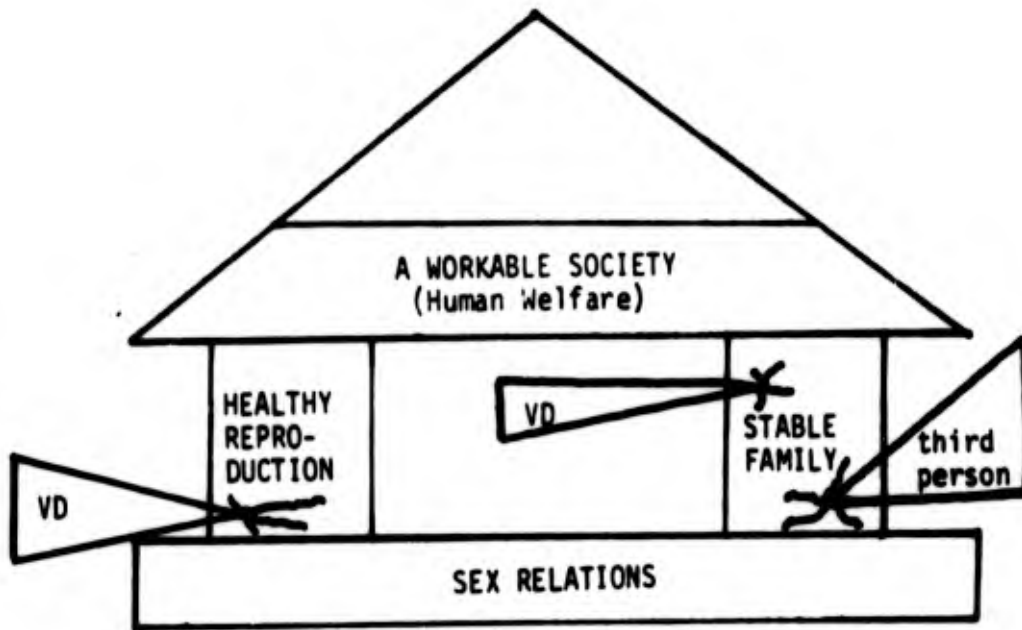
Many men and women from the so-called respectable areas cross into the other areas occasionally; but when they do, they exercise care and discretion for several reasons:

1. To protect their reputations, acceptability, and productive status in "respectable society."
2. To prevent embarrassment to themselves and to those from the "less respectable" establishments by not being seen together publicly in the "respectable" areas. (Unless, of course, one wishes to make a more or less permanent move into the other area.)
3. To promote the welfare and the socially productive side of society itself by keeping private matters private.

Do you support those reasons, or do you think one should be allowed to establish houses of prostitution anywhere?

Do you think any respectable people living in these so-called less respectable areas are victimized by this system?

Recalling this diagram, were these the dangers you saw in uncontrolled or overly permissive sex?



Unless you are currently stationed in Asia or are going there soon, skip to Page 209.

DO YOU THINK THERE COULD BE SOME LIFE-SUPPORTING REASONS WHY ATTITUDES TOWARD NUDITY, SOCIAL DATING, AND MARRIAGE CUSTOMS DIFFER FROM CULTURE TO CULTURE?

1. What life-supporting reasons could explain different attitudes toward nudity?
2. Toward social dating?

It seems that parents in most societies object to practices that overly excite the sex drives of unmarried young people.

Why does the sight of women nude to the waist excite many young American men but does not especially excite the young men in some other cultures?

Why does the sight of men and women holding hands or touching in other ways excite young people in some cultures but does not necessarily excite Americans?

Do you believe that there are also population and economic problems that compel careful family controls over teenage sex and early marriages in most developing countries?

Probably most of the world's young people would like to date as we do in the States. However, in most of the world there is not enough wealth to allow young people to date and get married as early as they might like. Marriages are agreed upon by the parents and their children to assure that the young family will not fall apart over economic difficulties and become a burden to society.

When we or any other group of wealthy foreigners openly date and show affection in public, it actually does threaten the welfare of some societies. It stimulates their young people to exert pressure for marriage before they can afford it.

Of course, in some of the larger cities, early dating and open displays of affection are becoming popular among some of the young people. Increased Western influence and personal wealth allow for such a cultural change among this very small percentage of the population, although most of their parents still object.

One Thai boy, when answering the question, "What do you think when you see an American holding hands with a Thai girl," answered:

"I HIDE AND WATCH."

Why would he say that?

FRATERNITY

Rhinos, elephants, and lions, some of the world's toughest animals, seem to be social to a degree. They need to rub up against one another. Many of the world's toughest groups of men from Central Turkey to Central Africa dance together, hold hands, and pat each others' legs or hips.* To them, this is fraternity and has no relation to sex whatsoever. Yet those patterns embarrass Americans. We relate them to sex.

How could you explain the difference in attitude?

*Have you noticed that American football players tend to pat each other on the pants rather than on the back after a good play? Why would this be? Are they all strange?

Is there any part of the USA where brothers or fathers and sons do not embrace one another?

It appears that man and most animals have

1. a sex drive and
2. a need for physical contact.

Because of Americans' early dating customs, they confuse these two needs. Few foreign people do. When men dance together in groups, walk hand-in-hand, etc., it is fraternity, not sex. Few Americans understand this.

This is not to deny that homosexual behavior is more frequent in cultures where male-female social dating is impractical.*

*See The Evolution of Man and Society by C. D. Darlington (New York: Simon & Schuster, 1969), p. 730.

Would you say that most prostitutes are prostitutes
because :

- (1) they want to be, or
- (2) because they are forced to be?

There are women in most cultures who are promiscuous because they want to be. (Some people say these women have either loose morals or overly strong sexual drives.)

Where there is mass prostitution, the overwhelming majority are prostitutes due to the force of circumstances.

As far as we can determine, two conditions are necessary for mass prostitution overseas:

- (1) Comparative poverty which can motivate women to prostitute themselves.
- (2) Many comparatively wealthy men who are willing to pay for sex.

POVERTY AND PROSTITUTION

Can poverty really be used to explain open commercialized sex, even in countries such as Italy, Japan, or Thailand? Aren't those countries just about as rich as we are? What would you say is the average per person income per year in the USA, in Japan, in Italy, and in Thailand?

Why do most people in all nations seem to oppose uncontrolled prostitution when the girls themselves seem to be willing?

Actually, what is wrong with prostitution?

In at least one foreign country where the prostitutes made their money from Americans, studies revealed that they learned to hate us for three reasons.

Can anyone guess why?

1. Eventually, the girls are depressed by their lives and tend to blame their wealthy customers for their shame.
2. They detest the hard and insulting talk of some men toward them even though they may be rough talkers themselves.
3. Many say they lose respect for Westerners because of customs they find strange.

Answer to question on Page 212 concerning average per person income per year: *

USA -	\$4,754
Japan -	\$1,898
Italy -	\$1,684
Thailand -	\$ 181

*Source: Issues in U.S. Foreign Policy: World Data Handbook, Department of State, Washington, D.C., 1970.

How does the prostitution issue figure in the competition
between dictatorship and democracy?

Here is a message broadcast by the "Voice of the People of Thailand," a clandestine communist radio station, on 20 June 1969.

"Under U.S. occupation, the Thai society is going from bad to worse. Many Thai girls have been forced to submit to the sexual desires of U.S. soldiers."

DO YOU THINK OUR CRITICS COULD EVER PERSUADE THE VILLAGE PEOPLE,
WHO SELDOM SEE US, TO BELIEVE THAT LINE ABOUT US?

WHAT IS THE COMMUNIST ATTITUDE TOWARD PROSTITUTION?

Communism has some effective ideological weapons.

It does its best to stamp out organized prostitution and insists that prostitution is the lowest form of slavery.

HOW DO WE COMPARE WITH THE COMMUNISTS ON THIS ISSUE?

If I were an enemy of the USA trying to undercut respect for the U.S. in the world, I would concentrate on three things:

1. I would try to promote increased use of prostitutes by Americans overseas;
2. I would try to stimulate racial conflict among U.S. troops; and
3. I would try to push drugs among Americans.

Does anyone know how big a role prostitution plays in espionage?

If it were your job to undercut the mutual respect of Americans and nationals in the poor countries through promotion of the "prostitution scene," what exactly would you do? How would you organize it, assuming you had the necessary financing?

QUESTION:

When one nation or group of people convinces itself that another nation or group is overly permissive in sex attitudes and behavior, it will almost inevitably tend to "look down on" and avoid that allegedly permissive culture. Why?

An Opinion:

1. Sex is so important to life (to the survival of the species) that constructive sex customs are probably controlled by man's nature in relation to his environment.
2. If one person's, one group's, or one nation's attitudes toward sex differ from another's, it will be one of the biggest barriers to good relations--the more conservative person, group, or nation will feel threatened, and try to keep the liberals out.

This problem has hurt us worldwide. Still, if I were a young man touching a foreign port or were stationed abroad, I would try to find feminine companionship. How can this problem be solved without quite so much damage?

In some countries, American women are enraged because local men stare at them and on occasion pat or pinch them.

Does anyone understand how the thinking behind these customs differs from similar acts (if they occur) in the USA?

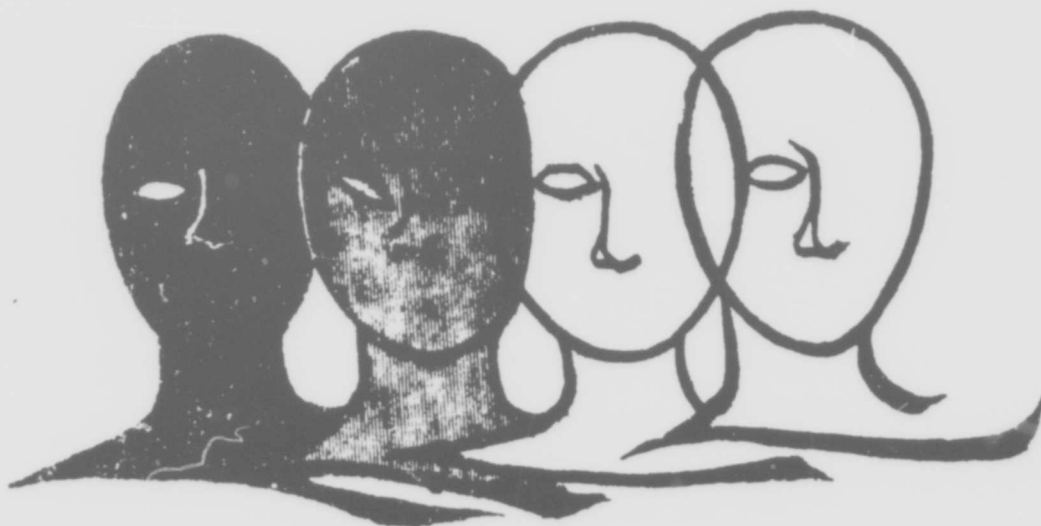
The staring is a "get acquainted" system in which the man is hoping for a glimmer of encouragement.

The patting and pinching are frowned on even in the local cultures, but they do not hold the same "sex-assault" suggestions that they do in the USA. We have one of the most "no-touch" cultures in the world.

CONCLUSION

This concludes the second block of our human relations discussions. Remember that it should be considered only as preparation for the real human relations effort, which must involve action to be worthwhile. Before you leave the classroom, try to commit yourself and each other to some periodic group or individual action effort. This effort preferably should be one that will help some person who has been disadvantaged unjustly in our society. But it is of great importance that it help him improve himself so that he can take advantage of his own abilities.

UNITED STATES MARINE CORPS
HUMAN RELATIONS LEADERSHIP
DISCUSSION MANUAL
VOLUME III
NAVMC 2650



1 JULY 1974

DEPARTMENT OF THE NAVY
HEADQUARTERS, UNITED STATES MARINE CORPS
WASHINGTON, D. C. 20380

FOREWORD

1. Purpose. To promulgate the Human Relations Leadership Discussion Manual, Volume III, NAVMC 2650, which is to be used by discussion leaders conducting the third and subsequent annual human relations training courses.

2. Information

a. This manual has been developed for use by commanding officers when conducting human relations training. It is to be used for those discussion groups that are participating in their third and subsequent years of human relations training.

b. This manual does not amend any directive promulgated by higher authority; if apparent conflicts arise the latter shall take precedence.

3. Reserve Applicability. This manual is not applicable to the Marine Corps Reserve.

4. Certification. Reviewed and approved this date.

K. McLennan

K. MCLENNAN

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UNITED STATES MARINE CORPS
LEADERSHIP
DISCUSSION MANUAL
VOLUME III

A Set of Discussion Materials
And Action Program Guidelines

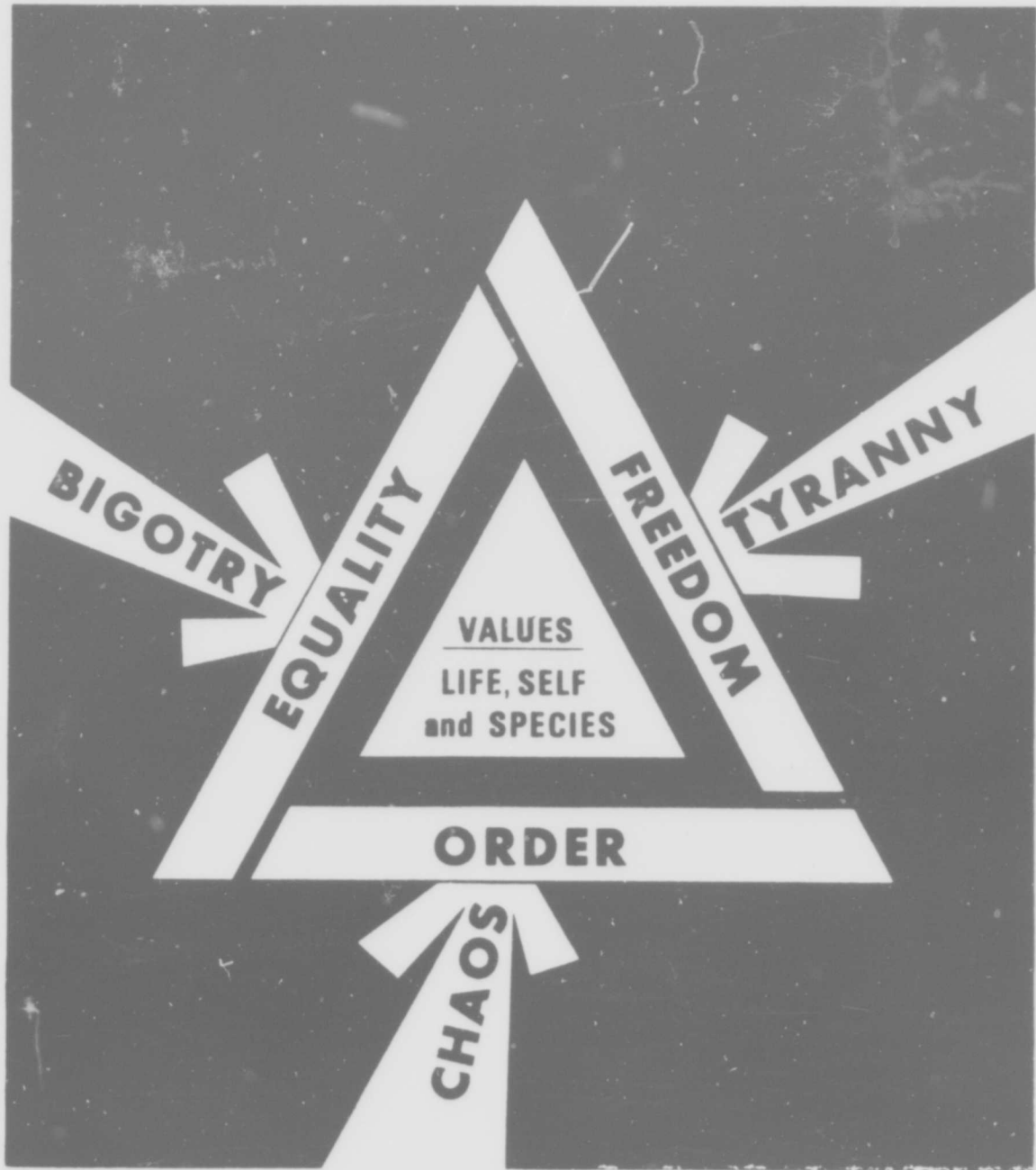


ILLUSTRATION III

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Attachment 2

VOLUME III SUMMARY

HUMAN RELATIONS LEADERSHIP
AND THE MILITARY MAN
ESPECIALLY THE MARINE

1. The USMC Leadership Program is based on the idea that the Marine must be a "Defender of Right" in his or her daily life as well as in combat.
2. "Defender of Right" means "Defender of Human Life" or Defender of the dual-life value (self and others).
3. The "Defender" is not the typical "do gooder" or "nice guy". Rather, he or she is the tough, fair-minded person who will in the face of conflict, speak up or act in support of what is right even against the pressures of his or her own group, if necessary. The Marine defender must prepare himself or herself physically, mentally, and morally to defend both life and those universal values that support life. This means he or she must (a) learn the moral principles discussed in the USMC Leadership materials which teach consideration for others, (b) learn the factual materials and opinions which help overcome his or her own prejudices, and (c) endeavor to learn the martial arts or unarmed combat skills in order to be less fearful of attack or intimidation when standing up for what is right.

SECTION I INDIVIDUAL INTRODUCTION

LEARNING OBJECTIVE:

1. Identify previously unsuspected influences in your background that might have exerted pressures on you to be prejudiced or narrow-minded toward other groups.

2. Develop an interest in the personal history of each person in your group. Each participant (discussion leader first) will give the following vital data (any participant may skip or omit any of the questions):

Name

Age

Childhood home and other significant places of residence

Married or single

Number of children, brothers and sisters

Mention generation or communications gap, if any, in family. Were or are you to blame in any way for the gap?

Educational interests, work experience, combat experience, hobbies and athletic interests.

Childhood economic situation:

- a. Considerable want
- b. No want, but few luxuries
- c. Very comfortable, including luxuries

Degree of prejudice existing in your home town, school, religion, etc., if any. If taught prejudice, your success in not letting it result in actual discrimination to the detriment of anyone.

3. Identify at least one point in each other participant's background about which you have an interest or could develop an interest. Keep a record. Try to discuss as many of the points as possible now or later in or out of class.

SPECIAL INSTRUCTIONS FOR USE OF VOLUME III

1. Marines must have previously completed Human Relations Training using Volumes I & II prior to being assigned to a group that will use Volume III.
2. It will be helpful if Discussion Leaders and Small Group Leaders have Volumes I & II available to them while working with the case studies in section V of this manual.
3. Section V of this manual contains ten case study assignments. All have been tested and proven useful at one or another military base. You may not have time for all ten cases. Strive for quality rather than quantity. Any of the assignments may be used for any year of training.

SECTION II REVIEW OF VOLUME I

Introduction: The Possible Facts.

LEARNING OBJECTIVE:

Recognize the realities about being sent overseas unexpectedly when serving in the military.

1. It is now a month from today. Despite what most people thought probable, you are in an overseas combat situation.

2. You are a member of an important new counterinsurgency education unit.

QUESTION:

Is it realistic to think that anyone here might be in an overseas combat situation serving in some new counterinsurgency unit in the near future?

VOLUME I REVIEW, PROBLEM 1
AN INTERNAL ISSUE

LEARNING OBJECTIVE:

Recognize the philosophical views that cause distrust even among friends and that will undercut the personal trust needed in a military unit.

The problem: Several members of your counterinsurgency unit are causing strife, but doing nothing in violation of the regulations. Several of you try to talk with the troublemakers.

All you can get out of them at first are these negative views.

1. "It is a dog-eat-dog world. The only goal in an overseas combat area is to look out for yourself."
2. "Americans are superior to all foreign persons and some races are superior to others."

When you ask seriously if those are their true beliefs, they ask you, "Why not? What are your arguments against those views?"

Using the reminders on the next pages, try to explain the issues as they were discussed in previous USMC Human Relations Leadership training sessions.

VOLUME I REVIEW, PROBLEM 2
HUMAN EQUALITY AND HUMAN NATURE

LEARNING OBJECTIVE:

Learn to describe a view of human nature that is consistent with the military man's duty to others.

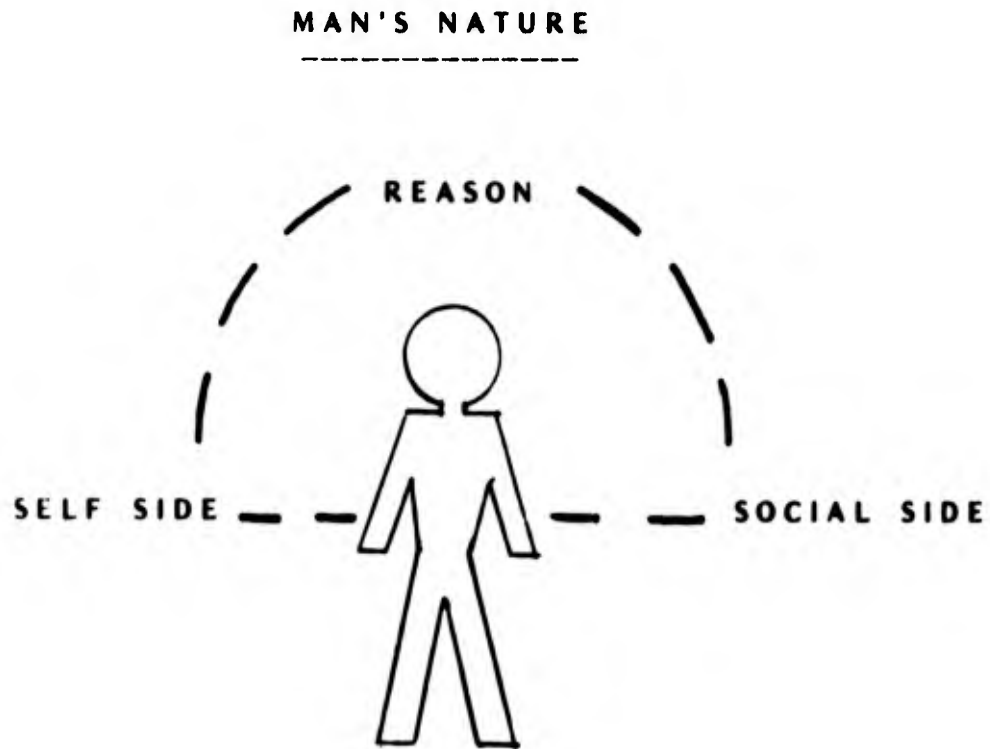
1. Human Equality

Can you recall the suggested universal meaning of equality? How was the point made in the Turkish wild boar hunting story? (See page 64 in Vol. I)

2. Man's Nature

Using the chart below, explain the dual-life-value theory of human nature which suggests that it is not just a dog-eat-dog world. (See Section 2 of Volume I.)

If man's nature could be photographed, it might look like this:



HUMAN LIFE VALUE
(SELF AND OTHERS)

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1. Try to recall some of the evidence that suggests that both man and lower animals have self-risking species-preserving characteristics in their natures. (Page 41 forward in Volume I.)
2. Explain why we have wars, murders and all kinds of meanness if reason is there to keep us in balance.

VOLUME I REVIEW, PROBLEM 3,
MAN'S NATURE

LEARNING OBJECTIVE:

Decide if all people or most people tend to be the same in what we value most.

Review. Recall which values were selected in your last year's discussions as the top three values. Explain why. (If you can't recall, select your top three today.)

Beauty

Law and Order

Personal Salvation (Life after Death)

Honesty

My Life

Political Power

Respect for Human Equality

Lives of My Loved Ones

Peace

Comfort

Democracy

Personal Achievement

All Human Life

1. Did the group selection add up to a dual-life value (of self-life and others' lives as the combined top two values)?
2. What relationship to the life value did other top selections possess?

SPECIAL NOTE ON CROSS CULTURAL EDUCATION

These issues in human relations leadership are the most baffling issues known to man. The answers come more from wisdom than from so-called intelligence. Some people think that modern education for industrialized living may reduce wisdom. So try to get people in your discussions with little formal education, people who up to now have

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read little, and people from the hard-knock school of poverty. Get their views into the discussions. Every person try to find out everyone else's views as leadership resources.

VOLUME I REVIEW, PROBLEM 4
THE ROLE AND CHARACTER OF THE U.S. MARINE

LEARNING OBJECTIVE:

1. Learn to explain why one might be justified in thinking that the military man is in man's highest calling.
2. Be able to explain what this means in relation to prejudice and dictatorship.

ASSIGNMENT

Divide your group into four-person teams. Each team should include at least one leader with some rank and experience or at least one who enjoys reading and study. Discuss the list of seven points and try to argue against each point as a critic of the military might do. Then go down the list again and try to upset the negative points that were made.

1. The Marine is a defender of life. That is his role.
2. In that role of defender, he is also a fighter and killer if necessary.
3. The theoretical life value is a dual value of self and others. Therefore, probably by nature as well as by oath, the Marine must protect himself and others. (When he protects others, he must at times risk himself. Consequently, it is suggested that he is in one of man's highest callings.)
4. "Democracy" in the USMC Leadership Program is defined as a life-protecting voice in one's own rule. The Marine should know how to defend the U.S. democracy orally as well as physically.
5. "Equality" is identified as a feeling that comes from the combination of man's physical and mental inclinations to protect his life and the lives of loved ones on the grounds that they are just as important to him as the lives of other people are to them. Human equality is one of America's most important political values.
6. PREJUDICE AND DICTATORIAL POWER OVER PEOPLE are potential killers.
7. To live up to the defender role, the Marine must build into his daily life a consistent defender behavior. (a) He should use the equality shield to protect Marines of other races, for example, by not telling or laughing at insulting ethnic jokes. (b) He should use the democracy shield to help ensure that minority Marines get a fair voice in their own rule, even in little things like adequate representation on the Boards of Governors that run the on-base entertainment clubs.

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(That probably requires more than one minority representative.)

(c) Equally important, it means trying to get to know persons from other races who come into your areas of contact just as you do persons from your own race, and (d) it means listening to people and developing an interest in their problems when appropriate.

DEFENDER OF LIFE

THE HUMAN LIFE VALUE

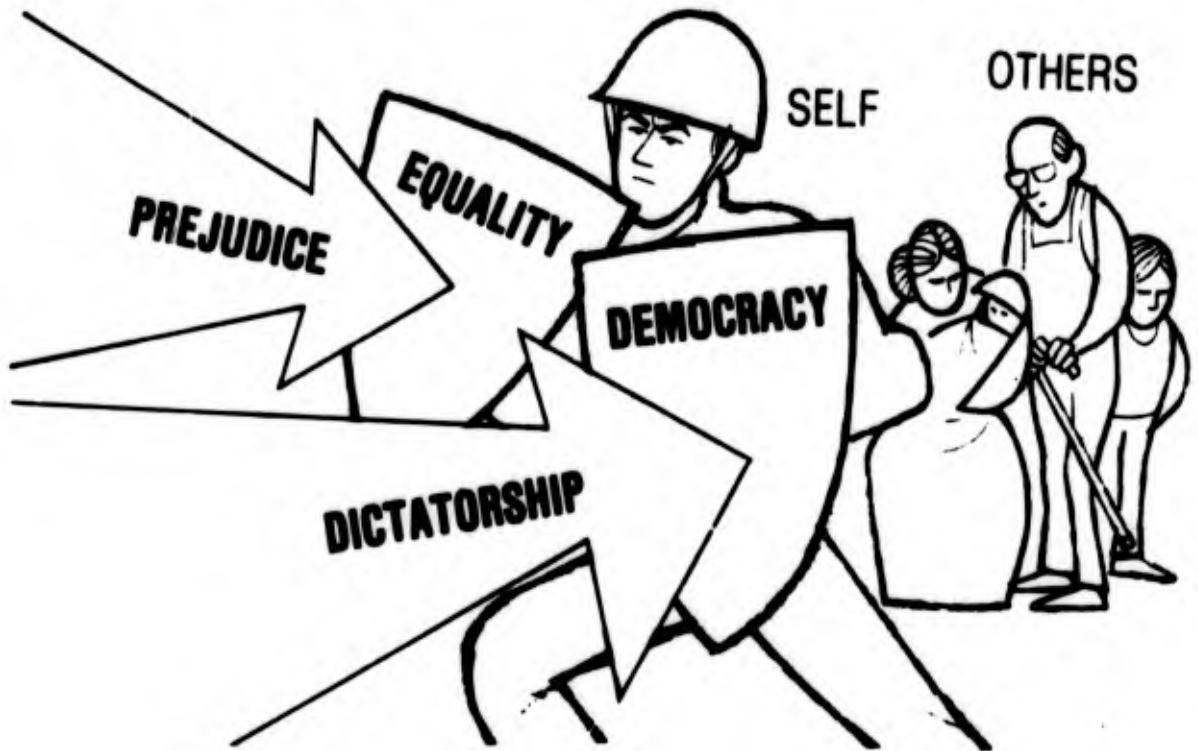


ILLUSTRATION I

THOUGHT QUESTION (Not especially for discussion)

In one discussion group a man asked: "How can we pretend to make all Marines into real defenders? We recruit civilians every year who come from the civilian world where they either are afraid to get involved or else they gang up on you and fight with bottles or knives. They are just selfish cowards; not defenders of anything."

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SECTION III--REVIEW OF VOLUME II
CULTURE SHOCK, ITS CAUSES, ITS BOOBY TRAP
RESULTS, AND ITS CURE
VOLUME II REVIEW, PROBLEM 1
CULTURE SHOCK

LEARNING OBJECTIVE:

1. Learn to study culture shock by asking questions.
2. Find out if culture shock has any similarities in different places or among different peoples. Learn three specific similarities or differences about culture shock in different areas.

Culture shock--there are various definitions for culture shock. Here it simply means that when most persons go into a different culture, they see things that cause them to say or think, "I'm shocked by what I see and by the way 'these people' act." A good military man in the modern age must study culture shock because among other things it causes hatred and booby traps.

ASSIGNMENT

Each person is to select or be assigned the task of trying to find out what shocks, surprises, annoys, or angers others. What shocks, surprises, annoys, or angers:

1. Many Marines when they visit Naples?
2. Many Marines when they visit Turkey?
3. Many Marines when they visit Greece?
4. Many Marines when they visit Cuba?
5. Many Marines when they visit the Far East?
6. Women Marines when they enter the Corps?
7. Black Marines when they enter the Corps?
8. White Marines when they first live with Americans from other races?
9. Native Americans (Indians) when they enter the Corps?
(For example, what do various individuals from this group prefer to be called?)
10. Spanish Americans when they first associate extensively with Caucasians?
11. Young Marines when they first come to this base?

12. Other similar groups and situations?

(Don't select a question for which you already know the answer. The idea of course is to find Marines who have been to these areas. Reports will start at the next day's meeting.)

VOLUME II REVIEW, PROBLEM 2
CULTURE SHOCK SUPERIORITY AND INFERIORITY FEELINGS

LEARNING OBJECTIVE:

In Vietnam in some units the injuries from booby traps ran as high as 70 percent of all casualties even though those units were in "friendly" areas. Learn to explain why our own culture-shock reactions to local "friendly" people might help cause booby traps.

1. When foreign people travel to America they often suffer from culture shock. Why? What is it about us or our culture that could shock an outsider, especially someone from a traditional (non-industrialized) culture? Someone from India or Africa?

2. When a person is in culture shock, he or she will often make fun of or denounce the people in the "strange" culture.

ASSIGNMENT

Divide up into your four-person teams. (1) Each person try to recall and relate an incident from his personal history when someone made fun of him or her, his or her race, religion or nationality. Think back to childhood if necessary. Describe how it made you feel, and for how long. Does this memory help explain why some people use booby traps on supposedly friendly, foreign troops? Is there anything similar on the U.S. domestic scene?

(2) Many Women Marines advise in confidential studies that they joined the Marines because they "wanted to be a part of the best" yet some said they had been insulted so deeply that they felt like killing.

Here is an angry comment from one WM: "If you accept a date, they call you cheap; if you refuse one, they call you queer."

Such views did not show up on some Marine Corps bases. Would they have shown up here?

VOLUME II REVIEW, PROBLEM 3
WEALTH AND THE SUPERIORITY COMPLEX

LEARNING OBJECTIVE:

Learn to make the argument that the problem of poverty may be beyond the control of and bigger than any single man, family, or nation can handle alone.

Discuss these points:

1. Few people really understand that the comparative wealth and status that most persons have are mainly determined by the wealth and status of their parents. Explain and debate that thought.
2. The comparative wealth of nations is determined mainly by the area's natural resources. Explain and debate.
3. Nonetheless, many men tend to fool themselves and take too much personal credit. Then they tend to look down on, and make fun of, people who are comparatively poor. This causes tremendous conflict. Debate the thought.

ASSIGNMENT

- I. In your four-person units, briefly discuss these questions: (See Volume II, page 55 forward.)
 1. Why doesn't Korea get rich like Japan did?
 2. Why does Illinois always produce so much more wealth each year than Kentucky does?
 3. Why don't most Appalachian children or ghetto children go to college like so many of the economic upper middle-class children do?
- II. Discuss the cross-group conflict chart on the next page.

VOLUME II REVIEW, PROBLEM 4
CROSS-GROUP CONFLICT FLOW CHART

LEARNING OBJECTIVE:

1. Learn to explain how prejudice tends to result in either human degradation or in violence.
2. Learn to explain a "way out" to a better result.

ASSIGNMENT:

Study the chart, Illustration II.

1. When you return to the full group, compare notes on who had the best analysis of points of interest to you.
2. Try to figure out or analyze the entire chart one step at a time. How does it work (a) on the foreign scene and (b) at home in race relations?
3. If you are stationed abroad, explain how American military personnel on many foreign scenes might seem to enjoy a certain advantage in relationships with the host national people at INJURY in the chart.
4. The way out of this situation is to stop the INJURY, or if it occurs to make sure that the reaction to INJURY does not involve the use of EXCESSIVE FORCE.

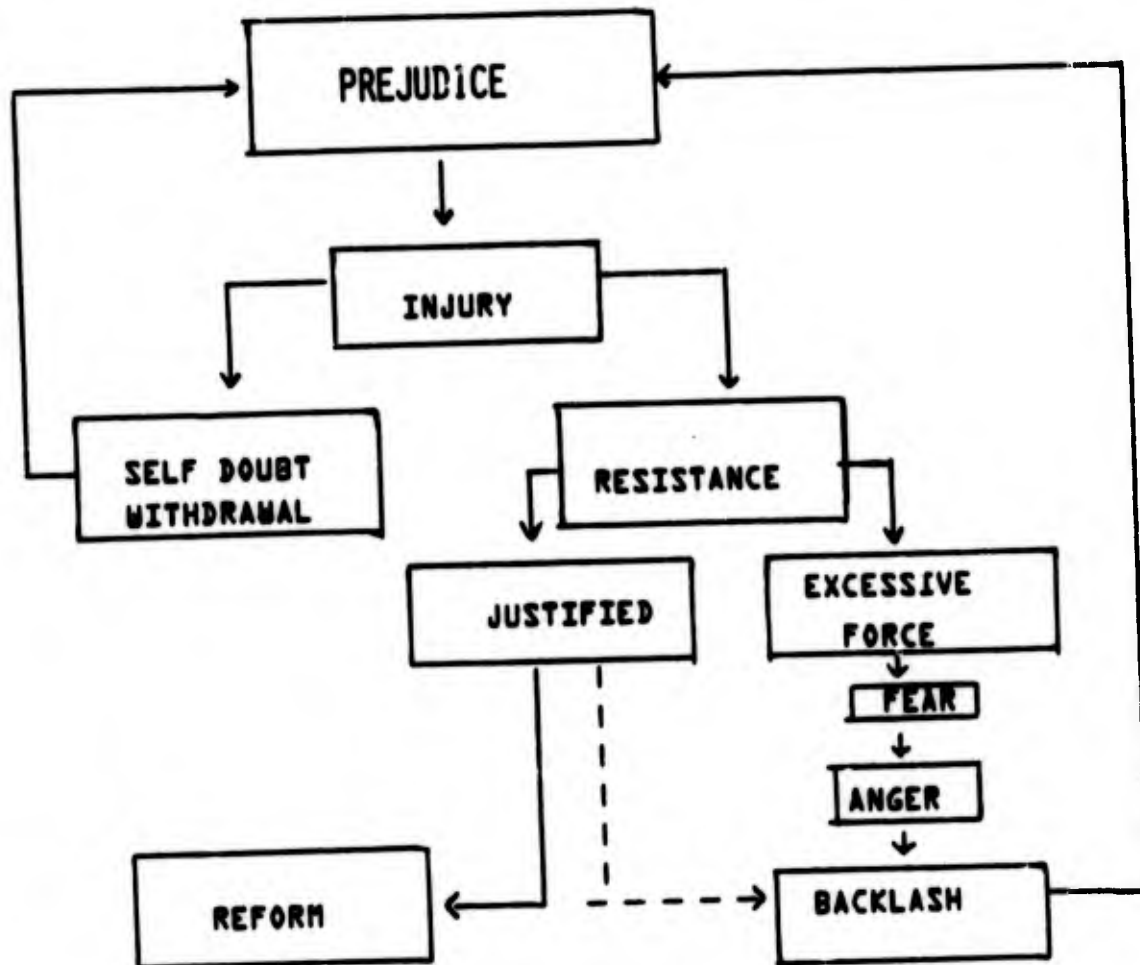


ILLUSTRATION II

VOLUME II REVIEW BY
THE CASE STUDY APPROACH

INTRODUCTION

LEARNING OBJECTIVE:

Memorize the "Four Point Culture Adjustment Guide."

You have just completed the new USMC leadership training and are assigned to a Counterinsurgency Education Unit. You are assigned to an overseas area where there is a Marine detachment plagued by human relations troubles. On the request of the detachment C.O. your four-person team is tasked with designing some orientation (educational) materials that will help the Marines improve their own attitudes or actions.

The ultimate goals are of course to cut down on possible booby traps, thefts, and muggings that are increasing as the American attitudes get worse.

The C.O. describes the hostile attitudes and conflicts as laid out below.

Divide up into your four-person teams. Each team will prepare briefs of educational materials designed to help the detachment Marines better understand each of the points of importance. (Do not plan an Action Program for the Marines at this time.)

Use this four point "Culture Adjustment Guide" to try to think of materials under one or more of the four guides:

1. Try to find the reason (life-protecting or human-welfare) (past or present) for the strange custom or behavior pattern.
2. Get the facts straight and point out any exaggerations involved.
3. Compare the custom, behavior pattern, or alleged fault to our own culture to see if there are comparisons or forgotten similarities.
4. Advise the complainer to "toughen up" and not let the problem make him unpleasant to hosts or American personnel, or make himself unhappy.

INSTRUCTIONS

Use fifteen minutes to one half hour to study the case and prepare your briefs. Take these briefs back to the main group for comparison and discussion. Jot down an outline of each brief on a wall chart before comparing answers.

SECTION IV--VOLUME II REVIEW, CASE STUDIES
CASE ONE

LEARNING OBJECTIVE:

Learn to teach at least one helpful or constructive point about each specific culture-shock view numbered below.

The facts: As explained by the C.O. of the detachment at your new overseas assignment.

"This is an expanded International Command area with many nations of civilian and military personnel living in their own small communities.

"Our Marines are compelled to live and sleep in those communities often for weeks at a time.

"Hostilities are building up. Theft has started against our area. Also much-needed cooperation is decreasing. There have even been some booby traps although no one has been hurt yet.

"Most of the races, nationalities and religions of the world are found in the adjoining communities. Some Marines can be heard denouncing the foreign peoples by using degrading ethnic terms."

In defense of their views, the troublesome Marines insist that:
(1) The foreigners in most of the sub-communities always try to take them. They ask for money which they call "tips" for any kind of assistance needed. "These so-called tips are actually bribes," some of our men insist. "The foreigners from the poor countries are all corrupt," some of our men insist further. (Vol. II p. 15, 118-124)

(2) Similarly the troubled Marines insist that the foreigners all want us to buy stuff for them from the American P.X. This is illegal, but many other Americans buy for their female friends. So what can our men do? (Vol. II, p. 17-24)

(3) Some of our men say we should not join in with the foreigners in any way because it means we have to "lower our standards." (Vol. II p. 25 & 126-130)

(4) Many Marines refuse to join in with any of the other nationals because of the food. "And the others always get angry or hurt if you refuse their food."

- * The French want you to try the snails
- * The Turks, the lamb's eye
- * The Koreans, fermented cabbage (Kimchi)
- * The Germans, some kind of blood pudding
- * Some of the Southeast Asian people, monkey brains

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- * Some Black Africans have developed a taste for American soul food and offer you chitlins.
- * And there is one mid-western U.S. National Guard unit whose men insist you join them occasionally for a mountain oyster feast.

Not only are our men squeamish about these foods, they are also fearful of the salads that are served. Some medics tell them there may be traces of human waste in the impure water used on the salads. This may cause hepatitis. (Vol. II p. 29-30 & 75) On the positive side, a few older Marines with prison camp experience encourage the others to learn to eat all foods that are life preserving.

(5) The C.O. thinks many of the Marines would actually like to try to join in with the other peoples, brave the problems, and win the people. However, he thinks his men are now fearful of what their buddies will say about "going native." (Vol. II p. 31)

END OF CASE

Prepare your briefs (one hour).

CASE ONE DEBRIEFING (ONE HOUR)

Compare briefs and decide which team developed the best answers to the various issues. This comparison must be made with the assistance of leaders who are fully knowledgeable of the materials in Volumes I and II and the notes for those manuals. These leaders should provide the answers to the various issues that are suggested in the manuals. For units stationed overseas that have never before been through Volume II, the preferred approach is to simply jot the small-group solution down on wall charts. Then the Discussion Leader should lead the class through Volume II with reference to the small-group solutions of issues as they come up in the Volume II discussion manual.

SECTION IV--VOLUME II REVIEW, CASE STUDIES
CASE TWO

LEARNING OBJECTIVE:

Return to your small teams. Prepare this case as you did Case One.

1. The more troublesome and culture-shocked Marines now insist that the foreign business establishments always try to take them. "They won't set one price, they always try to bargain with you and take you." (Vol. II, p. 34)

2. The troubled Marines insist: "It is annoying to have everyone always think that the Americans are rich, especially now after the foreign exchange trouble." (Vol. II, p. 50)

3. Some Marines insist that the foreign soldiers from the tropical areas who often are assigned to work with Marines are slow and lazy. "They put off jobs until mañana." (Vol. II, p. 131-132)

4. The troubled Marines also complain about the civilian workers who work for the Marines. "They are paid a dollar a day, which is twice as much as they get for doing the same job when working for their own people." (Vol. II, p. 71)

5. Not far from our base there are "Yankee Go Home" signs on the fences where another U.S. outfit was once stationed. The local people are angry because the U.S. government did not negotiate with the local government to help the local workers after the Americans left. (Vol. II, p. 73-74)

6. The men see the strange religious customs in the other communities. There are Muslims, Buddhists, and Confucists in the area. One American has convinced others that these religions teach superstitions that make it dangerous for Americans to go into these areas. (Vol. II, p. 75-116) Some Marines insist that any religion other than Christianity is paganism.

7. A few Marines have gotten into fights by denouncing the kings of one or another of the allied countries. "Kings are the same as dictators," they insist.

END OF CASE TWO

Prepare your corrective educational materials for comparison with each other (one hour).

DEBRIEFING OF CASE TWO

Allow as much time as is needed for the debriefing. Take some

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additional research assignments if needed--such as studies of other religions.

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SECTION IV--VOLUME II REVIEW, CASE STUDIES
CASE THREE
(An Actual Case in 1972)

LEARNING OBJECTIVE:

Learn to teach at least one constructive counterpoint about each of the specific culture-shock views listed in the problem.

Some anti-American civilians have been working the downtown places of entertainment trying to persuade Marines to denounce the overseas U.S. military bases. They are arguing that (1) America was wrong in Vietnam, (2) that we support dictatorships, (3) that we are still wrong, and (4) that American military men should refuse to work and should demonstrate against their own outfits. A few Marines accepted some of the arguments and are trying to spread them.

In addition to these four points, our men are also being told that:

(5) America represses minorities so it is obvious that no white American really cares about other people enough to do anything meaningful.

(6) There is really no difference between dictatorship and democracy.

(7) Our "way of government" is no better than dictatorship.

(8) Most of the world's people are pro-socialism and socialism is no different from Communism in any way.

(9) The U.S. military is a dictatorship just as much as Nazi Germany was. (Vol. II, pp. 141-174)

ASSIGNMENT:

Small groups prepare as for previous cases. (See Volume II, all of Section 5)

DEBRIEF CASE THREE

SECTION IV--VOLUME II REVIEW, CASE STUDIES

CASE FOUR

(Several Actual Cases Combined)

LEARNING OBJECTIVE:

Learn to make the arguments from a scientific (rather than religious) view:

1. That "the one-wife-one-husband" family may be a natural institution, that is, an institution used by man because of his nature.

2. That extensive prostitution if supported by us when living among foreign populations will almost inevitably cause trouble because it constitutes such a deep threat to the family and home and to society.

3. However, that different forms of marriage are not necessarily promiscuous, but rather in fact may be survival institutions created by the local circumstances.

The C.O. of an overseas command advises that male-female relations are becoming one of his worst problems.

(1) His men are losing respect for the local populace. "Their women are all prostitutes" is the comment occasionally heard.

(2) The local populace is losing respect for the Americans. "They are only interested in our women." "They associate mainly with prostitutes, and they bring those women into our best places," are common comments.

Investigation has shown that the local culture is a traditional (non-industrialized) culture where all dating or courting is done only in the presence of the parents, brothers or sisters. Hence, there is not much dating and many prostitutes have come in from the poorest areas.

Some of our troops refuse to respect the local customs and views. Many argue like this: those old ways are wrong and have to change. Sex should be open and free in all countries. Marriage is a worn-out institution invented by men and the church to enslave women. Hence it is wrong to be discreet about sex, and it is stupid to respect even our own marriage traditions. Many young men are being convinced by these arguments.

However, quite a few men through a new military support system have flown their wives into Italy where our own air travel takes our men free for liberty once a month.

The husbands are now finding that their wives are terribly upset and want to return to the States. They say the local men always stare at them intently when they go out in public and a few have said that

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they get patted or pinched. Almost all the wives are now afraid to go out. (S.V. p. 175-222 or all of Section 6)

Four-person teams prepare your educational briefs.

DEBRIEF CASE FOUR

THE ACTION PROGRAM--NEW AND REVIEW

INTRODUCTION

LEARNING OBJECTIVE:

Learn to plan and carry out a cross-group "win-the-people" type action effort.

Each team review and discuss the Action Program suggestions on the following pages. Plan your own individual or team Action Programs for command approval. Carry out the plans after obtaining command approval.

Discussion leaders and small groups decide which of the action programs are most suitable for your situations. Assign them for study according to their order of importance.

Before assignments are agreed on, discussion leaders should describe orally each of the succeeding pages and stop and discuss those pages marked "For full discussion."

SECTION V--ACTION PROGRAM, NEW AND REVIEW
ASSIGNMENT 1. INDIVIDUAL ACTION RATING
(For Full Discussion)

LEARNING OBJECTIVE:

1. Learn and set for yourself at least a six-point measure of your efforts to help the USMC lead in the solution of problems that cause insurgency abroad and strife at home and,

2. Learn to make an argument or two for and against making cross cultural efforts a part of the military's official recognition and reward system.

Recall this test from last year. Were there any five or six point persons present in that group?

Give yourself one point for each of the following items you can answer "yes." If you are stationed in the States, use only Items 2, 4, and 6. Allow 2 points for each.

- ITEM 1: (For Marines stationed overseas.) Can you use at least ten words of the local language, not counting numbers?
- ITEM 2: Have you been on liberty with an American of a different ethnic group (same sex)? (Are you afraid of your buddies' reactions?)
- ITEM 3: Have you visited off base with a host national (same sex)? (Are you afraid of other Americans' reactions?)
- ITEM 4: Have you read at least one chapter of a book on the history, contributions, or difficulties faced by our American minorities, women, children, aged, etc.?
- ITEM 5: Have you read at least one chapter of a book on the local culture or people?
- ITEM 6: Are you spending some time, AT LEAST ONCE A MONTH, visiting an orphanage or home for the elderly, or doing something similar in the USMC Internal Action Program?

ARE THERE ANY SIX-POINT MEN PRESENT?

Five point? Four? Three? Two? One?

THOUGHT QUESTION

If the ability to cross cultural barriers actually does keep down booby traps and help win wars, then should people who score high on tests like this one, (especially if made harder) be given more pay, more recognition, or something for their efforts? Argue for and against the idea.

SECTION V—ACTION PROGRAM NEW AND REVIEW
ASSIGNMENT 2. THE ACTION PROGRAM AND ITS
RELATION TO THE PRIMARY MILITARY MISSION
(For Full Discussion)

LEARNING OBJECTIVE:

1. Learn to explain the possible training value of using cross-race relations efforts among Americans as a training ground for anti-booby trap, cross cultural efforts abroad.

2. Learn to explain the difference in probable effectiveness of trying to "buy" respect compared with trying to gain it with personal involvement.

ASSIGNMENT

1. Some Marines who worked successfully in Vietnam in the Combined Action Platoons have stressed the importance of being able to get along with people of different cultures--both in order to develop effective combat relationships and to keep down the casualties from booby traps by persons who were supposed to be allies. How important do you think this will be in the future to military men?

2. Some Marines have also advised that the ability to recognize, appreciate, understand, and respect foreign nationals is very closely associated with the ability to do so in cross-racial and cross-ethnic groups in the States. It might be sufficiently useful militarily to encourage cross-group, individual-action programs to help train for cross cultural work abroad.

Many insist that this cross-racial, cross-ethnic work is worth time, money, and attention on its own merits. However, at this time:

a. Discuss its importance as a training program for counterinsurgency training.

b. Discuss its military usefulness in terms of recruiting.

3. Many military units overseas adopt orphanages for charity. It has been argued that a person in such a unit should not be allowed to give money or clothing unless he is also willing to visit the orphanage in person and help the children psychologically. Discuss.

ASSIGNMENT 3. ACTION PROGRAM AND THE INTERNATIONAL SPORT
(For Full Discussion)

LEARNING OBJECTIVE:

Learn some facts about soccer.

ATHLETICS

One of the best and easiest ways into most foreign cultures for Americans could be through soccer. It is the world's biggest sport in many ways. It is also a very enjoyable replacement for jogging.

1. Have each person give a brief (one fact) report on something about soccer or on a soccer player such as Pele, Kyle Rote, Jr., or the player who was sold by one team to another in Spain for three million dollars.
2. Take at least an hour to get someone to teach your four-man team or entire class the fundamentals of soccer.
3. Arrange a game with (perhaps) a local high school team either overseas or at home. At home, try to find a school with a good racial mix. (Recruit for the Corps with sportsmanship.)

ASSIGNMENT 4. OVERSEAS EXTERNAL MISSION
(For Discussion Leader's Brief Explanation
and Later, Small Group Study)

Special notes for the individual action assignment overseas (DISCUSS if appropriate):

A. Unless excused by the discussion leader, each Marine must persuade a host national to guide him or her on an individual tour. This should be to one of the following places or events, or else to something similar. About anything respectable is acceptable except local political events. (DON'T GET INVOLVED IN OTHER NATIONS' POLITICS. If in doubt about the event, ask one of our host national employee officials.)

An orphanage	A school
A fishing trip	An athletic event
A local monument	A musical event
A sugar factory	A museum
A pineapple grove	A pottery factory
Any holiday festival	
A religious event or shrine	

A family event, such as a birthday, marriage, etc.
An old folks' home
Make an overnight visit to a village or town where
American's don't live and seldom visit.

Other suggestions: (1) Arrange a soccer match.

(2) _____

(3) _____

Each man should keep notes (or jot them down later) on this visit for a class report.

B. If this assignment is not suited to your situation or area, discuss some alternatives. (Each man select his own mission.)

NOTE: In many, if not most, non-industrialized cultures there are very few personal secrets. To show your interest in friends, you ask questions that would be considered too personal in the States. You ask how much money a man earns, how much rent he pays, how much his car costs, etc. But before you ask these questions here, find out from a host national, who speaks English well, what is proper. But be prepared to respond to those questions yourself in a friendly way.)

ASSIGNMENT 4 (Con't)
TIPS ON CROSS CULTURAL SIBIL-BUSINESS MIXING
(OVERSEAS)

If you arrange for a visit that costs your host national guide some money, of course you should pay. Make this arrangement, however, when you lay on the trip, so there can be no misunderstanding. He may want to pay. Explain that this is part of your training. Also consult host national employee officials about matters of money between Americans and friendly guides.

If you get into a situation where pay—money—can't be offered tactfully, but where you think it should be paid, consult host national officials about how to make later gifts of gratitude. Fortunately, in many non-industrialized cultures, money is not considered the root of evil. Rather, it is more like "the bread of life" and is therefore respected. Consequently, it can often be used as a respected and proper gift. But find out from informed host nationals how and when to give it.

These educational trips must all be "individual action" trips, that is, only one American with one or more host nationals. There is only one acceptable exception to this. Anything we can do to help prove that all black, white, and brown Americans do not hate each other will be a great help to all human relations goals. Consequently, it is acceptable for example, if one white and one black American arrange trips together as long as there are at least two host nationals. But the two Americans must not pair off; each American must talk mostly with his own host national guide. Avoid the tendency for both to concentrate on the host national guide with the better English. Stick with your own guide and learn a few more local language words, or else let your guide work on his English. "Don't bunch up!"

Make notes for class reports and letters home.

ANY QUESTIONS?

Discuss the trip dangers on the next page.

ASSIGNMENT 4 (Con't)
CROSS CULTURAL ASSOCIATION DANGERS
(For Full Discussion)

There are only about three things that traditionally get men into trouble when doing field studies of another culture:

1. Inability to refuse drink (or strong smoke) or inability to limit drinks once started.
2. Inability to ignore or keep one's eyes or attention off the other men's women, or for women, other women's men.
3. Inability to control talk. (Some young "men" who first join a man's group will try to prove their manhood with strong talk which becomes habitual. Such men are often fearful when they visit home that their acquired strong talk habit will cause them trouble when they ask for butter at the family table.)

(The men in many if not most, non-industrialized cultures--and some industrialized--will do everything they can to make a guest happy. They will offer strong drink, prostitutes, etc. However, don't be misled by this. Their ideas of the good, strong man are the same as ours. They hold the moral man in high regard.)

Does anyone feel his self-discipline won't hold up adequately on one of those three counts? Discuss each of the three difficulties so each person can decide if he or she is not ready for this type of "win-the-people" field training.

ASSIGNMENT 5. CROSS-ETHNIC OR CROSS-RACE INTERVIEW AND REPORT
(EITHER FOR SMALL GROUP OR FULL GROUP REPORTS)

Is there anyone here who can give some friendly, interesting details about a man of another ethnic group? Where is he from? Does he have any brothers and sisters? What are his main hopes for the future, etc.?

Each man who cannot answer these questions is asked to try to get them for the next meeting.

ASSIGNMENT 6. LIBERTY AS AN INDIVIDUAL ACTION ITEM
(For Full Discussion)

Consult someone from a different ethnic group, same sex, about going on liberty with you in order to do a study of prejudice. While in public, carefully observe how others treat each of you, comparatively speaking.

CAUTION: To avoid loss of respect between you and your partner:

1. Go easy on the drinks.
2. Before you leave the base, decide together how much money will be spent.
3. Across ethnic lines, don't assume your friendship gives you license to call even your best friend a name that others should not use.
4. Most important, don't compete with your buddy for opposite sex friends.
5. Start watching for differences in our ethnic group cultures that cause friction, and try to find the reason for the differences.

FOR EXAMPLE: In some early experiments with this exercise, a few Afro-Americans began to ask the black human relations officer if white friends could be asked to dress in a little more careful manner when in civilian clothes. Simultaneously, a few whites began to confide to the white discussion leader that their black friends spent all their money on clothes and had nothing left for drinks. In some overseas areas, clothing store and bar owners made identical complaints about black and white Americans.

Are these quiet, whispered issues actually cultural differences that could interfere with our individual action efforts?

Is it wise to open them to discussion like this?

ASSIGNMENT 7. READING IMPROVEMENT
AND TEACHING PRACTICE
(For Full Discussion)

One of the most helpful individual action programs concentrates on improving reading skills. This program is helpful both to the individual Marine and to the Marine Corps. Experience indicates that one-to-one tutor-student reading sessions can improve GCT scores by as much as 15 or 20 points. Many experienced educators advise that tutoring also helps develop the tutor almost as much as it does the one being tutored. To organize these tutoring sessions you will need the advice and assistance of educators, normally available on base or in the area.

CAUTION--Many if not most people who read poorly are embarrassed to admit it. Don't be! The fault was the situation when you were in grade school.

NOTES--(1) In small groups, decide who can use the tutoring and who might give it. (2) No matter how well you already read, if you accept some tutoring, find a course that starts just as if you could not read at all so that you can later teach someone who did miss all the basic fundamentals.

ASSIGNMENT 8. THE USMC DOMESTIC
EXTERNAL EFFORTS, INSTITUTIONAL

Many experienced observers believe that the Marine Corps CAP Program in Vietnam was the most promising approach to counterinsurgency war. What type of training could we use HERE (1) to practice for the CAP-type cross cultural experience and (2) also contribute to cross-ethnic understanding in the States?

Are there any orphanages or old folks' homes near here where we would be welcome for some individual (one-to-one) work? Would someone please get the exact details for us for the next meeting? You have to go see the places. Find out if we would be welcomed and needed as individuals to teach, help with, or just talk with one of the children or elderly at the home.**

OF COURSE, ALL OFF-BASE ACTIVITIES MUST BE CLEARED THROUGH AND APPROVED BY YOUR HUMAN RELATIONS OFFICERS. POSSIBILITIES FOR EACH BASE WILL BE DIFFERENT, DEPENDING ON LOCAL CONDITIONS, AND MUST BE APPROVED BY THE COMMAND.

*It is the Discussion Leader's responsibility to arrange for the administration of these action efforts. Maintain a feedback system for guidance of future participants.

**CAUTION: Do not confuse this mission with the traditional civic-action group activities or charity programs. Those traditional programs serve entirely different purposes. This new effort is limited to individual action missions. Arrange for long-term commitments, such as a once-a-month visit for six months or so.

ASSIGNMENT 9. DOMESTIC ACTION,
PERSONAL—FAMILY MEMBER OR CIVILIAN

(1) Plan a series of outings to the USMC base with a family member or civilian acquaintance that will give you some time together and will force you to explain something about the Corps.

(2) As part of that series or in place of it, plan some camping, fishing (etc.) trip to the field that will force you to practice looking after new recruits in a field combat situation. Take a son, daughter, wife, orphan, etc., who could profit from more of your attention.

KEY ACTION EFFORT GUIDELINES

1. Emphasize INDIVIDUAL INVOLVEMENT.

2. Accept all official logistical support available. However, approach the missions with no more requests for official support than if you were going in town to assist your own son or mother.

3. Don't get involved in fund-raising because that will take you into political issues which will kill the Individual Involvement Mission.

4. Don't get involved in politics in any way.

INDIVIDUAL INVOLVEMENT COMMITMENTS

If your unit has an Individual Action Officer, ask him to make a 10- or 15-minute report on action possibilities and take commitments at this time.

Attachment 3

SECTION VI--SELF-DEVELOPMENT "DEFENDER" TRAINING

Discuss these facts and ideas: (For full discussion)

1. In the fall of 1972, two military men entered their barracks and saw a man attacking another barracks member with a knife. The attacker made a motion toward the two men. They ran; the attacker killed the man. (Those are facts. Details can be obtained from the Washington D. C. police files.) Discuss.

2. If a female were being attacked on a dark street by a rapist killer, a military man especially should consider trying to stop the attack. Discuss.

3. Military men are increasingly encouraged to seek as much extra education of an intellectual nature as they can. Should military men similarly be encouraged to gain skills in the martial arts? Should trained military men be trained for unarmed combat--(judo, karate, boxing, wrestling, etc.)? Discuss after reading these two points of view from a previous discussion group:

First View: "Marines already fight too much. If they learn the unarmed martial arts, it will only make it worse. It might develop men into bullies."

Second View: "I disagree. Good martial arts courses teach people not only how to fight but also motivate them when to fight and when not to. Young Marines who are confident of their fighting abilities don't have to be so touchy in an argument. They are less likely, not more likely, to fight because they don't have to fight out of false pride." Discuss.

Also, men who know how to use their hands in a fight are less likely to grab for a weapon and commit a serious crime. Discuss.

In good martial arts courses, men also learn about the cowardice of ganging up on one man or of using a weapon. Discuss.

And finally, as a provost marshal pointed out, you don't have to worry about creating bullies, they learn to fight anyway. Discuss.

On every possible count, it seems to make sense for military men to learn to fight in all ways possible. In fact the entire "defender" idea means not only that a person is "good" or "just"; it also means that in all ways one can speak with confidence and authority against a wrong or injustice.

CONCLUSION

This concludes the third block of our human relations program. Remember that it should be considered only as preparation for the real human relations effort, which must involve continuous daily action in order to be worthwhile. Before you leave the classroom, try to commit yourself to some periodic special action effort. This effort preferably should be one that will help some person who has been disadvantaged unjustly in our society. But it is of great importance that it help that person improve himself or herself so that he or she can take advantage of his or her own abilities.

UNITED STATES MARINE CORPS
HUMAN RELATIONS LEADERSHIP
DISCUSSION NOTES
VOLUME I



MARINE CORPS HUMAN RELATIONS INSTITUTE
MARINE CORPS RECRUIT DEPOT,
SAN DIEGO, CALIF.

APPENDIX K

First Draft

NOTES FOR DISCUSSION LEADERS

Discussion Leaders are asked to review these notes and to suggest additional or different views that might be helpful to other Discussion Leaders.

Suggested changes or queries regarding these notes should be sent into Headquarters and the Institute through your Human Relations Instructors.

American Institutes for Research
May 1973

First Draft

NOTES FOR DISCUSSION LEADERS

III: This drawing depicts the theoretical foundation underlying the entire educational course. It suggests that our (man's) "dual-life value" (self and others) provides us with the foundation that led to a belief in (1) organization, (2) equality, and (3) freedom. It suggests that these three values evolved simply because they protect the basic life value against the forces likely to develop in human affairs and threaten our lives.

NOTE: All pages lettered D are for inclusion in the Discussion Leaders' edition of the manual but not in the students' edition. They contain guidelines and explanations designed to assist the Discussion leader. These pages may be inserted in your manual, provided that the placement and pagination of the manual, as it appears prior to this inclusion, is not altered.

51 (Facing Page 1)

INTRODUCTION (for Discussion Leaders' Manual only)

BLH: Race relations or human relations courses normally employ one of the following three approaches:

A. The History-, Culture-, and Language Study Approach.

The traditional approach to cross cultural relations is the history-, culture-, and language study approach. Except between groups where the misunderstandings are minor, research and extensive experimentation reveal that this approach often makes the situation worse rather than better. Members of one group strongly object to having the culture, history, and/or language of another group forced upon them. In reaction to this backlash, the members of the group being studied tend to become even more angry.

B. The Confrontation and Communication-Process Approach.

More recently, open-rap, emotional-confrontation, encounter-group, and sensitivity-training approaches have become popular. One often finds a combination of these group-psychotherapy and communication-process approaches in various military programs. In the hands of reliably trained professionals, these approaches can be very helpful to people who are in deep personal trouble. However, in the hands of many briefly trained "facilitators," two characteristics make these approaches very dangerous for military use. First, they tend to emphasize current, emotional feelings as reliable guidelines for action, rather than reason, tradition, history, and authority. Despite the utmost precautions, four years of experimentation indicate that these approaches almost inevitably tend to undercut discipline, respect for authority, and unit integrity, three principles of fundamental importance to the effectiveness of a military organization.

C. The Human-Values Approach.

The human-values approach, now used by the USMC, was developed mainly through research and small experiments in various branches of the military services over the past 17 years. Three characteristics render this approach advantageous for use in the military:

1. Because the program was developed in cooperation with the military, mainly in difficult overseas areas and combat situations, any aspects that were not supportive of unit discipline were immediately eliminated.

2. It is a rational rather than an emotional-
encounter approach and, therefore, encourages personal self-
discipline even when facing issues of intimate, emotional involve-
ment.

3. The program is based upon continuous scientific
research, rather than upon opinions about a topic where each man
might tend to consider himself an expert.

Diii continued

FIH: Experience will teach the Discussion Leader which parts of the checkmarked pages are most useful to him or her. Each D.L. should also learn the content of pages that are not checkmarked. They include supporting materials that will be useful in many discussions.

Extensive experience reveals that the better you know the content of the manual and the points to be made or covered, the more interesting and effective your classes become. Some D.L.'s have become so proficient that they usually lead their discussions from a handwritten checklist, touching on all the points in the manual. They refer only occasionally to the closed manual on the table. In these classes, the students also are too busy listening and discussing to refer very much to the manual. Of course, such an approach is risky. You should not try it prematurely. Accumulate the ability gradually--a page or section at a time. Your class participants must still be able to pass a test on the contents of the manual.

Dv (facing Page v)

D1

MLH: The Discussion Leader should be certain to start the introduction with his own casual and frank self-disclosure. He should set the tone of an intellectual versus an emotional approach. For example, most Americans will have to admit that somewhere along the way they were taught prejudice against some other groups of Americans. Other Americans will have to admit that, in reaction to prejudice and discrimination, they learned or were taught "to hate back" or get angry with entire groups. In order to show rationality, all must admit that these problems must be overcome if the Corps is to work effectively as an integrated, multi-racial fighting force.

EG: Purpose: To build rapport and human trust among strangers and to introduce the major problems in a telling way.

To show simply that usually hidden topics can be discussed without embarrassment.

To introduce hard realism to the group--getting them to understand that they don't have to hide their own feelings from others but more importantly from themselves. Also getting some men to realize that, despite being in the grip of emotional prejudice, they can be constructive.

LH: Recent experiences in some groups reveal a serious problem of unknown prejudices. Occasionally every man in the group will assert that he has no prejudice at all. This poses a sensitive teaching mission. To accuse such men of being unconscious bigots can cause polarization and make the problem worse. You must persuade the men to face the problem of subtle and even unconscious prejudice.

To start men thinking about the real nature of prejudice, ask in an unaccusing tone, "You mean you don't even have any doubts or reservations about intermarriage between races?" From this you can go into the question of the sources of unconscious or subtle prejudice.

For example, ask, "Did the people in your community use derogatory ethnic terms? Did your parents read nursery rhymes or stories about such things as Little Black Sambo? Are ethnic jokes about other groups told in your group? How deeply do things affect us? Do they cause doubts about the intelligence, competence, and even inferiority of others? Do you believe there is really any man alive who has never been affected by such influences?"

PH: In many "developing economies" or "traditional cultures" (those not yet industrialized), newly acquainted persons tend to exchange information about who their family is rather than what the individuals themselves have accomplished.

This page is included to make Americans who are going abroad or are serving abroad aware of these important cultural differences. For some outstanding work in this field, obtain Edward C. Steward's pamphlet entitled American Cultural Patterns: A Cross-Cultural Perspective. It was published in April 1971, by the Regional Council for International Education, 1101 Bruce Hall, University of Pittsburgh, Pittsburgh, Pennsylvania 15213.

iii: Although Item 2 mentions the scientific approach, you should not teach it here. Later you will see that reference to the scientific approach is in the strictest, physical-science sense of the word. The dual-life-value theory submitted in these materials suggests that human values derive from man's physical nature and from his environment--not just from his training. For example, polar bears in a zoo might be trained to apparently prefer heated areas (because only there can food be found). Actually, if given a real choice, their physical natures would cause them to prefer cold areas for health and survival reasons. Man's values, too, it is suggested, derive initially from his physical nature.

Item 3 is based on program experience indicating that the behavior changes which constitute better human relations are almost impossible to motivate unless there is a program that allows a person to try the new behavior patterns.

The final paragraph is included to help establish confidence in this scientific, trial-tested approach to human relations. (See Page iii.)

Tip: If anyone objects to the action practice, don't make a big issue out of it. Point out matter-of-factly (from your own experience if possible) that others in the past also have been skeptical, fearful, or hesitant. Most have found the practice pleasant after trying it. A Marine in one Reserve organization spoke to a young man waiting in line to purchase a hamburger and ended up recruiting him into the Corps.

PS: Three main points:

1. Get action early.
2. Do not try for the impossible. Get men to do something really easy and rewarding, but something that requires effort and is different from old habits, in order to demonstrate to the men that they can learn to act differently in this sphere and can enjoy it.
3. The man should be aware that there may be problems even in such small acts, but that they can be avoided or overcome. Potential problems need not stop new action. Foreknowledge of problems later encouraged should help to solve them.

III: Be certain that everyone has an opportunity to report on all assignments made in the course.

IV: Encourage trainees to express how they felt, how people responded, and any problems encountered.

V: If someone's greeting was rejected, have him discuss the feeling produced. Then discuss the history of cross-race rejections in the U.S. and the probable results.

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IMPORTANCE

RLH: If the first question doesn't stimulate thought and conversation, try these:

1. When the average military man is stationed abroad or visiting a foreign port even in peacetime, is it in his individual interest to help build good cross-national relationships?

2. Has anyone (else) ever read that when the Germans first invaded Russia in WWII, they were welcomed by the Russian people, but soon turned those people hostile? Does anyone know how many Germans were killed in Russia?

3. Does anyone know how much importance the Communist military leaders place on this issue of winning the people?

HUMAN RELATIONS LEADERSHIP

RLH: Prior to the first discussion session, the Discussion Leaders should single out the top-ranking men and point out that these sessions should be used to enhance leadership--to seek the views of, and to gain an understanding of, the younger men. Similarly, use the discussions to encourage more just and considerate behavior in personal relations.

With the last question on Page 6, you are hoping to draw out the thought that issues can often be settled if men first find out if they have anything in common from which to start toward solution of differences.

DL: The Discussion Leader should consider the following:

1. Effective combat in the modern world requires alliance of populations as well as control of land.

2. All other things being equal, who is more likely to win, especially in guerrilla warfare--the military who have the people of a country with them? or the military who have the people against them?

3. Can people on the same side hate each other so much that they give the enemy a winning edge, or even help the enemy to win?

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17: It has become a familiar concern that "Americans are confused; that they want and need something to believe in." Perhaps all men do. One of the purposes of these materials is to help men think through to what they want to believe in. Until each of us identifies his values and their priorities, our guidelines for human relationships are confused. If you insult the name of my hometown, school, or church, should I (1) ignore it? (2) denounce you? (3) kill you? or what? It's all a matter of our priority of values. The point of this page is to try to bring out the thought that if we don't think through what we believe in and why, our actions in support of those values may be foolish.

18: Define scientific evidence as any information coming from observation of actual happenings, in contrast with some opinion or belief about something.

Be prepared to discuss the power that comes from understanding natural laws and acting in agreement with them, as opposed to the trouble that sooner or later comes from ignorance or misunderstanding of nature, especially if people act contrary to natural law. What happens if someone simply steps off a cliff because he ignores gravity? Or what happens if a whole nation uses up its natural resources--for example, all of its forests?

Bill: We suspect that the traditional American philosophy (the
ideals we say we believe in) consists of life, especially liberty or
freedom, and equality. But our failure to put that philosophy
into practice (and thereby establish an ideology) is the problem
that created the need for our "MM" Human Relations Program. NOTE: You
need not always draw out a hoped-for point, such as this. However,
if it comes out, recognize it quickly and press on because of the time
constraints. If the discussion is wandering far from the point, try
to bring it back, or else drop the discussion and press on.

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III:

In order to help ourselves with our human relations problems, we must be self-critical. However, if we don't devote some time to our positive characteristics, the discussions can become so depressing and offensive to some that they become counter-productive.

Be sure Discussion Leaders know what these qualities are: beliefs in life, liberty, equality, democracy. Also that many men believe these qualities should characterize Americans, but now don't. Essential point is that belief in these qualities at least represents tremendous potential strength even if they are currently only latently or imperfectly represented in Americans.

RM: When we are abroad, there is often a tendency to lose our inhibitions and "have a fling." This has been partly responsible for the "Big American" image.

Our own internal, cross-ethnic shortcomings also can cause double trouble abroad. For example, if those of us in the majority might tend to "leave out" American minority personnel in the States, consider, for example, the extra unhappiness this could bring the Filipino-American wife of a Filipino-American naval officer stationed in Naples, Italy, when the officer himself is at sea half the time.

RM: Discussion Leaders should remember that the overseas concept is introduced here to help operationalize one of the basic themes of these discussions: the need to improve human relations in all spheres of life in order to get men to improve them in any sphere on their own motivation. Overseas examples of failures to communicate or to behave in ways that communicate our beliefs may be more tactful and constructive at this stage than examples from domestic problems.

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DL:

DL: By this time you may have encountered critical questions about considering overseas issues when we have not solved our domestic issues of human relations. The wisdom of this more general approach rests on the fact that the Archie Bunker-type Americans who are anti-one group are usually anti-all groups that are not like them. Hence, if we can help ourselves establish the habit of being thoughtful and considerate of any out-group, it will help us with all dissimilar groups, whether at home or abroad.

DL: Discussion Leaders should ask trainees to give serious thought to how they decide what is right or wrong in human relations. I.L.'s should point out to more highly educated trainees especially that this has been and continues to be one of the most profound and important questions in philosophy, psychology, and politics.

Practice of ideology through small signs of respect reinforces another major theme: the improvement of relations through actions that every man can take. Be prepared to discuss the idea that many people take satisfaction and refuge in thinking good thoughts or knowing a great deal instead of behaving in ways they believe to be right--the whole problem of hypocrisy. One of the most important behavioral goals of this program is to get trainees to realize that they don't have to wait for anyone else or for an improvement in conditions in order to begin acting in accordance with their best principles.

PI:

WIN: Some persons believe that international alliances rest entirely on overall common interests of the states. Others believe that personal likes and dislikes create important alliances or divisions. Until it is proven incorrect, we have to operate on the assumption that personal feelings and relationships are important to us internationally as well as personally.

PS: Be prepared to discuss what good (how much good) it would do for one little man to begin acting better. This question will help by focusing men on the realization that if many men came to the same realization independently and applied it, it would have enormous impact.

RMH: You might raise the question of how a white Marine feels (or would feel) if he walks into a store, club, bus, etc., and everyone else there is black. How often does a black Marine face the opposite situation? How have the black Americans all through our history felt in that situation?

FS: (Applies to previous two pages, too). Besides reinforcing the idea that there is tremendous potential for good in every large body of men, this sequence reinforces the idea of concern for America-- that is for the whole nation--and begins to clarify how patriotism can (and must) be expressed through each man's day-to-day behavior, rather than only through the symbols representing that behavior, e.g., flag waving and rhetoric. The discussion leader should recognize that flag waving is the technician's refuge from personal responsibility, just as the intellectual's refuge is thinking good thoughts.

The photo is designed to introduce the realization that almost every man is vulnerable to thoughtless, uncaring, or arbitrary mistreatment.

11

RE: There is much evidence that many persons who turned to alcohol and even to suicide did so out of loneliness. Is it the same with drugs?

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RM: Several Marines who worked effectively on early program efforts felt that getting the 80-90% of well-meaning persons into action makes this page the most important one in the manual.

Be certain to ensure that chain-of-command factor in the last line.

RM: Taking advantage of the previous, emotional realization on Page 14, this first paragraph introduces the idea that most men are potentially positive if they'll take the trouble to counter-balance the minority of really troubled and negative people--that is to become more actively positive.

After asking, "Should the 90% be asked to assume that responsibility?", the Discussion Leader should be prepared to ask, "If not, who will?"

The sequence to this point has been designed to get trainees to consider the basic problem of improving human relations and their own personal responsibilities in this regard. It has also introduced several related themes: the operational meaning of patriotism; the role of beliefs, principles, and ideals in individual human behavior; the realization that the individual is not alone but part of the great majority of men who want improved relations.

RMH: There are often misunderstandings, if not unfriendly feelings, between persons who have gained their knowledge primarily from experience and those who have gained their knowledge primarily from reading and academic study. The first purpose of this page is to try to bolster the confidence of those who learned from experience so that they willingly state their views in a situation (a discussion group) that is more the "home ground" of those who learned in school. The second purpose is to try to persuade those with academic knowledge to listen. Early experiments reveal that this required the mild shock tactics used in the last paragraph.

IN: The purpose of this sequence is to give confidence to those intimidated into silence and intellectual withdrawal by the better educated, more articulate trainees and to encourage them to the realization that what they feel and think is just as important as what the so-called "smarter" men think. Note that this page follows the discussion of the responsibilities of the 90%. It also sets up a new concept--the distinction between well-intentioned and badly intentioned men--rather than ignoring the possible bias that the few smarter men are better men.

The Discussion Leader should be prepared to break off and delay until later a discussion of the concept that "good" for one man may be "bad" for another.

Note that Paragraph 2 introduces the idea of the potential universality of fundamental values among men.

11

ES: The introduction of a new sequence is designed to relieve the tension created by the touchy issue of getting a truly democratic discussion going. (Some of the brighter men may be put off if the previous sequence was not handled tactfully. If they are turned off, they may snipe at apparent logical flaws in the later sequences.)

The purpose of this sequence is to challenge the trainees to consider some important issues where there is a need to think about fundamental values.

RII: Insert pertinent, domestic, cross-ethnic issues. For example, ask, "Are black, white, brown, red, etc. Americans afraid of one another or uneasy around one another even when there is no real fear of violence?"

If you have classes where no one has had any overseas experience and you find you can muster no interest in the topic, always try to find the domestic parallel of the issue. (Because their problems are not covered, women Marines have not been pleased with these materials. Therefore, pending completion of research on women Marines, try anytime you can to raise discussion questions that apply to the W's.)

D20

III: These points can be made quickly, but they must be covered. If they are not, an occasional participant will strongly protest that we are being too negative about America and blaming Americans for everything bad.

D21

III: Relate this issue to the domestic scene. Ask, "Do you think the main criticism of Americans by our overseas allies (at the person-to-person level) will be (1) the same as or (2) different than the one our minorities make about the majority at home?"

D22

III: We must learn that people all over the world--and not just our minorities--are hurt by the same thing. This knowledge has made it easier in the past for Americans to accept the possibility that we are at fault.

BRAINWASHING

Simply shouting at one another involves pressure tactics. Such tactics may appear to win an argument, but actually they cause greater prejudice and polarization than if nothing had been said.

D23

III: This is an extremely important part of a man's training, but it can be difficult. Previous discussions reveal that a surprisingly large number of Americans are actually afraid of persons from other racial groups. This is an almost hopeless foundation for a human relations program.

You may encounter a problem with this training assignment if minorities on your base are being questioned time after time by whites from successive classes. If this becomes a problem, ask your trainees not to probe for points of disagreement but rather to simply try to sit and chat with someone from another racial group as one would with any new acquaintance at a dinner table. Discuss what questions would be asked.

If a white participant is turned away by a minority person, discuss how it made him feel. Then relate that reaction to what might have been the reaction of minority personnel throughout history to similar rejections by whites.

RMH: (If you are a minority representative, try to find an officer or ranking NCO from the majority who might raise the following, clarifying questions. Consult him or her in plenty of time prior to the discussion session.)

The first paragraph touches on one of the biggest, if not the biggest, issue in cross-ethnic relations--"Do I have any responsibility to help insure justice for others?" If I peek out of my window and watch a murder in progress, refusing to call the police, am I guilty in any way?

The ancestors of those of us in the majority either discriminated against our minorities or stood by (perhaps out of fear) and let the minorities be hurt by others. Am I responsible now to help make up for past wrongs through some active efforts on my part? What if I try to help and some angry person from a minority insults me? or hits me? or burns the local high school? Does that let me off the hook because "Now they've gone too far, so to hell with all of them!"

RMH: In the movie, "Eye of the Storm," and the book, Crisis in the Classroom, by Charles E. Silberman, a teacher was able to undermine the confidence of her pupils by telling them their eye color made them inferior. In just one day the grades of brown-eyed children fell after being told they were intellectually inferior to blue-eyed children. A similar drop occurred the next day when blue-eyed children were told they were inferior to brown-eyed children. (The teacher was able to overcome the damage, but it is rumored she was fired anyway.)

How much intellectual handicap has been placed on some of our minorities (and whites from some areas) whom our culture tagged as intellectually inferior? (You may need to point out that discriminatory treatment in the States kept Jews and Orientals oppressed for many years but never broke their confidence in their intellectual abilities. This was possible because they came from ancient cultures noted for intellectual achievements.)

How can we help overcome the damage in a way that will not be considered unfair preferential treatment? Your job is to find the compensatory treatment that is considered fair by both majority and minority personnel. You cannot treat men equally in all ways simply because they are equal human beings. But you must treat them fairly for that reason.

D26

MIH: A current issue in civilian society is whether integration or separation helps the minorities achieve fair treatment.

We need not get into that issue in our discussion groups because in the military each and every man must be able to rely on his back being protected by each and every other serviceman. That means working side by side, fighting side by side, etc., no matter whether we call it integration or something else. Our job here is to insure a situation of mutual trust, respect and fair treatment in all areas over which we have influence. Such trust, respect, and fair treatment require practice. (Or should we just give up and establish all-minority or all-majority military services or units? Would that solve the problem? Or would it promise major strife?)

D27

MIH: The March 1973 issue of Psychology Today, provides results of one of the first long-range (six- to eight-month) studies of encounter groups. The study covered many types of groups: Gestalt, National Training Laboratories, Psychodrama, Psychoanalysis, Transactional Analysis, Esalen Eclectic, Rogerian, Synanon, Eclectic Marathon, T-group, and Bell and Howell PEER Tape.

The type of group made little if any difference in the results obtained. Rather, the particular leader was the key factor. The important findings were: of the 179 persons who finished the group training, about one-third showed no change, one-third showed positive change, and one-third showed negative change--with one-ninth suffering psychological damage. The risks are too great.

D28

MIH: Two Transactional Analysis (T.A.) encounter groups conducted by professionals were included in the study mentioned on the previous page. The need for caution even with T.A. is emphasized by the findings of that study. In one of the T.A. groups of 14 persons, two showed "evidence of serious psychological harm."

So if you use this, keep it intellectual.

D29

MIH: If this program were strictly a course in race relations, A.I.R. would still recommend starting with a serious study of human nature for two reasons:

1. By every possible test, from opinion surveys to behavior changes, A.I.R. experiments show this to be the most

131 (Continued)

effective approach to improving inter-group relationships.

3. Serious, organized, and therefore significant beliefs about the things important to this program--equal treatment vs. genocide, dictatorship vs. democracy, hope vs. despair--rest on men's theories of man's nature. So, as in the study of almost anything, the place to start is at the beginning, or the foundation.

Don't ask the group participants to commit themselves strongly to any view. Just ask for some casual views of what they think man's nature might be. Ask them all to keep an open mind on the question as we continue the study.

132

PH: As has been our experience in several countries, the life-value selections will probably rise to the top of the list. When some participants stress other values, discussion usually reveals that they feel those other values protect life. Personal salvation is normally revealed to mean life after death.

Once the group concludes that the several components of the life value are the top values, one can proceed through the rest of the section more rapidly because it is all simply elaboration of the life value as man's most basic, guiding value.

The question in the last paragraph of whether man has an inner nature is a giant issue. If he does not, there is really no natural-law or natural-morality argument against genocide or dictatorship.

133

PH: You are only trying to start everyone thinking again about what we should stand for if anything.

PS: Be sure you know what these truths are--life, liberty, equality, democracy.

PH: Of course, we are leading up to the question of whether we should believe in equal respect for all others and, if so, why? If not, why not? Is it just to be "do gooders," or is it also for our own good?

You don't have to get any discussion off the page as long as you think participants heard the questions and started to think about them.

D34

LLH: If it is anyone's job to defend our patriotic values, surely it is the American military man's. The regulations and manuals even ask military leaders to provide moral leadership.

PS: The Discussion Leader should know the specific regulations referred to in the footnote.

RIH: Note that there are some who believe that to talk about patriotic values without living by them is negative leadership. Some say it is recognized as hypocrisy and promotes negative rather than positive behavior.

Paragraph 5390 of the USMC Manual states that the proper relationship between an officer or NCO and the E.M. includes that of father to son. Ask, "If you are or become an NCO or officer, can you take on that role toward younger Marines of a different race?"

D35

RIH: At least three reasons exist why we might want to treat all others as equal human beings--and thereby substantially solve our human relations problems:

1. Our documents say we believe in it;
2. Other persons ask us to act on that belief (or else); and
3. To believe in it and act accordingly may be "in our natures," i.e., the way we will be happiest or healthiest.

This page starts consideration of evidence of those three facts or possibilities.

PARAGRAPH 2

RIH: If we Americans have become confused about what we believe in and why, it is probably because historically we concentrated too much on "Freedom" rather than on the more basic value "life." This page continues on the possible correction of that problem.

PS: The Discussion Leader should be prepared to discuss suicides. Refer back to the value exercise on Page 32.

WARNING

RIH: This paragraph raises a point that is very troublesome in the scientific investigations of man's nature. We never had to think through things that "just came naturally" so it is difficult to understand them.

D36

RM: Check the understanding of "natural" (coming out of man's nature).

RM: The important concept of human equality and freedom as universal or natural values is based on the individual psychic equality of the individual life value. Therefore, you must establish the possibility of that psychic equality in order to lay a foundation for rational understanding of the equality and freedom concepts.

The next 35 pages are provided to assist you with that task. However, less than half of the pages are checkmarked as pages that must be covered. The other pages cover troublesome issues that have arisen in previous classes. Know what is in them in case the issues arise in your class.

D37

RM: This page, like many others, offers more evidence that life is the basic value. We want men to make their decision on this issue only after thinking it through from several points of evidence.

There has been much thinking and teaching in the States suggesting that life is simply a low, animal value and that many things are more important than life. It is very important that we subject that idea to the test of careful thought because such thinking provides a solid foundation for bigotry, discrimination, even genocide. That is, if we conclude that life is not the most basic value, then why not just kill others for things that we have decided are more important than life?

D38

RM: These are questions that have been asked in previous groups in attempts to test the life-value theory.

The first paragraph seeks to avoid the implicit mistake of not thinking through what was meant in the statement, "Give me liberty or give me death." Few men choose death when only their death (vs. liberty) is involved. Patrick Henry was speaking about fighting to the death to avoid life under a dictatorship where he and others could be killed anyway.

To help answer the last question, several men in previous classes have explained that religion is not "just religion." To many, it means eternal life after death.

SUMMARY

RM: 1. Life invaluable

138 (Continue?)

2. Probably everywhere
3. Dual quality
4. Apparent paradox of preserving and taking life
5. Mental and physical well-being
6. Issues of individual and group preservation
7. Role of reason
8. Life-supporting characteristics

139

RII: Some have argued in the past that since an American in Southeast Asia had to pay more for accidentally killing a water buffalo than for accidentally killing a man, it proved that human life meant less to an Asian than the lives of buffalo. The point to be made, hopefully, is that men often place greater economic value on things that save many lives than they do on one human life itself. The lives of the entire family may depend on the water buffalo.

To say that "life is (or was) cheap" actually only means that life is (or was) very difficult and many premature deaths occur (or occurred) unavoidably. It does not (or did not) mean that a person's life, and the lives of his loved ones, are not (or were not) his most valued possessions. For healthy men, they always seem to be of top value.

IS: Know the values in No. I.

Know the differences between No. I and II.

Check understanding of the point in second paragraph of No. III.

140

RII: It pays for funeral expenses and perhaps some of his earning power for a while.

We are now ready to consider evidence that the life value is a double value (self and others) rather than just a selfish (self) value. The possible fact that life is a double value, and therefore a complicated one, explains, we think, why it has been missed so long by philosophers as man's (and animals') primary guiding value. Since the two halves are inevitably in conflict with one another at times, it is very confusing.

14 (Continued)

Notice also that the dual nature of the life value provides the natural explanation for the existence of a military service and the reason why men sympathize with and defend men of other races.

PARAGRAPH 2

IL: The Discussion Leader should be prepared to discuss the evolution issue.

ELH: But we don't care whether man evolved or not. We don't care (in these classes) where his nature came from. We are only interested in what it is.

PS: The D.L. should be prepared to discuss conscious vs. unconscious risks.

141

RM: Do not read the story if everyone has heard it. If most have heard it, be ready to tell it briefly to the few who have not.

142

ELH: Admit that these materials are a little difficult. Try to suggest, however, that since they involve the most important thing on earth to most of us (human life), we ought to try to understand it a little better. Then maybe we can all keep it longer and more securely.

The female black widow often devours the male after sexual relations. (Is this to protect the unborn young?) The bees will sting almost anything endangering the queen bee or the hive, even though the stinging bee may die. Lemmings in great number run to their death on occasions. (Is it a population control device? As of 1973, no one knows for sure.)

143

ELH: The point of the first four paragraphs is that there is a deeper reason or function for acts that seem to have only surface explanations. For example, it seems on the surface that we eat because we are hungry or because food tastes good. The deeper reason or function is to stay alive.

Similarly, beneath (1) the "maternal instinct," (2) the sex drive, or (3) the old mother cat's caring for a pup dog is the

p43 (Continued)

species-preserving function. That is the theoretical point being probed.

The Life articles are (1) a hippo rescuing a small impala (deer) from a crocodile, (2) a monkey mothering a pup dog, and (3) a herd of elephants trying to keep a sick elephant alive.

p44

ES: The Discussion Leader should know the purpose of this set. Check to see if you can think of other illustrations.

RMH: The first four paragraphs help investigate the possibility that part of man's nature is to serve others. It could be argued that maximum happiness is attainable only if you give up at least a little for others. Of course, this is not the superficial, laughing form of happiness but the deeper, serene type.

Put this idea into the context of race relations. Can you picture a truly happy, serene, pleasant group of people that has to keep up that "hard front" and maintain that quick willingness to oppress that would be necessary in order to keep another people in slavery or in an oppressed situation?

p46

RMH: This material is getting repetitious now, so you have alternatives:

1. Make a big point of the summary statement. Use your voice, stand up, walk around--anything honorable--to maintain interest, and use the repetition to teach understanding of the theory.

2. Summarize quickly in your own words if you think everyone has it and repetition will just bore. Ask if there are any rebuttals.

It is a good idea to ask all men to learn to write the formula from memory for discussions with civilians and others outside of class.

The issue of "purpose vs. function" is very interesting, but subtle. Any time you encounter someone trained in philosophy, ask him to discuss the issue. You might start your investigation with the following thoughts and questions.

"When something goes wrong with a car, there is no intelligent force inside the automobile system that will try to correct the fault. If a man is injured, an internal, subconscious system seems to try to fix the problem. Do you think this automatic or subconscious mental and chemical system might also operate inside the human system to make permanent, hereditary changes in adaptation to the environment? For example, some tribes of men lived for hundreds of thousands of years with (or without) hot sun rays beating upon them. The body chemistry provided the proper amount of skin tanning to protect the body at least temporarily. Did temporary chemical influences break through into genes (hereditary) to cause permanent skin color changes or adaptations? That is, do you think any of the temporary or permanent adjustments in the body were purposely life-protecting adaptations? Or do you think they developed just by chance? Most scientists think the "just by chance" explanation is true. All this really means, however, is that there is no acceptable proof of purposeful changes, so science must accept the other explanation. (Not all of the evidence on man's--or animals'--nature is in yet.)

147

RII: In Number 3 "love and belonging," the idea is that one needs to give love as well as to get it. We include this subsection because many persons are familiar with Maslow. Some ask for the tie-in, if any, between his "needs" theory, which can look like a "self-life" theory, and the dual-life-value theory.

THE LIFE VALUE DEFINED

The definition is included to remind us that the life value is a very complicated value with two different dualities: (1) self and (or vs.) group and (2) mental and (or vs.) physical.

PI: The Discussion Leader should be prepared to discuss "balance."

RII: The purpose of the last paragraph is to point out that if we know how something is made and how it is supposed to function, it is easier to keep it in that ideal state.

148

RII: Those people probably preferred to see their children leave and live, rather than stay and die.

As it is with air in a cave, it is with food in a famine. There can be enough to keep two people (or more) alive; but if three (or one more) try to share it, all will die.

D49

RM: These issues simply probe the question of whether man has a dual-life value that operates more or less subconsciously, so that we were not aware previously of what is, or was, behind all such issues and decisions.

In Item 3, you can stimulate some interesting discussion if you ask, "what color should they be?"

D50

IS: The Discussion Leader should be prepared to discuss apparent oversimplicity. The theory is presented very simply in order to convey only a general idea.

RM: Have everyone learn to draw the diagram--for (teaching) discussions with civilians. It is probably very important that our entire civilian society learn that military men think about and discuss these humanistic issues. Otherwise many may conclude that we are low, sadistic killers (who, along with dogs, should be kept out of doors. Have signs to that effect ever been used in the past?)

You must constantly remind men that the occasional failure of reason in individual men and groups of men does not mean it can not be relied on--if we know our natures. This concept is increasingly important to help offset new, scholarly theories which say man possesses no inner drives or guides toward what is "right" and that, therefore, men need a dictatorship.

D51

IS: The Discussion Leader should be able to distinguish between "rational" and "reasonable."

RM: One can go through the rational exercise of thinking and come up with a judgment or decision that is unreasonable.

This page suggests an idea that is important in race relations. Either man is basically "good" (meaning concerned about the lives of others) by nature and also reasonable, or else he is not. If he is not, then those may be right who teach that discrimination can only be stopped the hard way--through blood letting.

Our job, therefore, is to try to get each Marine to recognize the possibility that he is able to reason and to help him develop the "courage of his convictions" so that he will be willing to act to help solve our human relations problems peacefully.

D52

RIH: This page tries to help us consider the possibility that if we do not keep our eye on the life value or the basic value, our "to thinking" might not be "reasonable" but rather might be unreasonable.

According to the life-value theory, good education must always include the consideration of human values.

PS: In Paragraph 1, the Discussion Leader should be able to distinguish between "rational" and "reasonable."

For discussing Paragraph 2, the D.L. should know the economic and survival importance of status indicators.

RIH: Few nations of people were more highly educated than the Germans in 1939, but still their top leaders undertook the genocide policies of the Nazis.

D53

RIH: The important point of this page is the issue raised by the questions in caps. The possible answer for consideration is on the next page.

The points at the bottom of the page suggest (1) that to teach children effectively you probably have to get deeply enough involved that you really enjoy the job (the sacrifices) but (2) that you also have to control your own love (sacrifices) for them or hurt them in the long run.

D54

RIH: Item (b) would be our choice, but no one knows for certain if it is true.

Estimates by the U.N. and various population experts indicate that one-half to two-thirds of the world's people are in want. Yet most will fight hard to continue on, with or without much hope of improvement. The suggested point is that life alone is enough to convince most that life is worth living.

D55

RIH: These are merely ideas--some in review--that probe the theory that men are naturally inclined to help others and even to assume personal risks to do so. However, it may be that these very

D55 (Continued)

inclinations, if not understood and controlled, will serve a negative rather than their normally life-protecting function.

PD: For Item 1, the Discussion Leader may need to discuss "proper respect," and "sick."

Item 2 (a) may require that the D.L. know arithmetic of production producers (few) vs. non-producers (many--children, etc.).

The D.L. should be prepared in Item 4 to illustrate the non-career status of most of the world's workers and farmers. They must work hard and long just to keep their job.

D56

RM: If a man does not understand how all of man's nature (basic nature) might possibly be "good" (life-supporting), then he does not fully understand the theory. For example, man's emotions are good in the same way that poisons or man-made fires are intended to be good--they can be used to serve men. And that is the only natural function of the emotions. They become bad only when they are used foolishly or allowed to get out of reason's control.

IC: Special Purpose Intent:

The Discussion Leader should be prepared to discuss the issue of changing environmental demands in modern technical societies and how man's possible hunter characteristics fit, or have trouble fitting, these demands.

D57

RM: There is much in our current U.S. culture that emphasizes "self" or "doing your own thing." This attitude is healthy when it helps overcome irrational inclinations to "follow the mob" or "go along with crowd" out of fear. However, it can be destructive if it rejects all responsibility to others, or duty to be considerate of the welfare of others.

There is a possibility that our (human) natures will allow us to be happier if we are slightly more concerned with the welfare of others than we are with our own. This possibility is worth considering, especially in the military services, in order to help maintain a reasonable balance between concern for self and concern for others, e.g., the combat unit.

The last question introduces another probing of the idea that man is an unreliable slave of his emotions and therefore needs a dictatorship.

D57 (Continued)

PS: With this last question, the Discussion Leader should be prepared to discuss positive and negative aspects of emotions in human relations.

D58

PLH: The points probed are that emotions are life-protecting; if controlled, and control is reason's job in the human system. The fully mature (reasonable) man will not lose control of his emotions. Make certain that theoretical point is conveyed by the diagram.

PS: The Discussion Leader should be prepared to illustrate Paragraph 2.

PLH: How about hating prejudice? war? etc.

PS: The P.L. should be prepared to discuss and illustrate too much love and anger as well as not enough.

D59

PLH: If you can keep it interesting--which is a function of the Discussion Leader (and his good luck in drawing cooperative class participants)--you cannot over-emphasize the possibility that man's reason can control the human situation.

The top-of-the-page and the footnote reference to scientific proof of the dual-life theory is not worth discussion time in most classes. It is included here as part of the constant reminder system that we are working with theories and not exclusively with facts about human nature.

D60

PLH: By this point in the manual, a Discussion Leader with a little experience should be able to summarize these views without taking the time to read them.

Examples for the bottom of the page:

You are driving a speeding, run-away bus around a mountain curve. You must drive it into a large group of children on the road or turn it off the precipice. Case (1). You have two adult passengers on the bus. What do you do? Case (2). The two passengers are the U.S. President and Vice President at the height of a great 3rd World War. Does it alter your reasoning in any way?

161

MLH: This page is included to let men see that, even if we do not have inborn natures, we may still want the balance suggested by the dual-life-value theory. This may be especially true in the military.

162 to 171

MLH: These pages are included so that each Marine can think through his role as a military man. This process should help him understand that he may have to kill at times, and can do so honorably and reasonably, out of concern for others.

The Discussion is needed because many Americans have been exposed, or will be exposed, to strong arguments (1) that to be in the military is wrong or (2) that to be in the military one needs to become ruthless regarding others' lives. Each young man needs to be prepared to cope with such arguments.

ML: Special Purpose Intent:

The Discussion Leader should be prepared to discuss the opposite idea, i.e., that the unwillingness to hurt and change the status quo may lead to destructive injustice.

163

MLH: If I refuse to kill an insane murderer in order to save your life, am I right or wrong? (Hopefully military men will say I am wrong, but the Discussion Leader should not so instruct. Hopefully others will.)

164

MLH: Many in past discussions have said it is a danger that could destroy our defensive forces.

166

MLH: Again, hopefully at least some military men will raise the argument that we should kill aggressors if necessary in order to stop murder.

167

MLH: Similarly, that we should kill aggressors, at least to stop genocide.

D69

RLH: Offensive vs. defensive violence

Then discuss the difference between aggressive and defensive violence and, most important, between just and unjust violence.

D70

PS: Delay discussion of an order to commit atrocity until the section on the military man and values.

D71

RLH: This page is just review. Cover it quickly if you are sure your participants already know the points.

PS: Note how (b) introduces the question of social responsibility in a sympathetic light.

RLH: The 9 out of 10 poor persons unable to work at that time were children, old people, and sick people.

D72

PS: Read this page silently.

RLH: Perhaps discuss the importance to a military man of being able to "keep his cool" under any circumstances.

D73

RLH: The main purpose of the next few pages is to help men understand that the purpose of political freedom is to protect man. Freedom has little useful meaning to men it does not help protect.

D75

RLH: In relation to racial issues, you may want to point out that in a so-called democracy, the majority (who enjoy freedom and are protected by it) may be exercising a dictatorship over minority persons. If you do so, raise the thought by asking if such a situation could be possible.

Men in a "democracy" may exercise a dictatorship over women.

176

RLH: Hopefully the following points will come out:

Even if Item 1 is true, some men will worship, even if it is against the law, and such worship could result in prison or worse, e.g., get them killed.

Item 2. Obviously, in a free society, the vote is there when needed even if it is not always exercised.

Not all subordinates of the dictator will be enlightened.

Many hungry men might do something resulting in their need for protection of the courts in a free society.

177

RLH: For some reason, oppressed groups will peacefully tolerate want and even hunger. But there is great danger of an oppressed group rioting if one of its members is physically assaulted, even when there is good cause for the assault in the specific case.

According to the dual-life-value theory, men risk their lives for freedom because freedom protects the lives of others as well as the individual involved in the action.

178

PS: The Discussion Leader should understand that unarticulated concepts of human nature, as evidenced by various evolutionary or primitive forms, strongly govern man's current ideas about human organization, government, and human relations.

D.L. should be prepared to illustrate free will and cooperation vs. domination.

RLH: Man may be democratic (to a greater degree than some animals) by hereditary nature.

Page 79 leads toward a similar point.

180

PS: The Discussion Leader should be prepared to illustrate Paragraph 3 by having each man ask himself whether he would want someone else to always tell him what to do and to tell him whether he could do the things he wants to do.

RLH: Even if men are by nature inclined toward freedom or democracy, note that strong dictatorial controls would still be

PR (Continued)

forthcoming when needed (temporarily) to protect life, or when they were needed for military efficiency to fight against defeat or capture.

Note that we are discussing freedom in our human relations program because if Americans become cynical about the very nature of our government, if they lose hope in improving it, there is small chance that enough of us will cooperate with one another to ever solve our racial or other human relations issues.

PR1

RIH: Any human relations program will have its enemies and detractors. The key enemies are the prejudices and hatreds in each of us.

If those enemies can convince us that there is no such thing as human equality in any meaning of the term, the philosophical basis for a program devoted to equal respect is gone. These pages submit ideas that allow for a consideration of man's psychic equality. It is the only important equality needed to justify a program based on equal respect, and it is probably man's only universal, natural equality.

EQUALITY

PL: The Discussion Leader should be prepared to discuss basic equalities, inequalities, and the functional meaning of equality in daily and in political terms.

D.L. should understand the need for this sequence in a society which stresses individualism, competition, and self-reliance, and be prepared to discuss and resolve apparent contradictions and over-generalizations.

D.L. should be prepared to discuss the importance of this formulation as a cue to minorities that majority (or dominants) understand and have fundamental empathy for all human beings, regardless of labels or external trappings.

The Problem

Special Purpose Intent:

D.L. should be prepared to discuss this paragraph, which opens a whole new avenue for genuine resolution of human relations problems based on understanding of equal rights in functional, scientific terms, rather than on paternalistic political gifts from elites.

082

RIH: Equality of opportunity should, but does not, exist.

Whether there even should be equality of income is something philosophers disagree on very strongly. Certainly there is no such equality in fact.

It is helpful to cover the inequalities on this page because these are the "straw men" some philosophers set up in order to knock them down to prove there is no equality at all.

084

RIH: If many of your participants have already heard the story in the orientation, just recall the main elements and perhaps read the last paragraph.

You may wish to add this thought: when we say man was created with an equal right to life, that can only mean in the natural-law sense of the word. And that can only mean a psychic equality or feeling. To justify being called a "right," the feeling must be so strong that a man will feel wronged if you try to murder him.

087

RIH: Americans should guess that the flag says, "Don't tread on me."

Among others, it was on the flag that preceded the U.S. Stars and Stripes. John Paul and Commodore E. Hopkins flew it on the flagship, "The Alfred," on December 3, 1775. It was also an early flag of the Colony of Massachusetts.

088

RIH: Each man needs to see what the group believes about any opposition arguments. Otherwise, when some of the men encounter strongly voiced denunciations of the concept in a one-on-one meeting at another time, they may be overwhelmed by the noise. If they have participated in a reasoned discussion of the issue, however, this later "brow-beating" or "brainwashing" is less likely.

089

RIH: If there is not a strong, active, voiced, and understood human-equality or human-dignity concept in a society, a super-race philosophy can become an official philosophy even in a highly "educated" nation.

D89 (Continued)

If there are strong inclinations to discuss economic equality, try to point out that it will be discussed later. You may find that you need to add the observation that human experience in civilization has not yet revealed what best fits man's nature in the area of economic equality.

D90

RLH: (Physically)

If there is a natural equality or dignity feeling, a minority person being injured by discrimination will try to fight back if he can.

(Psychologically)

To look down on others and discriminate against them may make the prejudiced person mean. In the extreme, this would probably constitute a psychotic illness.

D91

RLH: During World War II, military men were highly respected members of the majority. Late in the Vietnam conflict, they may have become an unpopular minority.

The youth of America and the youth movements may offer other examples.

D92

RLH: The first paragraph may be repetitious. If so, mention it briefly and go to the second paragraph.

Most of our minorities tried many times to resist discrimination. But usually they were crushed. There were many revolts by one or more slaves.

In the 1950's and 60's, the minorities found it possible to make a stronger stand because of increased education and economic power in their own hands. There was also the increasing support of some whites, ranging from Presidents of the U.S. down through white student civil rights activists who were willing to risk death in the struggle.

The need now is to continue the progress in human relations cooperatively and rapidly--but peacefully.

193

MIH: I think the first man was saying that the idea of equality comes out of the feeling of equality.

Secondly, if you try to defy gravity and fly off a building, you'll probably get hurt. If we try to deny the equal human dignity of others, we'll probably end up causing trouble for ourselves as well as for others.

194

MIH: The Discussion Leader should understand and be prepared to discuss the common definition of personal freedom, i.e., any action not hurting others, versus this political definition and to show their relationship.

195

MIH: Conduct your review quickly, if possible.

Encourage the participants to continue to think over the issues and discuss them with civilians.

You might mention, if time allows, that some Navy experimentation with these materials, including those in the next section, gave strong indications that the ability to resist brainwashing was heightened considerably by discussing the materials.

196

MIH: We certain to draw out the idea that if a person cannot or does not contribute to others, he may become unbalanced himself.

198

MIH: The purpose of this page is to resolve the apparent confusion between humane behavior and the military role, and to replace the concept of a blind killer with the concept of a highly motivated defender.

Note the relationship between the previous sequence and this one, how the following page reinforces this one, and how this page lays the groundwork for dealing with the next page.

MIH: Item 5 is a problem of considerable concern to some. That concern at times rests on knowledge of other programs which may, in fact, undercut respect for military authority. For a discussion of the topic refer back to Page Diii.

D98 (Continued)

This program actually will enhance leadership and respect for authority if the policies discussed on Page Diii are not violated. The only real danger of respect for authority in any unit being undercut lies in the possibility that a ranking man might not demonstrate a leadership attitude in one of the discussions. Respect for his authority would undoubtedly suffer.

In discussing this topic with leaders (outside of class), you might face this issue of whether any leader should be able to sit down with his men and (1) help encourage the discussion of any topic, (2) still maintain a proper military atmosphere, (3) listen to what anyone has to say, (4) cut off improper topics, and (5) even increase his leadership qualities and image.

D99

ELH: We find that if we speak of the Marine as the defender of life and do not face the fact that some men commit atrocities, participants think you are trying to fool them.

The overwhelming majority of Americans will not commit atrocities. And very, very few will if they are well led.

ES: The Discussion Leader should realize that this is not an accusation. Stress the principle of dealing with problems, however distasteful, rather than avoiding them.

This page should raise the point that this behavior is unusual and perverse--not generally characteristic and not generally approved.

D100

ES: Note the relationship to background prepared in the previous two pages--consideration of the legitimacy and worth of the system after establishing a climate that permitted discussion of apparent contradictions (defensive violence) and confrontation with the idea that rare perversions of the system should not lead to disapproval of the whole system.

Note that this page sets up for consideration a possible former and desirable model through discussion of the mechanisms that contributed to it. It introduces the idea that the system can be good and valuable to people and lays the foundation for considering the problems in the following pages.

ELH: The main point to be stressed is that if one is not made to feel a part of an organization, with equal participating rights, he will tend to be difficult to deal with.

D100 (Continued)

However, there is another, more difficult issue that is of almost equal importance. Many men object to human relation programs because "all that is needed is good leadership." This position misses two points: (1) Leadership is more difficult to exercise in all walks of life today because of the new (youth movement) questioning of authority. This includes even parental, never mind military, leadership. (2) Increased communication and more information are both tools of leadership. This program mainly helps supply needed information and facilitates increased communication.

D101

RLH: The entire section on human nature tries to bring out three ideas for consideration: (1) Man's nature includes a tendency to protect, sustain, or defend the lives of others (as well as self). (2) This is not only man's nature. For the Marine, at least, it is also his duty and official role. He is the defender of life. (3) If it is his duty, he must acquire the knowledge of when and how to act, as well as the tools to exercise that action. The time is every day, continuously; the way is all ways that encourage and assist others constructively. This ranges from simply speaking and saluting constructively to risking one's life.

You might pursue the discussion of all the little ways we can or should assist others in an all-inclusive, individual-action, human relations program. How can leaders help in the discussion groups?

1102

RI: The Discussion Leader should understand the importance of a sense of reluctance to use force and violence, in keeping with a defender rather than a killer role.

Emphasize the danger of erring against life if force and violence are used too readily--because problems and judgments of right and wrong may not be easy to resolve.

Footnotes:

D.I. should be prepared to discuss the problem of right when two opponents both think they are defending life.

1103

RI: The Discussion Leader should understand the relationship between this and previous pages. We must clear away fundamental doubts in order to consider specific problems.

Special Purpose Intent:

Note the juxtaposition of a relatively trivial procedural problem (cleanliness and habituation) with fundamental role problem (life-death and hierarchy). Also introduces an understanding of the need for hierarchy and, by extension, discipline, habitual procedures, and obedience to command.

D.I. should be prepared to discuss the whole concept of order and organization, as well as the individual's role in supporting the system for the common good.

1104

An Old Problem (of Leadership)

RIH: The jobs of greatest responsibility are those that require selecting which men are to risk sacrifice for others. Men who must make those torturing selections often find they must remain aloof (1) in order to be completely fair, (2) so others will not suspect them of being unfair, and (3) to avoid the pain and suffering involved in sending persons whom they know well to make a personal sacrifice for the group.

1105

RIH: This page is included to help make certain that no military man gets so carried away with protecting and defending life that

D105 (Continued)

he refuses to fulfill his official obligations to obey orders and to kill in order to defend others. Military men who can't or won't obey orders, even in situations that threaten their own lives, simply become unmanageable civilians in a rabble organization.

D106

RLH: One possible definition of the individual action mission is: "The Marine's daily, continuous responsibility to encourage and defend others."

D108

RLH: This is just a practice experience. You may not be able to continue it through each class because the minorities on or around your base will grow tired of continually answering the same questions.

What other exercises can be used for practice in the individual action program that will give men cross-race exposure?

In this vein, experiences in many programs indicate a surprising (almost unbelievable) lack of awareness on the part of white Americans of their own prejudices. That is, they do not realize that many of their most basic feelings are what minorities view as prejudices (because the white man's feelings control his actions in ways that hurt minorities). Use the action practice exercise to help create a heightened awareness of this problem.

D109

RLH: This activity, of course, must be absolutely voluntary. You cannot impinge on a man's personal liberty time. You might, however, ask men to go on a simulated liberty during on-duty time in order to get some human relations training. This was done in some military organizations in Vietnam.

D110

RLH: If you believe you can get some tutoring programs started but do not know how, write to:

Laubach Literacy, Inc.
c/o New Leaders Press
Box 131
Syracuse, N.Y. 13210

P110 (Continued)

Ask for the address of the Laubach Literacy organization nearest to your base. Seek assistance from them. It is free.

Remember we are not in the business of replacing the schools or taking over the duties of welfare agencies. However, it is in our mission to help Marines and the Corps improve themselves. Education is a key tool all the way from encouraging college men to seek advanced courses to encouraging those handicapped by reading disabilities to learn to read better. There are strong indications that men who are educated below their own mental competence are not only highly dissatisfied men, but also troublesome to the Corps in many ways.

P111

MLH: Your goal is individual, voluntary action that assists others. The purpose is human relations training for the Marine and not charity for the recipient of the assistance. Forced, or even semi-pressured, organized group efforts will not serve satisfactorily as occasional training devices.

P115

IS: Check understanding of the key point of this page: What's in all this for each individual?

P116

MLH: Check for understanding of the reason for the trips in Item 6. It is for the good of the Marine (training) and not for the orphans. Any benefit to them is simply a fortunate spin-off.

P117

IS: Check on your own understanding of Paragraph 1.

MLH: Discuss it with other Discussion Leaders and the Human Relations Instructor.

P118

IS: Check on your own knowledge of Paragraph 4.

D119

RLH: The most difficult problem in the struggle for equality is maintaining unity among the forces engaged in that struggle--ranging from those who sincerely want equality but don't want to cause any conflict, to those who want to try to force equal respect and treatment immediately, even if it means violence. The trouble, of course, is that these two extremes are ineffective. The gradualists tend to be cop-outs; the militants very soon tend to be counter-productive.

Many say that violence never solved anything. You can find just as many people, however, who say that there has never been any progress in human relations without some violence. What is the truth? Where does one draw the line?

When recent problems, including violence, developed aboard ships, new Navy directives were issued to cut down on the recruitment of young men who have not passed, or who cannot pass, the high school equivalency test--the men who often seem to be involved in troubles aboard ship. Now, the question is whether violence aboard the ships helped or hurt the cause of equal treatment. Since those minority and majority dropouts (who have difficulty finding jobs) can no longer get into the Navy, did overly enthusiastic forces actually harm most the very persons they may have wanted to help?

With those questions in mind, our job is to develop, through these discussion materials, a constructive atmosphere in which progress can be made as rapidly as possible. Stress to class participants that the enemy of progress in human relations is not one identifiable group of people. Rather, it is the prejudice and bigotry of all of us. This means we have to try to identify the issues beneath the surface, correct misunderstandings, supply missing information, and try to eliminate the myths that cause unjustifiable prejudices and thus interfere with progress. This should be a rational process, not one of emotional confrontation. This does not mean, however, that we must speak about these issues unemotionally. In fact, we can't. Emotions will be there. Our job is to control them, just as we must in combat. Uncontrolled anger in discussions will be unproductive. In combat it could get us killed.

"Pride," the first word in the introductory thought, is a word that strikes hard at our emotions. Many white Americans now associate it with excessive militancy and, therefore, view it as a bad word. Yet no Marine, no military man, is worth much without pride and self-confidence. Therefore, it is a word that must be explained and discussed carefully.

D12

RIM: Try to get persons in your discussion groups to read and report back on some of the excellent published materials on minorities. This is probably much more effective than our preparing similar materials for presentation in class. However, the assignment of outside reading, voluntary or otherwise, can raise some touchy issues. You may encounter strong objections.

Nonetheless, it is important that we read from all points of view. Even materials containing views that are incorrect or that violate our policies and principles need to be read and understood. Above all else, try to find the element of truth, if any, behind the error or excess involved. Many people use unjust means to seek justifiable ends. If we can see that the ends are just and can find a way to achieve them honorably, we will help discourage the unjust means of the misguided.

D121

RLH: Every man needs to learn these four steps, and he should learn them in a simple form:

- (1) Find the reason.
- (2) Knock off the exaggeration and get the facts straight.
- (3) Compare the differences to similarities in our own culture.
- (4) If nothing works, toughen up.

Teach the steps that way and constantly remind everyone of them all through the materials.

D122

RLH: Both science and religion seem to agree that mankind started with just one male and one female. Consequently, the differences that now exist in the 3 billion or so men, women, and children of the world had to result from different influences on the same basic stock. That's what the simple chart says.

D124

RIM: Knowing that skin color and other differences had survival purposes seems to help develop an understanding of the basic proposition that men are fundamentally the same and that the differences, as they say, are only skin deep. We don't completely understand why, but that realization encourages the common bond needed in any human relations program.

D124 (Continued)

The footnote on sickle cell anemia is included because some Caucasians have an additional fear of blacks with the knowledge that some blacks suffer from this blood problem. It seems to help eliminate that fear if whites learn that sickle cell anemia had an understandable, life-protecting cause.

You may also want to add that it's not just West African blacks who have a unique health problem. Other human groups that have not intermarried extensively outside their group have similar troubles, e.g., some Jewish people. It also helps to point out that these health problems are hereditary but not communicable.

D125

MMH: The most important item on that page is the last paragraph, which promotes the action program in a way that helps the Marines and the Corps.

The rest of Page 125 develops the point that even though human beings may have instinct-like, life-protecting tendencies, those tendencies can get us into trouble unless we constantly exercise our most valuable protecting mechanism--reason. That's a difficult point to make. Since none of us are infallible, our brain can let us all down. We have characteristics and mechanisms that can protect us, but we have to make sure we use them effectively, especially the brain.

D126

MMH: Page 126 raises a point of considerable importance that is appreciated by extremely few people. Many say, "Well, man's always had problems and he's always solved them. There is no cause for concern." That is a fairly naive, uninformed approach to our cross-race, cross-ethnic problems. Some of our most serious problems are quite new and, therefore, have never been faced before. Look up population statistics. You will find that the mushrooming population, along with the closely associated modern, cross-ethnic, and cross-racial conflicts, constitute a new problem--one that can kill us if we don't solve it.

D127 - D128

MMH: In an area where everyone is the same race or color, but there is great wealth and great poverty side by side, we will still find some (the wealthy) people confiding that "those (poor) people are like animals." This barrier of wealth causes the same inferiority suspicions, assumptions, and allegations that derive from race, thus

D127 - D128 (continued)

compoundin: the issue. We have to cut through the problem if we possibly can, but it's a difficult job of understanding.

If anyone in your group has been in the rough world of hard-laborin: men, they know that these men tend to have rough, robust and manly ways. The important thing to consider is the possibility that these rough ways are a necessary mental and physical attitude to keep them from getting hurt on the job. These men cannot change easily from the rough, robust life-style of the job to a sophisticated, gentlemanly manner. Some believe that to do so might encourage a life-style that would threaten them on the job and could get them hurt.

We are trying to help understand the reason for behavior that previously might have seemed foolish, stupid, or vulgar. If we can understand that such behavior may be life-protecting in very difficult, physically threatening situations, we can eliminate some of the hostilities and misunderstandings that result from poverty and wealth but have been attributed to race.

D129

RIH: The bottom of Page 129 is extremely important. Ask participants in your class what it is about other ethnic or racial groups that frightens them or really puts them off. If their fears or dislikes are not among those on Page 129, find out what they are.

D130

RIH: Be careful with the exercise on Page 130. I have seen this discussion get into emotional confrontation and more polarization so manage it carefully.

The bottom of Page 130 touches on a problem that you've probably already encountered. When we first conducted our baseline or guideline studies in the USMC some two years ago, we included this statement: "If things continue the way they are going, the blacks will get more than their fair share." Almost half of the whites agreed with that statement; about one-fifth of the blacks agreed with it. The "other Americans" (made up mainly of Spanish-speaking Americans, but including quite a few American Indians and some Orientals) expressed a view that was much closer to the whites than to the blacks--approximately 40% agreed.

The problem that the "other" minorities voice is that our human relations programs concentrate too much on the blacks. The reason, of course, is that it was the blacks who were making demands. Now we must constantly remind participants that Women Marines and

D130 (Continued)

other minorities have problems similar to those of the blacks. The cause is equal respect for all people, rather than just for a particular group.

D131

RIH: The top of Page 131 hits at an argument we encounter constantly: "If the Irish, Japanese, and others made it, why can't the blacks?" The implication, of course, is that "they must be stupid or lazy." The simple, overwhelming logic of the situation is that the group with the most members and the most noticeable difference is the one that will bear the greatest burden of discrimination and prejudice. On the other hand, those who can "pass themselves off" can escape such prejudice completely if they want to. In the case of American Indians, they don't want to give up their life style, and that poses a different problem. However, it does provide a defense against the thought that they remain poor because they are stupid or lazy. They maintain they would rather remain poor on the reservations than compromise with the cement world.

The exercise at the bottom of Page 131 seems to be an important one. We have not conducted enough controlled experiments to determine the real effect; but from all the informal studies we know about, it seems to be very constructive.

D132

RIH: The bottom of Page 132 raises a special problem. Some bases simply do not have enough minorities to participate in all the classes. Despite this drawback, experience has revealed that whites can be made aware of prejudices they simply didn't know they held. As suggested earlier, when a man says that he has no prejudice, the Discussion Leader can ask, "You mean you have no doubts or reservations about cross-racial marriages?" Normally that statement will let the man see that he does have thoughts and feelings that he hadn't even recognized as prejudice.

This approach, of course, does not completely solve the problem. Minority Americans and Women Marines still complain that their problems simply cannot be understood without their representative participation in the classes. (On one base some of the minorities said that there is always sure to be at least one minority participant in the classes but that they are minority personnel who won't take a stand on any issue.) In order to ease this difficulty, some discussion groups have been using civilian participants. (That is something that has to be approved by your command, of course.)

D133

RLH: This page on race and intelligence goes right to the heart of the issue. There is evidence that highly educated Americans, who have not been around minority personnel of the same educational and cultural background, do suspect that the minorities are not as bright as whites. This innocent, so-called gut-level prejudice results from lack of experience.

One large military study revealed that the men who suffered least from this gut-level prejudice were the senior NCO's. This finding surprised many who thought the senior NCO's were perhaps the main problem in the services' struggle with prejudice and bigotry. The only explanation we could suggest was that senior, white NCO's associate continually with minorities who are equally as sharp and effective as they. Even though there might be some hatred and bad talk, there does not seem to be this basic, devastating, gut-level bigotry that says, "He is from an inferior race."

D134

RLH: Page 134 touches on a matter of grave importance. A society's problems often are compounded, rather than corrected by its institutions, and this may be true of our schools. Many of us know from our own experiences that the schools are demoralizing and defeating for children who come from already demoralized, defeated walks of life. One example of this defeatism is a result of the consolidation of small town and farm schools in the past 20 years. In today's huge schools, very few children can participate in varsity athletics or in other high-prestige, extracurricular activities. Studies in many schools indicate the children feel there is a system that prefers "the happy few" to the minority. Consequently, it is important that we be constructively critical of our schools in order to promote the kind of change that will help solve our human relations problems.

Justifiable criticism of the schools also helps overcome the conviction of men who have not been highly educated (and there are many of them in our services) that they are inadequate intellectually. It helps them appreciate the fact that they are, at least in part, the victims of outside forces. This can help the men who most need to have their confidence and morale bolstered in order to make good Marines.

D135

RLH: Failures of the Headstart Program have been raised by many as evidence that the minorities and the poor could not be taught. We included this page as contradictory evidence--that the failures were not the fault of Headstart and that it is a false conclusion that these persons can't be taught. The page has had a counter-productive effect in some groups, however, inasmuch as Headstart did succeed in some

D135 (Continued)

localities. Some participants from those localities fear that this page may lead to false, negative impressions about the Headstart Program. You should make certain it does not.

D137

MMH: Page 137 addresses another special problem. We have found that there are a few blacks who do not want to talk about the existence of black English. In fact, they deny its existence. However, you will probably be wise to discuss the subject since one scientific journal estimates that as high as 70% of our American blacks suffer from a communication problem in the white community as a result of their black English dialect. Now, if young blacks in the service don't understand orders, instructions, and comments made by white leaders, there is a very real problem that can cause apparent disobedience and hostility. Each Discussion Leader must determine how much of a problem this is in his own situation and try to adjust for it.

How can you find out if there are men in your outfit who do not understand what is being said by officers and NCO's?

If there are, how do you help solve the problem?

D138

MMH: Page 138 raises another interesting point. It is fairly generally accepted that Italians, blacks, Irish, and others sing differently (or better, some say) than other racial groups or ethnic groups because of differences in lung size and/or construction of the voice box, tongue, lips, teeth, and the internal part of the mouth. Such differences also may produce different English accents that can be difficult to understand, even by other speakers of the English language.

D139

MMH: The test on Page 139 can be fun, and it makes the point that there is a different dialect among black Americans, even though occasionally you will encounter blacks in your classes who do not know more than two or three of those words.

Despite our point earlier that schooling is not strongly related to success, vocabulary or knowledge of words is the one area that seems to be an exception. We need to concentrate as much attention as possible on the problem of understanding the words that are used to communicate thoughts cross-racially.

p140

RLH: Refer to Page D130 and the discussion of blacks eventually "getting more than their fare share." We did not conduct formal studies to determine who made up that 18% of the blacks who agreed with the statement, but informal conversations indicate they were some of the blacks who had "made it" on their own and pushed their way up the hard way. These men advised that at times they have felt a white backlash so hard and strong that they have suffered a new type of prejudice--the suspicions and allegations that they gained their hard-earned status through preferential treatment.

There is a difficult point to make with many young men from the minorities and with some young whites who are pressing hard for reform: no matter how right the cause, most fights cannot be won as they are in the movies by a quick, knock-out punch that keeps the good guy from getting hurt. You have to patiently jab, jab, jab with your left hand before you can throw a right. Such an approach is not gradualism; it is the fastest approach possible--if the goal is victory, rather than martyrdom. We must proceed very carefully and wisely, persuading almost everybody to fight against the enemy in their own guts--bigotry, prejudice, hatred, and resentment.

p141

RLH: Many previous discussion groups have revealed that poor, white Marines have been degraded and demoralized because of their poverty. Use the experiences of those whites in your class who have known poverty to help them understand the discrimination that minorities have suffered. Equally important, help the minorities see that a factor in the lives of some whites allows them to be truly sympathetic with the suffering of minorities caused by discrimination.

"Eye of the Storm," mentioned in the footnote on Page 141, is a powerful movie. Show it and emphasize that simply telling children they were inferior broke their spirit within only a few hours. Note especially that, as a result, they almost immediately performed poorly on tests. (See discussion of unfair testing on Pages 139 and 140.) Discuss what the effect would be on a group of people if they encountered that type of discrimination and degradation during their entire childhood. It's a very powerful lesson.

p142

RLH: Page 142 is included to encourage everyone to try to find ways that young Marines can serve in positions of temporary authority. Such service would give them (1) some of the confidence needed for effective leadership and (2) an appreciation of how difficult it is to lead, so that they would be more respectful of experienced leadership.

D143 and D144

RIH: The question at the bottom of Page 143 is aimed at the following argument: Africa is a very rich continent; the blacks were not able to develop it; therefore, the whites were justified in exploiting the continent (and the people who lived there). Upsetting the first premise, the myth of Africa's wealth, will help undermine one foundation of the belief that the black man is inferior.

Some of the people most enthusiastically supporting minority causes hope to build interest in, hope for, and respect for Africa by talking about her riches. Instead, such references contribute to the subconscious assumption that only an inferior people could fail to reap the benefits of such wealth.

D145

RIH: The myth that black skin was the mark of Cain is very widely held in certain areas of the United States. Older, fairly well educated blacks have indicated that their mothers used the story to explain why they should "keep their place."

The story is false. Check it out.

D146

RIH: (The African Heritage) Gunnar Myrdal and other scholars have suggested that the people (white, brown and black) who exploited Africa deliberately reported incorrect "facts" in order to justify that exploitation. They justified breaking up families and selling humans into slavery with the "fact" that they were marketing an inferior people. Ask your participants to think about how much worse it would be to break up a white family to send into slavery than it would be to do the same thing to a black family. Don't ask for a class response. However, many whites will admit to you privately and confidentially that it just seems worse somehow. That's the nature of deep, subconscious prejudice.

(Slavery) It is extremely difficult to prove that wealthy forces in the States prevented poor whites and freed blacks from getting together for economic and political power. However, Franklin provides a fairly good documentation. Check it out for yourself. Also point out that the situation in politics is no different today. Political forces still try to "divide and conquer" their opposition.

The second footnote on Page 146 mentions Alexander Haley, a man who, through a quirk of personal family history, was able to

D146 (Continued)

trace his ancestry back to Africa. His story exists on a two-hour tape. This may be too long for young men unaccustomed to lectures, but it is well worthwhile for those who are teaching and leading. The Amphibious Warfare School in Coronado, California has a copy you may want to try to borrow.

D147

RLH: Page 147 raises the issue of how useful surveys are. When people who know little about surveys disagree with a point made on the basis of a study, they almost inevitably argue that "studies can be used to prove anything. Therefore, they are no good at all." Try to convince such people that it's possible to prepare good studies that come very close to the truth if they are conducted honestly. In all of our Marine Corps studies, we used AIR people in conjunction with Marines to make sure that we kept everybody honest.

The best way to show the validity of our studies is simply to construct a small questionnaire and ask your class participants to conduct their own study of ten or twenty people. Get written responses, and then tabulate them. (Oral responses, tabulated from memory, are no good.)

D148

RLH: Evidence from the history of minority movements indicates that minorities need the support of the enlightened people in the majority. Hopefully, the figures on page 148, showing that there is white support for the minority movements, will help bolster the hopes of the minorities who have grown impatient to the point of loss of self-control--which is always a mistake. No matter how overwhelming the evidence that violence at times has helped, it very soon reaches its point of diminishing returns.

D149

RLH: The statistics on Pages 148 and 149 about more constructive association are the result of what are probably the trickiest of any studies in cross cultural relations. Even though most people believe in more constructive association and think it would be helpful, everyone does not mean the same thing. Lurking behind the difference in meaning are fears about intermarriage, particularly on the part of the ten to fifteen percent who are strictly opposed to more association. The tragedy of the entire issue is that much intermarriage most likely will not occur. (In 1970, the number of black men who married white women increased over 1969. Still there

D149 (Continued)

were fewer than two black-white marriages for every one thousand marriages in total. And the number of black women who married white men decreased.) No matter how friendly people are across racial lines, when it comes to marriage, men tend to prefer not only people of their own race, but people of their own race who look like them physically, e.g., round-faced people like round-faced people, long-faced people like long-faced people, etc.

This page contains a good example of the honesty and reliability of our studies. Consider that 54% of the blacks who indicated uncertainty about the desirability of more association. That statistic was most upsetting to us. Consequently, just to make certain that we kept ourselves and the program honest, we included the issue as one of the problems that we had to look at and sent our researchers back to find out what that 54% was thinking and saying.

The encouragement at the bottom of the page to approach each other cross-racially or cross-ethnically is not directed only at whites. It's imperative to stress to the minorities that they also need to make such approaches to majority personnel. Studies indicate that the gut-level prejudices of majority personnel really break down through constructive association with minority personnel of similar economic and cultural backgrounds.

D150

RLH: The top of Page 150 raises the very touchy issue of cross-racial dating. We must admit that we will not have reached the point of perfectly equal respect for one another until a man or woman from any race can approach a man or woman from any other race as freely as people can within that race. What happens after that cross-racial approach must remain the personal decision of the person approached--as it is when a black man approaches a black girl, a white man approaches a white girl, etc.

We have found some discussion group participants ask, "How should we support equality if we are in a group when a mixed couple comes in--a black man with a white woman, or vice versa?" When anyone enters our group, our job, as defenders of life and persons of honor, is to try to contribute to their courteous treatment. This is completely aside from any mixed racial nature of the association. How far do you go in treating them courteously? Do you defend them if someone is going to injure them simply because they are dating or married? I think the answer I heard in one discussion group was the right one: "You make your decision according to how much you are willing to risk for what you think is right. If you want to lay your life on the line, and the situation calls for that, you go ahead and do it. If you feel it's a hopeless situation in which the only choice is whether two people get killed instead of three, it is still your choice to run or fight."

The difficult situation at the bottom of the page is familiar to this writer who has been embarrassed by criticism for innocently using the term "boy." The fact of the matter is, however, that it made me more aware and caused me to look into the situation to see why there was such a tremendous sensitivity on the part of the black man who said, "Don't use that term around me." Minorities really can't be too sensitive about these words that bother them, but they should consider the best ways to express that sensitivity. They must help us understand that words not only offend them. They threaten our respect for them and, therefore, their economic well-being.

D152

RLH: The Ebony article referred to in the footnote discusses black male views on this issue and is well worth reading. Another black journal cites a black minister who has pointed out that if all whites and blacks did decide to intermarry, it would take only about 20% of white Americans intermarrying once or twice before the entire black race and culture in the States would be gone. For this reason, he and some other blacks are strongly opposed to intermarriage. This extremely touchy point of some blacks' opposition to intermarriage can very easily be mistaken as opposition on your part. However, it's probably worth the risk of jeopardizing your own credibility in order to help get into the white public consciousness the fact that

D152 (Continued)

all blacks don't want to marry whites. That semi-psychotic fear of some whites interferes with their more constructive inclinations, in other areas, to support the enlightened movements for equal respect and treatment.

D153

RLH: It was a difficult decision to include Page 153, knowing it could be embarrassing. However, our feeling was that you can't escape issues revealed by the studies. This sex myth appears to us to be a very serious problem because it is really tied to the progression: "They are built like animals. They are animals. They are subhuman." That is the subconscious assumption we are trying to shoot down by getting the facts.

D154

RLH: With Page 154 we are trying to show that the little scientific evidence we could find indicates that this sex myth is overstated, if true at all. However, be careful in your discussion because there has not been extensive scientific investigation.

The Eta referred to in the first footnote are physically indistinguishable from other Japanese. However, other Japanese tell stories of their being animal-like and sexually bigger and better. Why? They are meat cutters or butchers. In that particular culture, meat cutting is considered to be a lowly profession--so low, in fact, that other Japanese try to avoid intermingling and associating with them. The greatest tragedy is that the Eta themselves believe the stories. Their confidence has been broken to the point that they believe they can be identified, should they try to pass themselves off among the Japanese. Some do pass themselves off, but it's very difficult for them psychologically.

D155 and D156

RIH: Pages 155 and 156 have raised opposition from black Americans who argue that it doesn't make any difference whether discrimination is based merely on color or is based on something deeper--the attitude that some people are inferior. They point out that the effect is the same. The truth of the matter is that, from a psychological standpoint, it does make a difference. If it's just a color preference, and not an allegation of inferiority, it's much easier to cope psychologically with the discrimination.

D157 and D158

RLH: Our studies show that those least impressed with this human relations program are the Women Marines. As one Woman Marine captain said, "In the last book you gave us only two pages. Are you going to expand it to four?" About all you can do when you are under such an attack is to plead guilty.

Research on women's place in the services is extremely difficult. We have started extensive research among Women Marines but are still uncertain whether it will provide us with materials that will be useful. It is providing much discussion of possible policy changes; but we don't have the time nor the charter to argue, in these materials, the need for such changes. Rather, the purpose of this program is to try to help persuade men to live by and promote programs that enforce the equal respect policy.

Women Marines want almost exactly the same types of equal consideration and equal respect that the minorities want. Therefore, the one adjustment you can make immediately on behalf of the women is to investigate each specific discussion issue to determine whether it applies to women as well as to minorities.

D160 and D162

RLH: Exact statistics are hard to find to answer the question at the bottom of Page 160--partly because it is difficult to know what is meant by "white." (For example, although Asian Indians of the subcontinent often are of extremely black skin, they are classified as Caucasian.) However, no matter how one counts the different races by color, certainly not more than 1/3 of the world's population is white.

One reason we raise this important fact is to help the whites realize that since we have a world in which whites are the minority, they need to learn to live with others peacefully and happily.

D163

RLH: In spite of our emphasis earlier on ethnic slurs and their threat to minorities, we hope with Page 163 to make everyone a little more aware of the fact that talk is not always the most important indicator of an attitude. Subtle expressions of prejudice are the truly difficult problems.

D165

RLH: Page 165 also is directed toward getting to the essence of institutional or subtle discrimination.

D166

RLH: Page 166 is to help stop the cop-out who says, "It's always that 10% or 20% that ruins it for the rest of us." It is not. The well-meaning 80% to 90% could overwhelm the 10% or 20% if we decided to do so.

D168

RLH: In addition to those on Page 168, two new comments are being used to try to impede programs that fight against discrimination. The first is to say that the programs themselves are causing the problems. It is not difficult to refute this thought by merely pointing out that race riots and slave revolts long preceded the new programs.

Next, men will say, "Well, it's all a matter of leadership. We don't need any other special programs." You must try to correct that idea by admitting that, while it is all a matter of leadership, leadership in the modern age is becoming increasingly difficult. These guided discussion programs can be used to provide new insights and new techniques to help enhance leadership at every level.

D170

RLH: In trying to build a program for attacking a problem that has never been solved before, you soon face the annoying counter-attack of those who say, "Well, you haven't solved all the problems, and you've already been in this program for six months (or two years or whatever it is.)" Such unfair and hostile criticism will at times make you want to give up. The thought that probably crosses our minds most often is, "If this is the way some of our leaders (or some of our people) are, then what's the use?"

That, of course, is a careless, naive view. If we didn't have people fighting back and making our job difficult, we wouldn't need the program. We need to remind ourselves constantly that we can't quit just because it's hard. It is damned hard, and it's going to stay that way for a long time.

D171

RLH: Page 171 is to remind us all that we should be on our best behavior overseas and to point out that foreigners do judge us in terms of skin color. If we can motivate ourselves to show foreign nationals that we are solving our racial problems by constructively associating and working together, it will help us build

D171 (Continued)

respect and gain allies. It is a worthwhile goal, We need all the friends we can get.

D176 and D177

RLH: Pages 176 and 177 take us into some sophisticated areas. The real problem on Page 176 is not the existence of specialized clubs for black or white Americans, Polish Americans, or Italian Americans. Rather, the problem is clubs that are isolationist and would keep someone out who wanted to come in to study another man's culture--or just to be friendly.

D179

RLH: Page 179 contains a fairly subtle issue. It is difficult for persons who have been hurt by discrimination to believe that prejudiced people can actually be nice individuals in every other way. However, it's probably very important for us to consider that possibility.

Once we realize that prejudice is something we don't have to hide, but rather something we can admit without being denounced, we can attack the problem more easily. Prejudice actually is a little like smoking and drinking. It's a problem most of us innocently picked up early in life--a self-pleasing but self-destructive problem. We need to work to rise above it, or to kick the habit if not the desire.

D181

RLH: The issue on Page 181 is another very subtle and difficult one. Many minority members have thought, if not said, "I can't trust any Caucasian." When stated that way, it is probably true, for what white man can any other white man trust for sure? On the other hand, white men have died for black men, and black men have died for white men. The trouble is that nobody knows which man will do so until after the fact. Since minorities find the Caucasians they can really trust are few and far between, you are going to have to submit for consideration the thought that we must persuade as much assistance as possible in support of the cause for equal respect, even if that support cannot be absolutely trustworthy.

D182

RLH: Page 182 again raises a point you must submit whenever you can do so without sounding like an alarmist. Inevitably there are people who say, "Americans have had problems before and we always

D182 (Continued)

got by. So we'll get by this one, too." This attitude reveals an ignorance of history. Great nations in the past have been destroyed by internal dissension. If we can't solve our new cross-racial, cross-cultural problems, along with the other new problems of moral and ethical uncertainties and difficulties, we have internal dangers that could pull us down.

D183 and D184

RIH: Pages 183 and 184 raise a point that often is unnoticed by most people: While a strict percentage representation seems equal, it often is not fair since it does not provide a meaningful voice for the minorities. Equal treatment in all situations is not what we are after. We are after fair treatment for all human beings because, as human beings, we are all equal.

D186

RIH: Most groups should see that it is not fair for the minority Marine to have to go out on the dirty detail three times as often as a majority Marine. In order to provide fair and equal treatment, there have to be days on which two white Marines draw the dirty detail.

D187

RIH: Try to find some reading materials on the subtle issue of institutionalized prejudice. One definition of institutionalized prejudice is that it is made up of personal prejudices that can be hidden inside an organization through the maneuvering of paper work or through decisions that are made ostensibly on grounds other than race.

D188

RIH: There is surprisingly strong opposition to the thought on Page 188 that poor people get worse punishment than the rich. It is often difficult to believe that this is honest opposition, but in many cases I am sure the men arguing are sincere. (It took experiences in the ghetto with Martin Luther King to convince Bobby Kennedy of unfair punishment for minorities and the poor.)

The following case from Marine experience may help in your discussion of this issue of unfair punishment. A Marine general and his officers were convinced there was nothing unfair in the punishment on their base. A young human relations instructor persuaded

the general to get the statistics on one particular crime that called for the possibility of incarceration. Materials were collected on all incidents involving that crime that occurred over a period of a month. Cases of blacks who committed the crime were compared to cases of whites according to past behavior records, previous occurrences, etc. This comparison revealed that 90% of the blacks had gone to jail for committing the crime in the past month, whereas only 45% of the whites with the same background had gone to jail. The next month, after the general and his officers were made aware of the unfair punishment, 47% of one group and 45% of the other went to jail for the same crime.

D190

RLH: Page 190 ties the issue of verbal discrimination and abuse to the issue of being threatened. The example I like to use is a personal one. During the depression, when my family was extremely poor and discriminated against on those grounds, my father occasionally fought over being called an SOB or some other derogatory term. He realized that, in those days when he was always struggling for a job and 30 to 40% of the men in our town were out of jobs, any derogatory term threatened our family. Dad constantly cautioned me, "You've got to hold your head up. You can't let anybody push you down. You're as good as anybody else." Today when someone calls me a name in anger, I don't feel I have to fight about it because I'm secure economically and psychologically. Nor do I have to tell my children the things my father told me. They already know from their economic and neighborhood status.

This also is true with the minorities. The wealthier, more secure members get much less excited about being called an ethnic name than those with a less secure status. When the situation is such that minorities are no longer threatened by being called kike, nigger, spick, wetback, or other derogatory names, it will constitute real proof that we have solved the problem. However, we are not there yet.

Ethnic terms are used between friends on the pretense that it doesn't mean anything because of the close relationship. However, our interviews with members of minorities indicate that, while they feel it is just a little beneath their dignity to take a stand over the use of these terms, it still bothers them. So, when you encounter persons who very cavalierly say, "Well, I tell my minority friend ethnic jokes and nobody minds," tactfully tell them that they are probably revealing an insensitivity rather than a perfect relationship.

The Uniform Code of Military Justice does prohibit the use of provocative words and gestures.

D191 and P192

RLH: The question on Page 191 and the discussion on Page 192 are forced a little in order to bring back into the group's awareness the relationship between the dual-life value and other discussion points. We find plenty of Discussion Leaders, and a few HRI's, who still do not understand completely that a theory exists in support of a natural law which must be obeyed in order to maximize human welfare. Possibly man does have a natural inclination to sacrifice for others, just as we know animals do.

This is an extremely important point because the dual-life value battles against the popular philosophies that assert man's nature is completely selfish. While this dual-life value provides the philosophical, theoretical basis for the existence of a soldier or a defensive arm of the government, an even more important point to make is that many little sacrifices take place every day. These are the real source of self-actualization for a human being. Try to find time to read some of Abraham Maslow's materials. He doesn't hit the point quite as hard as we do in our theory, but I've noticed in some of his last writings a belief that man has an "intrinsic conscience" and an "intrinsic guilt"--both of which mean that if a man hurts others, there is something inside him that will cause him discomfort.

D193

RLH: Page 193 started out to be something other than it is. Early in the struggle for equal opportunity and fair treatment, many suggested that the minorities who had been handicapped by society should be given some preferential treatment, much as veterans are given preferential treatment on civil service exams. The problem was that Army, Navy, and Marine Corps participants in classes throughout the world rejected even the fairness of those extra points on civil service exams. Consequently, it provided no lead-in whatsoever to affording preferential treatment to minorities or white persons from poverty areas who had been handicapped by poor schooling.

Subsequent experience revealed that we had to find a middle ground where minority and majority personnel could understand that their job is not simply to give equal treatment in all cases, but rather to give fair treatment to all men because they are equal human beings. Fair treatment may not mean equal treatment at any particular time and place. However, it does mean that someone who has been handicapped by society, and therefore cannot compete on equal terms, should be given certain, compensatory advantages to allow him to advance to the level of his own competence. That is, if some young Marine came from an area where he was not even allowed to go to school, you don't give him extra points on exams.

D193 (Continued)

Rather you try to help him make up for the education he missed so that he can compete for promotions.

D196

RLH: The two questions on Page 196 help (1) to stress the fact that human relations problems cannot be settled without talking to each other, and (2) to support the need for these discussion groups where many subjects previously considered taboo are brought out in the open.

It is still difficult for some personnel to realize that human relations discussions constitute proper training for fighting forces. They often resort to the old cliché: "It is all a matter of leadership. We're good leaders, so nothing new is needed." In answer, perhaps you can point out that the human relations program is a Marine Corps program that the Commandant has stressed as top priority. Since the Marine Corps Manual (Chapter V, Paragraph 5390) holds leaders responsible for implementing the programs directed by higher authority, it is inconsistent for a Marine to stress the importance of leadership in order to oppose exercising his own leadership responsibility, i.e., implementing the program. If you decide to use that reasoning, it is best to do so before the point comes up in class.

The Marine Corps Manual, Chapter V, Paragraph 5390, also states that the proper relationship between officers or NCO's and Marines, is that of teacher to scholar, or father to son. Stress the fact that if one wants to test his leadership abilities according to Marine Corps guidelines, he should be able to assume an attitude of father to son with a young man from another race--endeavor to help him as much as possible, encourage him, promote his self confidence, and give him the best possible guidelines for his achievements, happiness, etc.

The statements at the bottom of the page frequently are made by white Americans who sincerely believe them. Yet the use of the term "colored" indicates either (1) an insensitivity to which terms are threatening and which terms are confidence-building to minorities, or (2) an unwillingness to take even that little step to use terms that minorities find attractive rather than offensive.

When a white man says there is no racial problem in his unit, he really means the minorities aren't causing whites any trouble. (If there actually were no racial problems, it would mean there was no prejudice. So far, we have not found such a unit.) To be told, "You are a credit to your race," is an affront to members of races being discriminated against. They translate it to mean, "Your race is inferior, but you seem to have personally risen above it."

D197

RLH: Two examples of the phenomenon mentioned on Page 197 are men who were at one time the most militant of Black Panthers--Bobby Seale and Huey Newton. Seale recently has joined the establishment (May 1973) by running for an elected office in California, and Newton has written a very philosophical book as a result of his experiences. Both seem to have concluded that the time has come when their struggle should turn to diplomacy in order to be most effective.

We probably are at that stage in our relations between blacks and whites today. However, it might change tomorrow. White repression could develop until the minorities felt that they again had to fight, either for further gain or for martyrdom out of hopelessness. Conversely, if certain minority elements concluded that violence is called for (when maybe it's not), majority forces could decide on repression. In either case, of course, the hope for real progress through discussion, reasoning, and diplomacy would be temporarily dead.

D198

RLH: Invoking the fear of backlash can very easily become a cop-out, but true backlash is a very serious problem. It occurs when previously unprejudiced people react to misguided and often excessive efforts to reduce discrimination. They "lash back," thus making the discrimination worse instead of better. There are those with deeply held prejudices who are willing to discriminate against anyone who tries to stand up for his own rights. Such "potential discrimination made active" is very difficult to distinguish from true backlash, but it is essential to an effective equality movement that we learn to do so.

The last question on the bottom of Page 198 is also very important. The white men and women who work in the equality movement are struggling to promote equal respect and treatment out of the wisdom that "it will serve both them and us." Minorities must understand this so they don't give up and resort to cynicism or martyrdom unnecessarily.

D199

RLH: The answer to the question on Page 199 is the military, which probably still remains the best hope for the peaceful progress of Page 200. Since the word "integration" has become a questionable term, you will have to decide whether to use it or avoid it. However, the policy in the services is something, call it what you like, which means we can move freely, peacefully, and constructively in one another's societies.

RLH: The bottom of Page 200 raises an issue that is often "thrown in the face" of the more poverty-stricken minorities. The argument is, "The Oriental Americans and American Jews made it economically, why can't you?"--implicitly suggesting that other minorities must be stupid or lazy.

Rather, the difference rests partially on the fact that Oriental Americans and American Jews came from ancient cultures whose intellectual achievements were so well documented and recorded that they cannot be denied. Consequently, it is impossible to try to break the spirit of those two minorities with allegations that they are intellectually inferior. For many historical, geographic, and cultural reasons, Mexican Americans, American Indians, and Afro-Americans do not have an intellectual/cultural background as highly known to white Americans (or to themselves) as that of the ancient Orientals and American Jews.

In recent discussion groups, this topic seemed to put the Jewish participants against the black participants in little confrontations. The better discussion leaders who are aware of the issues in the minority struggles, try to find out if the underlying issue is the argument over "quotas." Many blacks, Mexican Americans, and American Indians tend to look favorably on a quota system because it may help give them a fair share of the economic pie. Jewish people, on the other hand, often don't favor such quotas because they have been used to hurt Jews in the past. If participants in your class take opposite stands on this issue, it may not be clear to others why they are disagreeing. What appears to be a racial issue may actually be an economic struggle.

One of the greatest handicaps to any movement for equality is that they are normally struggles by people who are economically deprived. The grim struggle for survival tends to express itself in the competition for internal leadership of the movement. The movements become subdivided and internal conflict deprives the movements of the power of unity. This has certainly been true in the States among American Indians, black Americans, Mexican Americans, white labor union movements--almost any place where poverty is a significant factor. Wealthy people can afford to be fairly casual about their political movements and can much more easily accept compromise than those who are struggling for their daily bread. The possibility of taking advantage of such internal strife in order to "divide and rule" has not been lost among some majority forces in the struggle against equality.

There is also a need for unity among the constructive forces, even inside our own program. There are men who are so prejudiced that they are opposed to any human relations program on the grounds that any program simply makes the situation worse, agitating the minorities

D200 (Continued)

and causing violence. The problem we have to face is that a few men who are in favor of equality make the same argument. They, too, feel that any program may cause trouble. We should be able to win over the latter group once they find what the program is all about and that it uses a rational versus an emotional approach.

On the other hand, there are honest men who are disillusioned with our system. Some are interested in causing violence in order to disrupt and help bring about a change in our form of government. There are others who are completely selfishly motivated. They want to create violent problems in order to be called upon to work in the field of human relations ostensibly to solve those problems. (This may be because they are research workers who need contracts. Violence may get those contracts. Or it may be because they come from a minority race and will be called upon to pacify their associates.) As a Discussion Leader, you can seldom distinguish between those who are sincere and those who are insincere. You just have to assume that everyone is sincere and try to win them over. However, don't spend so much time on the difficult case that you neglect the entire group.

Try to persuade the men to participate just long enough to find out what the program really involves. Most will conclude that we're probably on the most hopeful track available right now in America. It is more hopeful than (1) ignoring the problem and saying no program is necessary, or (2) taking the forceful approach and saying only violence will work. After a respectable effort to win the few remaining "hold outs," give up on them. They may have irreconcilable motives--or they may be right.

D208

RLH: I understand the Army Association recently denounced the All Volunteer Services because of the lower educational level likely to be encountered in the average serviceman. If this indeed proves to be true, we should hear increased criticism from those who classify as charity or welfare any efforts to educate young men after they come into the service. It is not our place to judge the wisdom of the All Volunteer Services--it is an existing policy all must live with. However, you may be called upon to defend our action program, including working with an orphan, reading to an old man in an old folks home, or teaching a young Marine to improve his reading skills.

We encourage none of those for purposes of charity. Rather, they are for the practice of human relations skills (association, understanding, etc.). The charity, if it can be called that, is simply a fortunate spin-off.

D208 (Continued)

This distinction is a subtle but very important one. If the military can spend fairly large sums of money sending officers to graduate schools, then certainly we should challenge those who say that one Marine should not be allowed to volunteer to help teach another disadvantaged or oppressed Marine the reading skills that he missed through poor education in civilian society.

D211 and D216

RLH: The Glossary on Page 211 and the Suggested Reading List on Page 216 merit some comment.

When the American Institutes for Research and the USMC Headquarters team began fielding this human relations program, it was a scramble trying to get materials out quickly. Our first book was essentially a set of notes written for young Marines who had not finished high school. Because it caused much objection from some of the more highly educated Marines on the grounds that the low educational level of the vocabulary insulted their intelligence, we had to devote a great deal of time to upgrading the vocabulary for this book. That task, plus putting out Volume II, deprived us of the time needed to put together a satisfactory glossary, reading list, and training program for Discussion Leaders, as well as other, high-priority tasks. The Glossary and the Reading List in Volume I are examples of fulfillment of the Commandant's commitment that the Corps would help develop materials for this program. We are indebted primarily to some dedicated officers and men at Camp Pendleton.

The Marine Corps organizations at Beaufort and Cherry Point have both put together excellent Discussion Leaders' Training Manuals. If you are in dire need of Discussion Leaders' Manuals and we have not provided them by the time you read these notes, you might shortcut the system by writing to a friend at Beaufort or Cherry Point to get one. Use them informally until we can come up with something that has the full Marine Corps stamp of approval.

UNITED STATES MARINE CORPS
HUMAN RELATIONS LEADERSHIP
DISCUSSION NOTES
VOLUME II



MARINE CORPS HUMAN RELATIONS INSTITUTE
MARINE CORPS RECRUIT DEPOT,
SAN DIEGO, CALIF.

D1:

Item 1. If stationed in the States, read aloud through those problem cases. As the cases touch a point that might be strange or upsetting to Americans, discuss how a man might avoid feelings of hostility or disrespect on each issue. (The problem cases are also found on Page 41 of Humphrey's Ideological Strategy.)

If stationed abroad, compare the issues to those encountered in your own situation.

Item 2. Also refer back to Page 106 of Vol. 1 and make some Action Program Assignments.

Notice that more than one hour can be used for Individual Action Training.

D2:

For credibility only. Use only if needed.

D3:

Try hard to get discussion started.

Set a pattern of comparing all overseas issues to our own domestic cross-race issues.

The easy way to understand culture shock initially is to use the sentence, "Things that do shock me." Do you think American Indians ever say that about white or black Americans? (The preferred term for American Indians may now be Native Americans.)

D4:

Point: A person in full culture shock overseas actually says and believes all of those things about the local people.

D5:

Point: A person in culture shock has a problem similar to a man who is too scared in combat.

D6:

Point: Men in culture shock will be unhappy and they will get people hurt or into trouble.

D7:

Point: Especially don't cause trouble by showing evidence of culture shock if you are not really suffering from it. (Do people ever cause trouble by saying they don't like other men when actually they don't really feel that way?)

D8:

We don't like to admit it since most of us do it, but these jokes often hurt others and help cause discrimination.

D9:

Point: If one believes all or most of those ideas on Page 4 about another people, the next thing is just to consider them subhuman or inhuman. That is probably the basis of the most dangerous racial prejudice.

D10:

Discuss it through slowly by the numbers. Keep asking how it applies here, if at all?

D11:

Setup for Page 12.

D12-D13:

Try to get everyone to memorize the four items.

D14:

Pick some definite situation, country, or race about whom the participants have heard these ideas expressed.

Point: Practice the culture-shock cure--thinking.

D15:

This is a major culture-shock issue. Wealthy people (many Americans) can't seem to understand that people whose children are in great want feel justified in accepting bribes from the rich and calling them tips.

L-2

D16:

Point: Stress the difficulty of trying to understand others who are in want. (Private, tactful, unnoticed trips into a poverty-stricken area are very helpful as part of the action program.)

D17-D24:

Points: The PX issue causes much hatred and also gets many Americans into jail for blackmarketing.
So prepare the men.

D25:

- (a) We can't defend what is really wrong (life destructive). The problem is to see clearly what is and what is not.
- (b) The purpose of all justified revolutions is greater justice (more life protection).
- (c) Setup for Page 26.

D26-D27:

Summary.

Note: In one experiment conducted by Navy Chief Kelly Stewart at the Navy Amphibious Warfare School during the Vietnam conflict, of ten men exposed through discussions to the life value materials in this USMC course, four got through the anti-brainwashing training with honors. Usually only about one in 100 made it with honors.*

*Interview of the experimenter with Chief Stewart.

D28:

Summary.

D29:

Point: Prepare the men for the fact that it is neither easy nor perfectly safe.

D30:

Seventy percent of our casualties were from booby traps most often set by people who could have been friendly. (Do you think our Marines stationed overseas right now are laying a foundation (a) for possible booby traps in the future, or (b) for protection from same through local friendships?)

D31:

Point: To too many white Americans, any amount of prejudice and institutional discrimination is not a race problem. To them a race problem means only violence against them or behavior that seems threatening.

D32:

Point: To get along constructively in many overseas areas, we must learn to bargain pleasantly.

D33:

Set up for following pages.

D34-D40:

To promote understanding.

D41:

To challenge and persuade.

D42-D52:

Simply to promote understanding.

D52:

Wealthy people in poor countries probably still feel insecure with comfortable prominent Americans. But if they find those Americans are humble enough to work with their hands, much of the insecurity can be reduced.

D53:

1. Most people in hot climates cannot afford air conditioning in the hot seasons, nor heat in the chilly seasons. Consequently, Americans who can afford those luxuries can't understand the situations of the host nationals.
2. Several opinion studies in the United States have revealed a philosophy that poverty indicates a lack of intelligence. Many other studies reveal little or no relationship between measurable intelligence and economic success.

D54-D64:

Ownership of land, especially of the better land, pretty much determines who is wealthy and who is poor. Land ownership or control of other productive resources was determined before anyone now on earth was around to take credit or receive blame.

D65:

An action program reminder.

D66-D70:

The reasons for wealth, poverty, and even human energy are bigger than individual men.

D71-D75:

Man believes (feels) he has a right to live and not to starve. No man-made laws or man-contrived situations can overcome that internal feeling about what is just and unjust.

D72:

France is like that. (bottom of page)

D73-D74:

The more difficult it is to stay alive, the more people assume it is right and necessary to work together and be dependent on each other. This is up to the final, hopeless, or crisis situation where the greatest protection comes from an "every man for himself" effort.

D75:

Americans must take necessary precautions to protect their health in overseas situations where poverty does not allow U.S. sanitation standards. However, Americans must also learn to be tactful and reasonable about these added precautions.

Point: Encourage religious tolerance. Religions have helped provide man with life-protecting ethical guidance. But religious intolerance has also caused much injustice and suffering.

D76-D80:

Even so-called superstitions must be respected. Christian believers are considered most superstitious by members of other religions. Cross-religious tolerance is possibly the only hope to cross-religious peoples.

D81-D82:

Even though science cannot state whether religious beliefs are true or false, it can perhaps ascertain that religious beliefs provide psychological comfort.

D83-D90:

If we can develop an understanding and respect for one other's religion, such as Buddhism, perhaps we can establish the habit for all other religions.

D91:

If you know the principles of another man's religion, it is much easier to understand him and his culture. (Of course, you should also look deeper into his history, and his geographic situation, to help understand his religion.)

D92-D94:

Point: Don't think someone is "looking down on you" simply because he seems not to like you. His dislike may be much less serious and less offensive than actually "looking down." Hence, it may be easy to overcome his dislike and win his friendship.

D95-D100:

Some of the beliefs of other religions which disagree with Christianity are interesting.

D101-D102:

Many Americans believe this about Buddhists. The belief causes disrespect, and could even result in atrocities.

D103-D116:

An exercise in practicing understanding.

D118-D124:

Same.

D126:

It seems that the human life value theory could endorse answer #2.

D127:

Reemphasize the Action Program.

D128-D129:

Lead into Page 130.

D130:

Regarding the questionable food, the wise thought asks, "How questionable?" One probably must take a chance on a little diarrhea for reasons of tact, but not hepatitis or cholera except under highly unusual circumstances.

D131:

MAI PEN RAI is translated variously as "It makes no difference" or "Never mind." MANANA of course means "Tomorrow" or really "Never mind" or "Leave it until tomorrow."

The point of the page is that maybe Americans take things too seriously at times, and don't enjoy life enough.

D133-D136:

Americans sometimes denounce countries that have kings without understanding that a king today is more like a national flag than like a dictator.

D141:

1. The purpose of government is to serve and protect men. So the study of government is a part of the study of human relations.
2. The purpose of a just war is also to defend men against aggression or oppression which eventually will result in strife and killing anyway. The theory holds that it is wiser to band together to stop the oppression, through war if necessary, than it is to let the oppressor mistreat and kill individuals one at a time. So war, too, can be human relations. It is the supreme defense of the group by a few in most cases.

D142:

It has been said that democracy is a rather poor form of government. The problem is that every other kind is worse.

So our purposes here are (1) to help America improve our democracy through our action efforts and (2) since all other types of government are said to be worse than democracy, to try to understand why that might be true, if it is.

D143:

Plenty of people have grown angry or frustrated with American democracy and have said maybe a dictatorship or maybe Communism would be better. We have to be able to figure out the truth since no one takes much for granted any more.

D144:

This is one of the best and possibly the best test of any government's real attitude toward human welfare. How does it try to protect or treat the minorities? Note: there is a difference between the official government attitude and the people's attitude.

D145:

- (1) The leaders in Russia are more or less free and may have wealth.
- (2) The minorities in America.

Whereas in one, one suffers needlessly, i. e., from unnecessary material want or from the psychological suffering brought on by prejudice and stupidity.

D146:

- (a) It is in the Declaration.
1. Reason (People's voting)
 2. Individual (Freedom)
 3. Group (Control)
 4. Right of Revolution

Notice (Very Important)

If the leaders in two countries (A & B) have exactly the same amount of control over the people and that control is complete power, one may still be an ideal government, and one a dictatorship. It is an ideal government only if at least three conditions exist: (1) Total control must be needed because of an all-out war or something like that, (2) the people through voting must have given the leader that control and (3) there must be a way for the people to reduce that power or control when it is no longer needed to protect the people and the nation.

D147:

- (1) The Top (Life Value or Human Welfare)
- (2) Most great national difficulties, such as a war, earthquake, or depression will cause people to get together, decide to work together and force individuals to give up some of their freedom.

(You may want to mention again here that those materials on the left value and on government have proven very effective in helping men to withstand brainwashing in one set of experiments conducted by the military.)

D148-D164:

There are men in the world who believe in Communism. They are not friendly to the American form of government. Especially in foreign ports they invite young Marines, sailors, soldiers, etc., to visit with them. There are plenty of cases in which they have persuaded young uninformed American servicemen that they should strike against further service in the U.S. military. They especially try to appeal to our young minority personnel. These next pages are designed to educate men on the points where others have been misled by false or tricky information. These next few pages try to make clear some of the most important differences between different types of governments. Often men who want to shake our faith in democracy start by suggesting that there is really no difference between various forms of government.

D148:

Refute this by pointing out the most important strengths and weaknesses of each outstanding form of government.

D150:

Add that real democracy means the vote must be meaningful, that is, life protecting.

D151:

You are building up to the point that the theories of human nature behind traditional dictatorship (such as Hitler's) behind Communism are wrong if the human life value theory is right. It holds that man's nature is to protect life and therefore the type of government needed is some control and some freedom.

D152:

If you endorse absolute dictatorship, you are saying that some people can't have any life protecting voice in their own rule. Would anyone here accept that condition for himself?

D153:

1st point: Does anything besides fights over property ever make men bad or hostile?
2nd point: If the only thing that makes men bad is eliminated, then all men will be good and no government (or control) over them will be needed.

D154:

If you agree that the foundation theory of Communism is wrong, then there will always be a dictatorship. Government over men will not wither away.

D155:

You are preparing men for the propaganda they may encounter, that Communism has some appealing points, so it is best to simply admit it does.

D156:

Most men we find believe that the man who works harder than others and produces more should also be paid more.

One Marine argued that if one man produces more than a second but the second gets the same income, then the second is profiting from the labor of the first, so the Communist answer does not solve this fair income problem any better than our economics does.

D157:

In most of the world the entire country is poor. The masses are very poor, but a few people are very rich.

D158:

Just a picture of the situation. (If no one gets the answer from the previous page, ask if the picture shows it correctly.)

D159:

Communism's main drive is for more equal income for all. Free enterprise supporters believe that if you force equal income on all, you will kill some of the motivation to work, and all production will drop off.

D160:

It may help here to point out again why we spent so much time thinking about man's nature. It is really the different theories of man's nature that determine what type of government men believe in.

D161:

The point is that if a man can't be paid extra (or equal) income for extra effort, then few will work hard, and all production will go down.

The Communist belief is that men will work harder just for awards or medals without any extra pay.

D161-D162:

One test for each man to see whether he agrees more with the Communist theory of man's nature or the free enterprise theory is to have him ask himself this question: If you were at the bottom of the group with the least income, do you think you would prefer to know that you might make it way up toward wealth as could happen on Page 162? Or would it satisfy you more simply to know that no one else had much either, as on Page 161?

D163-D164:

Many Americans believe that there is more pro-Communism than there really is. That misconception may weaken us.

D165:

Few Americans indicated that Communism and democracy are not really governments, they are formulas for government. A government is a democracy if its constitution calls for and uses all the freedom possible; this even though "all the freedom possible" may be very little in some cases.

D166:

It seems to the originator of the dual-life-value theory that some freedom is always possible and always necessary in order to maximize life protection. At least this much is possible: the constitution's provision that a people's vote can determine when dictatorial powers (in time of crisis) are no longer needed.

D167:

You can learn to tell the story if you like. It makes the point that an enlightened dictatorship is not possible because the enlightened dictator can't know what his subordinates are doing or when they are lying to him. The people must be able to vote those people out in order to protect themselves.

D168:

If people lose interest or control, a democracy can go down either by (1) too much freedom, or (2) too much control, or (3) by both tendencies at the same time in different areas of society.

D169:

In 1800 the idea was for democracy, and the trend was toward it, so it should be called a democracy.

- Don't ask for strong statements on the last paragraph. Just take suggestions so no one can get a hard fix on an idea without more thought.

D170:

Communism may be good in many ways, just as a crazy man might be a good friend to you most of the time. But how good is either if you might be killed suddenly by them without trial or reason?

D172:

(We have learned that some Vietnamese do not like the term "Nam," so use "Vietnam.")

D173:

(1) Of course.

(2) There is the probability that some dictatorships are obviously only temporary; others tend toward permanency. Next, any time you can prevent extra death, especially of innocent people it seems to be right by life value reasoning.

D174:

The course to cooperative progress of course is (a) to improve individual behavior and the institution's so that injury is stopped between I and II.

(b) Simultaneously to avoid any excessive reactions at B. 2. and (c) as well as the injustices represented by the arrow between B. I. and IV.

D176-D177:

Vol. II

Give the page good discussion.

D178:

The issue that needs thought is whether or not some type of family is natural or not, or whether the family of any kind is just a cultural thing.

D179:

The point being suggested is that a family type relationship is natural to man even without the legal, religious or formal recognition of the relationship.

D181:

Overpopulation, of course, hurts the life-value. But the question is, how do we avoid overpopulation in ways that are acceptable to all?

D182:

The evidence that humans tend to limit themselves to one mate does not seem to be known as well as that which supports the view that human nature allows for more than one.

D183:

This entire discussion program suggests for open discussion that man has a nature; therefore, the tradition that is represented by the Marine Corps, by the Declaration of Independence, by democracy, and by a belief in family, truth, honor, etc., may have some truth in it. It is all presented to avoid too easy acceptance of new trends in our society that say all history is false, all tradition is tyranny, etc.

D184:

The individual pair bond is supported in nature apparently even by instinct.

D185:

Preparing to counteract the popular belief that all apes are "uncontrolled" in their sexual relations, can buttress our point that sex relations are controlled throughout nature.

D186:

The issue of man's origin touches close to views on that subject held by various religions. It is not in our charter to discuss religious views. However, if there were time, and if it were permissible, full and complete discussion would reveal that scientific evidence cannot be used in legitimate rebuttal of religious faith.

D187:

The point is the question: Does nature (even instinct) control or guide male-female relationships? Does human nature control or guide us toward the happiest or best relationships for human beings?

D188:

The books cited in the footnotes are slightly controversial books. But so are most successful books, especially if they deal with controversial topics, as these topics are.

D189:

Regarding the paragraph at the bottom: Times and conditions can change so much that an instinct-like nature will no longer serve its possessor but will in fact get him killed. Under those circumstances, the possessor is lucky if reason can overrule the instinctive inclination. So even if man has an animal-like inclination toward one mate or toward many, that does not mean that it is right (life protecting) in all situations.

D191:

You are investigating the possibility that more than one mate might be life protecting in some situations. That is, life may be possible with multiple mates but impossible with only one.

D192:

No one knows for certain why so-called primitive people in the arctic once shared everything. But travelers there have reported that winter stores of food would be taken out to feed starving travelers even though it meant the host had to try to move south because he too was then out of food. Why? Maybe because the starving traveler would fight for the food and cause death anyway. So all was shared as a means to help avoid strife and ensure survival.

D193-D194:

Where babies are needed to sustain the population, free sex will tend to be encouraged. In the cold Scandinavian areas where it was once difficult to sustain a population, pre-marital sex and pregnancy were encouraged (as part of marriage) in order to ensure a productive marriage.

D194:

Except in places where babies were needed, great value has been placed on the control of sexual relationships, especially for females and also to a lesser degree for males. This was probably also to avoid diseases as well as to avoid too many children. Consider the possibility that if hereditary nature does control sex relationship inclinations, it may be that persons in early human history who carried genes that were "too sexy" got killed off by disease. Certainly those who were "too sexy" might have died out.

D195:

One important question: Can we learn to be respectful of others' male-female customs if we figure out why they are as they are?

D198:

There are reasons for different customs. Those reasons are often hard to see, so the customs seem foolish if we don't think through to the reasons.

D199:

If no one knows, ask for guesses.

D200:

Experiments that try to upset tradition probably won't work too well if they go against man's nature. Meanwhile lives get ruined. It may help avoid tragedy if we think through the issues.

D201:

The "hired wife" issue is one that causes great hatred toward Americans in Asia but few Americans know this.

D203:

American men overseas often tend to ignore the local customs completely. Many do not realize that even the very poor foreign families that live near the nightclub sections are embarrassed and offended by permissive behavior.

D205:

All customs that involve male-female relationships touch close to the family, to possible sex relationships and to reproduction. Hence, they touch close to the population problem, to social diseases, and to family (economic) welfare. Consequently, misunderstandings by foreign visitors in these areas can cause much hatred.

One might start this page off by asking "What are some of the different attitudes and practices in various countries regarding nudity and dating?" Then seek reasons why.

D206-D207:

Same point.

D208:

Be able to sum it up in your own words without necessarily reading it. It is important and should be taught effectively.

D209:

Americans are very uninformed about fraternal relationships. This is probably because we start male-female dating at such an early age and hence do not develop as many brotherly relationships between men as are developed in more traditional cultures.

D211:

The most common tendencies of American men abroad in areas of poverty where there are many prostitutes seem to follow one of two extremes.

- (1) To detest and insult women who have become prostitutes or else
- (2) to deny they are prostitutes. A more rational realistic, but understanding attitude would be desirable and wise.

D212-D213:

It is wise for young military men to learn as much as they can about overseas prostitution. Prostitution is a center for espionage organizations.

D214:

Bottom of page. It is almost impossible for us to understand foreign people because of our comparable wealth. Think through what the differences in income would mean to you.

D215:

No one could guess what we are leading to there unless he already knew about the Communist attitude toward prostitution. (You might mention that.)

D220:

Bottom of page (be discrete).

D223:

Try to lay on a continuous action program plan.

599<

L-17

UNITED STATES MARINE CORPS
HUMAN RELATIONS LEADERSHIP
DISCUSSION NOTES
VOLUME III



MARINE CORPS HUMAN RELATIONS INSTITUTE
MARINE CORPS RECRUIT DEPOT,
SAN DIEGO, CALIF.

VOLUME III NOTES

INTRODUCTION

The USMC Human Relations Program is being upgraded and transferred into the official chain of command. Officers and NCO's will be trained in the formal Marine Corps schools to lead discussion groups and action programs. The attached instructions and notes are provided to help Marines in the field participate in this third year transition phase of the program.

Attachments:

1. Volume III
2. Notes for use of Volume III
3. Notes for review of Volume I
4. Notes for use or review of Volume II

All leaders must stress the importance of learning these materials not only because they have proven helpful in many different human relations situations, but also because they will be included in the Essential Subjects and other USMC Tests in the near future.

In the past, the human relations discussion groups were to include one discussion leader and approximately 17 discussion participants as is illustrated in Figure 1.

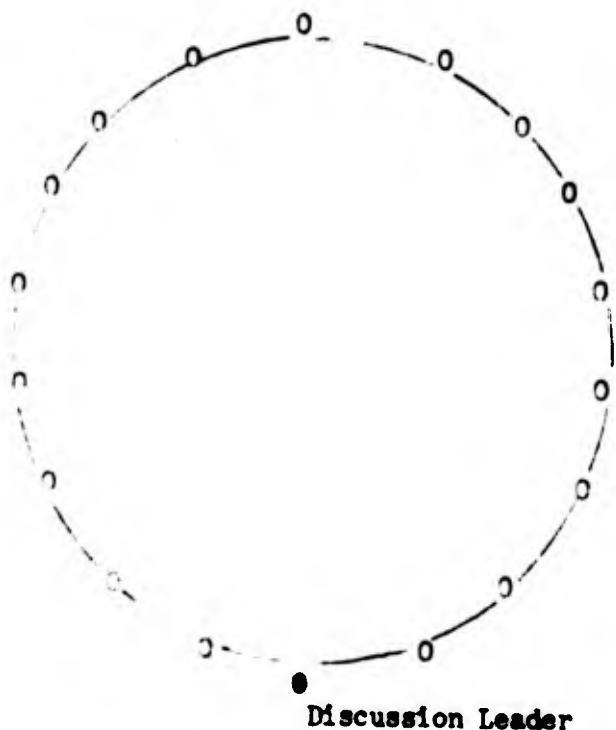


Figure 1. Discussion Group.

This proved effective in many units but ineffective in many others.

Under the new leadership program, the discussion group will conform more closely to a typical military formation. The Discussion Leader will be, for example, the Lieutenant platoon commander. Non-commissioned officers in the groups will act as assistant Discussion Leaders and higher ranking officers in the discussion will serve as Discussion Commanders.

See Figure 2.

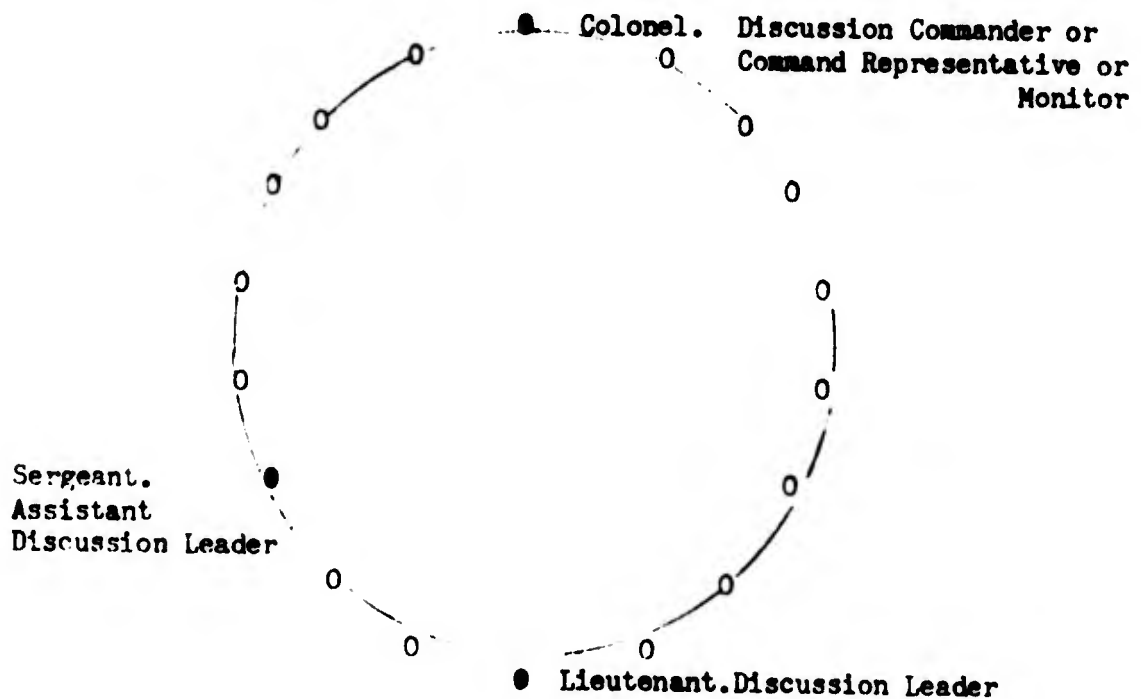


Figure 2.

SPECIFIC PURPOSES:

The purposes of Volume III are mainly these:

1. Provide a much-needed review of Volume I,
2. Provide a more interesting and challenging approach to the materials in Volume II, and
3. Provide a wide range of action program suggestions.

USE

1. Volume I must be completed prior to use of Volume III.
2. However, Volume II need not be completed prior to Volume III. Rather, the first time Volume II is used, it may be in conjunction with Volume III. This use in fact is especially recommended for Marines stationed in the States where it is difficult to maintain an interest in overseas issues.

MANAGEMENT

Year three is the transition phase in the USMC program. That is, leadership of the human relations training is being transferred under the exclusive control of formal leadership.

(a) The Discussion Leader will be either a Lieutenant or hand-picked NCO. Officers and NCO's who rank the Discussion Leader (D.L.) will act as Discussion Commanders (D.C.). Officers and NCO's in the classes who are below the rank of the D.L. will act as Assistant Discussion Leaders (A.D.L.'s).

(b) Assistant Discussion Leaders (A.D.L.'s) and Discussion Commanders (D.C.'s) are expected to study the discussion materials prior to the discussion sessions.

(c) Human Relations Officers or the O.I.C. of the leadership discussion classes will make certain that all Officers and NCO's have access to all discussion volumes (I, II & III) as well as the notes for those volumes for study prior to the discussion classes. The O.I.C. of the classes will also keep the Officers and NCO's informed regarding the specific materials that will be covered in each forthcoming class.

LEADERSHIP RESPONSIBILITY

1. The discussion materials raise many questions for which answers are not provided. The best answers will be brought out only

if the leaders, that is, older or more experienced personnel, are present and participating in the discussions. Hence, it is the responsibility of all leaders along with younger persons to help in these discussions. If they do not, at times the discussion groups will arrive at answers to issues that are unconstructive, just as groups will make serious errors in combat if not well led.

2. The learning objectives sought in these classes cannot be taught by the traditional lecture method. Thoughtful, patient discussions are absolutely necessary. Consequently, it is the responsibility of all leaders to help the D.L.'s persuade all of the younger, lower ranking men to express themselves respectfully but freely in the classes. Full and respectful debates should be encouraged.

3. The views of subordinates in any organization constitute leadership resources. It is the responsibility of all leaders to help seek out those resources in the classes.

4. Paragraph 5390 of the USMC Manual points out that leadership requires the qualities of intellect, human understanding, and moral character. Each leader must rely upon his own intellect and self-control in these classes. But the discussion materials are designed to help provide leaders with the human understanding and humanistic moral guidelines needed to cope with the baffling human relations issues that have challenged the U.S. and the U.S. military so seriously in the past two decades. Hence, it behooves each leader to study those materials carefully, use them for maximum effect, and help perfect them through proper channels for future use.

5. We have struggled mightily with the problem of proper level vocabulary for the discussion materials. In the first version, we used a fifth grade vocabulary level with many pictures. However, it caused so much consternation among the highly educated that it was simply unsuccessful. We then up-graded the materials slightly above the daily newspaper level. Some highly educated still complain that the materials insult their intelligence because, they feel, (a) the language level is too low and (b) the points are too obvious. These views reveal a misunderstanding of the facts.

For example, regarding point (a), in one practice session in 1974 at Camp Pendleton with ten discussion classes including 180 Marines, it was found that 120 could not read the materials. It is the responsibility of leaders in each class to make certain that the materials are translated clearly for understanding by all participants. This requires the patience and concern of good leadership.

Regarding point (b), these materials teach and try to activate beliefs in the universal human values: life, liberty, equality, truth, honor, law, order, etc. Many relatively older Marines have complained that these are obvious values. Hence, it is argued, discussion of those values constitutes a waste of time. But that is false. Large

cross-sections of our youth do not accept these values. Some who feel they have little or no stake in our society reject those values outright as dysfunctional, even if they do not know the word. Others accept these values in theory but reject them in discussions on the grounds that they are used by "the establishment" hypocritically to oppress others.

Many of these disillusioned young people joined the Corps in search of something better, or to escape something worse. It requires patient discussion and, more important, an activation of those traditional values through action programs in order to bring forth the understanding, communication, and unity needed to maintain the type of Corps that we want and need to continue to win in combat. It is the responsibility of all leaders in the classes to probe to the real meaning of our traditional values in the classes, and then to activate them in all ways on the base where each of us serves.

6. Finally, it is the burden of each leader to make certain that every Marine who completes a session of these classes realizes that good human relations leadership has two components and not just one or the other side of the total package. (a) It includes the need for considerate, humanistic behavior and (b) the need for order and discipline. Without the first component, there will be oppression and death. Without the second, there will be chaos and death. Both components are equally necessary, especially in a just and effective fighting organization.

PACIFIC PAPER

Page 1v

Discuss the page. It corrects a serious misunderstanding about the program shared by many who have not studied the materials.

Page 1

If there is one single key to good leadership it is this: get to know all you can about each of your men.

This page has a certain element of danger in it for the commander whose leadership qualities are too 'limited.' For example, if some unit commander recklessly advised that he is very prejudiced, to the point of hating all Englishmen, with no desire or intent to change, needless to say, this page will undercut his own chances of winning the respect of his men as a leader. He will have exposed himself and probably set a limit on his days in the Corps. Intellect needed for leadership includes discretion.

Page 2

Sets the scene for review of Volumes I and II. Many Marines have not been through that basic course for over two years. Studies reveal that many others participated in poorly led discussions. Consequently, provide the officers and NCO's in your command with (a) copies of these notes as well as (b) Volumes I, II and III along with (c) the notes on Volumes I and II. (This can be managed through library channels or in other appropriate ways.)

Page 3

Have your A.D.L.'s and D.C.'s help you make the point that we may all be headed overseas before tomorrow. It has been difficult to stimulate the interest of Marines in Volume II if they think they will never go overseas. Yet all should be prepared for just that event. That preparation can save lives and win battles.

Pages 4 & 5

Paragraph 5390 of the UEMC Manual states that leadership does not depend on authority. Rather it is the obligation of each Marine to influence comrades constructively through example. The Manual also states that unselfishness is one of the necessary qualities for leadership.

Stress page 6 (Item 2) that we can't rely on the mere ability to reason to keep us in balance. We have to think and use that ability.

Page 6

There is a very strong philosophy operating in the U.S.A. which says that "all is absolutely relative," that "there are no universal truths." Those ideas can be very destructive. This exercise helps men see that maybe there are some universal values, something worth believing in and fighting (and dying) for.

The importance of page 6 is re-emphasized by Paragraph 5390 which stresses the need for leaders to give relatively uneducated subordinates the confidence to approach them for advice and assistance.

In view of the troubles in civilian society today with drugs, violence, etc., the character building tasks for today's leaders cannot be overemphasized.

Pages 9 & 11

For the welfare and unity of the Corps, it is probably very important to re-establish the awareness of just how cowardly it is to grab for a weapon in a fight with another unarmed Marine or any other unarmed American; and similarly how cowardly it is to gang up on someone. Paragraph 5390 states that it is our obligation to build courage in Marines.

Page 12

The booby trap problem is all too real. Stress it!

Page 12, Item 6 (Bottom of page)

Our studies still do not give us much for good discussion materials on W.M. problems. Please write in to the Leadership Branch any good discussions topics or points on the general topic.

Previous experience reveals that it is difficult to teach men who have not been overseas about culture shock. It is even more difficult if the man thinks he will never go overseas. However, experience also indicates that to wait until one gets overseas in order to teach him is to wait too long. Stress the importance of the exercise. Assume leadership by taking the most difficult assignment.

Page 14

Studies among W.M.'s in 1973 revealed desires for Corps improvement similar to those voiced by male Marines. Those were familiar discussions of liberty policies, grooming policies, housing, etc. However, when the top USMC W.M. commander was asked what would be her one request, if she could be granted only one, she answered that it would be proper male Marine respect for W.M.'s. That is the top request worldwide in cross-group relationships.

Page 15

This involves one of the most important and subtle bits of understanding in cross-group relations. Study the materials carefully before presenting them.

Pages 16 & 17

The chart looks complicated, but if you take it one point at a time it gets easy.

Page 18, Point 3

Being an American still carries much weight. A PFC or Sgt. who learns the local language, for example, can get to know the leaders in a foreign land much more easily than they can their own leaders at home. Because of special privileges (PI's etc.) Americans often "have it golden" overseas.

Page 18

Make certain there is a good reader and one with some leadership inclinations in each sub-group.

Of course, "as laid out below" in the instructions means "in the succeeding pages."

Page 19

This is the first case for small group study. No one can do much with those cases unless he has studied Volume II. One who has studied it can assume the leadership role very effectively. Page 20 tells how to manage the debriefing.

Page 21

This case along with the others does not cover all of the issues in Volume II. But it touches most of them. Some D.L.'s prefer to work page by page through Volume II, referring to the problem cases for issues raised in the cases. Others prefer to use the problem case issues without paging through much of Volume II. They use their own handwritten notes to bring in issues out of Volume II that are not specifically raised by the cases.

Page 23

Every leader in the Corps should study Section 5 of Volume II until he or she can make a reasonable pro-Vietnam war argument. It hurts morale to let the popular conclusion go unchallenged that Vietnam was a total mistake and an unjust war. It may well have been the right war at the right time. Anyway, military men and their families especially are entitled to good arguments from that viewpoint if they exist.

Similarly, every leader in uniform should be able to provide a highly articulate anti-pacifist argument--and one that is persuasive on a scientific (human life value) basis. The materials in Volume II section 5 were very helpful with troubled young Naval officers during the Vietnam conflict.

Page 24 (Case 4)

Case 4 on male-female relations covers materials that have been controversial in many discussions in the past. Nonetheless, they need to be covered even if we have not yet found a way to make them palatable. Previous work with similar materials in Korea turned out to be helpful in promoting Korean-American respect even though the materials were not popular.

Your only job as a leader is to persuade the men to think about the issues. Some so-called conservatives will object on the grounds that sex relations are in the bailiwick of religious faiths and morals. Some so-called liberals will object that sex issues are strictly private matters and personal. The facts, however, are that foreigners couldn't come to the U.S. in numbers, show little respect for "our women," "bring thousands of our poorest girls into prostitution," and simultaneously win our respect and good will. That is one of the key issues these materials force us to consider, except that we are the foreigners in other people's countries in relation to those issues.

Pages 22-31

All of these action program suggestions and guidelines have been tested and proved useful in one place or another. Find the ones that are best for your people. Some additional promising ideas for testing are attached to these notes. Use the programs old or new that you believe will serve both purposes best: (1) build better relations, and (2) also help the fighting strength of the Corps.

Page 31

If you are in a situation which allows your men to study the martial arts, be certain to stress the ethics of non-cowardice in "the minimum use of force needed to accomplish the mission."

See additional untested but promising action program suggestions attached, Attachment 1.

ATTACHMENT 1
UNTESTED
SOME IDEAS FOR ACTION PROGRAMS

1. Marines with special backgrounds, training or experience could arrange to provide these types of training to interested Marines.

Subjects:

- a. How to manage your money. Budgets, credit, savings.
- b. What are sources of funds for major purchases or emergencies?
- c. Your Service Record Book--what it means to you. Proficiency and conduct medals, fitness reports, PFT, meritorious pass/promotions, disciplinary action, etc.
- d. Administrative action, AA Forms, lateral transfers.
- e. Personal problems. Who to contact and what to expect.
- f. First Aid at home and in the barracks.
- g. Home repairing. Carpentry, plumbing, electrical, painting, etc.
- h. How to and what to look for in purchasing major items. Automobiles, homes, diamond rings, motorcycles, etc.
- i. The law and you. Liability, wills, power of attorney, drugs.
- j. Hobby instructions. Building models, bowling, boating, ceramics, painting, swimming.

2. Reading Development for Children.

Since it is extremely important that Marines know how to read well, and many cannot, ensure that the same thing does not happen in your family. Foster a desire to read in your children with a nightly bedtime reading program.

3. Lunch-time Physical Fitness Program.

Encourage another Marine to participate in a daily lunch-time physical fitness program. Attempt to find a Marine that is participating in the weight control program or one that only par-

ticipates in physical fitness when directed. Vary the activity daily to include lifting weights, running, exercises, hand-ball, tennis, etc.

4. Developing a System for Remembering Names.

Teach a group of three or four staff NCO's and NCO's a system for remembering names and faces and encourage these Marines to make such a system a habit.

5. Individual Citizen Involvement.

On a one-on-one basis, explain the importance of citizen community involvement to another Marine who lives in the civilian community. Encourage him to attend some community meeting or conference with you. The goal is to get the Marine involved, and after this task is accomplished, encourage him to do the same with another Marine.

6. Development of Mechanical and Home Maintenance Skills.

To increase individual mechanical or home maintenance skills, develop a program whereby individual Marines can accompany the duty weekend emergency maintenance crew on calls in response to plumbing, electrical and other maintenance problems.

7. One-On-One After Duty Competition.

Establish a program of individual competition, using "ladders" in such one-on-one events as hand-ball, tennis, chess, checkers, cribbage, card games, etc.

8. Informal Cross-Training.

Establish an after working hours cross-training program for individual Marines. This training should be one-on-one in non-related MOS's. The purpose is not to prepare the Marine for a new MOS but rather to give him an appreciation for another Marines' job and to gain knowledge that will increase the Marines' awareness for the team effort required for Marines to accomplish the mission.

9. Weekend Field Survival.

A Marine with a combat arms MOS and extensive field training (0300, 0800, etc.) will contact a Marine from a non-combat arms MOS (01, 30, 40, etc.) and arrange for a weekend field survival outing. Issue 78 gear; canned food, etc. will be taken. Use the regulation

utility uniform. Once in the field, in addition to hunting or fishing, casually teach such things as:

- a. scouting and patrolling
- b. setting up ambushes
- c. camouflage
- d. field sanitation

10. Preparing for Inspection.

During after-duty hours, an NCO should attempt to show a lower rated Marine how to prepare for various inspections. Give tips on preparing 782 gear for inspection. Show the Marines how to shine shoes, etc. Proper care and maintenance of the uniform should be stressed. This program is not intended as a one-shot exercise. Actually, the lower rated Marine is getting a refresher course. Graduation should include a trip to the club or into town for liberty in the seasonal service A uniform.

Professional Seminars Program.

After working hours, contact one to three subordinate Marines from your section and conduct professional seminars of not more than two hours twice each week. This program is similar to an informal on-the-job training program but should cover those aspects of the MOS that come with experience. For example, a SNCO motor transport chief in a PMF organization could arrange with Base Motor Transport to take three truck drivers over to Base Motors for instruction in the use of commercial type vehicles to include first and second echelon maintenance. The idea is to be familiar with all aspects of a particular MOS, not just the job currently being performed.

Library Research Program.

This program is the natural outgrowth of the Laubach Reading Program. It has been determined that participants in the Laubach Reading Program tend to regress as time passes unless the reading skills developed are continually reinforced. Additionally, the participant usually desires to continue reading on his own. This library research program is designed to acquaint the Laubach Reading Program graduate with the necessary knowledge to function in a library. Marines that have considerable knowledge concerning libraries should contact the Laubach graduate and arrange for a one-on-one course in how to use libraries, including of course actual trips to the library for checking out books and other materials to be read prior to the

next trip. An interesting sideline could be that each can give an oral discussion later of the materials read.

Help a Marine Program.

This program is designed to help the Marines experiencing difficulties in proficiency, conduct, or essential subjects. This program should be monitored and managed at the command level. A screening board consisting of officers and SNCO's should conduct a review of Service Record Books periodically to determine those Marines with deficiencies. Once a Marine is identified, the screening board should select an SNCO or NCO from a voluntary pool and assign him the task of bringing the Marine's performance up to standards. Periodic reports should be given to the screening board and an awards system established for the team effort that realizes success.

"The Outside Friend" Program.

In those instances where Marines are stationed with other service personnel or working closely with civilians, each Marine is encouraged to develop a friendly relationship with a member of that other service or with a civilian employee.