

AMERICANIZATI ON

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Americanization by Carol Aronovici

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CAROL ARONOVICI

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PREFACE

The recent flood of literature upon the subject of Americanization would seem to justify a more or less critical analysis of purposes and methods of the Americanization movement. In the interest of the effectiveness of this movement such an analysis is peculiarly the task of the foreign-born who, through decades, have felt the influences of American institutions and who have accepted American methods of living and thinking as their own.

The following pages attempt in broad outline to reflect the point of view of the writer's twenty years of conscientious effort to understand the social and political life of the country of his adoption and to fashion his mode of life in harmony with those traditional standards of American life that distinguish it from the peoples of Europe.

As a social worker and as Chairman of the Minnesota State Committee on Americanization the writer has also had rather unusual opportunities to observe the methods and effects of the Americanization movement upon both native and foreign groups.

In giving this booklet to the public, the writer is aware of its sketchy character and limited scientific background. Its main value lies in the fact that it represents a point of view developed through two decades of self-Americanization and of more than a decade of modest effort in the promotion of movements for the Americanization of others.

CAROL ARONOVICI.

ST. PAUL, MINNESOTA,
Sept. 2, 1919.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial reporting and auditing. The text outlines various methods and tools used to collect, store, and analyze data, ensuring that all information is readily accessible and verifiable.

2. The second section focuses on the role of technology in modern record management. It highlights how digital solutions, such as cloud storage and data management software, have revolutionized the way organizations handle their records. These technologies not only improve efficiency but also enhance security and disaster recovery capabilities. The document provides examples of best practices for implementing these technologies effectively.

3. The third part of the document addresses the challenges associated with data privacy and security. As organizations accumulate vast amounts of sensitive information, they must implement robust security measures to protect against unauthorized access and data breaches. This includes regular security audits, employee training, and the use of encryption and access controls. The text also discusses the legal implications of data protection regulations and how organizations can ensure compliance.

4. The final section discusses the importance of data retention and archiving. It explains that not all data should be kept indefinitely, and organizations should have clear policies for determining how long to retain different types of records. Proper archiving ensures that historical data is preserved in a secure and accessible format, allowing for easy retrieval when needed for legal or operational purposes.

AMERICANIZATION

ITS MEANING AND FUNCTION

OUT of the evils of ancient ethnic nationalism has grown a new consciousness. Out of the the *consciousness of kind* born of blood bonds between races has come a consciousness of kind based upon well defined community of interests. The new democracy is taking root in the foundation of modern society and is abandoning the myth of race superiority which has for so many centuries been the touchstone of race antagonism, class privilege and economic exploitation.

Out of old hates and jealousies and self-seeking trading in the destinies of peoples, so common under the influences of imperialistic ambition comes a new watchword, a new slogan—Democracy. Misconstrued, misunderstood and even misguided democracy is challenging not only our sincerity, our intelligence, our aspirations, our ideals, but its own very existence. In the near east, democracy may merely be turning the odds in favor of a new class and laying foundations for a new struggle. In America, the most stable of the democracies of the world, we may so eagerly and rapidly integrate our national life as to render democracy a lifeless, stagnant, cumbersome machine whose existence breeds its own destruction.

The Americanization movement which has sprung into being not from any desire to develop democracy at home, but rather as an effort for national integration that would strengthen our hands in our effort to safeguard democracy abroad, is pregnant with dangers that threaten the very ideals upon which the

United States built its foundation; while at the same time it opens up new vistas for the contemplation of an internationalism that would guarantee the peace of the world through the creation of a dynamic and social, rather than political or racial nationalism at home.

I have sought a definition of Americanism or Americanization in tireless search through the vast altho fragmentary literature produced during the present war. I have examined, not without care, the political utterances of statesmen and politicians and have gone about among the people in search of a definition of this new slogan which would lend itself to an interpretation that is not open to challenge, and that could be made the basis of a constructive program of education or agitation free from sectionalism, alien to race or class prejudice, and, above all, free from the stifling effects of the rigidity of thought that is the enemy of all progress and fair play. Instead of beholding a vision of a new national life, a new interpretation of our social and economic order consistent with the rate of the march of the times, I am haunted by the old ghost of patriotism. Instead of that involution which places individual and nation upon their own resources and makes growth co-extensive with responsibility, I find, as Herbert Spencer put it, "That while an excess of egotism is everywhere regarded as a fault, excess of patriotism is nowhere regarded as a fault." For the moment we find the United States taking upon itself the gigantic task of interpreting the limits of national life for other nations and protecting their opportunities and privileges as members of an international family at home. At the same time, however, we find Americanism looming up as a sort of "territorial sectionism" with all its evils of isolation and ingrowing aspiration of making an ideal concept of the social order as expressed by the Declaration of Independence and the Constitution of the United States effectively confused

with a concept of "a state" which is still in process of formation and integration. The whole mass of legislation of Congress and the state legislatures stands as evidence of the fact that we are still groping toward the attainment of an ideal established more than one hundred years ago and which is itself changing with the times.

Even the most hand to mouth existence of the social order in this country assumes at least a direction, if not an aim; but the rate of progress and the almost complete annihilation of space in international relations have made it necessary to reshape the concept of responsibility of the people not alone to themselves and the state, but to the superstate or the international order. The time seems not far distant when sociology or some new super-science, will consider international phenomena with the same scientific care and apply the same accurate methods that we are now applying to the social order in the individual states. It is then, and then only, that "the rights of man" will come into their true significance and bear their proper relation to society. The struggle around the international peace table in Paris is witness to this new promise to the future of the human race in its relation not alone to the rights of nations, but to the rights of labor and the rights of capital as international as well as national factors.

The present war by emphasizing and protecting the rights of nations has sounded the death knell of nationalism. Racial or national "consciousness of kind" thrives upon pressure from without and is a conservative, static rather than a dynamic force. With racial and national discrimination abolished or reduced, race consciousness and nationalism as social and political factors must become dynamic and progressive instead of static and conservative. But while the old basis of national classification and integration is threatened by the renewed life granted to it by the contemplated results of the present war, a new align-