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## Discussion Of Dr. Chapin's Paper

Mary C. Meade  
*College of Saint Teresa*

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tions, the manner in which they are worded, the adequacy of the sample interviewed, and the methods of interviewing. Since Blankenship<sup>8</sup> has recently discussed the facts and principles of experimental tests of these questions, I shall merely cite in summary of this point that his conclusion from a survey of the critical literature substantiates the general validity and reliability of the Gallup Polls. This is not, however, to ignore the fact that these polls have certain limitations. The important thing to remember, it seems to me, is that no totalitarian state would dare to use this free poll method of sounding out public opinion. The fact that the present poll technique has certain imperfections and could be misused, is no more a condemnation of its careful use, than it would be to say that we shall destroy all automobiles because some careless persons use them recklessly and injure and kill innocent persons. Any complex invention, whether it be a mechanical invention like the automobile, or a social invention like the Gallup Poll, can be misused and can endanger ordinary living habits.

### DISCUSSION OF DR. CHAPIN'S PAPER

MARY C. MEADE  
*College of St. Teresa*

As Doctor Chapin in his paper on the "Measurement of National Morale" has stated, "Morale has come to be a factor of prime importance in organization for a total war." This thought is constantly being brought before our attention in our daily papers, our fiction and our general discussions. In fact it has as a word been reiterated so often that people in all walks of life are beginning to be conscious of the vagueness of the word and are striving to find its true meaning.

In earlier wars as Doctor Chapin says, "The civilian population remained an inactive mass." Our concern about morale was then chiefly with the attitudes of the fighting forces. Now however, we must concern ourselves with the attitudes of the civilian forces because this present conflict has reached down into the daily lives of the mass of humanity and morale takes on a more individual aspect.

Morale must then be considered as an individual attitude and in this guise I believe that "morale is the faith which an individual possesses because of his dignity as a human being, that he has value and a definite place in the world." It then follows that if this is the morale of the individual, the morale of the mass or of groups might likewise be interpreted to be the faith inherent in human societies be they, folk tribes, city states, nations or world organizations. They must exist for a definite purpose and they must continue to exist if they are to attain this end. This human dignity which the individual and the mass possess is a gift of the all-powerful God, who watches

<sup>8</sup> Blankenship, A. B., "The Opinion Polls Again!" *Sociometry*, V, 1, February, 1942, 89-101; also Ross Stegner's rejoinder, pp. 102-103.

over men and nations and through Him comes this faith and the understanding of duty and obligation to one's neighbor and to one's country. This is the true essence of morale. More than all this, morale is a good conscience and good conscience is established upon the belief that an individual or social group must and can resist evil and suffering because it believes that its cause is just and good.

Morale or faith must be built upon a moral code of conduct. It can not be a fluctuating thing which differs from age to age. Therefore, morale naturally tends toward that which is good for the individual or for society. I believe then that the cause of bad morale in the face of perhaps the greatest emergency of our times is brought about through moral and religious flabbiness. What causes this moral and religious flabbiness? Dr. Robert Wiesk of Princeton University Chapel, according to the daily press, charged the American people with living under the delusion that man was born for happiness in this world. Perhaps, we can go further then along this line of reasoning and suggest that we have denied the doctrine of original sin and we have substituted in its place two other ideas. First, that Man was created for happiness in this world. Secondly, that this happiness consists of material power and sensual gratification. If this be true and apparently it is, it is not in the least surprising that when we are faced with some danger or hardship or when we are asked to make some sacrifice, we as a people would strive to find a pleasant means of finding a way out. With a very few exceptions the young men who have been drafted are the only Americans who are making any great personal sacrifice in this hour of national emergency.

I mentioned duties and obligations earlier in this brief paper. I wish at this time to stress the point which Dr. Chapin made when he mentioned that voting in the Gallup polls was an indication of the individual's behavior in the future and his willingness to follow through on this thinking. I wonder how many Americans fully realize that they have a duty to vote and that they are not assuming full responsibility for their actions if they are not aware of national issues and if they are not aware that they are directly responsible for the government which they have seen fit to put into power. Even during this time of emergency we have found that during the last elections, and by this I mean the municipal elections held in so many of the states, that the total number of votes fell far below that of average years. Was this due to the stress and strain of war or are we as a people more concerned with generalities than we are with the essentials?

We might consider for the time being the place of morale in our daily life. Doctor Chapin stressed the relationship between Collective effort and the need for action. I think that we should then consider that morale building is a function which a state must perform if it is to grow and prosper. We must carry over old loyalties to new ones as the stresses of changing conditions in the world make

this readjustment necessary. We must be able to accept the fact that the sum and substance of morale might change, but that there is one thing which does not change and that is its common continuing purpose . . . and that common continuing purpose is to make individuals and groups adjustable to the new ideas, new ways, new customs and new thinking. Morale building is an art, and as an art it must be invigorated and rekindled with new life and faith in the future.

Morale is broad and sustaining. Morale is life and growth and as such we can find it wherever things exist in which men can have faith. Too, morale in order to be a living thing must be centered about a planning process. As you have just heard in the paper presented by Doctor Chapin, planning and organization are necessary. First, because this gives the individual something to do and thus he is able to contribute. Secondly, because in organization the individual is able to develop leadership and initiative. Thirdly, because this planning avoids waste of funds and effort. Fourthly, they stand as a clearing house so that there is less confusion and a broader understanding of issues.

Therefore, any state which seeks to live permanently must plan for its future. In the United States, the states have been safeguarded in this planning for the future through the four freedoms mentioned by Doctor Chapin, such as the freedom of assembly, freedom of speech, freedom of the press, and freedom of religious worship. Our very government has been established in its present manner in order to safeguard these freedoms and the entire democratic process is based on the principle of representation.

If morale is to be so closely tied and unified with our very existence, we as individuals cannot escape the fact that in a democratic society which seeks to gain permanence, we have to act as morale builders ourselves. We have a duty and obligation to do this, if we are to truly love this United States. Morale is difficult to measure in terms of scales and tests, but if each one of us would be conscious of our own obligations to those about us and through them to our Country we would assume that morale is truly an integral part of planning for a democratic way of life. Thus we may reason that if we believe in the democratic way of life, we must believe in the human dignity of man, we must believe in his trustworthiness, in his honesty and in his desire for truth. These are the essentials that go into the making of democracy and I believe that they too go into the making of morale.

## ACCULTURATION OF AN ARAB-SYRIAN COMMUNITY IN THE DEEP SOUTH<sup>1</sup>

AFIF I. TANNOUS  
*University of Minnesota*

<sup>1</sup> To be published elsewhere.