

CONCLUSIONS

This study has been confined to the outlook for the German Jews now comprising the German Jewish community. Nothing has been said of the Jews of East European origin who have the status of displaced persons and who are now living in the German communities. There are about 18 to 20 thousand in this category. It is still too early to determine how many of these people will take root in Germany. Although hardly one of these people interviewed would admit that he intends to remain in Germany permanently, it is inconceivable that all will eventually migrate. It is true that most of them are living on the fringe of the German economy. Yet it is equally true that some have established themselves firmly in successful business enterprises and, barring overt acts of anti-Semitism on the part of the German people, it is reasonable to believe that a substantial percentage of this group will remain to become merged with the Jews of native origin. One thing appears to be clear; namely, that the Jewish displaced persons who will stay on will not be candidates for such employment that offers a mere living. The economic attractions for this group will have to be high to induce the present generation of these people to remain in a country with which they associate so many unpleasant memories.

Assuming, as we must, that the revival of a healthy Jewish community in Germany will, in a real sense, be a barometer of Germany's rehabilitation as a democratic force, the question is what may be done to stimulate the development of such a community. The problem is a stubborn one and there is no basis for optimism that it can be solved within the foreseeable future. However, it is clear that certain measures will have to be taken to ensure the kind of setting in which a Jewish community can flourish.

One of the most effective instruments that can be engaged to favorably influence the situation is education, from the lowest grades on, which must teach the principles upon which democracy is founded. Part of our mission in Germany must be to ensure that German children are taught these principles. The efforts by Military Government in the field of education must be redoubled, and be equal to our efforts in the economic reconstruction of Germany.

The job of education that has to be done should not be confined to the school. The clergy of all denominations has a vital contribution to make by teaching church members to practice the principles of brotherhood and good-will to all men. Employers and businessmen must make sure that their employment policy is fair and that it does not discriminate against any race or religion.

The democratic spirit inherent in the German trade unions is the most promising ground for the development of a democratic base in Germany.

Trade unions themselves are valuable training ground in the practice of democracy. Labor is now trying to carry out an extensive educational program in its own schools, both for young workers and adults.

German trade union leaders emphasized the importance of educating the people in the political aspects of democracy. They want to do this so far as possible through their own schools and training program, but they also consider it essential that labor enjoy greater representation in all phases of the educational system. Many criticisms are heard of the present day universities and teachers' colleges of Germany. Staffed to a large extent by conservative teachers of the old school and attended mainly by former members of the Army, young people from the upper and middle classes who have had little opportunity to absorb democratic principles in the lower stages of their education, the universities and teachers' colleges tend to be centers of political reaction and intellectual sterility.

The trade unions see the solution to this problem in a far greater participation by working class youth in university life and to achieve this end they propose representation of organized labor on governing bodies of universities, also teachers colleges, and State assistance for young workers students.

It should be the responsibility of organized labor to use its entire influence to encourage the kind of community relationships that will make the Jews feel that they are welcome in Germany as full-fledged citizens.

Finally, the Jews themselves have a responsibility in this problem. Those who are here must attempt to forget what has gone by, and make an effort to identify themselves with the general German community. The losses of the Jews have been incalculable and their reluctance in establishing a rapport with their German neighbors who, in the main, were at least silent accomplices to the wrongs to which the Jews were subjected, is understandable. Yet, this rapport will have to be established if the Jews are to expect the Germans to accept them on a parity with themselves.

The major task in the reconstruction of a democratic society in Germany must be undertaken by the German people themselves. It must be for them to develop the initiative which will enable them to overcome the prejudices inculcated by twelve years of Nazi propoganda. Only then will they have the right to claim the equal place they desire among the democratic nations of the world.