

what means he had to create the channels of public information and education in this major work. This explains his preoccupation with teaching and education. He understood to succeed writers and newspaper men and to make the use of the radio as questionable ideas. During the last years of his life, though laid in bed by general body of his race and of his many physical ailments, spoke frequently in public and over the radio, and tried to convert others to carry on the work.

"We shall believe these writings could get well under way. The volume of his collected writings is published now in many of the world that are in store in his hand, and that is so essential to the survival of democracy."

*From the Journal by Ernst P. Boas*

J. J. AUGUSTIN PUBLISHER  
NEW YORK

Franz Boas, great anthropologist, scientist, teacher, was throughout his life a tireless protagonist of liberty and intellectual freedom. To the day of his death in 1942, at the age of 64, he retained the full vigor of his creative and analytical mind and the desire to participate in the problems of his day.

Born in Minden, Prussia in 1878, he attended the University of Bonn, Heidelberg and Kiel. In the age of 19 he set out to Baffin Land, to make geographical and ethnological observations. There, his studies of the Eskimos opened the way for much of his future thinking and led him to his life work — the study of man, looking the freedom he saw in the ideals of American democracy. He came to the United States in 1897. He immediately turned his full energies to the field of Anthropology and became a lecturer at Clark University and subsequently Curator of Anthropology at the World's Columbian Fair, Chicago.

In 1898 he came to New York as Curator of Ethnology at the American Museum of Natural History. He taught at Columbia University and in 1899 became Professor of Anthropology. For almost half a century, he was head of this department at Columbia. He directed researches that opened many new paths in the study of the nature of man and most of the anthropologists in this country have been his students.

He, himself, was the author of more than 400 articles and wrote many books that embodied his scientific observations. Among the best known are, *The Mind of Primitive Man*, *Anthropology and Modern Life*, and *Primitive Art*. His studies of Indian languages culminated in the publication of the famous three-volume *Handbook of American Indian Languages*. These contributed richly to anthropological studies of the Indians of America, and made deep impacts on the study of linguistics in general.

Franz Boas was most widely known for his studies on race. Through painstaking researches he proved that the term "race" has no validity; that there are few true races. With a cumulative battery of scientific evidence he demolished the false concept that mental and moral characteristics of different peoples are inherited and hereditary, and demonstrated that they result from cultural and environmental influences. This conclusion was arrived at early in his work and in 1911, was incorporated in the first edition of *The Mind of Primitive Man*. He extended the scope of his observations and made studies of the effect of environment on bodily structure and form. He discovered that the descendants of immigrants in the United States undergo changes in bodily form and this discovery revolutionized scientific concepts as to the stability of human types.

FRANZ BOAS • RACE AND DEMOCRATIC SOCIETY

# FRANZ BOAS

## RACE AND DEMOCRATIC SOCIETY

"No longer can we keep the scientific work a province of the scholar. For we must show the kind and of substantiating the fact of individualism here in this thinking he showed and in his language the great masses of the people."

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"The 17 years until his death he continued his studies of race, and worked to distinguish between cultural patterns and innate human behavior. Through these scientific studies he disproved the prevailing theories of race; he demonstrated that there is no pure race, and showed how apparent cultural values are markers for fixed hereditary characteristics."

"During his last years, largely in a state of the impact of France and then Germany, he became convinced of the urgent need for popular education, of the vital importance of replacing in the mind in the most effective of our culture, and the sense of democracy, and of demonstrating the scientific basis of much of our thinking and of many of our prejudices. He turned again and again that a moral obligation to enlighten the minds of the people was an essential and obvious."

"With his conviction always before him, he realized that it would take far more than his writings and those of other scientists enlightening light and truth to the people in the fundamental manner that usually governs their way of living. He felt enough with

J. J. AUGUSTIN PUBLISHER  
NEW YORK

*Foreword First Edition 1911*

# Race And Democratic Society

**Marcel Stoetzler**



## **Race And Democratic Society:**

## Decoding **Race And Democratic Society**: Revealing the Captivating Potential of Verbal Expression

In a period characterized by interconnectedness and an insatiable thirst for knowledge, the captivating potential of verbal expression has emerged as a formidable force. Its capability to evoke sentiments, stimulate introspection, and incite profound transformations is genuinely awe-inspiring. Within the pages of "**Race And Democratic Society**," a mesmerizing literary creation penned with a celebrated wordsmith, readers embark on an enlightening odyssey, unraveling the intricate significance of language and its enduring effect on our lives. In this appraisal, we shall explore the book's central themes, evaluate its distinctive writing style, and gauge its pervasive influence on the hearts and minds of its readership.

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