

HOLIDAY

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MEXICO CITY

Youth and the World—III

DALLAS

CONCLUSION

YOUTH AND THE WORLD

*Holiday's three-part inquiry
into the lives of 23
makers of the future this month
swings through dark Africa,
olden Norway, the new Yugoslavia,
the Brazil of tomorrow.
It ends with the story of a boy
and a girl of the U.S.A.,
and conclusions drawn from
the stories of all 23*

All text for "Youth and the World"
was written by Roger Angell of the HOLIDAY staff.



YOUTH AND THE WORLD: LIBERIA

Peace in Klay

*How long can the uncomplicated
world of George Brown survive?*

YOU cannot find Klay on a map. A tiny spot on the huge face of Africa, Klay is a small village of thatched mud huts and some two hundred inhabitants. Hidden in thick jungle, accessible only by



AT COMMENCEMENT exercises of Northwestern University last June, the graduating class pauses, at the very edge of hazardous modern maturity, in prayer. Thad-

YOUTH AND THE WORLD: U.S.A.

American, 1953

In the past year Tad Kostrubala has graduated from college, married his girl—and gone into the Marines. His beliefs and ideals are a testament for all the troubled young of the world

PHOTOGRAPHS BY *Ernst Haas*

THIS has been the biggest year of Thaddeus Lewis Kostrubala's young life. In the past few months, this twenty-two-year-old American from River Forest, Illinois, has graduated from Northwestern University, has married his sweetheart of seven years, and has begun active service as a lieutenant in the Marines. For Tad Kostrubala, as for many thousands of his countrymen of the same age, this has been a sobering and eventful period, a time when the satisfactions of attainment, the pride of new maturity, and deep personal joys have been subdued by the uncertain and dangerous prospects of the future. As an American of fortunate background, Tad has perhaps had an easy time of it up to now; he will not have an easy time in the immediate future.

What is he like, this young man whose cheerful, unlined face and well-cared-for, well-clothed body would certainly give him away anywhere abroad as a citizen of the U.S.A.? What is his background? What does he think about, what does he expect of the future? Most people of the world are looking closely at him and his young countrymen in 1953 and speculating about him—many with hope and many with deep dislike.

American, 1953

strongly with several of his friends over the fraternity system. And he has been extraordinarily devoted to Betty Butler of El Paso, Texas, ever since he met her seven years ago. In all that time, he dated no other girls and attended few dances without her. They spent most of their summers and vacations together. Since their marriage last June, Tad and Betty have been living in a four-room apartment in Fredericksburg, Virginia. Tad is up just after five every morning and off for his long day of training as a Marine Corps platoon commander at nearby Quantico. Tad and Betty live quietly, like to read and listen to classical music. On the week ends, they go to church, go for walks in the country, and enjoy pan-fishing and small-game hunting.

Tad has done a great deal of thinking about his world and his part in it, as his time for foreign service and probable combat draws near. "After four years of studying races," he says, "the best short statement I can think of is: 'All men are truly created equal.' Of course our country has enemies in the popular sense, but, of course, I don't hate them. Why hate anyone? I cannot be satisfied with things as they are. As long as there are wars with the attendant suffering, killing and personal horror, I will continue to be dissatisfied. The world situation is pretty bad. Russia and the United States both perhaps lack the sincere desire for peace. If the people of the world truly wanted peace and were willing to honestly work for it—then we would have peace. The blame for war is not to be placed on any one man or small group. The people themselves are responsible. I think the first step to peace is a knowledge of and sympathy with other people."

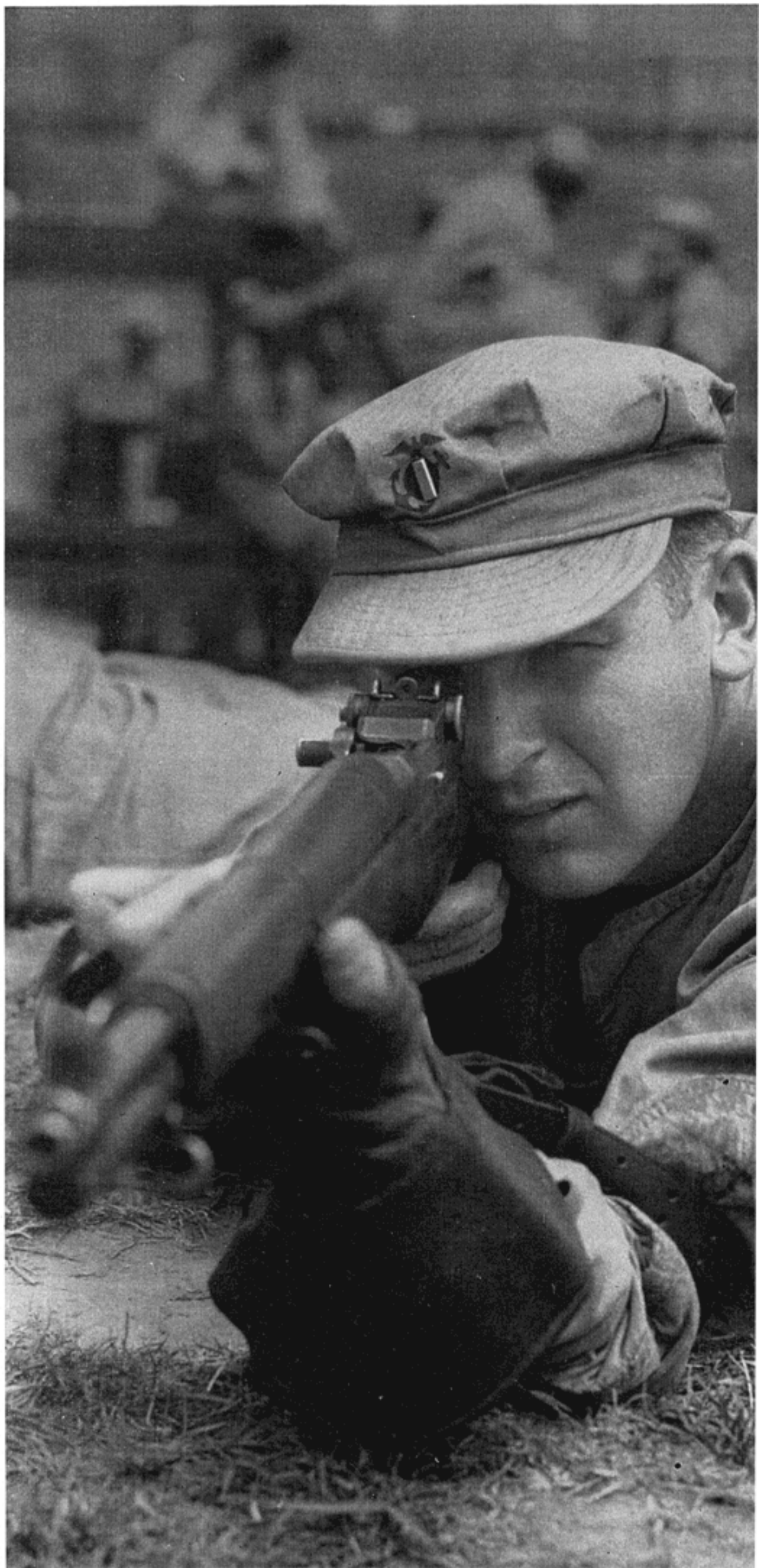
This complex, thoughtful young soldier already seems to have a remarkably developed viewpoint about his uneasy world and times. World morality, he believes, is dependent upon personal morality.

Tad Kostrubala is naturally more reticent but no less impressive when he is asked to talk about himself: "Of course, I am not on the way to fulfilling my personal dreams, because of my two years in the Marines. There is no future in it so far as I am concerned, but I do sincerely believe that the Marine Corps is the best military organization in the world and that my training will make me better able to lead my men, and thus perhaps save the lives of many of them. I think that another world war in my generation is possible. I think that I can help prevent it by exerting all my efforts to understand the reasons why people go to war. Perhaps there may be a cure. Right now I plan to fulfill my job in the Marines as best as I am able.

"Finally," says this American, this youth of the 1953 world, "I feel I have something of an obligation to my country, a country which has given me the chance to study, eat and live well, which offers me a future, which offers all the things that freedom means."

THE END

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ON THE firing line at Quantico, Lieutenant Kostrubala, USMC, trains for the hard duties of a young man of the free world in 1953.



SOME HOPE FOR TOMORROW

IT WOULD be consoling if after visiting and questioning twenty-three young people in fourteen countries, and recording their innermost feelings and hopes, we could reach specific conclusions about the future of the world.

But the only sound conclusion that can be reached is that the future has no pattern, points in no clear direction. The lives of all these young people in HOLIDAY's *Youth and the World* series are, like most lives today, precarious—objects of frightening fragility.

This generation does not speak with a single voice. There are many individuals here and few recognizable types. There are many hard problems and few easy, confident answers. There are, however, a few continuing threads, a few situations which recur so often in these life histories as to be worth noticing.

It is impossible not to be struck by the fact that, although few of these young people belong to the lowest level of their societies, the greater part live in circumstances which are, by any ideal criterion, substandard. Privacy, a room of one's own, is rare. Modern conveniences—electricity, central heating, telephones, refrigeration, automobiles—are still so scarce they are classed as luxuries. Even basic necessities such as sufficient and nourishing food are not common enough to be taken for granted.

It is significant that only one person out of the twenty-three looks back to the past with anything like longing. For most of them the immediate past—the events of their lifetimes—has been too harsh and cruel to remember with pleasure. And the long past—the heavy, deadening hand of history—is still the great enemy. In India, Syria, Japan, Liberia, Italy, Germany and Yugoslavia it is still the main source of bad living conditions, bad education, insufficient food, want, ignorance and lack of opportunity—the great cripples of youth and hope. Most of these twenty-three look only forward; they depend upon the future because the future, they believe, *must* bring them a better life and a freedom from inherited degradations.

Yet practically none of them believes that these goals can be attained by national conquest or even by the dedicated accumulation of personal wealth. Rather, they look to an enlightened industry, to a greater scientific and medical knowledge, to the continued conquest of nature to bring them what they think they deserve—a fair beginning chance in life.

In speaking about the future of this generation, there is one clear fact which cannot be overlooked: Not all the evidence is here. Due to the Iron Curtain, there are no young people in this story from the nations of the Soviet bloc. Because they are not here, it is difficult to speak with confidence about the chances of peace. Furthermore, it can be seen that the world's vast and uneasy Asian and Negro populations have been given only a small representation in comparison with their numbers. Nevertheless, we believe

that there are enough citizens in this series, from enough different backgrounds and nations, to make their views about the future highly significant.

These young people do not express hopelessness or even pessimism. Neither are they foolishly optimistic. One of the most striking facts about them, even though they are so close to childhood, is their lack of juvenile illusion, their refusal to take false hope in a rosy tomorrow. But there is little bitterness or despair.

The bitter ones—the French girl, the German boy and the Japanese boy—have been twisted by the hard external circumstances of defeat, lack of hope, lack of the opportunity for change. They have taken refuge in three different attitudes: cynicism, withdrawal from the world, belief in Communism.

The rest of them, particularly the more thoughtful, express a few simple beliefs with surprising unanimity.

They believe mightily in the UN and still consider it (in the words of one) "the world's biggest chance." And their usual postscript to this belief is that the UN should give more consideration to the desires of smaller nations.

They reject, almost all of them, any thought of violence as a means towards change; war has already been too much a part of their lives for them to believe in its worth. Although they are often nervous about their neighbors and traditional enemies, they say, again and again, and in many different voices: "We don't hate anybody. We wish, however, that things were different. We wish that other people would understand us more. We hope that there won't be a war, but are afraid that there might be. We will do our best to prevent it; if it comes, we will face it and fight for the things we believe in; but we hope it won't come."

If this HOLIDAY survey is correct, then the youth of the world today is remarkably conservative and modest. It is not raising its voice in youth's old, shouting demand for great and sudden changes. It desires simpler things: security, change without upheaval. This may seem like the desire of uneasy and frightened people, and certainly this is a generation which has faced much unease and fear. But there is reason to feel there are nobler urges at work. The desire of these young people for better living conditions and a break from the past; their pleas for understanding of themselves and their people; their rejection of simple, mass panaceas; their longing for peace all seem to bespeak one cause: *respect for the individual*. Youth in 1953 speaks not for the nation, not for the group, but for the dignity of the human person. This banner which the new youth of the world carries may be a small one, often neglected or overlooked, but it has proved remarkably durable. And it has never led its followers down into the dark streets where violence, disgrace and terror lie in wait.

—THE EDITORS