WORLD HORIZONS FOR TEACHERS

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DEDICATED TO
TEACHERS EVERYWHERE
WHO ARE STRIVING
TO BECOME
WORLD-MINDED

PREFACE

The United States today is making a tremendous investment in its schools with the avowed intention of helping boys and girls and young men and women to prepare for life today and tomorrow. Yet as one visits classrooms from elementary school through college, talks with teachers and students, attends educational conferences, and reads reports on the schools, one wonders whether this investment is in an education for the nineteenth century or for the twentieth. Do the teachers, parents, and school officials realize the profound changes that have occurred in the last decade and are still going on? Do they know that atomic energy has been harnessed, that hydrogen bombs are being invented, that a large part of the world is in revolution against the imperialistic control of white men from the western world, that a United Nations has been formed, that men are struggling to create a world community, and that the social scientists have made great strides in understanding human relations and human societies? And are they doing anything to change the curricula of their schools to meet these changes in the world?

This is a revolutionary period in history, and the boys and girls and young men and women in our schools may have to live their entire lives in turbulent times. The task of the teachers is to help them to live in the second half of the twentieth century, not in some bygone period.

The times demand teachers with world horizons, teachers willing and able to live in a revolutionary world and to help their students to do the same. This is not an easy task or one for which all the answers have been found. The author, however, has been concerned for several years about the development of world-minded teachers and has incorporated in the following pages some of his reflections and accounts of some of the experiences of individuals and groups in trying to develop such world-minded persons.

He has written this volume in the hope that he might help the many teachers who are trying to prepare themselves for living and teaching in this chaotic world. He likewise hopes that this book will provoke further thought and experimentation. The best thinking and best experimentation of a vast number of persons are desperately needed now if the schools are to make an effective contribution to the creation of a world community in this century.

Many persons have contributed to this volume. The writer's students have helped him indirectly in a number of ways. His colleagues during three years on the UNESCO secretariat have contributed ideas, as have the teachers from many countries with whom he has worked in two UNESCO seminars. Several social scientists have influenced the writer through their recent books on social psychology, anthropology, geography, and allied fields.

Very special thanks, however, are due Gordon N. Mackenzie, Florence B. Stratemeyer, Karl W. Bigelow, and Donald G. Tewksbury, of Teachers College, Columbia University; Howard E. Wilson, of the Carnegie Endowment for International Peace; C. O. Arndt, of New York University; Lyman Bryson, of Teachers College, Columbia University and the Columbia Broadcasting System; and Carleton Washburne, of Brooklyn College, either for help and encouragement in this project or for the experiences which lay behind it. No one of them, however, bears any responsibility for the statements in this volume; for these the writer only is responsible.

Many persons have assisted in the discovery of promising practices that are cited in this book. Among them are C. O. Arndt, of New York University and his colleagues—H. H. Giles, Emil Lengyel, John Payne, and Frederick Redefer; Everett Augspurger, of the Cleveland Public Schools; Robert Beck, of the University of Minnesota; Albert L. Beeley, of the Institute of World Affairs; William Biddle and Wendell Williams, of Earlham College; James Buchanan, of the Boulder Public Schools; Edith B. Cameron, of the University of Florida; Mary Carter and Pauline Ramstine, of the Radnor High School; Winifred Chalmers, of the Los Angeles Public Schools; Mrs. W. Rex Crawford, of the Philadelphia Public Schools; Paul Dengler, of the University of Kansas City; Eva Dratz, of the Minneapolis Public Schools;

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To these and others who have shared their experiences in efforts to help develop world-minded teachers, the author is deeply grateful. Without them the book would have been largely theoretical; with their help it is hoped that it may prove practical to teachers and administrators in service, and to prospective teachers.

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WORLD HORIZONS FOR TEACHERS

I

TEACHERS AND THE CREATION OF WORLD COMMUNITY

For centuries men have dreamed of creating a world community based on peace and justice for all. In the past this has been the dream of a few individuals scattered here and there. Today it is the dream of many individuals—perhaps millions—in all parts of the world. Whether it remains a dream of visionaries, utopians, idealists is yet to be determined.

There is much evidence to support the contention that the attainment of world community is outside the grasp of this generation, for mankind hovers today on the rim of an abyss into which it has plunged twice in the first half of this century. Physically exhausted, mentally weary, politically distraught, psychologically disintegrated, morally shaken, humanity is at low ebb.

While the world talks peace, it prepares for war. While it proclaims the need for disarmament, it builds its stockpiles for another conflict, pours vast sums into armaments, and frantically searches for even more deadly weapons than the atomic and hydrogen bombs. While it boldly asserts its belief in the United Nations as a step toward world government, it circumvents the organization whenever convenient or uses it as a sounding board for propaganda of many kinds. While paying lip service to the curtailment of national sovereignty, the nations of the world cling tenaciously to their own power. While advocating verbally the rights of colonial peoples, the great powers contrive to keep economic if not political control over these underdeveloped but potentially rich areas. While recognizing the need for vast sums of money, large numbers of technicians, and imaginative planning for the improve-

ment of the food supply, health, education, science, and culture in many parts of the world, the wealthier nations mete out paltry sums and provide limited personnel for these purposes. While loud protestations of support for world understanding are being made, the air waves, the movies, newspapers and magazines, public platforms, and even the schools are used for nationalistic purposes and propaganda against other lands and peoples. While recognizing the need for freer trade and the free exchange of ideas, nations maintain most of their old restrictions on the products of other countries and take extreme measures to guard their own secrets from one another.

Is it any wonder that the alarmists, the defeatists, the pessimists see little hope for the future? They forecast the decline of civilization—the end of man's brief sojourn on this planet. Even a wise and relatively objective historian like Arnold Toynbee, casting his eye over the ruins of many civilizations, warns that "There is nothing to prevent Western civilization from following historical precedent, if it chooses, by committing social suicide." [1]

Such are a few of the items on the debit side of the ledger at the beginning of the second half of the twentieth century.

On the credit side there are several highly important items—enough to give us hope that man will survive, that he will solve some of the basic problems of this period of history, and perhaps even move on toward the creation of world community in this century. First of all there is the almost universal desire for peace. Large parts of the world's population have experienced war at first hand in the last decade. They know what total war means. They have lost their families, their homes—and in many cases their homelands, in the cataclysms through which the world has passed. They have gone without food, contracted disease, lowered their standards of living, suffered imprisonment. Those who have been accustomed to freedom have seen it curtailed or swept away, even in victorious nations. These people do not want war. They are "determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind," as the United Nations Charter phrases its aim.

Around the world in recent years there has come a new birth

[1] Arnold Toynbee, *Civilization on Trial* (New York, Oxford University Press, 1947), p. 39.

of freedom to millions of persons in many lands. Political imperialism has suffered a setback. Millions of men and women, particularly in Asia, are now to a large degree the masters of their own destiny. A limited amount of freedom is theirs; a larger freedom is possible—if war is averted.

Scientists have partially conquered distance and brought the peoples of the world closer together. They have discovered the "know-how" which, if properly applied, could bring more and better food, shelter, clothing, and health to the "three-fourths of the world's population (which) are under-housed, under-clothed, under-fed and illiterate." [2] They have invented new means of communication with which people can speak to people.

Social scientists have made progress in analyzing human behavior and in understanding the many cultures of the world. They know enough now about attitude formation and change to contribute a great deal to the science of human relations—if the world begins to use their findings.

Frail though it is, the United Nations is a reality and particularly through its specialized agencies is carrying on basic but little publicized work toward the creation of a world of peace and justice, free from fear and want.

These are some of the items on the credit side of the ledger as we scan the books in this second half of the twentieth century. Building a better world is a tremendous task but not a hopeless one. As Toynbee has pointed out:

> We are not doomed to make history repeat itself; it is open to us through our own efforts to give history . . . some new and unprecedented turn. As human beings we are endowed with this freedom of choice, and we cannot shuffle off our responsibility upon the shoulders of God or nature. We must shoulder it ourselves. It is up to us.[3]

The task of creating world community in this century will require vast economic and social programs, intelligently planned and wisely executed. It will demand new political orientations and possibly new world institutions as well as a new type of international civil servant and millions of world-minded individuals in all coun-

[2] James Yen in an unpublished speech to the UNESCO Seminar on "Education for International Understanding," Sèvres, France, 1948.

[3] Toynbee, *op. cit.*, p. 39.

tries. It will call for the application of old techniques and the discovery of new methods for lessening and resolving tensions of many kinds and finding common goals and purposes. It will involve the use of all the modern means of mass communication for better understanding between the peoples of the world. It will call for the application of the teachings of the great religious and philosophical leaders of all times. It will exact great demands in money, time, energy, skill, and spirit.

But most of all it will require *a new education—an education for world-mindedness and eventually an education for world citizenship.* The plans of the wisest and most devoted men and women will fail if there is not an informed, intelligent, dedicated public to support these efforts to create world community. The world can construct super-skyscrapers, but they will crumble if they are not supported by solid foundations. Education is the solid foundation on which the buildings of the world community must be erected.

This means that education in the second half of the twentieth century has a responsibility and an opportunity that is staggering. As the President's Commission on Higher Education pointed out in its volume, *Higher Education for American Democracy,* "In a real sense the future of our civilization depends on the direction education takes, not just in the future, but in the days immediately ahead." [4] The Educational Policies Commission in its report, *American Education and International Tensions,* called for a new approach to education for world understanding, asserting that "a proposal that we should learn to think and act like world citizens may seem revolutionary. Yet, as the [world] situation is now, a new approach is justified." [5] Numerous other groups have affirmed their faith in the role of education in building world community and their responsibility in using education for this end.

There are those, of course, who feel that education should merely transmit culture, not try to transform it. They warn that efforts to use the schools to help create a better world society are dangerous, radical, misleading. They assert that the schools were estab-

[4] President's Commission on Higher Education, *Higher Education for American Democracy* (New York, Harper and Brothers, 1949), p. 7.

[5] Educational Policies Commission, *American Education and International Tensions* (Washington, D. C., National Education Association, 1949), p. 34.

lished for education, not for propaganda. There is a grain of truth in their argument and the schools must beware of being utilized for propaganda purposes. But leading educators generally agree that the schools must help students to live not only in the present but in the future and must help these students to shape that future to the best possible ends.

Confronted with this responsibility for furthering world peace through the schools, where should such education begin?

There are those who claim that we must start with young children, for in the earliest years are formed and developed attitudes, habits, knowledge, and understandings which will predispose persons toward peace. Such an argument is of course true.

There are those who would place the accent on youth. They point out that since adolescents are still in a formative stage—idealistic, eager to build a better world, concentration at this point would be most worth while. What these persons have to say is undoubtedly highly important.

There are also those who advocate work with adults as the first point of attack. It is maintained that adults are the ones who will make the important decisions in this crucial period and that since time is of the essence in averting war and creating world community, this is the place to start. Their contention contains much truth and is an attractive one.

It is this author's contention that work must be carried on with *all* these different age levels. But *it is the teacher who is the keystone of any educational enterprise, and it is with the teacher that efforts in building One World must begin.* If the teacher is provincial in his thought and narrowly nationalistic in his attitudes, it is likely that his students will follow that pattern. If the teacher is globally minded in his thought and sympathetic in his attitudes toward other lands and peoples and the ideal of world community, it is likely that his students will grow in this direction. While the home, the church, the mass media of communication, and other opinion-forming institutions exert an enormous influence on children and youth, the effect of the schools can also be tremendous, and it is through the teachers that such an effect can be felt. Our chief concern, then, is to develop the world-minded teachers who teach the 30,000,000 boys and girls and the 2,000,000 young men

and women in the schools and colleges of the United States today.

The teachers of this country, as well as those of other lands, are in a strategic position to help determine the future fate of the world. Though they may not always be aware of their influence, it is there. Consciously and unconsciously they are helping to develop in their students the attitudes which will lead them to the acceptance or rejection of the concept of One World. Consciously or unconsciously they are developing in their students patterns of action toward others which will accelerate or retard the development of world community. Consciously or unconsciously they are inculcating knowledge about other races, religions, nations, and the possibility of averting global warfare and providing adequate food, clothing, shelter, jobs, education, and the other necessities of life to all persons on this globe.

This, then, is the task of the teacher as a *teacher.*

The teacher, however, is not only a person of importance and influence in the school. He is also a real or potential force in the community. As a person to whom many look for leadership, he helps to direct and determine the thinking of others besides students. And often, through speaking, writing, or organizational work, the teacher affects thinking and action on a state, regional, or even national scale.

Then, too, the teacher speaks as a teacher through professional groups. Far too seldom have teachers' organizations won the right to speak and be listened to on issues of the day. Nevertheless, a few of these groups have won this recognition. Through participation in such groups, the teacher can become a factor in the creation of world community.

The times, then, demand a new type of teacher—one who thinks in terms not only of the school, the local community, and the nation, but of the world; one who thinks and acts not only with a knowledge of the past and present, but with a view to the future; one who thinks and acts with the realization that we are living in the second half of the twentieth century and in a revolutionary era; one who influences persons and policies in the classroom and outside the classroom, as a teacher and as a citizen.

In brief, the times demand world-minded teachers.

II

CHARACTERISTICS OF WORLD-MINDED TEACHERS

If in the months and years ahead we are to concentrate on the development of world-minded teachers, we must be much clearer than we now are on the characteristics of such persons. Unfortunately, there has been little investigation in this area. It is a comparatively new aspect of teacher education, and as such is relatively unexplored. There has been considerable investigation, however, in local and national civic education within the last few years, and many of the findings in this field will be applicable in the development of world-minded teachers. There has also been a great deal of spadework in intercultural education, and much that has been learned in that area will be of value in this newer field of world-mindedness.

Even more help can be obtained from the recent thinking of psychologists, social psychologists, psychiatrists, ethnologists, cultural anthropologists, and their colleagues in related social sciences. Within the last few years they have delved deep into the formation and change of attitudes, probed the factors which make for good group dynamics, moved far out onto the frontier in understanding the motivations and actions of individuals, and made great progress in understanding the forces at work in the formation of cultural patterns. From them we can gain much valuable data.

Between the wars, a start was made on the measurement of attitudes toward other lands and peoples through the development of such tests as the Thurstone Attitude Scale and the Bogardus Social Distance Scale. More recently there has been some experimentation in the use of the Thematic Apperception Test, the Ror-

schach Test, and similar techniques in relation to various aspects of world-mindedness. But this is largely unexplored territory, awaiting more pioneers.[1]

Upon the basis of knowledge gained from research and experimentation in civic education, intergroup education, attitude formation and change, psychology, social psychology, and the other social sciences, let us attempt an enumeration of the characteristics of the world-minded teacher. In doing so, it will be well to bear in mind that this is a baffling and bewildering task and one that cannot be adequately carried on with our present limited knowledge. We need the findings of much more research and experimentation than we now have.

It should be clear from the start that no individual will attain perfection on all the points enumerated below. That would be expecting too much. The points outlined represent the *ideal* world-minded person, and any program in developing world-minded teachers could well be measured by its success in approximating this ideal. It should also be clear that in-service as well as pre-service teachers are being discussed.

Here, then, are the writer's conclusions on the characteristics of world-minded teachers.

1. *The world-minded teacher is an integrated individual.*

At first glance this characteristic may seem far removed from the subject under discussion. But it is really the heart of the matter. The integrated individual is the aim of all education, including education for world-mindedness.

Negatively speaking, it is the thwarted, frustrated, guilt-laden, anxious person who projects his unhappiness onto others, whether they be the children in his classroom or the persons from other nations whom he meets. It is the "panic-prone" person, to borrow a phrase from Harry Overstreet, who retards the development of the good human relations upon which "community" is built. It is the belligerent, hostile person who creates the tensions that lead to

[1] For a summary of recent research, see Otto Klineberg, *Tensions Affecting International Understanding: A Survey of Research* (New York, Social Science Research Council, 1950). See also Stuart Chase, *The Proper Study of Mankind: An Inquiry into the Science of Human Relations* (New York, Harper and Brothers, 1948), for a more popular account.

conflict, and if there are enough such persons in a society, war is often the outcome of their aggressions. It is the insecure person who must maintain the status quo in order to gain more personal security. It is the person unable to solve his own problems who creates problems for others. It is the mentally stunted person who recoils from looking at the world realistically and in the whole.

What has been said here about people in general can be said with equal truth about teachers. Teachers who are aggressive, hostile, belligerent, disintegrated as personalities can do untold harm to children and youth. They can retard rather than contribute to the creation of world community, lead pupils away from rather than toward One World.

Speaking positively, it is the secure, healthy, mature person who makes a positive contribution to the creation of world community. At peace with himself, he can be at peace with others. Secure enough in himself, he can help others to gain security. "Panic-proof," he can help others to correct their tendencies to being "panic-prone."

Such persons ease rather than create conflicts and if there are enough of them in a given society, the outcome of their actions is the formation of a sense of community in the best use of that term. As free from self as it is possible to be, they can wrestle with the problems of society. Competent in their chosen field, they can help others to achieve a sense of accomplishment. Secure, they can accept change. Mentally healthy, they can look at the world realistically and in the whole.

All this is as true of teachers as of other persons, and perhaps even more true. For the teacher is a group leader and guide and as such largely creates the climate for integration or disintegration of personalities in the classroom and school.

The teacher who would develop world-mindedness in his pupils must be an integrated individual, as free as possible from inner tensions, as adept as possible in channeling wisely his own aggressive impulses. Clyde Kluckhohn has underlined this point by saying that "the problem of how to minimize and to control aggressive impulses is in many ways the central problem of peace." [2] In brief,

[2] Clyde Kluckhohn, *Mirror for Man: The Relation of Anthropology to Modern Man* (New York, Whittlesey House, 1949), p. 277.

the world-minded teacher must be an integrated individual, a "mature person," a person with "peace of mind."

2. *The world-minded teacher is an expert in democratic human relations*

It is not enough, however, that the teacher should be an integrated person himself. He must also understand the behavior of others and know the best ways of helping them to achieve maturity. This includes all the persons with whom he comes in contact, but more particularly the children or youth with whom he works in the classroom and in the school.

The teacher will never be a psychiatrist or even a psychologist, but he should aim to be an expert in human relations, an artist in dealing with people, a practitioner in the art and science of group work. Given enough such teachers, education could make a distinct contribution to the development of One World. President Roosevelt expressed this idea in the Jefferson Day speech which he wrote just before he died, declaring that "today we are faced with the pre-eminent fact that, if civilization is to survive, we must cultivate the science of human relations."

The teacher who helps children to learn to take turns on the slide or with the swing, the teacher who helps children to choose between two simple projects, the teacher who helps children to accept a new child in the class is making a contribution to the building of a better world and is helping children to develop world-mindedness. For world-mindedness is basically the acceptance of other persons, whether they are similar or different. Education for such living begins in the home and extends quite early into the classroom.

The teacher who fosters a permissive atmosphere in the classroom, shares with students in the planning of class work, encourages cooperative work, and enlists student participation in the evaluation process is also contributing to the creation of world community. These are skills essential to a cooperative rather than a competitive world—and they are learned in the classroom and school as well as elsewhere.

The teacher who knows his pupils well and adjusts his teaching to their abilities, who fosters cooperative work of many kinds, and who sees that each individual has a sense of his own personal ac-

complishment, is fostering sociocentrism rather than egocentrism. He is thereby hastening the day when there will be enough individuals who can work *with* rather than *against* others that world community can be achieved. The world stands in desperate need of such persons.

The world-minded teacher must also believe firmly in the worth of the individual if he is to make a distinct contribution to the creation of world community through skill in human relations. He must know that "race" is a "modern myth" and that all persons have a contribution to make to world community, whether it be large or small.

He must likewise believe in democratic leadership in group living, and exemplify the traits of shared leadership in his dealings with others. That means that the classroom becomes in reality a laboratory of democracy and democratic human relations rather than a miniature world based on dictatorship and class distinctions.

3. *The world-minded teacher is rooted in his own country and culture*

The time may come when one's nationality is no more important to the world-minded person than his citizenship in a state is today. But that day seems far away. In the meantime we are living in a world of nations and one's best contribution to the world still comes from a fine sense of loyalty to one's own country.

Some persons feel that it is necessary to cut off one's national roots in order to develop a feeling of world citizenship. A few go so far as to renounce their national citizenship and proclaim themselves "world citizens," believing that they are moving in this way toward the goal of a world society with actual world citizenship. It may be that their action hastens the day when that will be a reality.

But the overwhelming preponderance of opinion among students of world affairs today is that people need to be rooted in their own country and culture and share in its life in order to contribute to the improvement of world affairs. Most persons, including the teacher, will continue to work at the local and national levels in their efforts to achieve a better world. In order to do so, they must be grounded in its traditions, its history, its ideals, its practices.

Commenting upon this fact from the vantage point of years of experience in training international civil servants, in working with the League of Nations, and in serving as the first secretary-general of UNESCO, Sir Alfred Zimmern has this to say:

> Too often, indeed, has the advocate of international co-operation been identified with the deraciné. In reality the two are at opposite poles. The deraciné may sometimes render good service in other fields of human achievement. In the sphere of politics he is not only useless but mischievous, for he is constitutionally incapable of entering into that which is the deepest element in all political and social experience—the attachment of a people to its home, its traditions and its institutions.[3]

The world-minded teacher should therefore develop a deep appreciation of his own country and culture and should attempt to inculcate this love in his pupils. At the same time he should appreciate the fact that other people feel the same about their countries and cultures and should help his pupils to grasp this fact so far as that is possible. Such love of country should lead to an acknowledgment of its weaknesses and a desire to correct them so far as possible. The world-minded teacher should be able to discover how others regard the United States and to see how domestic policies are often inseparably bound to world affairs.

The world-minded teacher, then, will be loyal to his own country, and that loyalty will include a desire to further implement its ideals. It is such loyalty that he will try to develop in his pupils.

4. *The world-minded teacher is appreciative of other countries and cultures.*

The Preamble to the Constitution of UNESCO points out that "ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war." Aware of the importance of other countries and cultures than his own in the creation of world community, the world-minded teacher strives to understand and appreciate other nations and their ways of living. Eschewing narrow nationalism and provincialism, he tries to develop empathy to-

[3] Alfred Zimmern, "Project for a UNESCO Educational Centre" (London, Privately printed, 1946), p. 14.

ward the other inhabitants of this globe. In thus broadening his own horizon, he becomes a more world-minded person, a more cosmopolitan person. He thereby approaches the ideal of world citizenship. And through his own growth he contributes to the growth of the adults and children and youth with whom he deals.

In his study of other countries and cultures, the world-minded teacher attempts to realize the common humanity which underlies all differences. As Lawrence Frank has phrased it,

> all men, everywhere, face the same life tasks, share the same anxieties and perplexities, the bereavements and tragedies, seek the same goals in their cultures: to make life meaningful and significant, to find some security, to achieve some social order and to regulate their conduct toward values that make life more than mere organic existence.[4]

As an integral part of this attempt to appreciate other countries and cultures, the world-minded teacher strives to develop an appreciation of his debt to these other parts of the world in music, art, philosophy, government, science, religion, economics, education—in all phases of human life. This should be easier for teachers in the United States to realize than for persons in some other countries, because of the tremendous debt we owe to the peoples from many countries and cultures who brought their gifts with them to this part of the world.

But in reality it is not easy for a Westerner to recognize his debt to all parts of the earth and to appreciate other cultures. As Arnold Toynbee has pointed out:

> The paradox of our generation is that all the world has now profited by an education which the West has provided, except . . . the West herself. The West today is still looking at history from that old parochial self-centered standpoint which the other living societies have by now been compelled to transcend. Yet, sooner or later, the West, in her turn, is bound to receive the re-education which the other civilizations have obtained from the unification of the world by Western action.[5]

We of the Western world are particularly remiss in understanding and appreciating the Far East, the Near East, Africa, and the U.S.S.R.

[4] Lawrence Frank, *Society as the Patient: Essays on Culture and Personality* (New Brunswick, Rutgers University Press, 1949), pp. 394–395.

[5] Toynbee, *op. cit.*, pp. 83–84.

Even though he recognizes the basic similarities among people everywhere, the world-minded teacher is concerned with the differences which tend to separate men and nations and to cause conflicts of many kinds—including wars. Acceptance of differences is perhaps the most difficult test of world-mindedness. And for that reason it is the most important job. Lawrence Frank believes that the "crucial question . . . is how far does any scheme or program for world order recognize and accept the cultural diversity of mankind as the fundamental, inescapable basis of order." [6]

In studying other countries and cultures, the world-minded teacher will realize that these differences between peoples are acquired, not inborn or inherited. At the same time he will learn that there are as many differences betwen persons within a given country or culture as there are between persons of different countries or cultures. This will lead him to reject the stereotypes of peoples which have developed over the centuries. Many of the differences which exist he will want to accept as an enrichment to the world. Since he is striving for unity rather than uniformity, he will want to see the best aspects of all countries and cultures orchestrated in a New World Symphony.

Many persons maintain that the world is growing smaller year by year. And in some ways they are right. Modern means of transportation and communication are bringing the various parts of the world closer together. At the same time the world is growing larger, for every person is affected by what is going on in other parts of the globe, and needs to be aware of and conversant with as many parts of the globe as possible. But because of the size of this task of understanding every country and culture, the world-minded teacher will have to limit his studies to a few countries and cultures. Otherwise his whole life would be filled with learning about the many parts of the earth. Of this process of selection we shall write in more detail later.

The world-minded teacher will also need to learn at least one foreign language well if he would really penetrate into the life and thought of another nation. In this respect Americans are abysmally lax. He will also be so convinced of the importance of this skill that he will encourage his students to concentrate on at least one modern

[6] Frank, *op. cit.*, p. 390.

language as a part of their preparation for life in this twentieth century world.

5. *The world-minded teacher is informed about the contemporary world scene.*

In order to participate intelligently and effectively in the world today, the world-minded teacher must keep abreast of current events and contemporary problems. If he does not, he will be teaching in a vacuum. As a result, the students with whom he works will be unprepared to live in the world of today and tomorrow or to contribute effectively to it. This is true of all teachers, whether they teach mathematics or English, art or social studies, home economics or science.

Since ours is a scientific and technological civilization, the world-minded teacher should have at least an elementary knowledge of the tremendous changes that are occurring in science and technology. He will need to be informed about such matters as atomic energy—its uses and abuses; modern drugs and their potentialities for the betterment of humanity; air transportation and its effect on the world's economy; and mass communication with its possibilities of good and of evil in the creation of world community.

The world-minded teacher cannot be a specialist on all the major problems of the world, but he should be thoroughly conversant with at least a few of them, particularly those related to the fields which he teaches. He may want to select one of many problems of the world and concentrate on that one topic, whether it be food, health, housing, population, race, industrially underdeveloped areas, trade and transportation, communication, the United Nations and world government, education, atomic energy, minorities, or religion.

In developing alertness to the contemporary scene, the world-minded teacher needs to develop his critical powers. The sources of information are many and of varying value so far as objectivity and accuracy are concerned. He will want to know the most reliable sources of information and have access to them so far as that is possible. He will also want to use these sources in the classroom and assist his students in the development of their critical powers.

Moreover, the world-minded teacher will want to be a partici-

pant in the contemporary scene as well as a spectator. Whether this be limited to the casting of his vote or the writing of letters to his Congressman, he will want to conduct these activities wisely and well. Similarly, he will want to involve his students so far as possible in action as well as observation of the passing world scene.

6. *The world-minded teacher is an informed participant in efforts to strengthen the United Nations and to achieve world community.*

Furthermore, the world-minded teacher realizes the need for the creation of world community and lends his support intelligently to persons and organizations working for the development of One World. If he is an integrated individual, rooted in his own culture and yet appreciative of the finest in other cultures and alert to the contemporary world scene, he will realize acutely the need for a different type of world from the one in which we are now living.

He need not draw up exact blueprints of the world as it should be. That is probably a futile task. But he should have some idea of the kind of world he would like to live in—and to help create. He should sketch in thin pencil lines the broad outlines of the world he would like to have. Then, with the special knowledge which he has gained on one or several aspects of that world, he can fill in those particular parts with bolder strokes.

The relevancy of such "dreaming" has been attested by many persons. Gordon Allport stresses the role of "expectancy" in achieving a better world by stating that ". . . the differentiating factor between war and peace is not a surface matter of social organization, but rather human factors of expectancy and channelizing of attitude." He asserts that "when men are fully confident that international organizations can eradicate war, they will then at last succeed in doing so." [7]

The world-minded teacher will know that the ideal toward which he strives is not something new—that men from the time of Plato have envisaged a world society. He will therefore consider himself, as Edmund Burke put it, in "a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born." His study of

[7] Gordon Allport, "The Role of Expectancy," *Tensions That Cause Wars*, Hadley Cantril, ed. (Urbana, University of Illinois Press, 1950), pp. 71 and 78.

history will show him that there has been a slow but perceptible tendency for man to organize himself in increasingly large groups —from clan to tribe to nation to region—and that the next stage must be that of a world community. From this he will take courage; from this he will gain perspective.

He will probably see in the United Nations and its specialized agencies the latest step in man's attempts to organize himself internationally. He will probably see in it our greatest contemporary effort to bind the world together and to provide the basic necessities of life to all the people of the world, in order that a world community free from want and fear may arise. He will want to support it and to strengthen it as the best current means of eventually building world government.

The world-minded teacher will realize, too, that the path to peace is strewn with many obstacles. Yet the world-minded teacher will take courage from the tremendous desire for peace all over the world and the recent statements of social scientists denying the inevitability of war. From two thousand psychologists in the United States has recently come a statement to this effect,[8] and more recently eight social scientists from six different nations made a similar pronouncement at a conference held by UNESCO.[9]

No one expects a world completely free from conflict. But everyone can expect the creation of world community and work for its achievement. The world-minded teacher is an advocate of such world community.

Social psychologists have pointed out that changes in attitude and firmness of adherence to a belief are determined in large part by the extent to which a person is actively involved in carrying out such an attitude or belief. This is just as true of beliefs and attitudes toward world affairs as toward other phases of life. The world-minded teacher should not only believe in the possibility of eventually achieving world community but search out opportunities for translating that belief into action.

The opportunities he finds will vary considerably according to the individual teacher, the locality in which he lives, his special in-

[8] Sylvanus M. Duvall, *War and Human Nature* (New York, Public Affairs Committee, 1947).

[9] Cantril, *op. cit.*, pp. 17–21.

terests and abilities, his general philosophy of action, and his time and energy. But there are many forms of action, and every world-minded teacher can find an opportunity to engage in some activities which will bring world community a little nearer. His activities may be carried on singly or in groups of teachers, other adults, or students. Aware of the extreme importance to education of close relations with the community, he attempts wherever possible to encourage community-wide projects which involve the local churches, labor groups, service clubs, fraternal organizations, women's clubs, and similar associations.

Realizing, too, that individuals tend to accept new systems of values and beliefs when they accept membership in new groups whose members uphold such standards, he joins at least one organization interested in the promotion of world affairs, and encourages his friends, colleagues, and students to do likewise. This may mean membership in any one of a large number of organizations, including such groups as the American Association for the United Nations, the East-West Association, the Foreign Policy Association, the United World Federalists, or several score of similar groups. Since there are many organizations working in this general field and since time and energy are at a premium, the world-minded teacher will exercise care in the selection of the organization or organizations which he joins, making sure that he allies himself with the ones through which he can make his greatest contribution.

7. The world-minded teacher is conversant with methods and materials for creating world-minded children and youth.

Throughout this chapter reference has been made to the teacher not only as a person and a citizen working in the community, but also as a guide and counselor to boys and girls. This is his most important role; this is the area in which he should work most effectively since it is his chosen lifework.

The world-minded teacher must, of course, know as thoroughly as possible the characteristics of the age group with which he deals and so far as possible the individual students in his classes and in the school. He should be thoroughly conversant with the learning process. Any program for creating world-mindedness in pupils must make use of the best available findings on human growth and

development and educational psychology. Beyond this point, however, there is more specialized knowledge which the world-minded teacher should have. He should know the general field or fields which he teaches and be able to relate them to the broader program of education for international understanding and world-mindedness.

Most important, however, is knowledge of attitude formation and change. This is a new and extremely important field of knowledge, and no world-minded teacher can do an effective job without a clear conception of what is known to date in this field.

On the negative side, the world-minded teacher knows that attitude formation and change is not a question of the energy expended in trying to develop or change persons' views but of the soundness of approach, that contact with persons from abroad does not necessarily remove prejudice toward other peoples, or that information about other lands and peoples will turn the trick. He also knows that it is difficult to change attitudes by working on individuals as individuals. On the positive side, he knows that attitudes are learned early and that the development of secure, integrated persons is a first step. He realizes that times of crisis and technological change tend to open people to change. He is aware that change comes best in total situations involving entire groups and that membership in new groups and new reference groups is extremely important in order to hold and increase attitude changes. He is also informed on the importance of reading materials of a non-conformist nature as a means of promoting change. Other similar means are the action and testimony of prestige persons, the use of mass media, the wise use of mass meetings, symbols, and slogans. Although "shock" can bring change, he is loath to use it because of its dangers. Other factors which tend to bring about change are the relating of change to the person's own well-being, appeals to pride, and appeals to idealism. As already stated, changes in attitude involve opportunities for action, even if only on a small scale. To be successful, the world-minded teacher knows that he should concentrate upon specific areas of change rather than upon general areas, that he should have the changees discover, collect, and integrate their own information and data. He knows, too, that, to minimize the psychological threat, it is wiser to strengthen the

forces that make for change than to try to reduce the potency of the forces opposing change.[10]

To carry out an effective program for world-mindedness, the teacher must also have a knowledge of the human and material resources available to him as a teacher, some of which will be outlined in Chapter VIII.

8. *The world-minded teacher has a faith which undergirds his work for the creation of world community.*

The task of helping to create world community is not an easy one. Whoever sets out on such a crusade will be discouraged often. He will wonder at times whether his efforts are appreciated, whether they are effective, whether the expenditure of time and energy and money is worth while.

In order to overcome the obstacles confronting him, he must have faith in the rightness of this cause—a faith which will sustain him in the pursuit of this objective. Whether one calls this a religious faith or a philosophy of life matters very little. Writing on this point, Gordon Allport has said: "Recent empirical studies have shown an important relationship between one's philosophy of life and the possession of hostility. People who are afraid of life, who say that the world is a hazardous place where men are basically evil and dangerous, are people with much race and religious prejudice." [11]

The world-minded teacher will need a strong faith in humanity and personal resources of a spiritual or philosophical nature to support his efforts to help create world community. He will press toward this goal, mindful that he may never see the fulfillment of his dream, yet aware that he has made a small contribution to the completion of this centuries-old hope of mankind—the creation of a world community of peace and justice, free from want and free from fear.

[10] This summary of factors determining the formation and change of attitudes is taken from a variety of sources but with special reference to David Krech and Richard S. Crutchfield, *Theory and Problems of Social Psychology* (New York, McGraw-Hill Book Company, 1948); Klineberg, *Tensions Affecting International Understanding, op. cit.;* and Kurt Lewin, *Resolving Social Conflicts: Selected Papers on Group Dynamics* (New York, Harper and Brothers, 1948).

[11] Allport, *op. cit.*, p. 65.

III

CHARACTERISTICS OF AN EFFECTIVE TEACHER EDUCATION PROGRAM FOR WORLD-MINDEDNESS

One of the tragedies of our times is that there are so few teachers who even approximate the ideal world-minded teacher outlined in the preceding chapter. Yet this is not surprising, for most of today's teachers were educated in another era. Most of them were prepared for their work before totalitarianism issued its challenge to the world, before the atomic bomb was invented, before the large-scale revolutions in Asia had begun, before World War II had played havoc with large areas of the world.[1] They were educated for a world of five major powers rather than two, for a world dominated by white men rather than a world in which all races were demanding equality; for a world in which time and distance were penetrated by slow mail and steamship rather than by radio and global airflights.

As a result, the type of education that is going on in most classrooms of the United States today, as in all other parts of the world, is well adapted to the nineteenth century, but woefully inadequate for the twentieth. Most classrooms are sound-proofed to the tumult of our contemporary civilization. As a result our children and youth are gaining a porthole view of the immediately surrounding territory rather than a cockpit view of the world, are being educated for the first rather than the second half of our century.

This is not perverseness on the part of teachers. There is scarcely any group which has better intentions. But nonetheless it is a sad

[1] Walter Kotschnig, "International Education," *Educational Record*, Vol. 22 (October, 1941), pp. 493–494.

situation and one which will take a great deal of education to overcome.

The situation regarding present-day pre-service education is somewhat better, but many of the comments made about teachers in our elementary and secondary school classrooms could be made about the professors working with prospective teachers.

In 1947 C. O. Arndt and Walter E. Hager made a survey of the international educational activities in teachers colleges across the United States. In their report they compared their findings with a similar survey made in 1943. They said:

> A number of teachers colleges in 1943 were carrying on significant activities dealing with international problems. However, the number is far greater today. Indeed, there are now very few colleges reporting little or no activity in this area.[2]

Progress—but not nearly enough.

What can be done to stimulate better education for world-mindedness among teachers? What would be the characteristics of an effective progam for education along these lines? These questions will be explored in this chapter.

1. *An inclusive program.*

There has been a tendency in the past to think of education for world-mindedness as something "extra," to be stressed after one has completed his basic training as a teacher. Some have considered it a specialty, particularly for teachers of the social studies. We need to dispel this thought as completely and quickly as possible. Education for world-mindedness is a basic and integral part of the education of every teacher of every subject at every age level. No age group, no subject group, no interest group, neither sex has a monopoly on such a vitally important aspect of education. It is a fundamental part of the education of all teachers.

Because of the urgency of such training and the large percentage of teachers already in service who do not have adequate grounding in education for world community, a great deal of attention must be given to the education of present classroom teachers along these

[2] C. O. Arndt and Walter E. Hager, "International Education Activities in Teachers Colleges," *Twenty-sixth Yearbook of the American Association of Teachers Colleges* (1947), pp. 107–113.

lines. There are many obstacles to such a program, but it can be carried on. The in-service work of other comparatively new movements, such as the intercultural or intergroup education movement, proves this.

At the same time a program of education for world-mindedness needs to be carried on with prospective teachers so that they will be prepared to take the world into their classrooms and their classes into the world.

Education for world-mindedness needs, then, to be carried on with *all* teachers. What are the essential characteristics of such education?

2. *A comprehensive program.*

It is not possible to isolate any program of education for world-mindedness from a total program in teacher education. Unless teachers are aware of the latest findings regarding human growth and development, know considerable about the process of learning, and have at least an elementary knowledge of contemporary society, they will profit little from special courses in education for international understanding, the United Nations, or current world problems. In fact, much harm can be done by giving them the idea that they have amassed a substantial fund of information which they will then require their students to learn.

Any in-service program of education for world-mindedness must be integrated with other programs of teacher education. It will probably start with a study of child and adolescent psychology, and incorporate a thorough study of the learning process (with particular emphasis upon the formation and change of attitudes). Attention will also need to be given to developing a philosophy of life and of education, and to methods and resources for teaching. A good program will also be multi-dimensional, stressing knowledge and understanding, skills, and attitudes. Since learning takes place when the emotions as well as the intellect are involved, there will be much stress on music and art, much use of the sociodrama and festivals of various kinds, and as much contact with persons from other countries as possible. Many of these activities will involve the community outside the college.

In the in-service teacher education program for developing

world-mindedness, activities can very easily be carried on with the students as well as with the community. Some of them will be incorporated into regular school courses; many of them will be a part of the extracurricular activities of a school.

A comprehensive program in world-mindedness must of course stress knowledge of a variety of subjects pertinent to world affairs. All teachers should have as thorough a background as possible in the social sciences. Since time is at a premium, there may well be a two-year sequence in the social sciences, with a strong emphasis upon the contemporary world scene. A thorough study of at least one culture would be carried on by each student, as a "sample" of the way in which such a society is studied today by the cultural anthropologist. Similarly, each prospective teacher would have an opportunity to examine one of the basic world problems—such as population, food, health, or trade—again as an example of the way in which a problem is approached. As much time would be devoted to the United Nations as possible.

Then, either in a separate course on some such topic as "Education for International Understanding" or "Education and the World Community," or in already established courses on such topics as "The School and Society" or "Sociological Foundations of Education," prospective teachers should obtain more direct help for developing world-minded children and youth, with special reports related to the age-level or subjects which they expect to teach. Such courses would of course draw heavily upon persons from abroad or persons who have traveled abroad, and upon films and other audio-visual materials.

Teachers in service might well map out for themselves reading along these lines, develop their own study groups, or plan summer study. The reading of such volumes as Linton's *Most of the World*, Kluckhohn's *Mirror for Man*, Toynbee's *Civilization on Trial*, Espy's *Bold New Program*, and Klineberg's *Tensions Affecting International Understanding* would be helpful for attaining a general background on the contemporary world scene and attitude formation and change.

In these and other ways worked out by different colleges, school systems, and individuals, teachers would obtain an orientation to the world in which we now live.

3. *A balanced and continuous program.*

There is some danger that education for world-mindedness will become another "fad." As Americans, we are particularly prone to ride educational hobby horses. No school or city system or college should concentrate on an affiliation program with schools abroad, a UNESCO program, or a series of programs on other lands and peoples, to the exclusion of emphasis upon other phases of education.

A similar danger is that a teachers' organization or a school, or a teachers college or a department of education will concentrate for a short time on this type of program. Then, feeling that "world-mindedness" has been achieved through a course or series of lectures or special occasions, they will pass on to another topic. Any program of education for world-mindedness should be a continuous one, for either prospective or in-service teachers.

4. *Enthusiastic administrative support and adequate resources for the program.*

No program will persist if there is not administrative sanction of it, and no program will achieve any marked success without enthusiastic and adequate administrative support. Much will depend upon the attitude of the leadership of any school or college.

In surveying the promising practices in education for world-mindedness featured in the succeeding chapters, the writer has been struck by the parallelism between the interest and usually the experience abroad of the administrator and the type of program being carried on. Two examples may suffice to illustrate this point.

Nebraska and Kansas are two of the states where isolationism is firmly established—or so we have thought. Yet, today, these are two of the states with the most active programs in education for international understanding both in the colleges and through lay groups in those states. It is of course dangerous to pick out individuals in any movement and give them the credit for accomplishments in which many persons have been responsible, but it is fairly safe to say that the keen interest of men like Dr. R. G. Gustavson, Chancellor of the University of Nebraska, and Dr. Milton Eisenhower, until recently the President of the Kansas State College of Agricul-

ture and Applied Science, lies back of the work of educators in these two states in arousing interest in world affairs.

Administrative support should include adequate personnel, adequate finances, adequate facilities and equipment, and adequate time allotments to those furthering such a program.

The world-minded administrator will want to include on his staff persons from abroad or with foreign experience. This will not guarantee a program of world-mindedness in the institution, but it will facilitate the building of such a program. One example of this procedure is the George School in Bucks County, Pennsylvania, where there are five members of the faculty who were born abroad and twenty-eight others who have traveled abroad, including Europe, the Near East, the Far East, the South Pacific, Latin America, and Canada. Thirty-three of the forty-nine full-time faculty members have had considerable experience in other countries. Consequently, no matter what country or culture is under discussion at the George School, there is likely to be someone on the staff who has had experience in that part of the world.

A somewhat similar situation exists at Earlham College in Richmond, Indiana. The President, Thomas E. Jones, worked for seven years in Japan, directed some of the International Y.M.C.A. activities in Siberia in the closing months of the first World War, and has had extensive experience in intercultural education activities in the United States as President of Fisk University for twenty years. The former President, William Cullen Dennis, who still teaches at the college, was for many years an international lawyer, serving in China, Latin America, and elsewhere. One member of the faculty was born and reared in India, another in China, a third in Germany, a fourth in England. Two members have had extensive experience in work camps in other countries and two have been representatives recently at the World Council of Churches conference in the Netherlands. Thirty-five of the seventy regular members of the faculty have had some experience in other countires. This is an unusually high percentage for a small college.

A promising practice in augmenting the world background of a college staff is illustrated by the work of Dr. Rees H. Hughes, President of the State Teachers College at Pittsburg, Kansas. Since participating in the UNESCO Seminar in France, in 1947, he has in-

vited members of that seminar to serve for a year or more as members of his faculty. For the first year he invited Olf Oestergaard of Denmark, and for the second year Chen-Hwa Tai of China, to serve on the staff. Through their regular teaching assignments, personal contact with students and faculty individually, and contacts in the wider community, they have made a distinct contribution to world-mindedness and particularly to the understanding of their own countries.

Another pattern has been followed in Los Angeles, California, where the Superintendent of Schools, Dr. Alexander J. Stoddard, appointed three full-time persons to the staff to work on a program for developing world-mindedness among teachers and students of the city schools. One had participated in the UNESCO Seminar, in 1948, on "Teaching About the United Nations and Its Specialized Agencies," another had had long administrative experience and interest in world affairs, and the third was an outstanding art teacher.

In Minneapolis there is a Commission on International Understanding and World Peace, with Russell Brackett, Principal of the Ramsey Junior High School and a former official of the National Conference of Christians and Jews working in Europe, as chairman. All problems concerning the international relations program of the schools are channeled through this group, which meets monthly. There is also a representative in each of the city schools who serves as a liaison officer with the committee.

One particularly promising practice has not yet been tried by any school system, so far as the writer knows. That is the appointment of a person from abroad, studying education in this country, as a consultant to a city or state system for a period of weeks or months. This consultant would spend two to three days each in several schools, meeting students in classes, for the most part, rather than in large groups such as gather for school assemblies. Since many of these educators are in this country at government expense, their transportation to and from the United States would have been paid already, and the schools here would only have to provide their expenses and a small honorarium during the time of their service in a given school system.

In a number of colleges and universities a full-time or part-time adviser to foreign students has become an accepted part of the pro-

gram, but few indeed are the colleges which make provision for widening the horizons of their own students about other countries.

Adequate finances are also important in the administration of any school program, and a program for developing world-minded teachers is no exception. Some things can be done to promote world-mindedness with little expenditure of money, but much that is done demands special funds for personnel, materials, equipment, and miscellaneous expenses.

An outstanding example of a school system which has taken its job seriously and has provided for it financially is the Boulder, Colorado, schools, which allocated $5000 in 1948–49 to carry out a program in that city based on the ideals set forth in the UNESCO Constitution.

Any program for developing world-mindedness among teachers will call for membership in various organizations and travel to conferences and conventions, as well as courses of study, books, pamphlets, films, filmstrips, recordings, exhibits, and a score of other useful materials. The competent administrator will see to it that such resources are provided without expense to individual teachers. In many cases schools already have facilities which can be utilized by teachers in service or in training, such as the excellent audio-visual laboratories of New York University, Ohio State University, and Teachers College, Columbia University, to mention three examples. But where these resources are not available they should be provided by the administration, with the guidance of competent teachers.

Teachers in service are busy people, with many demands upon their time. Heads of departments, librarians, and curriculum officers should prepare lists of materials for their use. In some cases individual teachers or groups of teachers can do this work cooperatively and share their results. For example, one elementary school might take upon itself the work of preparing an annotated list of materials on Scandinavia while another school does the same thing for Canada, exchanging their bibliographies. Similarly, one secondary school might prepare a resource unit on "Food as a World Problem," while another undertakes a similar assignment on "Health as a World Problem." Teachers would gain a great deal in the process of preparing such lists, and over a period of

months a city or state system could amass a wealth of pertinent information to be shared with other schools across the country. In several instances teachers in service have prepared such curriculum materials, either as members of a city or state system or as members of a summer school workshop.

In 1946 the Board of Education of the City of New York issued a booklet entitled "A Better World: Manual of Suggestions for the Presentation of the United Nations in the Elementary and Junior High School Years." This booklet was the work of scores of teachers, organized into local committees under the supervision of twenty-three field Assistant Superintendents.[3]

A group of teachers at the Workshop on International Understandings held at the Kansas State Teachers College in Pittsburg, Kansas, in 1948, prepared a pamphlet on "Resource Units for Elementary Teachers" and the document was printed by the State Department of Education. In 1949 "First Steps Toward Measurable Progress in Education for World Peace" was published as the result of a second workshop.[4]

A plan is under way at Brooklyn College whereby prospective teachers, working with regular classroom teachers, are preparing resource units on various countries and on topics of international interest for use by elementary school teachers.

Teachers also need to know the human resources to which they can turn for help. In almost every community there are men and women, and often boys and girls, who were born abroad or who have lived and traveled abroad and thus can help in programs for developing world-mindedness. Individual schools as well as school systems, teacher education institutions, and departments of education might well prepare lists of these resource persons. Various teachers' organizations might follow the same pattern on a state or regional basis. Helping teachers to know such persons is a part of a good program in world-mindedness.

On a national scale the Council on Cooperation in Teacher Education of the American Council on Education prepared a few months ago "A List of Educators in America with Foreign Experi-

[3] Available from the New York Board of Education, 110 Livingston Street, Brooklyn, New York.

[4] Available from the Department of Education, Topeka, Kansas.

ence." [5] On a local scale the Public Schools of St. Paul, Minnesota, compiled a list of persons in that locality who could be used to advantage by schools.[6]

Adequate time for those in charge of the program is another feature of a good program. In some instances this means full-time personnel; in others it means the adjustment of teaching schedules for those working on such a program. In some instances it means special teachers' days or parts of special days for group meetings. In other cases it means lightening the load of a single teacher or a group of teachers for a few days, weeks, or months while they are working on special projects ranging from preparation of curriculum materials to holding of workshops or study groups. Occasionally it will mean the granting of special time for teachers to study either in this country or abroad.

It is also important that administrators reflect the same value in human relations and group processes that they expect teachers to incorporate in their teaching. By their example, they can do much to foster the type of human relations and group dynamics that are an essential part of any program for developing world-mindedness in teachers.

5. *An experiential program.*

Most programs for developing world-minded teachers still lay stress on book learning and lecturing. Prospective teachers pore over volumes about other lands and peoples, about the United Nations and its specialized agencies, about various world problems and suggested solutions. They listen to lectures by their professors and guest lecturers who are authorities in their fields. The result is supposed to be a feeling of empathy toward other peoples and a deep interest in the world of today and tomorrow.

In-service education programs have also stressed this approach. Lists of books compiled by the central administration and/or the local libraries are supplied to teachers. Lecture courses are given as ways of bringing teachers up to date.

[5] Available from the American Council on Education, 744 Jackson Place, N.W., Washington, D. C.

[6] Listed in *Let's Face the Facts and Act: A Curriculum Bulletin on the United Nations for Elementary Schools* (St. Paul, Minnesota, St. Paul Public Schools, October, 1948).

All these practices are important and probably have some value, but grave doubts are raised whether they are the most effective means of developing world-minded teachers. Their strong emphasis upon information and verbalization makes one question their being the best use of time, energy, personnel, and money.

In his summary of research on tensions affecting international understanding, Otto Klineberg comes to the conclusion that "informational programs have an effect upon attitudes under certain conditions." [7] But he emphasizes the fact that information is most potent when it is acquired early in life and acquired actively by a group rather than passively through lectures and reading.

The axiom that people learn by *doing* applies as much to learning world-mindedness as to any other learning. A really effective program will therefore be based largely upon concrete, realistic, and predominantly firsthand experiences.

Even then, one must set up certain conditions; otherwise one might assume that all the citizens of this country who have been abroad or our soldiers who have spent years in foreign countries have returned "world-minded." Firsthand, realistic experiences with people from other countries should be carried on on an "equal-status" relationship, so far as that is possible. Travelers should be psychologically ready for such experiences.

What are some of the experiences from which in-service teachers and prospective teachers can profit?

Where there are students from abroad on the campus of a college or university, prospective teachers can live with them on an equal-status basis—eating with them, attending classes with them, studying with them, working with them on committees, plays, and special events, taking trips with them, and carrying on social activities with them. True, these persons from abroad will not be completely equal, for they will be guests in a foreign country; but this is about as near to an equal status relationship as can be arranged.

A few prospective teachers are able to travel abroad and to live in the homes of persons in other countries. The work of the Experiment in International Living has emphasized this phase of international contacts. Others will be able to join in Youth Hostel

[7] Otto Klineberg, *Tensions Affecting International Understanding: A Survey of Research* (New York, Social Science Research Council, 1950), p. 154.

activities with students in other lands. Still others will be able to participate in international work camps, such as those under the auspices of the American Friends Service Committee and the World Council of Churches.[8]

Other prospective teachers can participate in the international institutes and seminars conducted by various organizations in this country. Many can visit such centers as the International Houses of Columbia University, the University of Chicago, and the University of California or participate in such intercultural and international church groups as the Church of All Nations and St. George's Church in New York City, Fellowship House in Philadelphia, and the Fellowship Church of All Peoples in San Francisco.

With nearly 30,000 students from abroad in American colleges and universities, the opportunities for entertaining students from abroad in one's home, fraternity, or dormitory are as yet relatively untouched.

Teachers already in service can avail themselves of many of these opportunities, especially in summer vacation periods. They, too, can attend international institutes, in some cases travel, work, or study abroad, or entertain foreign persons from their own communities in their homes or work with them in organizations which encourage such fellowship with "foreigners." They can also organize study groups in which persons from abroad are the leaders or at least participants. They can share with them in service projects for those in war-devastated countries, whether it be packing clothes or sending books abroad. In some cases they can arrange for exchanges of teachers and work in this country or abroad as colleagues with people from other lands.

While opportunities for equal-status contact with persons from other countries is limited, it is not as limited as most American educators have assumed.

Students of social psychology have also discovered that there are vicarious experiences which can be effective in promoting world-mindedness. Klineberg, for example, concludes that "it seems reasonable to consider the film one of the mass media which does

[8] For a full listing of such opportunities, see the current issue of *Study, Travel, Work Abroad*, issued by the United States National Student Association, 304 North Park Street, Madison 5, Wisconsin.

have a definite effect upon attitudes, even though excessive optimism regarding the depth and extension of the results is not justified." [9] Every group of teachers, whether in service or in training, has access to films on other lands and peoples, on the UN and its agencies, on various world problems, and related topics.[10] They are a substitute for firsthand experiences, but substitutes are often necessary and often desirable.

Two of the most promising practices in this area are the courses given at New York University and at Teachers College, Columbia University, which are devoted to a series of films and filmstrips on world affairs. At Teachers College the students are given a list of approximately seventy films and filmstrips from which to choose topics for discussion, after an introductory planning session with the faculty in charge of this course. A somewhat similar procedure is followed at New York University in its film course on world affairs. Through such audio-visual experiences teachers can enter vicariously into the life of other peoples, the work of the United Nations and its agencies, and the work of individuals and organizations fostering international understanding. Well handled, this type of experience can be of tremendous importance in promoting world-minded teachers.

Many experiences giving teachers a world view can be carried on as curricular or extracurricular activities in colleges and universities and can be used effectively for faculty meetings and study groups among elementary and secondary school teachers. They can be shared with students, thus serving the double purpose of promoting world-mindedness in teachers and students at the same time.

Another type of experience which may be used in a program of world-mindedness is the sociodrama. By playing the roles of peoples of other countries, representatives to the United Nations, or persons from this country traveling abroad (to cite but three kinds of experiences), people are often able to begin to feel and act as these individuals would feel and act, thereby developing sympathetic understanding toward persons of other races, religions, or

[9] Klineberg, *op. cit.*, p. 160.

[10] Lists of such films can be obtained from many sources, including the H. W. Wilson *Educational Film Guide,* the United Nations, and the American Association for the United Nations.

nationalities. This method has proved extremely helpful in the intergroup education movement when used by those skilled in its techniques, and has been used to a lesser degree in the international relations field.

Teachers should also have as many opportunities as possible to act upon their beliefs. As David Krech and Richard S. Crutchfield point out in *Theory and Problems of Social Psychology*, "well-intentioned groups with high ideals, such as peace groups and social reform groups, frequently disintegrate because their perspective, in being too remote, interferes with the realistic planning of immediate action which will serve as the next concrete step toward the goal.[11]

Lastly, teachers should have the experience of joining new groups in which they will be allied with other like-minded persons. Some of these will be teacher groups, but many of them will be non-teacher groups, such as the East-West Association, the Foreign Policy Association, the Institute of Pacific Relations, the American Association for the United Nations, and the World Federalists. Every world-minded teacher should belong to at least one such group. This activity can be included in a program of pre-service education or in a program of in-service training. But it should be provided for all teachers.

6. *An experimental program.*

Even with all the research that has gone into intercultural and international education in recent years, no one has found *the* best ways of developing world-minded individuals. Hence, any program that is undertaken must be considered experimental in nature and should include pre-testing and post-testing.

It is difficult to see how any effective program in education for world-mindedness, especially in a college or university, can be conducted without such a testing program. Unless the prejudices and points of view of prospective teachers are known, how can one judge what aspects of a general program to emphasize? Without some kind of evaluation program, how can one know the effectiveness of the use of certain techniques or the end-result of the entire

[11] David Krech and Richard S. Crutchfield, *Theory and Problems of Social Psychology* (New York, McGraw-Hill Book Company, 1948), p. 410.

program? Despite its value, the writer has been unable to find a single institution across the country where there is anything resembling an adequate evaluation program. This is also true of groups of students within a single course. It is to be hoped that some teachers college or department of education or some group of teachers will soon begin such an evaluation of the teachers with whom they are working.

Since it has become fairly common to give freshmen a series of tests early in their first year, the writer sees no reason why an attitudes test on world affairs might not be included. The same test could then be administered later in their college career and used to study the college-wide program in education for world-mindedness and to formulate means of modifying the attitudes of individual students.

If this is impossible, a single class in education for international understanding, in world affairs, in comparative education, or a similar course could take a test or a series of tests. A series of interviews with the students might be used as a follow-up.

A program of this kind was recently undertaken with members of a World History class in the Ithaca Senior High School, with some results which contain promise for similar testing of teachers and prospective teachers.[12]

The instruments at present available for such a testing program include Bogardus' Social Distance Scale, L. L. Thurstone's Scales for the Measurement of Social Attitudes, H. H. Remmer's Generalized Attitudes Scales, Wrightstone's Scale of Civic Beliefs, and the Progressive Education Association's Scale of Belief. Other tests need to be devised, and some of the older tests need revision. This is a field for much experimentation.

7. *A community-wide program.*

Another characteristic of an effective program in teacher education for world-mindedness is its inclusion of the school or college in the wider community. As has already been pointed out, there are individuals in almost every community who can be of assistance to

[12] See Loretta Klee, "How Do You Feel About World Peace?: A Study of Some Changes in Expressed Attitudes of Senior High School Students," *Journal of Educational Research*, November, 1949, pp. 187–196.

teachers in developing world-mindedness. These may include persons who were born abroad, who have lived long periods abroad, or have traveled abroad. It may be the corner drugstore proprietor or the grain elevator operator who helps teachers to understand the interdependence of the modern world. It may be the local minister who helps to explain the basic beliefs of other religions. Or it may be parents who help teachers to understand the attitudes of their children.

There are likewise a large number of organizations upon which the sponsors and participants in a program for developing world-mindedness will draw. Local branches of the Foreign Policy Association, the American Association for the United Nations, the National Conference of Christians and Jews, B'nai B'rith, and other national organizations can often be of great help to teachers in their efforts to develop world understanding.

Teachers will also want to cooperate with church groups, women's clubs, labor groups, civic and service clubs. Rotary International, the Lions Club, the American Association of University Women, and similar groups usually have local committees on international affairs and are often quite active in informational programs and sometimes in action programs related to world affairs.

It is also important to bear in mind that no program of education can be truly effective without the support of the community. Only if a program of education for world-mindedness becomes accepted on a community-wide basis and involves the entire community in a positive way will it be truly successful. Fortunately, examples of such cooperation are common.

One outstanding example is found in Missouri between the State Federation of Women's Clubs and the Southeast Missouri State College. These two groups sponsor jointly what is known as the Missouri Plan for Foreign Scholarships. The Plan was inaugurated in 1942 and is unique in that state. As its part of the program the Federation of Women's Clubs provides the board and room for students from abroad and arranges for the vacation periods of these guests. As its part of the program the college provides free tuition. During their stay at the college the girls from abroad visit many schools, service clubs, churches, girl scout clubs, and other organizations throughout the state. Thus far nine students have

been brought to Southeast Missouri State College through this scholarship plan.

At the Eastern Washington College of Education in Cheney, Washington, there are two speakers' bureaus—one for faculty speakers, the other for student speakers—which provide persons to talk on world affairs. Among the latter the students from abroad are the most popular. These foreign students sometimes give talks, but more often they lead general discussions. A team composed of a Norwegian, a Chinese, and a Siamese has been very much in demand.

Eastern Washington College of Education has also worked closely with the parent-teacher groups in that area. An annual institute is arranged jointly by the College, the Washington State Congress of Parents and Teachers, and the British Columbia Parent-Teacher Organization. While this is not specifically an institute on world affairs, the programs have usually included some aspect of internationalism, acting upon the Parent-Teacher Association slogan that "World Understanding Begins at Home." In 1950 the program included four one-week institutes, with one of these devoted to the topic of international understanding.

At Wilmington College, Wilmington, Ohio, a mimeographed sheet is prepared in the fall by the International Speakers Bureau and sent to civic and community organizations in nearby counties, informing them of the speakers and their subjects. Much use has been made of this bureau, with one girl from China giving eighty talks during the school year 1949–1950. As a rule the students receive some compensation, thus helping them with the financing of their college education.

At Ball State Teachers College, Muncie, Indiana, panel programs by faculty members and students on various regions of the world have been available to community organizations and the twenty-five-dollar charge for such programs is turned over to the scholarship fund for students from abroad.

At the Oak Lane Country Day School of Temple University the first all-day parent conference was held in the fall of 1949. The topic was "Education Today—The World Tomorrow," with the guest speakers including an anthropologist, a sociologist, and an educator. An attempt was made in this way to help the parents

see the need for a different type of education for their children from the education which they had received as boys and girls.

8. *A leadership training program.*

Because of the urgency and the size of the task of developing world-mindedness in all the teachers of the United States, there is much merit in a program which concentrates on the development of leaders. Prospective teachers of promise and teachers in service who wield considerable influence in their schools and communities should be singled out and given special opportunities for study and travel in the hope that they will contribute a great deal more to the entire movement toward world community than would the person of average capacities.

There are other aspects of a good program in education for world-mindedness, but these seem to the writer the most important. The main point which they illustrate is the need for a multi-dimensional approach to the complex job of creating world-minded teachers for this second half of the twentieth century.

IV

INITIATING A TEACHER EDUCATION PROGRAM FOR WORLD-MINDEDNESS

To carry out the type of program outlined in the preceding chapter requires a great deal of insight, imagination, skill, knowledge, and patience. It also involves timing. It demands the leadership of persons of skill and spirit. Its goal is the reconstruction of education for the world of today and tomorrow with a view to changing the beliefs and behavior of teachers—and through them of parents and pupils.

That is a large order. But it is not impossible. Here and there across the country a start has been made. But very few schools or colleges have ever made a thorough study of their programs in education for world-mindedness and most institutions have made no study at all.

Confronted with such a situation, where does one begin? There can be no single answer to such a question. One begins where the group of teachers now stand, whether it is the faculty of a college or university, the members of a department of education, or the teachers in elementary or secondary schools of a city, county, or state. Since they stand at different points in relation to an outstanding program in education for world-mindedness, one has to begin at these different points.

There are, however, certain basic principles of curriculum change which can be borne in mind as one approaches the question of where one starts in developing such an ideal program.

Basic to all curriculum change is a feeling of dissatisfaction. As Alice Miel has pointed out in *Changing the Curriculum*, "Dissatisfaction with existing conditions seems to be a prerequisite for inten-

tional change." [1] Of course some progress can be made without the persons involved knowing what is happening—but not for long. Much more progress will be made when the individuals involved are aware of what is going on, want it to happen, and are responsible for the changes. That is a basic principle of group dynamics.

There are many factors which militate against curriculum change in this general area, as in others.

First, there is the apathy, lethargy, inertia of the tired, discouraged, disillusioned teacher. Such teachers are not beyond the point of salvage, but they are likely to be resistant to change, particularly if it involves real effort on their part.

In the second place, there is the dead weight of tradition. When a school or college staff has adjusted to its well-worn ruts and feels secure in them, it takes a great deal of ingenuity and effort to jostle it out of this roadbed. "We've always done it this way" is the cry of the traditionalist and very often a battle cry against change.

Next, there are the vested interests of teachers. If they feel that a new person or a new program will invade their sovereign territory or carve out a new district in the midst of their old bailiwick, they will defend their "subject" with all the fierceness of a nationalist whose land has been invaded.

In the fourth place, there is the dangerous condition of lack of knowledge. Despite the mass of educational publications available and the large number of teachers' organizations, conferences, workshops, and meetings, the majority of teachers are not really informed about curriculum trends conducive to developing world-mindedness.

In the fifth place, there is the excuse that facilities and materials are inadequate. This is usually a camouflage for other reasons, but it is nevertheless advanced as a shield against change.

Finally, there is the fear of failure.

These are some of the citadels which must be taken if there is to be real curriculum change for education in world-mindedness, some of the mountains which must be tunneled through, scaled, or flown over. They apply in large measure to any program of edu-

[1] Alice Miel, *Changing the Curriculum* (New York, D. Appleton-Century, 1946), p. 40.

cation, whether it be in-service or pre-service. Even the young teacher can be resistant to change. He can plead that such ideas were not taught in the school he attended, that these new ideas will mean an attack upon his subject field, that such ideas are fine but they have never been tried out in actual situations, that there are not adequate facilities or materials to do a thorough job, and that they are doomed to failure.

Apathy, tradition, vested interests, lack of knowledge, inadequate facilities, fear of failure are not the excuses advanced by experienced teachers alone. They are the weapons of insecure persons whether young or old, experienced or inexperienced. Alice Miel has quite rightly warned that a program for curriculum change must therefore provide certain guarantees. Writing on this topic she has said:

> Guarantees that appear to be essential are: (1) the guarantee of security; (2) the guarantee of individual and group growth; (3) the guarantee of accomplishment.[2]

Any program of curriculum change, then, must come from the persons who are affected by it. It should be initiated by them, planned by them, carried through by them. There are many instances in which someone else will provide the initial momentum, but as soon as possible a program must become the property of a larger group of persons—those involved in the changes.

Any program of curriculum change must set its goals well in advance of where the group stands, but it must have milestones along the way so that the group can measure its progress and see its accomplishment.

In many ways curriculum change is like preparing a field for planting. Rocks, roots, and debris must be removed; one must wait until a good spring rain softens the hard soil; then the ploughing and planting can begin.

Curriculum change takes place most easily when there is a time of crisis—when the soil has been softened by a heavy rain. We are living in such a period of crisis and most teachers are at least aware of that fact. Unless they themselves are extremely insecure, they can see that this is a changing world and that schools need to change to keep abreast of the world around them.

[2] Miel, *op. cit.*, p. 21.

One of the best ways to initiate revisions in the existing curriculum is through a study of the world society today. A series of faculty meetings on this general topic might be based on the study of a particular book, such as Arnold Toynbee's *Civilization on Trial,* Norman Cousins' *Modern Man Is Obsolete,* or Lawrence K. Frank's *Society as the Patient.* Such a series might consist of a group of films, such as "One World or None," "Picture in Your Mind," or "Boundary Lines." It might consist of a series of discussions led by experts well aware of the world in which we are living. Intelligently handled, such a start will lead into a study of the current curriculum as it relates to life in today's world.

Another way to begin would be with a study of what an individual school or college is doing to promote world-mindedness. In some cases this would follow the first approach; in others it would replace it. A school or college might want to use a questionnaire or outline already prepared by an outside agency or person, such as the Check List of Activities for Developing World-Minded Teachers for Pre-Service and In-Service Education, given in Appendix A. In other cases they would want to work out their own criteria for looking at the program of their particular school or college in regard to its efforts to develop world-mindedness in its faculty or its students, or both.

Still another approach would be through an examination of what others are doing and a comparison of their efforts with those of the school carrying on the investigation. Schools wishing to carry on such comparative studies will find many instances of promising practices cited in this volume, in the Yearbook of the Department of Elementary School Principals of the National Education Association entitled *Learning World Goodwill in the Elementary School,* and in the National Education Association's volume *Education for International Understanding in American Schools: Suggestions and Recommendations.*

A study of children or youth and their needs in modern society would make a much more comprehensive project, but it is one of the best ways for the faculty of a school or college to begin any curriculum change. Before the completion of such a study, it would seem inevitable that attention would be directed to the needs of children and youth in a world society. In this way world-mind-

edness would emerge as one of the many needs of today's boys and girls and young men and women. From this point the faculty of any institution could explore the best means in its particular locality of developing world understanding.

A more idealistic approach would be for a group to outline the kind of world in which they would like to live or in which they would like prospective teachers or boys and girls to live. Having developed the characteristics of a world society, they would then proceed to the enumeration of ways and means of helping to bring about such a society and the kind of people needed for the task. Although a little out of date, Everett Clinchy's book on *The World We Want to Live In* would be helpful in such a study.[3]

Even such small but significant events as the holding of a conference, a trip to the United Nations headquarters, or a talk by a prominent educator or person experienced in world affairs could lead to the initiation of a curriculum study on ways of developing world-mindedness.

The reader will probably have noticed that many of these references touch upon the study of the curriculum for children and youth rather than for teachers. This is intentional, for it seems fairly obvious that teachers often discover their own needs when they are thinking about the needs of their students.

In these suggestions reference has been made to studies by an entire faculty. This, of course, is the ideal. But in many instances a committee of the faculty will be called upon to do most of the spadework, reporting their findings to the entire staff when they are well under way in their survey. In other instances a group of teachers will work on this problem in a workshop group in a nearby college or university, or at home, with the advice and counsel of a consultant from another institution.

No matter what procedures may be developed for initiating a program of education for world-mindedness, the students should be included in the planning as early as possible. This is particularly true of program plans involving prospective teachers. Since the program is to affect them, they should be consulted. They will

[3] Everett Clinchy, *The World We Want to Live In* (New York, Doubleday & Company, 1942). Also published as a pamphlet by the National Conference of Christians and Jews.

contribute many good ideas, be more willing to participate in the program, and will also learn how curriculum change is brought about through actual participation in such change.

The parents and adults of the community should also be consulted and their ideas incorporated wherever possible. They, too, will contribute good ideas and as a result will be more likely to support the program in a school or system of schools once it has been adopted.

Let us turn, then, to an examination of some of the ways in which curriculum changes have been brought about in a number of schools and colleges in several parts of the United States.

A group of elementary school teachers in Bucks County, Pennsylvania, were in the midst of working on a social studies curriculum in 1943 when they began to realize that their pupils were learning practically nothing about the entire Far East. At the same time they realized that as teachers they knew very little about this important part of the world. As a result of their discovery, they organized a Far East workshop, inviting several upper-grade teachers to participate.

Acting upon the advice of their consultant, the senior specialist on the Far East in the United States Office of Education, they decided to work out a series of units on China, India, Japan, Australia, and the Pacific Islands, trying them out in their own schools. As their work progressed they sought the aid of Pearl Buck (a resident in the county) and the assistance of a specialist at Lehigh University who had spent many years in China. They also obtained the help of two Chinese students from the University of Pennsylvania. Over a period of months these teachers compared notes on the activities which they had found most helpful, the materials which had proved most usable, and the attitudes which were changing. The units which they had gathered together with the help of their pupils were mimeographed and exchanged. One unit on China was printed by the United China Relief and sold throughout the United States.

In the process of preparing these materials, these teachers obtained a liberal education on the countries of Asia and the Pacific.

This experience is particularly noteworthy because it sprang from the expressed needs of teachers examining the needs of their

pupils, because it enlisted the cooperation of adults in the community and students from abroad in a nearby university, and because it resulted in curriculum suggestions for their own county and for other schools across the United States.[4]

In Boulder, Colorado, a program to implement the ideals of UNESCO was started in 1947 as a result of the enthusiasm of several teachers and the superintendent of schools, James Buchanan, after they had attended the Mountains-Plains regional conference on UNESCO held in Denver that spring. Upon their return from that conference, they enlisted the support of other teachers and the Boulder Board of Education. A skeleton organization was set up, including committees on curriculum, informational materials, professional and cultural advancement of teachers, contacts with civic organizations, foreign relations, and finance.

The community was quickly involved and the organization took as its title the Boulder Council of UNESCO. Students in the high school formed a Junior UNESCO Council, to work wtih the senior group.

A wide variety of activities grew out of this initial interest, such as a series of talks by Dr. Robert Ulich of Harvard University, Dr. George Counts of Teachers College, Columbia University, Dr. Harlow Shapley of Harvard University, and Dr. Harold Hand of the University of Illinois; the sending of a delegation of teachers to the General Conference of UNESCO in Mexico City; an exchange of teachers with Great Britain; and several changes in the curriculum of the city schools.

The Riverdale School for Girls, in New York City, recently undertook a long-term examination of its curriculum in relation to education for world citizenship. This project was started at the request of Francis Hackett, the Headmaster of the three Riverdale Schools. His dream of an international school, the enrollment of a large number of boys from many lands in the Boys' School, and the gift by the parents of the school of a large plot of ground on which to build, all focused attention on the unique place which the three Riverdale Schools should occupy in the scheme of American educa-

[4] National Elementary School Principals, *Learning Goodwill in the Elementary School* (Washington, D. C., National Education Association, 1946). Article by Genevieve Bowen, pp. 218–225.

tion. Dr. Hackett had long hoped that these schools could experiment in "parallel education" for boys and girls and in education for international understanding.

In the fall of 1947 he asked the faculty of the three schools to submit to a committee of the schools their ideas on how Riverdale could become an American-World School. Believing that they could best undertake this assignment as a group, the members of the Riverdale School for Girls started a discussion as a total faculty. In order to give themselves more time for pursuing this topic and the students more responsibility in running the school, they had the students take charge of the activities on Monday afternoons from 3:30 to 4:45. All but one, or at times two, faculty members were thus able to participate in these group discussions. From their deliberations "A Guide for Riverdale, An American-World School" was prepared.

There were several outcomes of the work of this faculty. In order to help give adequate leadership to the group the headmistress took it upon herself to enroll in a course in "Comparative Cultures and World Community" at Teachers College, Columbia. A large number of assemblies were held on such topics as the Negro's Contribution to American Culture, Mohammedanism (by an Iranian student), Russian Life, Christmas Customs and Carols of the Nations, and a series of programs on Italy. Teachers examined their courses for places where world understanding could be developed, and new units of work were developed on Russia, atomic energy, and race relations. The girls in the school formed a Cosmopolitan Club similar to a society in the Boys' School, and several joint meetings were held. Many of the students joined the Student World Federalists and the Interracial Youth Committee. Nearly five thousand dollars was raised for an affiliated school in Toulon, France. The graduating class gave the school funds for a scholarship for a Chinese girl.[5]

At the university level the work of the University of Minnesota seems particularly commendable. In 1947 Dean Wesley Peik, of the College of Education, appointed a Committee on International

[5] Material taken from an unpublished doctoral dissertation at Teachers College, Columbia University, by Miriam Cooper: "Education for World Citizenship at the Riverdale School for Girls" (1949).

Education, consisting of faculty and students. In setting up the committee, he asked the members to explore ways of informing students, faculty, and staff of the need for sympathetic understanding of the aims of UNESCO in their broadest context.

The committee decided to concentrate upon a few specific aims. One was to work with the students from abroad who were attending the University. Another was to collaborate with foreign educators either through correspondence or through contacts with visitors on the campus. A third was to examine the curriculum in the light of student needs, methods, and instructional equipment. A fourth was to work with the university-wide Student Project for Amity among Nations (SPAN).

The work which this committee has carried on since its formation will be described in the chapters that follow.

There is no single pattern for initiating programs in world-mindedness, as the examples in this chapter show. Each school or college must work out its own pattern, according to its own needs. Many roads lead to the same destination—the development of world-minded teachers.

V

DEVELOPING TEACHERS AS INTEGRATED INDIVIDUALS, EXPERTS IN HUMAN RELATIONS, ROOTED IN THEIR OWN COUNTRY AND CULTURE

Most programs of education for world-mindedness start at the wrong spot. They plunge into studies of other lands and peoples, relationships between nations, international institutions, the United Nations, and world government. Important as these are, the place to begin a program is with the integration of individuals, the development of wholesome personalities, the formation of mature persons.

In the process of carrying out this major aim, teachers will need to learn about human nature and human relationships, and to have rich and varied opportunities for practicing the art and science of getting along with others. In the process they will need to become rooted in their own community, country, and culture.

These three separate but interrelated aspects of education for world-mindedness have been treated in many volumes on education, on psychology, on human relations, on citizenship. We shall not attempt to duplicate what has been said in these many volumes or to develop any of these three characteristics of the world-minded teacher at length. But in the following pages an attempt will be made to show how important they are to the teacher as a member of a world community and to suggest ways in which such persons can be developed through programs of teacher education both for prospective teachers and for in-service teachers.

As William Penn phrased it more than two centuries ago, "Those who would mend the world must first mend themselves."

1. *Ways of developing integrated teachers.*

Many programs of teacher education are based on the assumption that the students involved are secure, happy, wholesome, mature individuals, primarily concerned with how to develop maturity in others and only incidentally concerned, if at all, with how to achieve maturity themselves.

Contrary to this assumption, far too many teachers enter teacher education programs as thwarted, frustrated individuals or as partially mature persons, and leave to enter the profession with little noticeable growth. As a consequence their classrooms become miniature dictatorships, though sometimes under the leadership of a benevolent dictator. The teacher's frustrations are projected onto his pupils and the vicious cycle of education for maladjusted rather than well-adjusted pupils continues.

Fortunately, many persons responsible for teacher education are becoming more and more aware of the importance of personality development as the foundation of all teacher education. Prospective teachers are introduced early in their college years to the psychology of children and youth through readings, observations, and, in some cases, participation in activities with boys and girls. At the same time, these prospective teachers are asked to analyze their own childhood and youth and to try to understand their own attitudes and behavior in the light of their early training. Counselors are assigned or chosen for each prospective teacher and often assist these students throughout their entire program. The students are given opportunities to take batteries of personality and vocational tests to help them discover their own shortcomings and strengths. Through classes, extracurricular activities, and guidance, shortcomings are overcome as much as possible and strengths are capitalized upon. Social opportunities are not overlooked in such a program, so that students have a feeling of belonging to groups and a sense of their own importance and contribution to the welfare of others is developed. Opportunities are afforded for taking part in recreational activities and in various forms of the arts and crafts, not just as preparation for work with boys and girls, but as an aid in the personality adjustment of prospective teachers.

The development of teacher education programs along these

lines should do much to help produce the type of integrated individuals who are secure enough that they can concentrate as teachers upon helping others. That is fundamental education for world-mindedness.

To provide the same opportunities for teachers in service is more difficult. The wise and understanding principal and supervisor can often help teachers to understand themselves better through the study of the children in the classroom. They can encourage teachers to read authoritative books on psychology. They can arrange for meetings and courses with persons who can contribute to the teachers' understanding of human behavior. Furthermore, administrators can encourage teachers to attend conferences, workshops, and summer schools where individual psychology and child growth and development are being considered.

Probably the most effective approach to the creation of world-mindedness is through efforts to improve the mental hygiene of teachers by such means as have been cited above.

2. *Ways of developing teachers as experts in human relations*

Teachers spend their lives working with groups as well as with individuals. Their working day is devoted to group work and their out-of-school time is given over in part at least to work with groups. It would seem that they should be expert in human relations and group work. Some teachers are. They are artists in dealing with people; scientists in the analysis and integration of groups. But the number of persons in the teaching profession who are woefully ignorant and inept in human relations is disheartening, to say the least.

As an important part of their general background, teachers need to know the latest scientific facts about races in order to dispel any prejudices they may have formed about the biological nature of differences between various ethnic groups in their communities and in the world. They need to know a little about different religious groups in their communities and in the world, and where to find out about these groups when they need to know more. They need to understand some of the basic reasons for tensions between groups, whether they are the outgrowth of differences in race, reli-

gion, education, socio-economic status, or nationality. Coupled with this would be a basic understanding of the latest findings on ways of reducing tensions.

Teachers also need to know some of the propaganda techniques used in arousing tensions between groups and be able to combat such tactics, whether subtle or obvious. In order to do this, they need considerable training in critical thinking.

How, then, can young teachers be helped specifically to acquire expertness in human relations?

First of all they should acquire basic information concerning groups, group dynamics, tensions, propaganda, and the like, through courses. In some teacher education programs such data are presented in different classes. This can be helpful if there is a person or committee on the campus to coordinate these diversified efforts and ensure an adequate program along these lines. In a few colleges, a course in human relations or in social psychology is required of all prospective teachers.

In the second place, prospective teachers can learn through background readings, either as a part of their courses or as special reading which they do because of an interest in one or more phases of this vast field. Some reading should be on the application of human relations to school situations and school curricula. Movies shown in college classes, in assemblies, in clubs, or in film forums can be of great value in helping prospective teachers to understand prejudice, group relationships, tensions, and allied topics. Exhibits on such topics as "The Races of Mankind" can also be helpful, whether they are arranged by the library, a club, a class, or some other group on or off the campus.

Third, prospective teachers should also have some contact with off-campus persons who can give accounts of firsthand experiences with various groups and the results of scientific experimentation in human relations.

Fourth, prospective teachers need experiences as members of groups in dealing with human relationships. Classes need to do far more faculty-student planning than they now do and to examine their own actions as a group. Clubs, student councils, fraternities and sororities, and other campus groups can serve as laboratories in this field.

Fifth, prospective teachers need many experiences in the community and in schools observing and carrying on group work.

Most of these activities should be carried on simultaneously, so that theory sheds light on practice and practice on theory.

Some of the methods mentioned above can also be used with teachers in service. Study groups can be organized, film forums and discussion can be held, techniques such as the sociodrama and the sociogram can be demonstrated, book lists can be prepared, speakers can be invited to a school or group of schools, workshops can be held, and arrangements can be made for teachers to attend courses or conferences during the school year or in the summer vacation period.

Many colleges concerned with the education of prospective teachers are already carrying on programs designed to help their students become experts in human relations. Many others are now examining their programs to see where they may be strengthened along these lines.

For example, several colleges have been concerned that their students gain firsthand experiences with the functioning of groups in their communities and have made some type of community experience a compulsory part of their teacher education programs. Among colleges pioneering in this type of community experience are Brooklyn College, the State Teachers College at Milwaukee, Syracuse University, and Temple University. Through participation in group activities in community centers, settlement houses, and playgrounds, prospective teachers begin to understand the dynamics of groups and also some of the tensions in their home communities.[1]

Pageants and festivals have been used as means of bringing different groups together and giving them a feeling of pride in their own accomplishments or the accomplishments of their forebears. Rachel DuBois has experimented with this technique for several years through the Workshop in Cultural Democracy.

The schools of Cleveland, Detroit, St. Paul, and many other cities have cooperated with their communities in Folk Festivals which

[1] For a full treatment of such community experiences, see the volume by the American Association of Teachers Colleges, *School and Community Laboratory Experiences in Teacher Education* (Oneonta, N. Y., 1948), or *College Programs in Intergroup Relations* (Washington, D. C., 1950).

involve large numbers of people. The participants have felt proud of their background and they as well as the spectators have usually gained a more vivid impression of the contribution of the various racial and national groups to American life.

Occasionally the schools of a city are confronted with conflicts owing to shifts in population. Out of such situations studies by teachers of intergroup relations sometimes arise. Two such studies have been carried on in recent years by the public schools of Detroit, Michigan, and San Diego, California. In the former the community's realization of its local problem grew out of the tensions between Negroes and whites, chiefly as a result of a large migration of Negroes from the South to that industrial center. A sudden increase in population as a result of war industries brought about a study of the intergroup relationships in the latter cosmopolitan center.

In San Diego the three-year program involved three main approaches: (1) an intensive in-service program to help teachers understand the diversity of backgrounds of the children in their classes, the ABC's of prejudice and discrimination, and procedures for developing more friendly relations between persons of divergent backgrounds; (2) teacher experimentation in regular classes with techniques in human relations; and (3) development of school-community activities, in cooperation with the city radio stations, movies, civic organizations, parent-teacher associations, and other urban groups.[2]

In Detroit the Citizenship Education Study started in 1945, with Wayne University and the Detroit Board of Education sponsoring the project and the Volker Foundation assisting with financial support. Under the direction of Stanley Dimond and a small central staff, efforts have been made over a period of years to discover what would happen if a group of schools concentrated on meeting the needs of children and youth as citizens, really practiced democracy in all phases of school life, helped boys and girls to gain skills for solving social problems, improved the quality of human relationships, and improved school-community relations. Eight

[2] For a fuller account see "Toward Better Human Relations," *United States National Commission UNESCO News,* June, 1950, pp. 5 and 9. See also San Diego City Schools, *A Program of Intercultural Education in San Diego* (Los Angeles, Calif., Pacific Coast Council on Intercultural Education, 1947).

schools, representing a cross section of the schools of Detroit, were selected as experimental centers, and the staff of the Study has worked intensively with the teachers in those centers. These teachers have gained invaluable knowledge and experience in human relations through the help of the staff, through their work with visiting consultants, through their own research and experimentation, through reading, and through careful evaluation of their experiences.[3]

Another in-service program of teacher education on human relations has been carried on in Philadelphia in recent years and is known widely as the "Open-Mindedness Study."

Many teachers colleges and departments of education as well as teacher groups have found the use of films and other audio-visual materials of value in improving an understanding of human relationships. Among the films which have proved successful with teachers are "Americans All," "Brotherhood of Man," "Boundary Lines," "The Color of a Man," "The Cummington Story," "The House I Live In," "Man—One Family," "One God—How We Worship Him," "One People," "It Happened in Springfield," "Towards Unity," "The Town," "Whoever You Are," and "The World We Want to Live In."

Filmstrips are probably less satisfactory, but they have been used with some success, particularly in classes. Among these are "Forward—All Together," "Free to Be Different," "It's Up to You," "Let's Live Democracy," "The Man in the Cage," "Man—One Family," "To Secure These Rights," and "We Are All Brothers." [4]

These are some of the ways prospective and in-service teachers are being aided in their understanding of the art and science of human relations. By learning the facts about differences, by probing their own prejudices, by learning techniques for studying individuals and groups and helping them to work more effectively together, and by re-evaluating their own concepts of human relations, many teachers are growing toward world-mindedness through improving the quality of their own human relations.

[3] From Stanley E. Dimond, "The Detroit Citizenship Study," *Social Education*, December, 1948, pp. 356–358, and from notes on a talk by Dr. Dimond at the National Council for the Social Studies meeting in Baltimore in 1949.

[4] For further details see the H. W. Wilson catalogues on films and filmstrips or other recent catalogues or books of this type.

3. *Ways of developing teachers who are rooted in their country and culture.*

Persons who are teaching or who expect to teach should be well acquainted with their local communities or with the communities in which they are working, and with the United States as a whole. They should have deep roots in their own country and culture. Just as a tree dare not stretch its boughs too far or lift its trunk too high without deep roots, so the person who would encompass the world and stretch up toward the ideal of a unified world dare not do so without roots in his own nation. The rootless persons of the world, whether by force of circumstance or by choice, are to be pitied and helped.

Teachers need to know their own community and the United States as thoroughly as possible. They cannot be experts on all the facets of our national life; but they can have a broad knowledge of and acquaintance with its ideals, institutions, interrelationships, and outstanding individuals. They should know about its contributions to the world. And they should be closely identified with it and love it. World-mindedness should mean an extension of national loyalty rather than an exclusion of it.

At the same time teachers should be as objective as possible. Because they love their country, they will want to see it grow and improve. They should be able to see those aspects of our national life in which we have fallen short of the idealism of our founding fathers and of the men and women of vision who have followed them. They will want to play their part in helping to correct these shortcomings, whether that part be small or great. They will want to work for the refinement of nationalism rather than for its replacement, in this period of world history, by world citizenship.

World-minded teachers will realize that the United States is no longer isolated from the rest of the world and that domestic and foreign affairs are now as inseparable as the blades of scissors. Because they respect the opinions of other nations and value their help, they will want to know what others think of our country. They will want our way of life to be accurately interpreted and they will want to change those aspects which are rightfully criti-

cized by others. As the President's Committee on Civil Rights recently pointed out:

> The United States is not so strong, the final triumph of the democratic ideal not so inevitable that we can ignore what the world thinks of us or our record.[5]

Throughout his college career, the prospective teacher should be exposed to experiences that will help him to understand the complex country and culture in which he lives. In most colleges this is still being attempted or accomplished largely through a required course in United States history. Well taught, this can be a valuable experience. But it is certainly not enough. Courses in all fields should have as one of their primary aims the understanding and appreciation of the United States. Through literature, science, art, music—whatever the course—the teacher should be gaining a deeper appreciation of his own land.

A goodly number of colleges have introduced survey courses in American culture which cut across departmental boundaries and aim to give a view of the many phases of American life. A few colleges have gone beyond this point and have attempted to give students a view of Western culture. The Harvard Report on *General Education in a Free Society* proposed such a course, to be known as "Western Thought and Institutions," as an integral part of the general education of an American.[6] Since a prospective teacher can take only a few courses of this nature, one in "The Culture of the United States" or "Western Thought and Institutions" should certainly be a basic requirement.

But, as has been pointed out earlier, readings and courses and lectures are not the only or the best means of developing persons who are loyal to their own country. Firsthand experiences are preferable. Students should be encouraged in many instances to take their academic training in other parts of the country than the one in which they live, and to become as well acquainted with that new area as possible. Where that is impossible, students should be encouraged to work in other parts of the country or of their own

[5] President's Committee on Civil Rights, *To Secure These Rights* (New York, Simon and Schuster, 1947), p. 148.

[6] Report of the Harvard Committee, *General Education in a Free Society* (Cambridge, Mass., Harvard University Press, 1945), p. 213.

state in summer vacations. In these ways prospective teachers can become more familiar with their own country and learn to recognize and accept the slight differences which exist between people of various sections of the United States.

Adelphia College at Garden City, New York, recently began a program for its prospective teachers in which they live for several weeks on a farm in North Carolina, studying the social and economic life of the region around the camp and participating in the work of the camp's farm.[7]

Trips by prospective teachers into other parts of the state and nation are still infrequent but full of possibilities. Where these trips are combined with studies of the environment visited, they are of much greater worth.

Even trips into the local community and studies of it can be extremely valuable. The Reconciliation Trips in New York City which take teachers and others into various parts of that cosmopolitan community could well be duplicated by many teachers colleges and departments of education.

The faculty and students in most colleges can, through formal and informal contacts, help students to gain a better understanding of the vast country in which they live. Visitors to the campus can help to interpret regions, groups, and other aspects of the United States.

The possibilities for education about our own country and for providing experiences in it are almost limitless.

What has been said about the education of prospective teachers can be applied to some extent to teachers in service. Their education along these lines will come chiefly through the use of varied methods with their own students and through the reading, travel, contacts with other persons, and audio-visual materials which they as teachers experience in the summer and throughout the year.

In this important part of teacher education, stress should be laid on the discrepancies which exist between our ideals and our practices. Students should be well aware of what James Truslow Adams has called "The American Dream," but they should also be well aware of the realities of the moment.

However, a program which stressed only the seamy side of

[7] *New York Times*, July 14, 1950, p. 19.

American life would be foolhardy if not treasonable. Students should learn about the contributions of the United States to world culture and be appreciative of the finer aspects of American life which have made this a great nation. They should know about the remarkable contribution of our country to the concept of democracy, the outstanding place accorded education in this nation, our gifts to the world through highly advanced science and technology, our leadership in the application of religion to daily life, the humanitarian activities which have been carried on in the care of the insane, blind, mentally sick, and others, the place accorded to women, and the increasingly important role of American music, art, architecture, and literature in the world. These are some of the contributions this nation has made and is making to the world, and world-minded teachers should be aware of them through a thorough study of their own culture and a comparison of it with other cultures of the globe.

College courses, assemblies, films, exhibits of art, attendance at concerts and listening to the finest music produced by American composers, and personal contacts with persons who can speak with authority on these subjects—these are some of the ways in which teachers can be enriched through their college education as citizens of the United States and of the world.

As a part of their study of life in the United States, teachers should have opportunities to learn how we are regarded by other countries and how we are trying to influence their opinion of us. Teachers need to know that many persons in other nations regard us as idealistic, as a bulwark of democracy, as a land of opportunity, as a refuge for the oppressed, as a generous and kindly people—to list only a few of the characteristics most frequently mentioned abroad. At the same time, they need to know that many persons in other lands consider the United States materialistic, politically immature, culturally impoverished, boastful, and power-mad—to name some of the most frequently mentioned criticisms cited by persons abroad. They need to know that these latter characteristics are mentioned not just by Communists or fellow-travelers.

World-minded teachers will be concerned about the long-term policy of the United States as well as with contemporary actions.

They will, for example, be gravely concerned over our aid to the underdeveloped areas of the world and be anxious to improve the economic, educational, and social status of those peoples. They will realize that communism thrives where there are economic and social inequalities. Consequently, they will want to examine with care such measures as the Point Four Program of the United States and the Technical Assistance Program of the United Nations in relation to the improvement of large areas of the world.

They will also realize the fear with which many people in many parts of the world view the United States. They will be aware of the fact that we possess the greatest concentration of wealth in the history of the world, that we own a large part of the world's resources, and that we have produced and used the most deadly weapon that mankind has yet produced—the atomic bomb. As a result of such knowledge, world-minded teachers will understand why even our friends view our actions at home and abroad with keen interest and sometimes with suspicion and mistrust.

Perhaps one of the most practical ways for teachers to gain a view of themselves as persons abroad see them is to read the accounts foreigners write about the United States. There is a vast amount of such literature now available. Teachers would do well to read at least one such account from the list of books on the United States given below.[8]

Occasionally visitors from other countries will speak frankly on this topic, but it is asking a great deal to get them to express their opinions of the country in which they are guests.

Because of the importance of the Voice of America and other means of presenting the story of the United States to other countries, prospective teachers should have an opportunity some time

[8] D. W. Brogan, *The American Character* (New York, Knopf, 1944); Henry S. Commager, *America in Perspective: The United States Through Foreign Eyes* (New York, Random House, 1947); Alexis de Tocqueville, *Democracy in America* (London, Oxford, 1947); *European Beliefs Regarding the United States* (New York, Common Council for American Unity, 1949); Geoffrey Gorer, *The American People: A Study of National Character* (New York, Norton, 1948); Harold Laski, *American Democracy: A Commentary and an Interpretation* (New York, Viking, 1948); Gunnar Myrdal, *An American Dilemma: The Negro and Modern Democracy* (New York, Harper, 1944); Allan Nevins, *America Through British Eyes* (New York, Oxford, 1948); Fred Vanderschmidt, *What the English Think of Us* (New York, McBride, 1948); André Visson, *As Others See Us* (New York, Doubleday, 1948).

during their college career to know how this work is being carried on and what types of programs are being sent abroad. The State Department's booklet on *The World Audience for America's Story*[9] tells about this work, but listening to the actual broadcasts or examining the materials sent abroad is far better.

Students preparing to be teachers and persons now teaching should gain in a variety of ways a deep love of their own country. At the same time they should gain a realistic view of how it is regarded by people in various parts of the world today. And finally, they should develop a desire to participate in the strengthening of democracy in the United States and some knowledge of ways in which they can help to improve their own country.

Such an approach is an important part of education for world-mindedness.

[9] United States Department of State, *The World Audience for America's Story* (Washington, The Department of State, 1949), 127 pp.

VI

DEVELOPING TEACHERS WHO ARE APPRECIATIVE OF OTHER COUNTRIES AND CULTURES

The basic test of world-mindedness is the ability of a person to accept other individuals despite differences in race, nationality, sex, religion, educational background, or socio-economic status. As Lyman Bryson has aptly phrased this quality of world-mindedness, "education for international understanding rests ultimately on learning to associate strangeness with friendliness and not with hostility." [1]

In the preceding chapter it was pointed out that a person must be relatively secure himself before he is ready to accept other persons. However, education about other lands and peoples need not or cannot be postponed until a marked degree of maturity has been achieved. Education for social maturity and education about other lands and peoples will have to be carried on simultaneously. In this chapter the stress will be on this latter phase of education for world-mindedness. Consideration will be given to experiences with people from other parts of the world, both abroad and in the United States.

1. *Experiences abroad.*

Assuming that teachers are well enough adjusted to accept differences, the most valuable type of experience for them would be living in a foreign country or countries for several months. This may seem idealistic, but the time may not be far off when such study will be an essential part of a teacher education program. Lowered

[1] From an unpublished UNESCO document prepared by Lyman Bryson.

costs of travel, government subsidies, and realization on the part of educators of the values may combine to make such experiences abroad possible for future teachers. It cannot be overemphasized, however, that persons who are encouraged to go abroad should do so of their own free will and that they should be relatively mature.

Studies of the soldiers who were abroad during World War II indicate that they were less internationally minded when they returned than when they left the United States. Mahlon B. Smith has shown that dislike of foreign peoples was the characteristic outcome of soldiers' experiences abroad.[2] A study by Abraham Geduldig and Carl Erdberg indicated that 150 veterans enrolled in evening classes in New York City in 1947 were more nationalistic and more conservative in their attitudes toward world affairs than were 170 of their non-veteran fellow students.[3] These studies and the observations of many persons who have worked with veterans should give pause to those who advocate the sending of thousands of young people to other countries without any selective process to determine who should go.

Not only should persons selected to go abroad be carefully chosen, but they should be given a thorough and extensive orientation period. In the case of the students from George School who went to Germany in the summers of 1950 and 1951 to the International Work Camps, there was an orientation program of a half year's duration in the language and culture before they set out. This is a type of preparation which should be encouraged.

A wide variety of opportunities are now open to teachers to live, travel, study, teach, or work abroad. Some of these are open to prospective teachers; even more are open to teachers in service.

A few prospective teachers will be able to spend a year abroad while at college, studying under the auspices of such groups as the American Council on College Study in Switzerland, the Junior Year in Munich, the Smith College Plan, or the Sweet Briar College Plan for Study Abroad. Others may be able to arrange a year abroad in an international work camp under the auspices of such

[2] Mahlon B. Smith, "Did War Service Produce International-Mindedness?" *Harvard Educational Review*, Vol. 15 (October, 1945), pp. 250–257.

[3] Abraham Geduldig and Carl Erdberg, "Veterans' Attitudes Toward the Contemporary World," *High Points*, Vol. XXIX, No. 7 (September, 1947), pp. 5–17.

groups as the American Friends Service Committee, the Brethren Service Committee, or the International Projects division of the Presbyterian Church, U.S.A. A few colleges are giving credit to students for such work, provided they prepare certain required reports on their experiences.

Many more will be able to spend a summer in a foreign country, going abroad alone, in groups, or as members of tours or study groups, such as those arranged by the American Youth Hostels, the Bureau of University Travel, the Experiment in International Living, the National Student Association, or the World Study Tours, to name only a few.[4]

Some of these prospective teachers will want to take courses in foreign universities, many of which are now offering special courses for Americans.[5] Others will want to live in the homes of persons abroad, a program in which the Experiment in International Living has pioneered. Still others will want to work with young people from other countries in international work camps, such as those run by the American Friends Service Committee in Mexico and several European countries, as well as by some other organizations. Some will want to hike and bicycle with other Youth Hostellers. Many more will want to travel from place to place on their own, gaining their education in this way.[6]

In-service teachers have similar opportunities, plus the chance to teach abroad, and in some cases to study abroad under such grants as the Fulbright scholarships. Teaching positions are limited, but there are probably available far more than the average teacher has imagined.[7]

An increasing number of teachers are arranging through the National Education Association for such exchanges with teachers in

[4] For further details on these and other organizations see "Invest Your Summer," The Commission on Youth Service Projects, 206 South Michigan Avenue, Chicago 4, Illinois, or "Study, Travel, Work Abroad," United States National Student Association, 304 North Park Street, Madison 5, Wisconsin.

[5] For further details see *Study Abroad*, a UNESCO publication available from the Columbia University Press, New York City.

[6] See also *Building Roads to Peace: Exchange of People Between the United States and Other Countries* (New York, Institute of International Education and the United States Department of State, 1949).

[7] For a full listing of such opportunities see Hans W. Rosenhaupt, *How to Wage Peace: A Handbook for Action* (New York, John Day Co., 1949), pp. 65–67.

other countries. In recent years the Association has also planned an extensive program of travel abroad for teachers. In 1950, for example, tours were arranged to Alaska, Canada, Cuba, Central America, Hawaii, and Mexico, with nearly five hundred teachers participating. Three institutions awarded credit to members of these tours—Indiana University, Michigan State College, and Western Illinois State College.

One of the most promising practices in American education for international understanding is the increasing number of colleges and universities that are arranging study and work abroad as a part of their regular curriculum or as an extracurricular activity. In a few institutions these are arranged by student groups; in most cases they are planned by the faculty, often with student participation. In several instances these opportunities are open to prospective teachers and to those already in service.

A plan receiving a great deal of attention is the Student Project for Amity Among Nations. It began as a student project in 1946 and has now grown into a state-wide program, in Minnesota, carried on by students and faculty from several colleges. Students selected at the beginning of an academic year for a summer abroad enroll in the "Foreign Study Seminar," which enables them to earn twelve undergraduate credits, six for the work at the University of Minnesota and six for the work abroad. A topic is chosen for special research and the student continues his investigation on-the-spot during the summer in a single country or in more than one country. Prospective teachers have been active in this project, with the president for 1950–51 a major in education.

Two of the most commendable features of this project are the student management and its expansion to include several colleges —namely, Augsburg, Carleton, Gustavus Adolphus, Hamline, Macalaster, St. Cloud Teachers College, St. Olaf, and St. Thomas. The community support of the project and its impact on the state have been significant.

Earlham College, Richmond, Indiana, has pioneered in college-sponsored international work camps, with prospective teachers constituting a majority of their campers. In 1949 Earlham held such a work camp in Jamaica and another in Cuba, the latter jointly sponsored by Earlham College and Guilford College, Greensboro, North

Carolina. Again, in 1950, Earlham sponsored a work camp in Cuba as a part of its program of "Community Dynamics." In these camps students from the United States worked alongside persons from the countries in which the camps were located.

A unique plan has been developed by the University of Colorado to encourage its students, faculty, and other staff members to travel abroad. Known as the Graduation Travel Savings Fund, it is based on the same principle as the Christmas Savings Plan.

Many teachers in service spend their summers traveling abroad, and some are availing themselves of opportunities to teach abroad under exchanges or other arrangements. There are also a few special trips and opportunities developing for in-service teachers and administrators. One of the most spectacular of these, named the "European Flying Classroom," was sponsored in the spring of 1950 by Michigan State College. Sixty-three educators from forty-two states and the District of Columbia flew to Europe for a six weeks' visit in eleven countries. Included in the group were state commissioners of education, college presidents and deans, school superintendents, principals, and classroom teachers.[8]

The Near East Seminar is a program which has included the participation of three colleges—Western Michigan College of Education, Wilson Teachers College in Washington, D. C., and the State Teachers College at Oneonta, New York. This seminar, designed chiefly for teachers in service, carried with it six to eight hours of graduate credit. In 1948 and in 1949 the Seminar was held at the American University of Beirut in Lebanon.

A very ambitious program of summer workshops abroad is offered by New York University. During the summer of 1950 such study groups were carried on in England, Germany, Israel, northwestern Europe, Puerto Rico, and the Virgin Islands. In each workshop there were regular members of the staff of the University's School of Education to direct the academic work and coordinate the contributions of English-speaking local leaders in each of those countries. Academic credit was given to the participants and travel and sight-seeing were considered secondary or supplementary to study and professional growth.

[8] "Michigan State College's Flying Classroom," *School and Society*, February 11, 1950, pp. 91–92, and *New York Times*, April 11, 1950.

A workshop on education was sponsored jointly by the University of Maryland and the French Ministry of Education at the Centre International d'Etudes Pedagogiques at Sèvres, a suburb of Paris, for six weeks during the summer of 1950. Prior to the seminar the teachers from the United States spent a week visiting French schools, and following the seminar they spent a week as visitors in the homes of French teachers.

A number of teachers have likewise participated in the international seminars sponsored by UNESCO in various countries on such topics as "Childhood Education," "Teacher Education," "The Teaching of Geography," "Teaching About the United Nations and Its Specialized Agencies," and "The Teaching of History."

2. *Experiences in the United States with persons from abroad.*

Many teachers, however, will never be able to travel, work, study, or live abroad. Fortunately, there are other ways of gaining firsthand experience with persons from other countries and cultures. With nearly 30,000 students from abroad in American colleges and universities and with many other students and faculty members who were born abroad or who have lived for a long period in other countries available in American educational institutions, prospective teachers have rich opportunities for learning about other lands from those who know them well.

The opportunities to gain an understanding of other countries through such persons have never really been tapped. There are literally hundreds of foreign students in American colleges and universities who have never been entertained in an American home, who have never spent a vacation with an American family, who have never formed lasting friendships with persons with similar interests in this country. They are frequently asked to give talks to various college and community groups, but in many instances this has been the end of contacts.

Because of the facilities of the larger universities and the larger cities, and because these institutions are better known abroad, foreign students gravitate to these large centers. Efforts need to be made to attract students from abroad to an increased number of colleges, particularly the smaller ones. Nor should one overlook the large number of adults in a community or area who can be used

as resource persons for a program in world-mindedness for prospective teachers.

Quite often there are conferences to which prospective teachers can go or to which colleges or college organizations can send them where they will meet persons from abroad and hear speakers on various phases of world affairs. Particularly in the summers prospective teachers are welcome at institutes and workshops where they can widen their horizons.

Most of these same opportunities are available to teachers in service. Schools are beginning to arrange exchanges of teachers and there is often on the staff of a school a person who was reared abroad or who has traveled in another part of the world. There are almost always parents and other adults in a community who can be used to help develop world-mindedness. Visitors can be invited to a school, not just for an assembly talk, but for a day or two or three days, or a week end. Teachers can arrange to attend conferences on world affairs where they will meet persons from other countries. These and other opportunities are available to the interested in-service teacher.

Several of these suggestions are being followed at Earlham College in Richmond, Indiana. In addition to the thirty-five members of the faculty and staff who have traveled or lived abroad, there is always a large group of students from other countries. In 1950 there were fifteen students from Austria, China, Cuba, Germany, Hawaii, Jamaica, Japan, and Thailand. Since the war there have also been students from Belgium, France, and Palestine. In addition, several students have lived abroad with parents who were missionaries or who were on other types of assignments in other lands.

An interested alumna of Earlham recently presented the college with a small endowment fund to permit one student to go abroad each year. This is awarded to a junior so that the student's experience will enrich the college the following year. During the year 1949–50 two German students stayed at the college for a month and took part in many phases of the campus life.

Earlham likewise sponsors each year an Institute of Foreign Affairs which brings to the college and to the community eminent speakers. Through the Student Senate students raised funds to

bring a displaced person to the campus during 1950–51 as a part of a "Delayed Pilgrim Plan."

Prospective teachers enrolled in the Wilson Teachers College in Washington, D. C., have a number of possible contacts with persons from abroad. Through the Committee on Friendly Relations Among Foreign Students, the East and West Association, dinner meetings and closed discussions of the Institute on World Organizations, the International House of the American Friends Service Committee, the United World Federalists, and World Union they have many opportunities to meet students and others from abroad, often in informal and small groups.

Wilson Teachers College also makes much use of the Orientation Center for Students from Other Lands, which is carried on in conjunction with the U. S. Office of Education. "Coffee Hours" given monthly by the staff and trainees of this center and the college Committee for International Understanding draw a large number of students from the college.

Students in the author's courses at Brooklyn College have visited International House in New York City in conjunction with their preparation of resource units on other lands and peoples. When their units are well under way, they visit the House and talk with students from the countries on which they are preparing units. Occasionally these personal contacts have led to other experiences together, arranged by the college students with the persons from abroad whom they have met.

The Louisville, Kentucky, public school system has been alert in its efforts to develop world-minded teachers and students. In 1948–49 it had as exchange teachers a married couple from Ireland and in 1949–50 a man from England. According to reports these visiting teachers were extremely helpful. They spoke to many groups of teachers, sometimes large groups but more often small ones where there could be more personal contacts. Their presence also led to teacher and student correspondence with persons abroad.

In addition, the niece of one of the high school principals sent frequent letters from her post as principal of two schools in Austria. These communications were read by many faculty members and students and resulted in the sending of several gift parcels to needy teachers and students in that country.

Drawing upon the community, Louisville asked Mrs. Willie Snow Ethridge, author of *Going to Jerusalem*, to address several groups of teachers on international topics. Dr. John W. Taylor, President of the University of Louisville and formerly one of the United States advisers to the Military Government in Berlin, also met with groups of teachers on several occasions. In addition, Dr. William A. Mueller, a member of the faculty of one of the seminaries and a German by birth, was frequently called upon to address teachers, parents, and students, as was Dr. R. N. Holbrook, a local physician who had made a trip around the world, taking pictures as he went. A representative of the School Affiliation Program of the American Friends Service Committee visited several schools and consulted with teachers and students upon her return from visits to the schools in Europe with which several Louisville schools are affiliated. Teachers in the city are increasingly traveling in Central and South America and bringing their experiences into the classrooms.

In Philadelphia the schools availed themselves of an exchange teacher from Liverpool during the school year 1949–50, who spoke approximately fifty times during his year in that city, to teachers, parents, and students in various schools. Using the resources of the University of Pennsylvania, approximately forty-four speakers from twenty-three different countries have given talks to nearly 25,000 pupils in assemblies and classrooms, under the direction of the city's Curriculum Office. Professors from neighboring universities, parents in the community, and outside speakers provided by the World Affairs Council have been used extensively. In addition, the U. S. Office of Education has routed several groups of teachers and administrators from Austria, Germany, Japan, Korea, and Sweden to Philadelphia, where they have worked with teachers, children, and youth.

The Oak Lane Country Day School of Temple University has made use of its parents in many projects, particularly in the elementary school. Several specific examples will illustrate ways in which parents can help children to understand other lands and peoples.

The first grade received a letter from its affiliated school in France and a mother who was born in Switzerland came to the

school to translate it. She returned on two other occasions to tell more about the country from which the letter came. The mother of a boy in the first grade helped the children in the fifth grade with Swedish songs and dances for their May Day performance and told them of life in Sweden. Several parents who have traveled abroad have also been drawn into the classroom activities of the school.

Occasionally an entire community is involved in learning about another country through a person brought into their locality by their common efforts. Such has been the case in Radnor, Pennsylvania.

Starting as the concern of one teacher who was connected with the School Affiliation Program of the high school, a project was launched to bring a German student to Radnor for a year. The Radnor Parents' Association first considered the proposal and later a meeting was called of representatives of the churches, Neighborhood League, League of Women Voters, the Parents' Association, the high school faculty, and the Saturday Club. These people became a standing committee on the project. At later meetings the Rotary Club, the Lions Club, the Scouts, and other groups were represented.

Through the efforts of these organizations seven hundred dollars were eventually donated and a girl from Germany was brought over to live in the home of a Radnor citizen and to attend the high school.

One hundred and seventy elementary and secondary schools in the United States are now affiliated with 187 schools in France, Germany, Italy, Japan, and the Netherlands through the School Affiliation Service of the American Friends Service Committee. An increasingly large number of these schools have advanced to the stage where teachers or students from their affiliates abroad are being brought to the United States for a year's visit. Where this has been done, teachers and students in both schools have profited and the exchange of school work, letters, and ideas has been accelerated.

The American Field Service has done pioneer work, too, in bringing students from abroad to this country for a year of high school education. Nearly two hundred young people were brought to the

United States in 1950–51 by this organization and located in schools throughout the nation.

3. *Audio-visual experiences.*

Films can serve as a valuable substitute for travel abroad or contact with persons from abroad. Carefully chosen and wisely handled, they can be of real assistance in helping teachers to develop a sympathetic understanding of other lands and peoples.

A few teacher education institutions have felt them so worth while that they have offered courses devoted solely or largely to films. One such course is that given at Teachers College, Columbia University. Known as the International Film Series, this course is offered for one or two points each semester and during the summer session. Persons attending the course weekly and doing a minimum amount of work are given one credit. Those who do additional work beyond the viewing of the films and the minimum writing requirements are given two credits. In the fall term of 1949–50 the following films were shown: "Boundary Lines," "Picture in Your Mind," "Horseman of the Pampas," "Argentine Primer," "One Day in the U.S.S.R.," "Spotlight on the Balkans," "People of the Soviet Union," "Britain and Her Empire," "The New France," "Father and Son," "The 400 Million," "India," "The Philippine Republic," "Indonesia," and "Round Trip."

New York University offers a similar course for credit, with the students participating in the choice of topics and the selection of films. The course in that institution concentrates on a few topics and since it is handled by one person tends to have considerable continuity. Films on the United Nations and its specialized agencies are almost always an important part of the course. Since a large number of teachers take this course, considerable emphasis is placed upon the evaluation of films for use with children and youth.

Films may also be used within regular courses and this is a fairly common practice among a number of institutions in their work with prospective teachers.

As has been suggested, films might well form the basis of a series of faculty meetings or of a course for teachers in service. They may also be shown as a part of the extracurricular activities of a

college. At the State Teachers College in New Britain, Connecticut, one foreign picture is shown each month as a feature of the UNESCO Council program. In addition to students and faculty, interested persons in the community are invited.

At the State Teachers College in Pittsburg, Kansas, a foreign language film series is sponsored by the language and literature departments, with two films shown each month. These showings are also open to the public.

Although far less effective as an educational device, the filmstrip can be used in programs of education for world-mindedness. There is also available a wide variety of other audio-visual materials helpful in the interpretation of other lands and peoples. Often these materials are the ones teachers will use eventually with their students. This makes it possible to evaluate them. Such materials include slides, pictures, graphs, charts, posters, exhibits, maps and globes, models and mock-ups, recordings, records, transcriptions, and music.

Television holds great promise for teacher education as well as for schools, but so far as the writer has been able to discover, no teacher group has yet used this medium in teacher education programs.

Pageants, festivals, dramatizations, and similar activities can also play their part in helping teachers and others to gain a vivid impression of other lands and peoples. When such presentations are authentic and well done, they can be extremely helpful. Care must be taken, however, not to emphasize the bizarre and not to present stereotypes of other peoples.

Wilmington College, in southwestern Ohio, has developed several features of its extensive program for encouraging world-mindedness along these lines. On the walls of the college gymnasium are the flags of sixteen countries from which students have come in the last few years. Most of these flags were made by the students themselves or were provided by the government of the country from which the students came. The flags are presented to the entire student body by the student from abroad and at the same time an explanation is given of their symbolism. These occasions are one of the ways in which the college introduces new students to the student body.

Wilmington College has also developed its own Voice of America programs over a period of two years. Students who have been on the campus a semester or more are invited to prepare broadcasts in their own language, which are transcribed through the technical facilities of Station WLW in Cincinnati. Some of the programs are in the form of discussions with students from the United States and others include international folk songs sung by the college choir. These programs were used in the first year by Radio Luxembourg and at present are being sent to local radio stations in the home countries of the participants.

The annual International Folk Festival at Wilmington College has been even more ambitious and has involved the local community and persons and groups throughout the state of Ohio. In 1950 this celebration lasted eight days and involved several hundred high school and college students from many parts of Ohio. Among the participants were the Ohio All-State High School Chorus, the Ohio All-State High School Folk Music Symphony Orchestra, and several artists from nearby colleges.

4. *Studying about other countries and cultures.*

Personal contacts and films are not the only ways of developing an understanding and appreciation of other lands and peoples. Courses and workshops, conferences and meetings, and group and individual study can also further this end. In these experiences personal contacts and films can be used, but the emphasis will usually be upon readings, lectures, and discussions.

Many such courses are general in their nature, but some are specialized, particularly in larger colleges and universities with graduate schools.

Probably the widest range of courses in the field of international education is offered by Teachers College, Columbia University. Among the courses directly related to education for international understanding are "Comparative Cultures and World Community," "The Far East and the New Pacific World," "Modern Chinese Education and Culture," "Cultural Pluralism and International Education," "Education in the Islamic World," "School and Society in Japan," "Fundamentals of Comparative Education," "School and Society in the Soviet Union," "Education in Industrial

Society," "Education and Social Forces," "Intergroup Relations in School and Community," "Intergroup Relations in the Curriculum," and "Anthropology and Education." In addition there are the "International Film Series," already referred to, and a special course on "American Culture and Education," intended for students from abroad.

Other institutions vary in their offerings, but as C. O. Arndt and Walter E. Hager concluded from their study of international educational activities in teachers colleges, "even the smallest institutions now include in their curricula one or more specialized courses dealing with international problems." [9] Only six of the teachers colleges replying reported no such activities. Thirty-five colleges reported five or more special courses.

The School of Education at Stanford University gives several courses which include material on other lands and peoples. But the two courses emphasizing this aspect of education are the basic educational sociology course and an advanced seminar on "International and Intercultural Education."

Wilson Teachers College in Washington, D. C., also introduced a course in the fall of 1950 on "Education and Internationalism." The class meets one double period each week and carries two to three credits. It is geared to the Orientation Center for students from school, run in conjunction with the United States Department of Education for students from abroad. Coffee is served at each meeting, giving students a chance to mix socially with the students from abroad. Films, discussions, readings, and reports on current international topics are stressed.

Some education departments in colleges or universities are working in close cooperation with the other departments in their efforts to promote world-mindedness. An example comes from New York University where the Social Studies Department is making its contribution largely through two formal efforts.

The first of these is the development of two units—one on "World Political Cooperation" and one on "World Economic Cooperation"—to be included in the introductory social studies courses (that are taken by a great majority of the undergraduate

[9] Arndt and Hager, "International Education Activities in Teachers Colleges," *op. cit.*, p. 107.

students in the School of Education). The second has been made in connection with scheduled experiences for the members of the staff. In 1949–50, for example, three members of the social studies staff were associated with the foreign-study workshops sponsored by the Department of Education.

The study of the literature of other lands can also help prospective teachers to understand the people of these countries better. As Sir Richard Livingstone has pointed out, "Literature is a railway ticket, costing very little, that takes men to every country in the world, a pass that admits to the greatest of waxwork exhibitions, where every waxwork is made of flesh and blood." [10]

A course on "World Literature" is offered at the State Teachers College at Cortland, New York, with the intention of helping teachers to complement the work of the college in history, economics, political science, and other subjects of the social sciences. In the same college a course is given on "Music and Nationality."

Such opportunities to learn about other countries and cultures through courses and workshops are not limited to prospective teachers. Teachers in service have many such opportunities to widen their horizons and develop an interest in and appreciation of other peoples by similar studies.

It is encouraging to note how many in-service courses are being given and how many summer seminars and workshops are being held to arouse interest in world affairs and to equip teachers for developing world-mindedness in their students.

For the eighth year in succession, the Philadelphia school system held an "East-West Lecture Series" in 1949–50, giving its lectures the theme of "Education for the Second Half of the Twentieth Century." The audience of over 500 teachers, largely from the elementary schools, heard Norman Cousins speak on "What About Man?", Vijaya Lakshmi Pandit on "How Shall the Twain Meet?", Induk Pahk and Jean Murai on "How Can We Be Friends?" and "Folk Songs Around the World," Althea Kratz Hottel on "Can We Keep the Peace?" and John Scott on "What About Europe?" About 125 teachers took this course for credit and, in addition to the five lectures, attended two dinner-discussion meetings with ex-

[10] Richard Livingstone, *The Future in Education* (Cambridge University Press, 1945), p. 80.

perienced leaders. They also wrote reports on a large number of books. Of these *My Three Years in Moscow, Behind the Iron Curtain, The Situation in Asia, The Stilwell Papers,* and *Thirteen Who Fled* were the most popular.

The Philadelphia schools also conducted an in-service course for teachers, called "So You're Going to Europe?" Films, speakers, and a panel of foreign students were features of this course, which concentrated on five European countries. In June, 1950, they held an institute on "The United States and World Affairs," open to seventy-five teachers and lasting four days. This institute, arranged in conjunction with the World Affairs Council, was also given for credit.

During the fall semester of 1949 Miss Margaret Halligan of the social studies department of the State Teachers College in Cortland, New York, gave a course in Binghamton on "The History of Soviet Russia" to a group composed largely of elementary school teachers. Dr. Ralph Adams Brown of the same college gave an extension course during the spring semester of 1950 in Endicott, New York, on "The United States and the World." In addition to the use of Emil Lengyel's *America's Role in World Affairs* and Hans Kohn's *The Twentieth Century,* students were encouraged to read widely in current magazines, such as the *Foreign Affairs Quarterly, Harper's,* and *The Atlantic Monthly.*

At Great Neck, New York, Professor Emil Lengyel of the Department of Social Studies of New York University gave a course on "Peoples of the United Nations" to the teachers of Great Neck and the surrounding communities. Much use was made in this course of members of the United Nations Secretariat, at that time housed at nearby Lake Success.

The Cleveland Public Schools have cooperated widely with city organizations, particularly through the Cleveland Council on World Affairs. One of their projects to help develop world-minded teachers has been a series of programs held at the Cleveland Public Library on "Roads to World Understanding." Under the sponsorship of the Public Library, the Cleveland Press, the Cleveland Museum of Art, the Cleveland Council on World Affairs, and the Cleveland Public Schools, this series features talks, films, cultural exhibits, and music of several areas and countries.

Over a period of seven years nearly one thousand teachers in the United States have attended courses arranged by the China Institute in America and given by Chinese educators, writers, artists, and others. Such courses are arranged for both prospective and in-service teachers. Three of the places at which they have been held are the New Jersey State Teachers College in Upper Montclair, New Jersey, the Ball State Teachers College in Muncie, Indiana, and New York City for teachers in the city schools. The courses arranged for teachers in New York City schools have been in existence for fifteen years. Over three hundred teachers attended the spring and winter session meetings in 1949–50 on "Chinese History and Culture," "Chinese Philosophy and Literature," and "Chinese Painting." [11]

A two weeks' workshop on "Educating World Citizens" has been a part of the summer program of the University of Kansas City since 1948. This course has had two broad approaches, a study of international organizations and the comparative psychology of nations. Since nearly all the members of the workshop were classroom teachers from Kansas and Missouri, stress was laid on methods of developing world citizens through classroom and school experiences.

Schools near the border of the United States and Canada or the United States and Mexico are well situated for developing contacts with other lands and peoples. The teachers of Newport City-Derby School Department, Vermont, made use of their locality by arranging a weekly course from October to December, 1948, on "Canada, Our Neighbor." Over seventy persons participated in the entire program, meeting for one and a half hours in the afternoon, eating together, and spending another hour and a half together in the evening. Experts on various phases of Canadian life were used in the course as consultants and lecturers.

Teachers in the Charlotte High School in Rochester, New York, have conducted for several years "The Trans-Lake Study Groups" with students of their school and students from the Northern Vocational School of Toronto, Canada. Through a study of problems of the United States and Canada, teachers and students

[11] Material drawn from the *Annual Report* of the Director of the China Institute in America, 1949, and from other materials furnished by Dr. Chih Meng, Director.

have been able to gain a better understanding of their neighbors across the border.[12]

Often state departments of education or individual colleges sponsor state-wide conferences in an effort to educate or re-educate teachers.

Such a conference was held in 1948 at the University of Kentucky on "Education and World Peace." The proceedings were published as a booklet with the same title. Dr. Harold Benjamin of the University of Maryland and Dr. Howard E. Wilson of the Carnegie Endowment for International Peace were the outside speakers invited to keynote the two-day session, and persons from the various schools and colleges of the state gave the other addresses and led the various discussion groups.[13]

In 1947 the University of Nebraska started a series of seminars for the development of instructional materials for use in the schools of the state. Such publications as "UNESCO and Nebraska Secondary School Youth" and a special issue of the *Nebraska Educational Journal* were prepared as a result.

The State Teachers College at New Britain, Connecticut, has also kept in mind its state-wide constituency. In addition to sponsoring two conferences for high school students in 1949 and in 1950, on UNESCO and on Human Rights, a workshop was held for teachers, April 22, 1950, on "Education for International Understanding." Forty students from the college and forty teachers from all sections of the state were members of this conference. An exhibit of materials for use in schools and workshop kits for each teacher were special features of the program. This combination of pre-service and in-service teacher education is commendable.

A few national conferences and workshops have likewise been held for teachers. Thousands of Catholic educators from all parts of the United States participated in the forty-seventh annual convention of the National Catholic Educational Association in New Orleans in the spring of 1950, with "Education for International Understanding" as the theme. Not only were principles and general concepts stressed, but ways of applying the theme in

[12] Kenneth E. Gell and Alfred E. Hobbs, "The Trans-Lake Study Groups," *Clearing House* (September, 1948), pp. 17–19.

[13] From the booklet referred to above, published by the Bureau of School Service, College of Education, University of Kentucky.

schools were discussed, with particular reference to the subject fields now taught in most schools.

For six summers the Civic Education Service has sponsored Institutes on World Affairs at American University in Washington, D. C. One of the highlights has been an annual trip to UN meetings.

The Committee on International Relations of the National Education Association has also sponsored a number of conferences, institutes, and workshops. A notable one was a conference at Lindenwood College, St. Charles, Missouri, in the summer of 1950, on "Unity in Diversity—The Design of Our Profession." [14]

In the fall of 1950 the Middle States Council for the Social Studies had as its theme "Spotlight on Asia." Its members, drawn from the Atlantic seaboard states, were given an opportunity to listen to talks, to take part in discussions, and to hear panel discussions on various aspects of Asia and teaching about this important part of the world in elementary schools, high schools, and colleges. In April, 1951, members of this council met in Washington, D. C., and spent one afternoon being briefed at the State Department on U. S. foreign policy.[15]

5. *Reading and research on other countries and cultures.*

Many teachers in service will not be able to attend conferences, workshops, summer school classes, or meetings of the kind just described. They can, however, engage in special reading on other countries and cultures. This may be undertaken as a part of their own general education or it may be on a specific topic related to their classroom work. In either case teachers should be encouraged to do some such reading each year, even if it is only one book or a few pamphlets. While this is a substitute experience for firsthand contact, in most cases it can be a helpful learning situation.

Some teachers may want to concentrate on a given topic, such as the problem of food, the United Nations or one of its specialized agencies, atomic energy, or the teaching of their particular subject as it relates to world affairs. Others will want to concen-

[14] "The Lindenwood Conference on International Relations" (Washington, D. C., National Education Association, 1951).

[15] The 1951 *Proceedings*, "Focus on Foreign Policy." For information write George Oeste, Germantown High School, Philadelphia 44, Pennsylvania.

trate on a given country or countries, perhaps one year reading on a single nation and following this study another year with reading on another country. Having seen this plan in operation, the author is convinced of its value.

State and city school systems would perform a much-needed service by preparing for teachers short reading lists on various phases of world affairs. Principals and supervisors could also prepare such lists and make available to teachers a few of the more recent books and pamphlets on these topics. State and city libraries as well as school libraries are in a position to encourage this reading.

Teachers' magazines also have a responsibility to include in their columns articles on other lands and peoples and reviews of books and booklets of interest to teachers.

The International New Education Fellowship has recently started a novel plan along these lines with the inauguration of its International Book Club. This group selects three books a year for distribution to the members of the club.

Two years ago *Educational Leadership*, organ of the Association for Supervision and Curriculum Development, initiated a column called "Letters from Abroad," in which teachers from other countries write on topics of interest to American educators. This feature has become very popular and merits consideration by other magazines as one type of education for world-mindedness.

A few libraries across the country have also begun to prepare short and often attractively mimeographed or printed book lists for their readers. For prospective teachers, the college and university libraries often arrange special exhibits of books. This, too, is an important contribution toward developing world-minded teachers.

Closely related to the topic of reading is that of research. Occasionally this will take the form of action research, but as matters stand at present, it will more likely be the preparation of a paper based upon intensive reading on one topic.

There are many aspects of education for world-mindedness on which research needs to be done. In fact there is hardly a single phase of this broad subject which does not lend itself to research. Among the many areas which need to be explored are these: When and how should children be introduced to other lands and peoples? Which countries and cultures should be introduced

first to pupils? Is it better to introduce children to a few phases of several countries or to an entire country? Which films and filmstrips and other audio-visual materials can help children and young people to develop empathy for other peoples? By whom and under what circumstances should children be introduced to persons from other nations? What tests can be developed for measuring attitudes toward other lands and peoples?

Students here and there are occasionally taking these and other subjects as research projects. For example, the School of Education at Stanford University has encouraged its students along these lines and they have chosen such topics as "An Analysis of Materials in International Relations Available and Appropriate for Use in the Junior High School," "International Understanding Through the Revision of History Textbooks," and "A Series of Stories to Be Used as Aids to Junior High School Students in Understanding the Relations Between the United States and Latin America." This School of Education is probably unique in having a small fund to encourage study and research in education for international understanding. The fund was developed as a memorial to the late Grayson N. Kefauver.

A review of these promising practices and possibilities in developing teachers who understand and appreciate other countries and cultures should lead one to see the many ways in which teachers can be helped, and possibly encourage schools and colleges across the country to renew their efforts along similar lines.

VII

DEVELOPING TEACHERS WHO ARE INFORMED PARTICIPANTS IN EFFORTS TO STRENGTHEN THE UNITED NATIONS AND TO ACHIEVE WORLD COMMUNITY

How much easier it would be for persons concerned with teacher education if the education of world-minded teachers could end when they are fairly secure in themselves, fairly expert in human relations, fairly well rooted in their own country and culture, and yet relatively appreciative of other lands and peoples. That seems enough to accomplish. At times it seems far too big an assignment to complete in the lifetime of any individual. But if the world ever moves nearer to world community than it is today, it will take teachers who not only have these qualities but are also informed about the contemporary world scene and are actually working toward the distant goal of One World instead of merely dreaming about it.

This does not imply that teacher education will forsake its emphasis upon the past and discard the historical approach. It implies, however, a type of teacher education that is very much aware of the twentieth century society in which we live and very much concerned about the shape of things to come. It implies an active, participating kind of education rather than a passive, spectator role for teachers. It implies an education in and with the world as well as an education for the world.

More particularly it involves learning about the contemporary world scene with all its problems, its conflicts of ideologies, its pressure groups and propaganda. It involves a knowledge of the struggle for world community, with its pitfalls and progress over

the centuries. It involves a knowledge of the United Nations and its specialized agencies as man's greatest contemporary effort to achieve One World through political action. It involves a sense of identification with other individuals in efforts to bring about a better world.

Mammoth as this task may seem, elusive as the methods may often appear, one can take courage from the promising practices which have been undertaken and the possibilities which have been suggested. Let us, then, examine some of these promising practices and possibilities.

1. *Learning about the contemporary world scene.*

The student body of Oberlin College in Ohio recently requested a series of bimonthly assemblies on current events in order that they might be better informed about the world in which they live. As a result, a plan was devised whereby a student would present a summary of recent important news developments and a faculty member would comment on some phase of the news from the viewpoint of his particular field. This plan is one which many schools and colleges might well adopt or adapt to their own particular situations.

At the Connecticut State College for Teachers, New Britain, Connecticut, a series of lectures on "Pathways to Peace" has been sponsored by the UNESCO Council. Topics have included "Atomic Energy and Peace," "The Quaker Plan and Peace," and "The UN and Peace." Students at this college also obtained a realistic view of one important world problem by inviting several displaced persons with a European college background to a "Let's Get to Know Each Other" evening.

More and more colleges and universities are including courses or seminars on world affairs as an integral part of the curriculum. One example of such a course is the World Affairs Seminar in the sociology department of the University of Utah. During the spring quarter of 1950 a wide range of topics were discussed, including student panels on the Franco Regime in Spain, the Palestine Refugee Problem, and Recent Economic Crises in the Republic of Indonesia; lectures on International Cooperation under the Stars (a review of the Shapley experiment in astronomical research in

South Africa), Land Reform in Italy, Czechoslovakia: An Inside Commentary; and a book review of Isaac Deutscher's *Stalin: A Political Biography*.

Ball State Teachers College in Muncie, Indiana, offers a course in its social science department called "Backgrounds for World Peace," in which such topics as "Food for the Hungry," "Population Factors of the Peace," and "World Organization" are treated.

In colleges and universities throughout the United States, and to some extent in other parts of the world, International Relations Clubs are making a distinct contribution to the world-mindedness of students, including many prospective teachers. At the present time the Carnegie Endowment for International Peace is in contact with 676 such groups in the United States and eighteen similar clubs in Canada and 200 groups abroad.[1] A few prospective teachers have been able to attend the regional and national meetings of the International Relations Clubs and thereby to gain a feeling of belonging to a larger group of persons who are interested in world affairs.

Many other media for interesting and informing teachers about the world of today are being used to some extent, but very often they are not exploited to the fullest. These include attractive bulletin boards, radio programs arranged by students, exhibits in college libraries, columns in college papers or local papers written by students, term papers on world problems, and film showings on the campus or in the community. There will always be room for special extracurricular activities along these lines, but it is hoped that many of them will eventually be included in regular courses.

Although the demands upon their time and energy are many and varied, large numbers of in-service teachers are eager to keep abreast of the current scene and are availing themselves of opportunities for study or arranging for short courses of various kinds. For example, five hundred teacheds in New York City have participated each year for the past five years in an extremely popular in-service course on "Education and the News" offered by *The New York Times* in cooperation with the Board of Education. This series of lectures and discussions has been held at Times Hall

[1] Material drawn from an article by Howard E. Wilson, "International Relations Clubs," *The Educational Forum*, Vol. 14 (May, 1950), pp. 403–408.

and has included such guests as Arthur Krock, Anne O'Hare McCormick, William L. Laurence, and Brooks Atkinson.

For two years the United States Atomic Energy Commission has conducted a series of lectures for New York City's teachers on nuclear science. More than one hundred teachers have attended each of these series. Outstanding scientists gave the lectures.

The Philadelphia Board of Education has arranged annually a four-day institute on The United States in World Affairs, held in June and attended by over seventy-five teachers, as one way of stimulating interest in world affairs on the part of teachers.

Another promising practice has been the development in the last few years of city or state World Affairs Councils which have coordinated the work of several organizations in one area. Throughout the country teachers in service have participated in local peace and international relations clubs and have often given leadership to them. Through their work with the American Association of University Women, the East and West Association, the Foreign Policy Association, the League of Women Voters, and similar groups they have gained a better view of the world of today. Many teachers have attended the several institutes sponsored each summer by the American Friends Service Committee on contemporary world affairs and held in several parts of the United States as one means of obtaining up-to-date background for teaching.

There are, however, many ways of obtaining background information on world affairs other than through courses during the school year or in the summer. Reading the daily newspaper or newspapers, listening to radio broadcasts of news, reading booklets or books, attending lectures, seeing films, observing exhibits, are among the other ways in which teachers can keep informed about world events.

Careful preparation of class lessons, work with student committees in simple research on world problems, and work entailed in acting as adviser to an international relations club all can help teachers in service to be informed on what is happening in the world today.

It is important for teachers to remember that sources of news are varied and that a person may get a very distorted picture of the world if he confines his reading to only one source or to one

type of background. The world-minded teacher will want to know as much as possible about the "slant" of the commentator or the author, the newspaper, the magazine, or the book.

An unusual service to teachers, parents, other adults, and students has been carried on by Dr. Edgar Wesley of the College of Education of the University of Minnesota. Each week since 1947 the Minneapolis *Star* has printed a current events test written by Dr. Wesley. These tests consist of thirty-five items, twenty on the topic of the week and fifteen on current developments, usually on international news. Approximately three thousand schools receive copies of this test in advance of publication. The *Star* also carries a weekly background article preceding the test. Within recent months the Denver *Post*, the Des Moines *Register*, the Toledo *Blade* and the Des Moines *Register-Tribune* have started printing this same test.

This type of community service seems worthy of duplication in other parts of the United States.

The New York Times has published and distributed thousands of copies of its weekly current events tests for use by teachers, and in recent months has started a series of filmstrips on world affairs for sale to teachers. The New York *Herald Tribune* has a similar weekly test service for schools, as do *Time* and *Newsweek* magazines.

These are some of the ways in which prospective and in-service teachers may keep abreast of the kaleidoscopic changes of the contemporary world scene.

2. *Learning about the United Nations and its agencies.*

Among the many aspects of the contemporary world with which teachers should be acquainted, none is more important than the United Nations and its specialized agencies. Teachers need to be informed about the entire system rather than merely the highly publicized work of the General Assembly and Security Council. They need to know about the structure, but they need much more to know about the underlying principles and purposes. They need to see the United Nations as the culmination to date of man's efforts to build an international or world government. They need to know how the work of UN and its agencies affects them and

their students. And they need to know how to help strengthen it, as will be stressed in the next part of this chapter.[2]

In the United States more than in any other country of the world teachers are learning about the United Nations and its specialized agencies today. The undue unfulfilled optimism of the early days of the UN has dampened the ardor of some of its proponents, but a more realistic attitude has probably been the result.

The most extensive survey of teaching about the UN and its agencies in colleges and universities across this country was made by the office of the University Committee on the United Nations at Columbia University in 1948–49. Questionnaires were sent to 745 colleges and returns were received from 444, or roughly 60 per cent. Of the colleges replying, 40 stated that they were giving courses on the UN and its specialized agencies, and 192 were giving courses on international organizations in general, including the UN. Three hundred and seventeen gave courses on international relations and 288 gave courses in American foreign policy or diplomatic history. Two hundred and eighty-eight colleges mentioned that they devoted at least three periods in some other course to the UN. Many colleges and universities stated that plans were under way for special courses or treatment in present or projected courses.[3]

This survey did not show the extent of teaching about the UN in teachers colleges, but it is fairly safe to assume that the treatment of this important topic is no less thorough in these colleges than in other institutions of higher learning, all of which were grouped together in this report.

Several institutions have developed special courses to inform teachers about the UN and a few colleges and universities are finding that holding mock assemblies is helpful in developing an emotional as well as an intellectual approach to the UN. Students in the School of Education at Stanford University helped the Institute of International Relations in such activities as its mock as-

[2] For a more complete discussion of the aims of teaching about the UN and its specialized agencies, see "Some Suggestions on Teaching About the United Nations and Its Specialized Agencies," Paris, UNESCO, 1949. Available from the Columbia Univerisity Press.

[3] A summary of this questionnaire, undertaken by Mr. Channing Richardson, is available in mimeographed form from the Office of the University Committee on the United Nations at Columbia University.

sembly in 1950 and in its conference on "The UN and You," held in 1948.

A "UNESCO General Conference" was staged at the University of Illinois for three days in November, 1949, under the sponsorship of the International Affairs Committee of the University of Illinois Student Senate and the International Affairs Commission, Illinois Region, of the U. S. National Student Association. This conference was held in order to familiarize students with the work of UNESCO and to formulate through discussion ways in which they could promote and implement the program and ideals of that international organization. Students from twenty-two colleges and universities in Illinois, Iowa, Ohio, Missouri, Minnesota, and Wisconsin were in attendance, including many prospective teachers.

Mock assemblies have also been held at Cornell University, Trinity College, Reed College, New Haven State Teachers College, Kansas A. and M., and other institutions. Although these are usually reproductions of the General Assembly, they are sometimes mock meetings of the Security Council, the Trusteeship Council, or the Economic and Social Council. Commissions on Human Rights could also be set up in a college or by several colleges.

Although the activities of the UN are now being televised, the writer has been unable to find any teachers' group which has availed itself of this special opportunity. Fortunately, however, a few schools have used the televised programs of the UN in classes.

More in-service education apparently is available about the United Nations than about other aspects of education for world-mindedness. These programs are often very promising in their content and method.

The School of Education of New York University, in cooperation with the Department of Public Information of the United Nations, and UNESCO, has sponsored a number of institutes and conferences on the UN and its agencies. When these were started in 1948 they were intended primarily for educators from the United States and Canada who were attending other meetings along the eastern seaboard. Since that time other groups have called on the University to plan similar sessions. Among these have been the Association for Supervision and Curriculum Development,

the National Association of Secondary School Principals, and the National Association for Nursery Education.

Since 1947 New York University has also sponsored a summer workshop on the United Nations and International Understanding. A great deal of time has been spent at UN headquarters or with representatives of UN or the specialized agencies in order to gain firsthand information about the functioning of these organizations. Opportunities have also been given for members of the workshops to visit other groups interested in world affairs, such as the Foreign Policy Association and the British Information Services. Workshop members have also been supplied with background material for use when they returned to their respective schools.

Similar workshops have been held in other places across the country, including Teachers College, Columbia University, the State Teachers Colleges at Cortland, Geneseo and Oneonta, New York, the University of Nebraska, Penn State, the University of Denver, the University of West Virginia, and the State Teachers Colleges at Moorehead, Minnesota, Livingston, Alabama, Edinboro, Pennsylvania, Bluefield, West Virginia, and Pittsburg, Kansas.

Teachers from a distance occasionally plan trips to UN headquarters. For example, a class in "The Sociology of Conflict" at the Indiana State Teachers College in Terre Haute, Indiana, devoted most of one semester in 1949 to the study of conflicts between nations. After an intensive study of the UN and its agencies, the class made a trip to New York to see the Trusteeship Council and the Security Council in session, discussing the Indonesian and Palestine situations. As a part of their trip the class visited Niagara Falls and spent two days seeing various parts of New York City, thus combining a wider acquaintance of their own country with a broader knowledge of the world.[4]

Such trips may also be taken by teachers in service. During the year 1949–50, 180 teachers and members of the Philadelphia East and West Association traveled to UN headquarters, and several groups of students also made the trip, accompanied by their teachers.

[4] V. Dewey Annakin, "A College Class Visits the United Nations Security Council," *Teachers College Journal*, December, 1949, pp. 58–59.

Where it is impossible for a large group to make such a trip, smaller groups may do so and report their experiences. This was the method used by the teachers in Nebraska when Chancellor Gustavson sent Dr. Frank E. Sorenson, Director of the University Summer Session, to discuss with UN officials the possibility of education about that world organization in Nebraska. As a result of their negotiations, a small staff spent two weeks at UN headquarters. As a follow-up on their work, the United Nations was featured in all Nebraska teacher education institutions during the summer of 1948 as well as at the University, and the UN Exhibit was shown to over 10,000 persons throughout the state. Later activities included a week's conference with community leaders on UN and the holding of a model UNESCO conference by students at the University of Nebraska.

Thus, starting with a small nucleus of key people, this program was able to expand to cover an entire state, involving teachers, students, parents, and other adults.

Kansas has carried on a program similar to that in Nebraska. The various projects undertaken in that state are described in a booklet entitled *The Kansas Story on UNESCO*.[5]

A similar state-wide program has been carried on with seventeen key educators from Vermont. In this case the activity was carried on by the United States Mission to the United Nations in cooperation with the School of Education of New York University.

During the year 1949–50 many teachers in Baltimore took part in a series of lectures on "The United Nations and World Cooperation," given in the McCoy College of Johns Hopkins University. Thirty-two evenings were devoted to many phases of this general topic, with most of the speakers furnished by the United Nations and its specialized agencies, the Department of State, and the office of the U. S. Mission to the UN.

The University of Florida at Gainesville has undertaken an ambitious program of providing speakers on UN throughout the state as a part of a nation-wide program of Volunteer Correspondent Speakers Units sponsored by the Department of Public Information of the UN.

[5] United States National Commission for UNESCO, "The Kansas Story on UNESCO" (Washington, D. C., State Department, 1949). 41 pp.

Several colleges, universities, and school systems have placed their major emphasis in studying about the UN on the United Nations Educational, Scientific and Cultural Organization, feeling that its aims are more closely related to their work as educators.

The University of Florida has developed a series of twelve discussion outlines on "Education and World Understanding: The 'E' in UNESCO"; another series on "Culture and World Understanding: The 'C' in UNESCO"; and is in the process of preparing a third set of twelve discussion outlines on "Science and World Understanding: The 'S' in UNESCO" for use by all kinds of adult education groups throughout the state. This is a service which could be duplicated by any group of teachers. The University of Florida is the only group which has prepared such an extensive set of guides, so far as the writer has been able to discover.

Los Angeles has been very active in developing a city-wide program for teachers and pupils on UNESCO and its aims. Under the stimulus of Dr. Alexander Stoddard, Superintendent of Schools, and with the aid of three full-time members of the staff to coordinate activities, a UNESCO Bulletin is mimeographed each month and distributed to the teachers of the city, various bulletins on UN are prepared for use by teachers, kits on UN are furnished teachers, and a series of workshops is held. In the spring semester of 1949 there were ten such groups on UN and UNESCO and five on intercultural education. In 1949–50 four in-service projects were carried on during the fall semester and six area projects in the spring. Eight similar workshops were held in the summer of 1950. In addition, nine sessions of the institutes for teachers were devoted to UN–UNESCO themes. Among the many materials prepared by the curriculum staff is a series similar to that mentioned in connection with the work of the University of Florida. One document on "The 'S' in UNESCO" has already been prepared and one on "The 'E' in UNESCO" is being written.

It seems unfortunate that there is not more interest in such agencies of the UN as the Food and Agricultural Organization, the World Health Organization, and the International Children's Emergency Fund—all of which should claim the attention of teachers and their students. These seem to be agencies which teachers could well study and on which they could prepare much-needed

materials for use by other teachers, by parents and other adults, and by school children.

Since symbols play an important part in developing a sense of identification with any movement, it seems unfortunate that teachers have not yet begun to utilize this aspect of education for world-mindedness to any large degree either among themselves or with their students. Teachers colleges and schools might well begin by developing Halls of World Citizens, with the pictures of persons whom they have elected as being world-minded hung each year, and also Halls of Flags, with the flags of different nations hung each year with appropriate ceremonies, perhaps as a culmination of area studies on these countries.

3. ***Participating in projects to help create world community.***

World-minded teachers will not be satisfied merely with learning about other lands and peoples or the United Nations or world problems or world government or similar topics. They will want to *do* something to make this a better world in which to live. They will want to move from the level of verbalization to the level of action. They will want to practice what they preach.

For prospective teachers this may mean that they join a campus or community action group and help in some aspect of its program. They may write a column or editorials for the college or the community newspaper or prepare or give a program over the local radio station. They may sponsor or help to sponsor an interracial, or in some cases an international, troup of boy or girl scouts. They may serve as a speaker in the college or in the wider community or help to arrange a festival, exhibit, conference, or film forum on the campus or in the local community. They may write letters of recommendation, commendation, or protest to the President, Secretary of State, Congressman, or others in government positions of influence. They may campaign for persons with a world point of view for state or national office. They may prepare units of work or lists of materials for teachers or conduct research work or polls of public opinion. Or they may aid in campaigns to send CARE packages of food or books to persons abroad, aid a displaced person or family, assist in sending people abroad or bringing persons from abroad to this country. They may correspond with a fellow teacher

in another country or make friends with a student from abroad in their college. They may help to arrange for a College Affiliation with an institution abroad.

Teachers in service can duplicate many of these practical projects. One teacher, acting wisely, can disturb the complacency of his colleagues, the parents, or other adults in his community. He can sponsor or stimulate the sponsorship of many types of programs within the school or in the larger community, whether they be clubs, assemblies, study groups, exhibits, celebrations, film forums, debates, lectures, or any one of a number of other activities. He can participate as a citizen in elections. He can propose and help to carry through an effective school affiliation with a similar institution abroad, encourage foreign correspondence by students and teachers and in some cases by other adults in the community. It is not chiefly a task of finding things to do, but of finding the time and energy to do them. The in-service teacher needs to select wisely the one project or the several projects in which he can contribute best within the limits placed on him by his other work.

The Epsilon Chi chapter of Kappa Delta Pi, at the State Teachers College at Cortland, New York, has engaged in two projects to further international understanding which are fairly typical of promising practices in a number of institutions. The first of these was in connection with the industrial rehabilitation of a boys' school in Poland. The students at Cortland determined the needs of the institution in Poland and then wrote to industrial plants in the United States requesting materials that would be useful in the rehabilitation of the school. Many gifts were received and a number of new tools, charts, raw materials, and scientific books were gathered together. The Kadelphians arranged for the shipment of these materials to the Polish Legation in New York City and paid the transportation charges.

The other project was the collection of over five hundred pounds of schoolbooks, many of them well illustrated, to be sent to European school children. A supply of pencils, paper, and crayons was purchased and shipped with the books. The stress on action in this program is highly desirable.

Hundreds of prospective teachers throughout the United States have participated in the work of the World Student Service Fund,

which carries on direct relief and long-range programs in education and self-help.

As a result of a campaign by the National Catholic Educational Association, 478 scholarships were made available by seventy-one schools for the year 1949–50. Many of the recipients were teachers or prospective teachers.

Many of the projects in which in-service teachers engage are teacher-pupil enterprises, ranging from the collection of shoes, clothing, or food for mailing overseas to an extensive program of school affiliation. But teachers are also working as individuals, as members of local, state, and national organizations, and as colleagues in professional teachers' groups, to create a better world.

In the years immediately following World War II the teachers of the United States were active in the movement to organize the United Nations Educational, Scientific and Cultural Organization. Their efforts, through the National Education Association and the American Federation of Teachers, contributed greatly to the United States' becoming so active in plans to establish such a world-wide educational body.

Through the National Education Association they also contributed generously to a wide range of rehabilitation and reconstruction projects, from the sending of school supplies to war-devastated countries to the creation of scholarships for students from abroad to continue their studies in this country.

According to the records of the National Education Association as reported in 1950 by UNESCO, teachers in the United States contributed between October, 1947, and the fall of 1949 almost a half million dollars for food, clothing, and educational materials in war-devastated nations in Europe and Asia; sent CARE packages to more than 10,000 teachers; contributed $10,000 for a Teachers' Pavilion at Manila's Manuel Quezon Tubercular Institute and almost $4000 for surgical equipment and supplies to the Teachers' Tubercular Sanitorium at Zakopane, Poland; provided textbooks and travel expenses for several scores of foreign teachers to attend American universities and observe American schools; and sent hundreds of thousands of new and used books to twenty-eight countries in Europe, Africa, and Asia.[6] In more recent months individual

[6] *Impetus* (Paris, UNESCO, September–October, 1949), p. 14.

teachers and groups of teachers have contributed to send food parcels and book packages, chiefly through the CARE-UNESCO plan.

It seems easier to arouse interest in a relief effort of this kind than in long-term projects calculated to increase international understanding among teachers. The next few years may show a greatly increased activity in arranging for teacher and student travel abroad and exchanges and that such efforts will enlist hundreds of teachers in an effort similar to that expended upon relief and reconstruction.

Many teachers in service and prospective teachers are learning about the contemporary world scene, including the United Nations and its specialized agencies, and some of them are participating in action projects locally or nationally to help create a sense of world community. But the job of developing world-minded teachers in these respects has only begun. It is an area of teacher education which merits much thought, imagination, planning, activity, and support.

VIII

DEVELOPING TEACHERS WHO ARE CONVERSANT WITH METHODS AND MATERIALS FOR CREATING WORLD-MINDED CHILDREN AND YOUTH

The creation of world-minded teachers is not an end in itself. The objective of such education is to enable teachers to participate as citizens and as teachers in the formation of a public opinion which will help to bring about a better world. In their pivotal position as guides and counselors to millions of boys and girls and youth, the teachers of the United States can wield a mighty influence upon the future. Parental influence is great of course, but teacher influence also can be powerful, given the right kind of teacher.

Teachers must not only be world-minded themselves. They must know how to develop world-mindedness in the pupils and students with whom they work. They must be conversant with methods and materials by which world-mindedness can be created.

Much of what has been said in the preceding chapters regarding teacher education applies to the education of boys and girls, but some of it needs to be restated in terms of children and youth.

When does the teacher begin education for world-mindedness? How can he best achieve this goal? What resources can be drawn upon? These are some of the questions to be explored in this chapter.

1. *Ways of developing world-minded elementary school children.*

If our assumption has been correct that world-mindedness begins with the development of integrated individuals, the teacher's chief responsibility is to help develop such secure boys and girls.

The creation of world-mindedness is basically a job of guidance of children and youth.

Such guidance may mean the initiation of more teacher-pupil planning, it may involve a new type of grading to remove the fear so often connected with marks, it may call for more attention to positions of responsibility for some members of a class, it may demand closer cooperation with the home. The needs of individuals vary so widely that it is impossible to state precisely where the teacher will begin.

It is particularly important that teachers know the reasons for frustration and aggression and that they probe the prejudices of the boys and girls with whom they deal. Studies of very young children indicate that they can learn prejudice against people of other races, religions, or nationalities by the time they enter school. This means that the teacher of nursery school and kindergarten children as well as those of older boys and girls will want to know against whom his students are biased. Knowing that, he can proceed in helping to plan a program for developing world-mindedness.

Since the needs of young children are for the most part connected with the immediate locality, stress in the early years will be on developing boys and girls who are secure in their families, in their play groups, in their schools, and in their local communities.

The most direct education for world community with young children will be in helping them to accept others and to work peacefully with them. The extension of the child's world will soon bring him into contact with persons who are different. Children need to learn very early that differences are not necessarily bad; that they may even be desirable. Children are likely to have very strong opinions as to how people should look and act, and the recognition of the value of differences is not easily achieved. In the early years of the elementary school emphasis will consequently be upon what is now called intercultural or intergroup education—getting acquainted with people and ways of living in the immediate locality.

No one is ready to speak with authority on the age or level of maturity at which children should be introduced to other lands and peoples. In some instances the decision will be made by others than the teacher. The appearance of a Chinese or Puerto Rican

or Chilean child in an elementary school class may automatically call for a study of other countries.[1] Or the news of a war in Korea or a revolution in the Philippines, which the children have heard about or seen pictures about, may demand a simple explanation of what adults call world events.

In the elementary grades almost any study, whether of food, clothing, shelter, transportation, communication, or a host of other favorite units which relate to the life of children, has world implications. Probably the best introduction of children to the larger world will be through such studies of the people and the things which are close to them.

Children also need to learn about groups of people whose life is not too complex or too far removed for them to gain much from it. The writer questions, for example, whether intensive studies of the culture of China or India should be introduced in the elementary school. From what we know so far about learning, it would seem better to introduce children of our country to the people of Canada, England, Norway, and Switzerland, for example. They are more likely to understand these countries and to have firsthand contact with people from these nations than to understand the very different cultures of Asia or to meet people from that part of the world.

If the primary aim of elementary school work is to develop socialized individuals, it would seem wise to concentrate on studying some places where people have learned to live fairly peacefully together—whether it is Hawaii, Brazil, Sweden, or Switzerland.

Many children's interests may be capitalized upon in a program of world-mindedness. Through the songs they sing, the dances they learn, the folk tales they hear, the plays they dramatize, the days they celebrate, and the animals they learn about and draw, they can be learning incidentally about the contributions of other lands and peoples to their lives.

Unfortunately, in the past boys and girls have been introduced to the study of history largely through the stories of battles and wars and the continuing conflicts which punctuate the long his-

[1] For an interesting description of the enrollment of a Chilean boy in a second grade in the Ithaca Public Schools and its effect on the experiences of children, see Loretta Klee, "'As the Twig Is Bent'—Experiences in the Lower Elementary Grades," *Social Education,* April, 1949, pp. 163–165.

tory of man. Far too seldom have they heard stories of man's struggle for a better world, whether through art, music, architecture, care of the sick, or better relations between nations. Biographies of such men and women as Jane Addams, Florence Nightingale, Henri Dunant, the Curies, Louis Pasteur, Fridtjof Nansen, and Albert Schweitzer can be used with elementary school children to develop the idea of building a better world. The stories of the Christ of the Andes statue, the undefended border between the United States and Canada, and the peaceful separation of Norway and Sweden in this century can be told to show how men and women can live peacefully together.

Even the concept of the United Nations can be introduced with elementary school children if the principles and program of this world organization are stressed instead of its structure. The work of the Food and Agricultural Organization can become a part of a study of food, and the dramatic work of the World Health Organization in preventing the spread of the cholera epidemic in Egypt can be narrated, read, or dramatized as children study about health.

Because children are interested in symbols, much use can be made of such celebrations as World Goodwill Day, Pan-American Day, UN Day, the Chinese Kite Festival, or the Indian Feast of the Lights. Use can be made of the UN flag and the flags of many countries as well as the songs of other nations.

With children as well as adults world-minded teachers can make excellent use of the increasing number of films and filmstrips that are available. These are referred to in a later part of this chapter. Chosen with care, visitors can be of inestimable value in developing world-mindedness in children.

2. ***Ways of developing world-minded secondary school students.***

The goals toward which teachers in the secondary school work with their students in a program of education for world-mindedness are the same as those for elementary school children, and many of the methods are similar. But the different characteristics of adolescents, the organization of most secondary schools into departmental divisions, and the frequent imposition of content demands by administrative fiat make some changes in method necessary.

Teachers in secondary schools need to base any program for developing world-minded students upon the needs and interests of their students. The task is usually a much more difficult one here than in the elementary school because of the departmental type of teaching carried on in most secondary schools. This means that a program for education in international understanding needs to utilize an interdepartmental approach and to make full use of the guidance facilities of the school. Close cooperation with parents is as essential here as in the elementary school.

Because of the increased importance of extracurricular activities in the secondary school, more attention needs to be given to the use of assemblies, clubs, lunch-hour periods, and the other aspects of the out-of-class program than is the case in elementary schools. On the other hand, richer opportunities to use the community and to plan trips away from the home town or locality are possible with these older students within the limits of time, finances, and programming.

Although the elementary school may have done an exceedingly fine job of developing integrated pupils who are able to work with others harmoniously and creatively, the secondary school must continue that task. This can be done by all teachers and in all types of situations.

Youth needs to become rooted, too, in its own country and culture. Courses in United States history are now required in most states, but far too often these courses are merely encyclopedic accounts of the nation's chronological development. The alert, world-minded teacher will want to continue to delve into political events, but he will want to broaden the approach to include social, economic, cultural, and human history. Where it is possible, he will cooperate closely with the teachers of literature, art, and music to correlate their approaches to the study of the United States. In some cases they will want to develop an integrated program, a core curriculum, or a program of common learnings. Students, too, will need many contacts with the community and with men and women in the nearby environment in order to gain insight into the current scene in their own locality.

The United States should be presented in secondary schools as a nation which has drawn upon many other countries and cultures

and been enriched by them. At the same time it has developed its own unique characteristics owing to its geography, the type of settlers, ideals set up as national goals, and the institutions which have developed. If students are able to understand their own country and culture, they will be more likely to approach the study of other countries and cultures intelligently and sympathetically.

High school students should also learn about other lands and peoples. This can be done through all the subjects in high schools. Teachers of the social studies and literature may carry the greatest responsibility, but other teachers need to share in widening the horizons of their students.

Acquaintance with other lands and peoples may come through the study of topics which relate to other nations, whether students are exploring conservation, race relations, trade, or any one of several scores of subjects. In a study of conservation, to take one example, they might learn what happened to Greece as a result of lack of care of its resources, or what has been done in Palestine to make it what Walter Lowdermilk has called "Land of Promise."

Acquaintance with other lands and peoples can also come through a study of individual nations or through area studies. Sometime during their high school years, students should make a thorough study of two or three foreign cultures. They should learn about their physical and geographical basis, the ways in which people have used the land to make a living, methods of discovery and invention, and bodies of organized knowledge that have developed. They should have some idea of the economic, social, and governmental institutions that have arisen, and the conceptions of group welfare, religious beliefs, system of values that have been cherished by these people. Only by an intensive and extensive study of a country or culture, can one really learn to understand and appreciate it.

The writer does not believe that there is any one country or culture other than that of the United States which all students in this country should be required to study. He does believe that students should study about one of the major cultures of the world, preferably one quite unlike the United States. This might mean a study of the U.S.S.R., China, or India, since these countries are extremely important in the modern world.

In such studies of other lands and peoples it is assumed that use will be made of films, filmstrips, resource persons from those parts of the world, music, art, literature, and all other media which can help to interpret these faraway places.

High school students likewise need to keep abreast of the contemporary world scene, and teachers have a responsibility in helping them to obtain as objective news as possible about the changing world picture. Bulletin boards, radio listening, assembly programs, current events clubs, special projects in delving deeper into a single item of world affairs are all helpful in giving background to the march of time.

It is highly important that all teachers help to develop the scientific approach to current affairs. This may mean special units on "Propaganda," such as those popular in the last decade in schools across the country. It may mean greater emphasis upon the study of current events, as has been urged by the recent *New York Times* survey.[2] Wherever possible, students should have opportunities to participate, even in small projects dealing with current affairs.

Because of the importance of the United Nations and its specialized agencies, high school students should become familiar with their aims, programs, progress, and problems. This may come through special studies of the UN and/or its agencies. It may come through incidental references to the UN system during the study of such topics as food, health, atomic energy, education, and war. It may come through assembly programs and the celebration of special days like UN Charter Day. It may come through the enlargement of the presently popular Problems of Democracy Course into a World Problems Course. No matter in what ways this phase of education for world-mindedness is handled, teachers will want to help their students to see the UN as man's greatest contemporary effort to achieve world community.

Lastly, world-minded teachers will want to help their students to develop a system of values, a philosophy of life which leads them to believe in the worth of all individuals and to act upon that belief in building a better world. Young people should be brought in con-

[2] J. F. Corbett and Others, *Current Affairs and Modern Education* (New York, *New York Times*, 1950). 228 pp.

tact with other persons with a mature, world oriented philosophy. They should read the biographies of persons who have believed in the worth of all individuals and have acted upon that belief. They should learn about organizations which have helped to move the world toward the creation of a world community based on freedom and justice.

These are the main aims which world-minded teachers will want to bear in mind in their work with high school students. These are some of the methods which they will use. But they are merely suggestions; each world-minded teacher should develop his own aims and his own methods for the particular group with which he works.

3. *General resources for the world-minded teacher.*

In order to develop world-minded students, elementary and secondary school teachers need to know a wide range of sources of materials. Some of these are international, some national, others regional and local. Since most of the organizations working in the general field of world affairs concern themselves with elementary and secondary schools, these sources will be treated in this section as a whole rather than separately for each of these school divisions.

Probably the best international source of materials for teachers is the United Nations. Through its Department of Public Information it has prepared a variety of aids for schools.

Among its many publications the series of booklets on "Teaching About the United Nations and the Specialized Agencies," the "Reference Pamphlet Series," and the leaflets of the "What the United Nations Is Doing" series are of particular importance to teachers. A nine-page mimeographed document entitled "What to Get and Where to Get It," listing sources of flags, organizations sponsoring international correspondence, addresses of information centers for foreign countries, and other valuable suggestions, is of great value to teachers.[3]

[3] For a full list of such materials, write the Department of Public Information, United Nations, New York City. Section V of the author's booklet "Free and Inexpensive Materials on World Affairs" is devoted to the United Nations. This booklet may be purchased from Leonard Kenworthy, Brooklyn College, Brooklyn 10, N. Y.

Among the specialized agencies, UNESCO has prepared most of the materials of use to teachers in elementary and secondary schools, although the range and number of such publications is disappointingly small. The "Towards World Understanding" series, growing out of their international seminars, is probably the most useful to teachers. The titles of this series include "Some Suggestions on Teaching About the United Nations and Its Specialized Agencies," "The Education and Training of Teachers," "Selected Bibliography," "The United Nations and World Citizenship," "The Influence of Home and Community," "Some Suggestions on the Teaching of Geography," "A Teacher's Guide to the Declaration of Human Rights," and "Some Suggestions on the Teaching of World History." [4]

Six illustrated pamphlets by distinguished writers have recently been published by UNESCO for discussion on the topic of "Food and People." These booklets are *UN Sets the Table* by Peter Kihss, *Are There Too Many People?* by Alva Myrdal and Paul Vincent, *Food and the Family* by Margaret Mead, *Distribution of the World's Food* by Stefan Krolikowski, *Food and Social Progress* by Andre Mayer, and *Food, Soils, and People* by Charles E. Kellogg.[5]

The other specialized agencies of the United Nations have some material for teachers, but little as yet for students. Several filmstrips on the work of the Food and Agriculture Organization are available to schools and should be widely known and used. Scripts on the work of the specialized agencies can be obtained, as well as recordings.[6]

For many years the Pan American Union, now the secretariat of the Organization of American States, has specialized in the preparation of materials for teachers and students. Among the many aids which it has issued and kept up to date are a series of booklets on individual countries, a companion series on cities, and a similar

[4] This series may be purchased from the Columbia University Press, New York 27, N. Y.

[5] UNESCO'S publications are on sale at the Columbia University Press, New York 27, N. Y. *Going to School in War Devastated Countries* is sold by the American Council on Education, 744 Jackson Place, N.W., Washington, D. C. The booklets on *Food and People* are sold by the UNESCO Office, 405 East 42nd Street, New York, N. Y.

[6] For scripts on the United Nations and its specialized agencies write Mrs. Dorothy Lewis, United Nations, New York City, and for recordings contact Miss Gertrude Broderick, United States Office of Education, Washington 25, D. C.

series on commodities of these countries. It has also distributed annually packets for Pan American Day. One of the most popular packets is on the art of the Americas; it contains reproductions of famous paintings, with notes for the teacher. There are also packets on each of the countries of Latin America.

The United States Department of State publishes many aids to teachers on world affairs and its UNESCO Staff Relations Office edits the *U.S. National Commission UNESCO News*. Recently it issued a particularly helpful booklet called *The UNESCO Story: A Resource and Action Booklet for Organizations and Communities*, which contains many practical suggestions for teachers as well as background material on UNESCO and the relation of the United States to it.[7] Its most recent publication is *The Treatment of International Agencies in School History Textbooks in the United States*.[8]

Nearly all the nations of the world have information centers in the United States, and most of them gladly furnish teachers with limited quantities of materials on their respective countries.

The United States Office of Education has a special division on international relations and answers hundreds of letters received annually from teachers. It has prepared reading lists on various countries and many phases of world affairs, has arranged for international correspondence of teachers and pupils, and has done some publishing. Among the booklets of special interest to teachers is Delia Goetz's excellent brochure on *World Understanding Begins with Children*.

The American Council on Education has worked in many fields related to the development of world-mindedness, but three are of particular value to the pre-service and in-service teacher. One of these fields is intercultural education, from which teachers interested in world affairs can learn much, a second is the examination of textbooks, and a third is educational work in the occupied countries. Their several publications on intercultural education are listed

[7] The U. S. National Commission for UNESCO, *The UNESCO Story: A Resource and Action Booklet for Organizations and Communities* (Washington, D. C., Department of State, 1950).

[8] The U. S. National Commission for UNESCO, *The Treatment of International Agencies in School History Textbooks in the United States* (Government Printing Office, 1950). 108 pp.

below.[9] Thus far there have been four studies of textbooks used in American schools. One was concerned with Latin America in school and college teaching materials, a second with the treatment of Asia in American textbooks, a third with a study of national history textbooks used in the schools of Canada and the United States, and a fourth with intergroup relations in teaching materials.[10] A general survey of this field was published in a booklet on *Textbook Improvement and International Understanding*, written by I. James Quillen. The Council also publishes a periodical, *News Notes on Occupied Countries*.[11]

The National Education Association has been extremely active in various phases of international education, particularly through its Committee on International Relations. After months of intensive study, it published in 1948 *Education for International Understanding in American Schools: Suggestions and Recommendations.* Its monthly *Journal* contains many articles and useful suggestions for teachers on world affairs. Reference has already been made to its tours abroad, work in the exchange of teachers, and Overseas Teachers Relief Fund.[12] In conjunction with the Carnegie Endowment for International Peace, it has published an excellent list of films on world affairs.[13] It is now planning a special publication service for schools on the United Nations.

Of special value to teachers are the yearbooks which several national organizations have published. The Department of Elementary School Principals published in 1946 one of the few volumes on the elementary school, entitled *Learning Good Will in*

[9] Staff of the Intergroup Education in Cooperating Schools, *Elementary Curriculum in Intergroup Relations, Curriculum in Intergroup Relations: Secondary School; Reading Ladders for Human Relations; Literature for Human Understanding* (Washington, D. C., The Council).

[10] American Council on Education, *Latin America in School and College Teaching Materials; Treatment of Asia in American Textbooks; A Study of National History Textbooks Used in the Schools of Canada and the United States; Intergroup Relations in Teaching Materials* (Washington, D. C., The Council).

[11] I. James Quillen, *Textbook Improvement and International Understanding.* For further information address the American Council on Education, 744 Jackson Place, N.W., Washington, D. C.

[12] National Education Association, *Education for International Understanding in American Schools: Suggestions and Recommendations* (Washington, D. C., The Association, 1948).

[13] *International Understanding:* Catalogue of 16 mm. Films Dealing with the United Nations, Its Member States and Related Subjects, 1950. 63 pp.

the Elementary School.[14] The Association for Supervision and Curriculum Development included in its 1947 Yearbook on *Organizing the Elementary School for Living and Learning*[15] an excellent section on "Citizens of the World." Although now a little out of date, there are valuable data in the 1940 Yearbook of the National Council of Teachers of English, *Educating for Peace.*[16] The National Council for the Social Studies has probably done more in this field than any other teachers' organization and its yearbooks are full of valuable material, particularly those on *Teaching Critical Thinking in the Social Studies* (1942), *Citizens for a New World* (1944), *Democratic Human Relations* (1945), *Geographic Approaches to Social Education* (1948), and *Improving the Teaching of World History* (1949).[17] The John Dewey Society Yearbook for 1950 was devoted to *Education for a World Society*[18] and it made a distinct contribution to this field. The Yearbooks of the Middle States Council for the Social Studies, *Building Better World Relationships* (1948), *Teaching the World Responsibilities of Americans* (1949), and *Focus on Foreign Policy* (1951) are also outstanding.[19]

There are many national organizations in the United States which concern themselves with world affairs and are good sources of information for teachers. The names and addresses of these are given in Appendix B. Among them are the American Friends Service Committee, the Carnegie Endowment for International Peace,

[14] National Association of Elementary School Principals, *Learning Good Will in the Elementary School* (Washington, D. C., National Education Association, 1946).

[15] Association for Supervision and Curriculum Development, *Organizing the Elementary School for Living and Learning* (Washington, D. C., National Education Association, 1947).

[16] Ida T. Jacobs and John J. De Boer (eds.), *Educating for Peace: A Report of the Committee on International Relations of the National Council of Teachers of English* (New York, Appleton-Century, 1940).

[17] Howard R. Anderson (ed.), *Teaching Critical Thinking in the Social Studies,* 1942; Hilda Taba and William Van Til, *Democratic Human Relations: Promising Practices in Intergroup and Intercultural Education in the Social Studies, 1945;* Clyde Kohn (ed.), *Geographic Approaches to Social Education,* 1948; Edith West (ed.), *Improving the Teaching of World History,* 1949 (Washington, D. C., National Council for Social Studies).

[18] C. O. Arndt and Samuel Everett (eds.), *Education for a World Society* (New York, Harper's, 1950).

[19] George I. Oeste (ed.), *Building Better World Relationships* (1948), *Teaching the World Responsibilities of Americans* (1949), and *Focus on Foreign Policy* (1951), Philadelphia, Middle States Council for the Social Studies.

the China Institute in America, the Curriculum Service Bureau for International Studies, the Foreign Policy Association, the Institute of Pacific Relations, and the Friendship Press. Teachers who are interested in more detailed accounts of this work will want to communicate with the national headquarters of these groups.

Several organizations devote themselves to special areas of the world. Teachers can often draw upon their resources, ranging from bibliographies to exhibits and speakers. Among those specializing on Asia are the American Institute of Pacific Relations, the China Institute in America, the Council on Far Eastern Relations, the East and West Association, the Far Eastern Association, and the India League of America. On the Middle and Near East there are the Institute of Arab-American Affairs, the Middle East Institute, and the Near East Foundation.

On Europe there are many organizations devoted to fostering an understanding of individual countries, but few dealing with a group of nations. In the latter category the American-Scandinavian Foundation is among the oldest and best known to teachers.

On Latin America reference has already been made to the Pan American Union. In addition, there is the Office of the Inter-American Affairs, which publishes some materials for teachers and answers inquiries.

On Africa there is no organization as yet which is occupied exclusively with this area and to which teachers can go for relatively objective information.

Teachers are constantly asking for material for themselves and for their students on the United Nations and World Government. In addition to the Department of Public Information of the UN and its specialized agencies, there is the American Association for the United Nations, which is the national over-all agency serving schools and colleges. This organization has done outstanding work in assisting colleges and universities in preparing courses and workshops for teachers, in staging model assemblies, in sponsoring a high school essay contest each year on the UN, and in preparing such publications as the recent booklet on *The United Nations Story*. The American Association for the United Nations publishes a monthly *Newsletter* on the activities of the UN and the AAUN. It also distributes at a minimum cost four inexpensive kits on the

UN, for teachers, students, leaders, and adults interested in this world organization.

Many church groups, women's organizations, labor unions, service clubs and civic organizations are also concerned about education for world-mindedness and are valuable resources for teachers.

Individuals here and there have also concerned themselves with the preparation of materials and lists of materials on world affairs for teachers and students. One such list is Dr. Elwyn H. Odell's "Selected Materials and Aids for Teaching About the United Nations," [20] to which reference has already been made. Another is the booklet on "Free and Inexpensive Materials on World Affairs for Teachers," a 112-page pamphlet by the author of this book.[21] Similar in nature are two other booklets by the author of this volume, "Developing World-Minded Children: Resources for Elementary School Teachers" and "Asia in the Social Studies Curriculum." [22] Mary Miller Smiser of the Central Missouri State College faculty has prepared a pamphlet on "Understanding UNESCO: An Annotated Bibliography" [23] which includes a great deal of material on world affairs in general.

Since the audio-visual approach to education for world-mindedness can be effective, teachers need to know about organizations and producers as well as reference lists in this field. The most inclusive listings of films and filmstrips are found in the film and filmstrip catalogues prepared by the H. W. Wilson Company,[24] each of which gives brief but helpful annotations on the possible grade level and content. For the elementary school teacher William Hartley's volume entitled *A Guide to Audio-Visual Materials for Elementary School Social Studies* is of value.[25] The listing of films on International Understanding made by the Committee on International Relations of the National Education Association and the Carnegie Endowment for International Peace lacks annotations

[20] May be purchased from Dr. Odell, Central Washington College of Education, Ellensburg, Washington.

[21] May be purchased from Leonard S. Kenworthy, Brooklyn College, Brooklyn 10, New York.

[22] *Idem.*

[23] May be purchased from the author at Warrensburg, Missouri.

[24] *Educational Film Guide* (H. W. Wilson Co., New York, 1950 edition), and *Filmstrip Guide* (H. W. Wilson Co., New York, 1950 edition).

[25] William H. Hartley, *A Guide to Audio-Visual Materials for Elementary School Social Studies* (New York, The Rambler Press, 1950). 181 pp.

on the grade level of films, but otherwise is a most useful publication.[26] The United Nations has its own listing of audio-visual materials.[27]

Teachers wishing lists of recordings for use in classes, assemblies, workshops, and similar groups would do well to obtain a list of such materials from the Federal Radio Education Committee of the United States Office of Education.[28]

Records suitable for use in schools are now listed in a booklet edited by Dr. Warren S. Freeman and published by the Children's Reading Service.[29] A book along these lines, *A Guide to Children's Records: A Complete Guide to Recorded Stories, Songs and Music for Children*, is also available.[30]

Most teachers will obtain their slides and flat pictures from local or state libraries, while some will want to start school or college collections, mounted on cardboard, for use by many teachers.

Charts and exhibits are often obtainable from local and state libraries and museums and this will be the usual source of such materials. *Time* magazine has developed a series of exhibits on other countries which are being widely used by schools and colleges. The exhibits of children's art obtainable from the American Red Cross are also very popular. Large posters on current news are obtainable from *Time* and *Newsweek*, and are recommended for use by teachers.

Maps are another aid to teachers in programs for developing world-mindedness. Teachers are already fairly familiar with the products of the larger companies. An excellent discussion of these and other audio-visual materials appears in such volumes as Edgar Dale's *Audio-Visual Methods in Teaching*[31] and William H. Hartley's *Audio-Visual Materials and Methods in the Social Studies*.[32]

[26] See p. 126 for further details.

[27] *The United Nations in Films*, 1950 edition, United Nations, New York.

[28] United States Office of Education, Washington 25, D. C.

[29] Warren S. Freeman (ed.), "Annotated List of Phonograph Records" (New York City Children's Reading Service, 1950).

[30] Philip Eisenberg and Hecky Krasno, *A Guide to Children's Records: A Complete Guide to Recorded Stories, Songs and Music for Children* (New York, Crown Publishers, 1948), 195 pp.

[31] Edgar Dale, *Audio-Visual Methods in Teaching* (New York, Dryden Press, 1946). 546 pp.

[32] William H. Hartley, *Audio-Visual Materials and Methods in the Social Studies* (Washington, National Council for the Social Studies, 1947). 214 pp.

Because of the interest of pupils in the flags of other countries, teachers occasionally ask for sources of information on these symbols. Flags are generally very expensive, but the American Association for the United Nations has printed small paper flags of all the members of the UN for sale at a nominal sum. The UN Department of Public Information also has a large poster of all the flags of its members for sale at a low figure.

Music plays its part in the emotional education of children for world-mindedness. Several of the large publishing houses have collections of folk songs of other countries, and the publishers of records have many recordings available for sale to schools.

Games are also used in many schools to help develop an understanding and appreciation of other lands and peoples. The Friendship Press has done a good deal in this field, including a series of pamphlets on *Fun and Festivals* from various countries and a book on *Children's Games from Many Lands*, by Nina Miller.

A few plays are available to teachers for use with children, young people, and teachers and adults, but this field has not been explored very thoroughly. The American Association for the United Nations has probably developed as much in this field as any one group.

To list all the books which are available to teachers on the various phases of world affairs discussed is obviously an impossible task. Many of the organizations mentioned in this chapter have prepared lists of books for teachers on various countries, areas, the UN and world problems. The author's pamphlets on "Free and Inexpensive Materials for Teachers on World Affairs" and "Developing World-Minded Children: Resources for Elementary School Teachers" list many booklets and leaflets on these various fields.

For children and young people a few special lists have been prepared. "Books to Help Build International Understanding," edited by Nora E. Beust of the U. S. Office of Education, is of special value and may be obtained free of charge. A particularly valuable series of articles which originally appeared in *Elementary English* has been reprinted in a booklet issued by the National Council of Teachers of English under the title *Children's Books About Foreign Countries*.

4. Helping teachers to become acquainted with methods and materials and to prepare curriculum materials.

An important part of teacher education is helping teachers to become acquainted with the methods and materials for developing world-mindedness. Without such knowledge most teachers will flounder in a sea of confusion in their efforts to produce world-minded boys and girls and adolescents. Their intentions may be good but their results will be poor.

Given a staff of alert professors, interested in world affairs, this can be done in the pre-service education of teachers in regular courses, especially methods courses. Lacking such a staff, efforts can be made to educate the professors of such courses, meantime helping prospective teachers through a separate course on methods and materials in education for world-mindedness, through attention to such items in an over-all course in intercultural and international education, and/or through exhibits, talks, conferences, workshops, and similar short-term projects.

The task of informing in-service teachers about methods and materials is even more difficult. But it can be done. A handbook would be a valuable approach, provided the interest of teachers can be aroused. Personal help from a principal or supervisor can be of some assistance. Exhibits of materials at teachers' meetings and conferences can be helpful in bringing teachers up to date. Correspondence courses and in-service courses and workshops can be valuable. The construction of resource units by groups of teachers is a valuable approach to learning about methods and materials.

In these and other ways teachers can become acquainted with existing resources and learn to evaluate them for classroom use with particular groups of children and youth. Teachers can also prepare materials for use in the schools, indicate the areas in which materials are needed, and communicate their needs to the organizations and persons who are able to fill these needs.

In schools and in colleges where there is a committee on civic education or world affairs, a curriculum bureau, or a coordinator of activities for developing world-mindedness there should be a constant review of current materials and an evaluation of their pos-

sibilities for the particular institution involved. Unless there is some central coordinating person or agency, much of this work will be neglected. It has been impossible to discover with any degree of accuracy how much is being done at the present time in such programs of teacher education. It is certain that in many institutions work of this kind is being done in regular classes and occasionally through exhibits and conferences; but apparently there is no concentration of this aspect of teacher education for world-mindedness in any specialized work.

Much is being done, however, in programs of in-service education. The Cleveland Board of Education set up an International Relations Curriculum Center at the Lincoln High School some years ago "for the development of an experimentation with course of study materials on foreign affairs and international relations, to the end that all senior high schools have tested materials available for the improvement of instruction in these fields." As a result of this action by the Board, a survey was made by the directing supervisors and the Curriculum Center coordinator of the methods and materials being used in the Cleveland high schools, and a 129-page mimeographed booklet was issued on what was being done to promote world-mindedness.

In San Francisco a series of units on "World Citizenship" was prepared in 1946 under the supervision of the Curriculum Bureau. An outstanding feature of these units was the fact that they were prepared on general topics and outlined in such a way that they could be used in a variety of courses.

In St. Paul, Minnesota, the Steering Committee of the Department of Curriculum and Research asked Miss Delvina Marsh to examine the existing curriculum of the elementary and junior high schools and to prepare suggestions on ways in which a study of the UN and its agencies could be incorporated in existing courses of study. The result was a valuable booklet in which suggestions on methods and materials on teaching about the UN are indicated in a column parallel to one on the regular course of study in the St. Paul schools.[33]

The Bureau of Educational Research of the College of Education

[33] *Let's Face the Facts and Act* (St. Paul, Minnesota, St. Paul Public Schools, 1948).

of the University of Illinois prepared in 1946 a Resource Unit for Teachers in secondary schools on "Living in the Atomic Age" as a part of its policy of preparing materials useful to teachers and school administrators.[34] This is the type of material which many teachers colleges and departments of education could well prepare.

Reference has already been made to the work of the New York City teachers in the preparation of the booklet *A Better World*, to the "International Understanding Resource Units for Elementary Teachers" prepared by the Department of Education of the State of Kansas, to the extensive work of the Los Angeles Schools, to the materials prepared by the Bucks County, Pennsylvania, teachers on the Far East, and the Baldwin County, Alabama, teachers on Latin America, and to the work of the teachers in Nebraska and elsewhere. It will be noted that almost all the work in curriculum has been on the preparation of materials. Very little has been done to date on the aims and the methods of developing world-minded boys and girls and youth. If curriculum materials are to be effective, much more emphasis needs to be placed on how attitudes are formed and changed, with the curriculum experiences based on the findings along these lines. Teacher groups would do well to study the latest findings of psychologists and social psychologists before they launch their programs of curriculum change.

A new approach to helping teachers to become acquainted with methods and materials in developing world-mindedness was launched by the Home-Study Department of the University of Chicago in the fall of 1950. A course on "How to Teach World Relations in the High School" was started as a regular feature of the Home-Study program, with a very successful social studies teacher in the Chicago schools writing the syllabus. Extension courses from state teachers colleges and universities could also be started along these lines as a means of improving the in-service education of teachers in developing world-mindedness.

There is need for many types of materials for programs in developing world-mindedness, and prospective teachers as well as in-service teachers might well bear these needs in mind as possible projects on which to work. Organizations in the field of world

[34] Harold C. Hand (ed.), *Living in the Atomic Age: A Resource Unit for Teachers in Secondary Schools* (Urbana, Ill., University of Illinois, 1946).

affairs can also contribute, as can teachers' organizations of many kinds.

Lists need to be prepared locally, and on a state-wide basis, of persons qualified to serve in elementary and secondary schools and in departments of education as resource persons on various countries, on the UN and its agencies, and on world problems. Tests on attitudes in the wide field of education for world-mindedness need to be developed and perfected if we are to know how effective our work in this area actually is. Portfolios or wall charts with pictures of children in different lands need to be developed for use in the schools. Annotated lists of children's books on other lands and peoples need to be developed for different age levels and reading abilities, with especial attention to reliability of their content. Similar annotated lists need to be made of folk tales, stories about children and life in other lands—including games, schools, home life, heroes. More and better films, filmstrips, recordings, slides, flat pictures, and other audio-visual materials need to be produced and brief annotated lists of these need to be assembled for use by teachers. Resource units on such topics as Food Around the World, Transportation in Many Lands, Inventions of Different Countries, and such world problems as Food and People, Population, Strengthening the United Nations, World Trade, and Minority Groups need to be written. Above all, research needs to be conducted on the attitudes of teachers and parents and their effect on children and youth, the effects of reading, movies, and radio in developing world-mindedness, and a score of related topics.

For teachers interested in examining methods and preparing materials of instruction, the field of education for world-mindedness offers tremendous possibilities in the months and years ahead. This is an integral and important part of any general program of education for world-mindedness.

IX

DEVELOPING TEACHERS WHO ARE BUTTRESSED BY A DYNAMIC FAITH OR PHILOSOPHY OF LIFE: SUMMARY

The task of helping to create a world community through education is a tremendous one. It demands all the skill which modern man can command. Even then one does not know whether the goal of One World can be attained in our time.

For those who are dedicated to this ideal there will be many periods of discouragement, many times of doubt as to the value of the struggle to develop world-minded citizens for a world community. Such periods are to be expected. Whether faith in the ideal of One World holds firm or is swept away by the violent currents of our contemporary world depends in large measure on whether the world-minded teacher's thoughts and actions are buttressed by a faith or a philosophy of life which will enable him to drop anchor and weather the storms of these troublous times.

The pursuit of this high ideal makes great demands upon its adherents. Among the qualities needed are a sense of commitment, courage, adventure, imagination, discipline, sacrifice, patience, and persistence. Few individuals in the world's history have attained a large measure of all these qualities, but the world-minded teacher will set these as standards toward which to strive.

It is the writer's considered conviction that unless a person has a deep and dynamic faith or philosophy of life, he will eventually abandon his efforts to help create the world community. The history of every movement for human betterment illustrates the difficulties individuals have encountered in remaining true to their ideals. But the history of these movements also shows that enough

men and women can be developed over a period of time to insure the success of efforts to change the course of history. The movement for creating world community needs "tough-minded idealists," as President Conant has called them.

It may be well at this point to indicate a few of the major aspects of a faith or philosophy of life which should undergird all efforts to create world community. All that the writer dares attempt is a broad statement. Each person needs to develop such a frame of reference for himself.

First of all the world-minded teacher should affirm life. He should see in it high purpose, deep significance, broad meaning. He should feel that men and women are on this earth to add something to it, or to use William James's phrase—"The aim of life is to spend it for something which will outlast it." He should feel that men and women are on this earth to enjoy it and to make it more enjoyable for their contemporaries and those who are to come. That is probably what the authors of the Declaration of Independence meant when they spoke of "the pursuit of happiness." Without such a sense of purpose little will be done to create the climate of opinion in which world community will be built.

Furthermore, the world-minded teacher should believe fervently in the importance and worth of each individual. With a firm and abiding faith in every individual's worth, the world-minded teacher will be interested in the well-being of all mankind, regardless of race, religion, political or economic philosophy, sex, or social status.

Thirdly, the world-minded person will undoubtedly believe in the ultimate triumph of truth and justice no matter how long it is postponed.

The world-minded teacher should expect change, welcome change, adjust to change, provided it is in the direction of bringing a richer life, a greater freedom, and a fuller measure of happiness for the greatest number, without destroying the rights of minorities.

The world-minded teacher must be a realist, recognizing the existence of powerful forces working against the attainment of world community. He knows that evils exist, but does not despair that many of them can be corrected or eliminated. At the same time, he knows that other evils will arise and that evil in various forms is never completely eradicated. He does not expect Utopia.

While recognizing that human nature cannot be modified, he believes that human behavior can be changed.

He also believes in the right of persons to determine their own political, economic and social institutions. He believes in the democratic way of life, but does not expect others to interpret that phrase in the way that he interprets it. Recognizing that democracy rests upon an educated electorate, he will strive for the expansion of that ideal throughout the world. Aware that others have the same right as he to the open propagation of their beliefs without resort to violence, he is tolerant of those with whom he disagrees.

Finally, the world-minded teacher believes in his own place in the scheme of society and strives to contribute his best to the world of which he is an infinitesimal but important part. He concurs with Thoreau in his desire to be "a track-repairer somewhere in the orbit of the earth."

This statement of a faith or philosophy of life is broadly drawn. Since it has been written for teachers in the United States, the phraseology of the democratic, Judaic-Christian tradition has been used. With some modification in wording, this statement could be accepted by those of many other backgrounds.

But how does one develop such a faith or philosophy of life?

Every experience recommended in the foregoing pages is intended to help teachers, whether in their period of preparation or during their period in service, to develop such a philosophy or faith.

Close cooperation between the school and the home and church has been advocated because it is chiefly through these three institutions that man still develops his faith and philosophy. It is interesting to note that in recent writings, men like Walter Lippmann and Lewis Mumford have called for a renewal of the spiritual life of our society as a basic step toward "the Good Society" as the former calls it and toward the development of a "Faith for Living" as the latter terms it.[1] The world-minded teacher can help to develop such a philosophy or faith through the study of the world's religions and their ideals, whether he allies himself with their institutions or not.

[1] Walter Lippmann, *The Good Society* (Boston, Little, Brown and Co., 1937); Lewis Mumford, *Faith for Living* (New York, Harcourt, Brace and Co., 1940).

Throughout this volume there has been constant reference to the home, for it is there that the teacher obtains his first orientation to life. The importance of collaboration with this primary institution of society has been stressed because of its importance in setting the standards for most people for life.

Prospective teachers develop their philosophy or faith through contacts with their teachers and other adults with whom they are associated. With this in mind the caliber of the faculty in schools of education and in positions of leadership has been emphasized. The importance of firsthand contact with outstanding persons from other countries and cultures has also been stressed in order that prospective teachers and in-service teachers may be "exposed to greatness," as Sir Richard Livingstone has expressed it.[2] The writer has also urged that teachers try to come in contact with persons who have achieved something for the betterment of mankind, whether in their own localities, in their nation, or in other nations.

World-minded teachers are influenced by the economic condition in which they live and by the vocational and psychological adjustment which they make. An adequate guidance program has been accented as essential to the development of world-mindedness—and the philosophy of life which undergirds it.

History, properly taught, can help students to gain perspective, to develop values, to see the place of change, to become acquainted with the great men and women of all time, to develop a faith in humanity and the possibility of attaining a better world.

Literature and philosophy, art and science—in fact, all the traditional subjects to which students are exposed—can help to develop the recommended philosophy, if properly taught. Because of the very nature of audio-visual experiences their frequent use under the most favorable conditions has been urged as another means to the desired end.

To repeat the words of William Heard Kilpatrick, "We learn what we live." All the experiences which teachers undergo help to develop the philosophy of life or the faith which will serve as the frame of reference for the creation of world-minded teachers

[2] Richard Livingstone, *Education for a World Adrift* (Cambridge, Cambridge University Press, 1944).

—and students—and eventually the creation of a world community.

Harold Benjamin has declared that

> the need for education in the value field is the greatest educational need of all the peoples of the world. It is needed by the peoples lately defeated in war. It is needed by all those in countries devastated by war. It is needed by those fortunate peoples who were relatively untouched by war. It is needed by the victors—by them most of all—for it is the victors most of all who are liable to believe that God is on the side of the big battalions and the fissionable materials.[3]

Across the ocean, Sir Richard Livingstone has phrased it thus:

> Standards; a philosophy of life; a principle by which to judge and rule it; a formula or formulas to integrate our civilization, our new order; some knowledge of the "science of good and evil." . . . The fundamental task of education is to put into the mind some idea of what these things are, some desire to pursue them. An education that does this is a success; an education that does less is a failure. . . . Anyone who looks at the present state of the world must feel that this is the problem of which we need to think most.[4]

The world-minded teacher, then, must have a faith or a philosophy of life, values or standards—whatever term one chooses to use—if he is to make his contribution to the creation of other world-minded individuals and the creation of a world community. This is what will buttress or undergird all his efforts. This is what will give him patience, persistence, and perspective for his task.

Summary

Throughout this volume the author has attempted to paint a portrait of the ideal world-minded teacher. He has characterized him as:

—an integrated individual
—expert in democratic human relations
—rooted in his own country and culture
—appreciative of other countries and cultures
—an informed participant in efforts to stengthen the United Nations and to achieve world community

[3] Harold Benjamin, *Under Their Own Command: Observation on the Nature of a People's Education for War and Peace* (New York, Macmillan Company, 1947), p. 36.
[4] Livingstone, *op. cit.*, pp. 28, 32, and 38.

—conversant with methods and materials for developing world-minded children and youth
—buttressed by a faith or philosophy of life.

Attainment of a high degree of perfection is not expected of any one individual, but marked growth in each of these characteristics should be the goal of all teacher education.

That this is a difficult task has been stated again and again. It demands a radically revised type of teacher education, both for prospective teachers and for teachers in service.

Here and there illustrations have been cited of how such a revolutionary change in teacher education for world-mindedness can be brought about, and is actually under way, in some schools and school systems and in some colleges and universities.

An attempt has been made to show that this demands a comprehensive, continuous and cumulative program, characterized by balance, a wide variety of experiences, experimentalism, wise and imaginative leadership, administrative support, teacher cooperation, and new means of evaluation.

Stress has been placed on the use of the latest findings in the social sciences, particularly on the formation and change of attitudes, since they are far more important than knowledge or even skills.

The contention has been made that education for world-mindedness is an integral part of any good educational program and an urgent need for our times. The day has fortunately passed when education posed as being completely objective. The time has arrived when education is looked upon as not only the transmittal of the best of our culture, but the transmittal of the best of all cultures, and as a basic means toward the transformation of society.

The times demand an educational crusade for world community, and the teacher needs to be in the forefront of this crusade. As such he may be one of those of whom future historians will write that he helped to rescue civilization from collapse and society from suicide.

No greater charge could be made to the teaching profession in the latter half of the twentieth century than the development of world-mindedness in its members and in others.

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APPENDIX

A

CHECK LIST OF ACTIVITIES FOR DEVELOPING WORLD-MINDED TEACHERS

Pre-Service

A. Study and Research

1. Individual or group research on meaning of education for international understanding, world-mindedness, etc.
2. Research projects recently undertaken or now in progress on any aspect of teacher education and world affairs
3. Study groups of faculty and/or students

B. Experiences Abroad or with Persons from Abroad

1. Faculty born abroad or with foreign experience
2. Visiting or exchange professors from abroad
3. Students from abroad (number, countries, how used effectively)
4. Visitors from abroad (length of stay on campus, how used)
5. Faculty and/or student groups abroad (travel, living, studying, working, methods of selection, finances, where they are going)
6. Visitors acquainted with world scene as visitors to college (not persons born abroad)

C. Courses

1. General background courses on world affairs (nature of course, required or elective)
2. Special courses on UN and its agencies, international or comparative education, methods and materials in education for international understanding, etc. (nature of course, required or elective)
3. Courses in human relations, intercultural education, etc. (required, elective, nature of course)
4. Language courses required of all students

D. Special Activities on Campus

1. Special days or weeks (UN, UNESCO, Brotherhood, Goodwill Day, Pan-American Day, etc.)
2. Assemblies, forums
3. Institutes on World Affairs, lecture series
4. Exhibits
5. International festivals, dances, etc.
6. Film showing on world affairs

E. Work with Schools and Teachers in Community and Area

1. Extension courses or correspondence courses on world affairs
2. Workshops, institutes on or off campus for teachers in community or area
3. Student teaching of units on world affairs
4. Radio programs
5. Talks, discussions, debates—by faculty and/or students

F. Acquaintance of Prospective Teachers with Materials in Field

1. Book exhibits, use of exhibits
2. "Shelves" on world affairs in library
3. Analysis of textbooks and other materials in classes
4. Art and music collections—material from other nations

G. "Service" Projects

1. Clothing, food, book "drives" (who conducted, results)
2. Affiliation with colleges abroad
3. Aid to students from abroad

H. Organizations

1. UN Youth, International Relations Club, World Federalists, Foreign Policy (on campus or in community)

I. Publications

1. Publications by college, faculty, or students—on world affairs

In-Service

A. Study and Research

1. By city or state board of education—into meaning of world-mindedness, education for international understanding, etc.
2. By faculty groups, departments in schools, or individuals—into meaning of world-mindedness, education for international understanding, etc.
3. Studies by city or state education departments on needed changes in curriculum on world affairs
4. Studies by school faculties, departments, or individuals on curriculum changes needed to develop world-mindedness
5. Other research projects

B. Experiences Abroad or with Persons Abroad

1. Teachers born abroad
2. Exchange teachers in state or city system (involving what countries, details of arrangements, comments on problems—values)
3. Use of foreign students in colleges—in faculty groups or with students in schools
4. Lists of persons among parents—other adults who can be used in schools

5. Faculty studying or traveling abroad—on leave, summers ("credit" given by city or state, encouragement for such travel)
6. Guest speakers at faculty meetings—persons from abroad

C. Courses—Workshops

1. Courses given by city or state as "in-service education" (titles, number participating, "credit")
2. Workshops conducted (by whom, participants, consultants, results)
3. Institutes (for whom, participation, consultants, results)
4. Reading lists prepared on world affairs (by whom, nature, results so far as can be determined)

D. Special Activities of Teachers and Schools

1. Special days or weeks (UN, UNESCO, Brotherhood, Pan-American, etc.). Directives, how planned, nature, etc.
2. Festivals, exhibits, assemblies

E. "Service" Projects of Teachers

1. CARE book projects
2. Adoption of students abroad by teachers or teachers and students
3. Clothing, food or money "drives"
4. Affiliation with schools abroad

F. Teacher Participation in Community Affairs Relating to the World

1. Memberships in Foreign Policy Association, East and West Association, American Association for United Nations, and other groups (encouraged by administration)
2. Participation as officers, committee members in such groups
3. Talks to parent-teacher groups, service groups, etc.
4. Teachers working with local museums, art galleries, etc.

G. Publications

1. By state or city board of education or teachers' organizations—materials for teachers
2. By school faculties, departments or individual teachers—materials for teachers
3. Courses of study or resource units prepared by board of education and/or teachers—for students
4. Articles or brochures on what city or state is doing in education for international understanding—for colleagues and guests.

B

SOME ORGANIZATIONS INTERESTED IN WORLD AFFAIRS

American Association for the United Nations, 45 East 65th Street, New York 21, N. Y.
American Council on Education, 744 Jackson Place, N.W., Washington, D. C.
American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.
America's Town Meeting of the Air, Town Hall, 123 West 43rd Street, New York 18, N. Y
Anti-Defamation League, 212 5th Avenue, New York 10, N. Y.
Asia Institute, 7 East 70th Street, New York 21, N. Y.
Carnegie Endowment for International Peace, 405 West 117th Street, New York 27, N. Y.
China Institute in America, 119 West 57th Street, New York 21, N. Y.
Commission on the Occupied Areas, DuPont Circle Building, 1345 Connecticut Avenue, N.W., Washington 6, D. C.
Council on Foreign Relations, 58 East 68th Street, New York 21, N. Y.
Curriculum Service Bureau for International Studies, 445 West 41st Street, New York 18, N. Y.
East and West Association, 62 West 45th Street, New York 19, N. Y.
Experiment in International Living, Putney, Vermont.
Foreign Policy Association, 22 East 38th Street, New York 16, N. Y.
Foundation for Foreign Affairs, 1136 18th Street, N.W., Washington 6, D. C.
India League of America, 40 East 49th Street, New York 17, N. Y.
Information Center of the Americas, 22 East 7th Street, New York, N. Y.
Institute of Arab-American Affairs, 160 Broadway, New York 7, N. Y.
International Public Opinion Research, 350 5th Avenue, New York, N. Y.
Institute of International Education, 2 West 45th Street, New York 19, N. Y.
Institute of Pacific Relations, 1 East 54th Street, New York 22, N. Y.
Intercultural Education Bureau, 157 West 13th Street, New York, N. Y.
League of Women Voters, 726 Jackson Place, N.W., Washington 9, D. C.
Middle East Institute, 1906 Florida Avenue, Washington 9, D. C.
National Catholic Education Association, 1312 Massachusetts Avenue, N.W., Washington, D. C.
National Committee on Atomic Information, 1749 L Street, N.W., Washington, D. C.

National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, N. Y.
National Congress of Parents and Teachers, Committee on International Relations, 600 South Michigan Boulevard, Chicago 5, Ill.
National Geographic Society, School Service Division, 16th and M Streets, N.W., Washington, D. C.
Office of Inter-American Affairs, Commerce Building, Washington 25, D. C.
Pan American Union, Washington 6, D. C.
Public Affairs Committee, 22 East 38th Street, New York 16, N. Y.
Rotary International, 35 East Wacker Drive, Chicago 1, Ill.
Save the Children Federation, One Madison Avenue, New York 10, N. Y.
Town Meeting, Town Hall, Inc., New York 18, N. Y.
United States Department of State, Washington, D. C.
United States National Student Association, 304 North Park Street, Madison 5, Wisc.
United States Office of Education, Division of International Relations, Federal Security Agency, Washington 25, D. C.
United World Federalists, 7 East 12th Street, New York 3, N. Y.
University of Chicago Round Table, University of Chicago, Chicago 37, Ill.
World Friendship Among Children, 214 East 21st Street, New York 10, N. Y.
World Government Association, 1727 Graybar Building, New York 17, N. Y.
World Peace Foundation, 45 East 65th Street, New York 21, N. Y.
World Organization of the Teaching Profession, 1201 16th Street, N.W., Washington, D. C.
World Student Service Fund, 20 West 40th Street, New York 18, N. Y.
World Study Tours, Columbia University Travel Service, New York 27, N. Y.
Youth Argosy, Northfield, Mass.
Youth Hostel Association, 6 East 39th Street, New York, N. Y.

C

SPECIALIZED AGENCIES OF THE UNITED NATIONS: INFORMATION OFFICES

Letters of a general nature should be addressed to the Public Information Office at the following addresses:

Food and Agricultural Organization, United Nations, N. Y.
International Bank for Reconstruction and Development, 1818 H Street, N.W., Washington 25, D. C.
International Children's Emergency Fund (not a specialized agency), 405 East 42nd Street, New York 17, N. Y.
International Civil Aviation Organization, International Aviation Building, Room 828, Montreal 3, Quebec, Canada.
International Labor Organization, United Nations, N. Y.
International Monetary Fund, 1818 H Street, N.W., Washington 25, D. C.
International Refugee Organization, 1344 Connecticut Avenue, N.W., Washington 6, D. C.
International Telecommunications Union, Palais Wilson, Geneva, Switzerland.
International Trade Organization, Palais des Nations, Geneva, Switzerland.
United Nations Educational, Scientific, and Cultural Organization, United Nations, N. Y., or UNESCO Relations Office, U. S. State Department, Washington 5, D. C.
Universal Postal Union, Case Berne 14, Switzerland.
World Health Organization, United Nations, N. Y.

D

INFORMATION SERVICES AND EMBASSIES IN THE UNITED STATES OF MEMBERS OF THE UNITED NATIONS

Afghanistan Delegation, 37–24 147 Street, Flushing, Long Island, N. Y.
Argentine Embassy, 1815 Q Street, Washington, D. C.
Australian News and Information Bureau, 636 Fifth Avenue, New York 20, N. Y.
Belgian Information Center, 630 Fifth Avenue, New York 20, N. Y.
Bolivian Consulate General, 10 Rockefeller Plaza, New York 20, N. Y.
Brazilian Government Trade Bureau, 551 Fifth Avenue, New York 17, N. Y.
Burmese Embassy, 2228 Massachusetts Avenue, Washington, D. C.
Byelorussian S.S.R. (See U.S.S.R.)
Information Office, Canadian Consulate General, Room 412, 620 Fifth Avenue, New York 20, N. Y.
Chilean Consulate, 61 Broadway, New York 6, N. Y.
Chinese News Service, 30 Rockefeller Plaza, New York 20, N. Y.
Colombian Embassy, 1609 Twenty-second Street, N.W., Washington, D. C.
Consulate of Costa Rica, 420 Lexington Avenue, New York 17, N. Y.
Delegation of Cuba to the UN, 405 East 42nd Street, New York 17, N. Y.
Czechoslovakian Consulate General, 6 East 67th Street, New York 21, N. Y.
Danish Information Service, 15 Moor Street, New York 4, N. Y.
Dominican Republic Information Center, 6 West 51st Street, New York 20, N. Y.
Ecuadorian Embassy, 2125 Leroy Place, Washington, D. C.
Egyptian Education Bureau, 2200 Kalorama Road, Washington, D. C.
El Salvadorian Embassy, 2400 Sixteenth Street, N.W., Apartment 319, Washington, D. C.
Ethiopian Legation, 2134 Kalorama Road, Washington, D. C.
French Embassy Information Division, 610 Fifth Avenue, New York 20, N. Y.
Greek Government Office of Information, 30 Rockefeller Plaza, New York 20, N. Y.
Guatemalan Consulate General, 30 Rockefeller Plaza, New York 20, N. Y.
Haitian Consulate General, 30 Rockefeller Plaza, New York 20, N. Y.
Embassy of Honduras, 4715 16th Street, N.W., Washington, D. C.
Icelandic Consulate General, 50 Broad Street, New York 4, N. Y.
Government of India Information Service, 2107 Massachusetts Avenue, N.W., Washington 8, D. C.

Iranian Information Bureau, 30 Rockefeller Plaza, Room 3029, New York 20, N. Y.
Consulate General of Iraq, 86 Riverside Drive, New York 24, N. Y.
Israeli Consulate, 11 East 70th Street, New York 21, N. Y.
Lebanese Legation, Suite 400 A, Wardman Park Hotel, Washington, D. C.
Consulate General of Liberia, 25 Beaver Street, New York 4, N. Y.
Luxembourg Commissioner of Information, 441 Lexington Avenue, New York 17, N. Y.
Mexican Consulate General, 70 Pine Street, New York 5, N. Y.
Netherlands Information Bureau, 10 Rockefeller Plaza, New York 20, N. Y.
New Zealand Legation, 19 Observatory Circle, Washington 8, D. C.
Nicaraguan Consulate General, RKO Building, 1270 Sixth Avenue, New York 20, N. Y.
Norwegian Information Service, 30 Rockefeller Plaza, New York 20, N. Y.
Pakistan Embassy, 2201 R Street, N.W., Washington, D. C.
Panamanian Embassy, 2862 McGill Terrace, Washington, D. C.
Paraguayan Embassy, 5500 Sixteenth Street, N.W., Washington, D. C.
Peruvian Consulate, 10 Rockefeller Plaza, New York 20, N. Y.
Philippine Embassy, 1617 Massachusetts Avenue, Washington, D. C.
Polish Research and Information Service, 250 West 57th Street, New York 19, N. Y.
Saudi Arabian Legation, 2800 C Woodland Drive, Washington, D. C.
Siamese Embassy (now Thailand Embassy)
American Swedish News Exchange, 630 Fifth Avenue, New York 20, N. Y.
Syrian Legation, 2215 Wyoming Avenue, N.W., Washington, D. C.
Thailand Embassy (formerly Siam), 2490 Tracy Place, N.W., Washington 8, D. C.
Turkish Information Office, 444 East 52nd Street, New York 22, N. Y.
Ukrainian S.S.R. (See U.S.S.R.)
Union of South Africa Government Information Service, 500 Fifth Avenue, New York 18, N. Y.
Embassy of the Union of Soviet Socialist Republics (Also Ukrainian and Byelorussian S.S.R.), 1125 Sixteenth Street, N.W., Washington, D. C.
United Kingdom, British Information Service, 30 Rockefeller Plaza, New York 20, N. Y.
United States of America, Department of State, Division of Public Liaison, Washington 25, D. C.
Uruguayan Information Bureau, 630 Fifth Avenue, New York 20, N. Y.
Venezuelan Consulate General, 19 Rector Street, New York 6, N. Y.
Yemen Representative, c/o Syrian Consulate General, 350 Fifth Avenue, New York 1, N. Y.
Yugoslav Embassy, 1520 Sixteenth Street, N.W., Washington, D. C.

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