THE INTERNATIONAL DIMENSION OF EDUCATION

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BACKGROUND PAPER II

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Edited by NORMAN V. OVERLY

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Foreword

A small core of futuristically oriented educators has struggled quietly but diligently to develop and maintain an awareness of and interest in the international dimension of education by the whole profession. Within ASCD, the Commission on International Cooperation in Education (CICE), has conscientiously labored to achieve some modicum of involvement by the Association in this area. For over four years, commission members have pursued plans for a world conference. This meeting will bring together educators from all over the world who are involved in curriculum and instruction to consider common concerns and develop plans for cooperative pursuit of solutions to vexing problems. By coincidence these plans are reaching maturity in 1970, the year proclaimed International Education Year by the United Nations. Both the conference and this book by Leonard Kenworthy, prepared as a background paper for the 1970 World Conference on Education, promise to make important contributions to the IEY.

Over the years international educators have talked of fellowship, understanding, cooperation, and interchange. A variety of programs and emphases have marked their efforts. Traditionally such concerns have been subsumed under the responsibility of social studies teachers. And yet, this easy disposition of an important and complex area of study into a single realm has created uneasiness among many educators, especially those not specializing or limiting their concerns to areas normally confined within the province of the social studies.

It has remained for Leonard Kenworthy to accept responsibility for providing us with a fresh comprehensive perspective. He has set for himself the task of incorporating the international dimension in the total educational experience of students at all levels. Dr. Kenworthy has succeeded in presenting a marriage of rationale and practical suggestions which should be of value to classroom teachers as well as coordinators of curriculum.

This book is the second in the series of background papers prepared especially for use at the 1970 World Conference on Education. However, the manuscript goes considerably beyond being a paper for a special conference. Furthermore, even though written by an American with a particular point of view, the reactions of foreign educators who have read the manuscript indicate that the suggestions presented have wide and immediate applicability for cultures quite dissimilar from that of the United States.

Unfortunately we are unable to include their suggestions for interpretation and adaptation of this manuscript to other cultural settings in this publication. The Association plans to make these suggestions available in the near future. We welcome inquiries concerning rights to translate this work into other languages because we believe it transcends the limits of national boundaries as well as subject-matter specifications. For additional information regarding the foregoing, please write to ASCD.

Besides the Association's debt to the author, special thanks go to the members of the CICE and the co-chairmen, Dr. Louise Berman and Dr. Alice Miel, for their unflagging efforts in pursuit of an expanded awareness and acceptance of the international dimension in education. In addition, the Commission wishes to express its thanks to Mr. William Breese who has encouraged its work, supported the development of this background paper, and assisted in making it available to members of the Association.

January 1970

NORMAN V. OVERLY
Associate Secretary, ASCD
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Preface

This small book attempts to delineate in a general way the broad outlines of the international dimension of education. It was written at the request of the Commission on International Cooperation in Education of the Association for Supervision and Curriculum Development as a part of the preparation for its world conference, "In the Minds of Men: Educating the Young People of the World," Asilomar, California, March 1970. Readers should bear in mind that this is only one of the several dimensions of schools, albeit an increasingly important and much neglected aspect.

The writer feels highly honored to have been asked to prepare this document. However, he is well aware of the dimensions of his awesome assignment. The topic is frighteningly broad. It encompasses the world of our day, with a look into the past and a glimpse into the foreseeable future. It deals with the schools of the world from early childhood education through college, with a passing nod at other forms of education.

Actually this topic deserves the lifetime research of an interdisciplinary team of men and women, chosen for their competence from among the scholars and educational experts in many parts of the international community.

The amount of time available to write this document and the space permitted for this publication have placed severe limitations on the author. He has therefore attempted to write in almost telegraphic style in order to pack as much as possible into it. Many topics are merely mentioned. Nevertheless, it is hoped that this book will serve as a springboard or a launching pad for thinking about various topics, for exchanging ideas about them, for planning programs, and for initiating much-needed changes in schools in various places on our planet.

In a sense this volume is a summation of much that the author has written in the past. He has drawn heavily upon his previous writings, as well as upon his teaching experiences at all levels and very extensive travels in more than 80 countries. Among the volumes which the author has drawn upon are _Introducing Children to the World: In Elementary and Junior High Schools_ (Harper); _Social Studies for the Seventies: In Elementary and Middle Schools_ (Blaisdell); _A Guide to Social Studies Teaching in Secondary Schools_ (Wadsworth); _International Understanding Through the Secondary School Curriculum_ (_Bulletin_ of the National Association of Secondary School Principals); _World Horizons for Teachers_ (Teachers College Press); _Telling the U.N. Story: New Approaches to Teaching About the United Nations and Its Agencies_ (Oceana Press); and a series of _World Study Guides_ on Africa, the Middle East, South America, and the U.S.S.R., published by the Teachers College Press.

This publication was made possible by a grant from the Longview Foundation. The writer would like to express his deep appreciation to

that Foundation and to its President, Mr. William Breese, for the freedom to write whatever he wanted.

In preparing this book, the author has had the invaluable assistance of Richard A. Birdie, a teacher in the New York City schools. To him the writer would like to make this public acknowledgment.

September 1, 1969
Brooklyn College of the
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LEONARD S. KENWORTHY

I. The World of the Foreseeable Future

The boys and girls and young people in our schools today will probably live out their lives in the last part of the 20th century and the first part of the 21st century. That means that most of them in the economically developed nations will live until 2030, 2035, or 2040. They may live even longer if science prolongs their lives, as it is likely to do in the coming years.

Children and young people in the economically developing nations are not likely to be so lucky. They are likely to live only a few years into the 21st century, unless conditions are improved radically in their home lands—and soon.

Of course none of them may live that long. Or few of them may survive to see the 21st century, if man unleashes the weapons of destruction he has created and a global holocaust ensues.

Assuming that man does not plunge into the abyss into which he is now peering, what kind of world will our pupils live in? Of course no one really knows. Even in our wildest flights of fancy, we cannot conceive of the change the future will bring. Yet we can probably predict the immediate future with some degree of accuracy. We can sketch in thin pencil lines some of the broad outlines of the world in the years which lie just ahead. Here are some of the probable characteristics of our world in the foreseeable future:

A World of Six or Seven Billion Neighbors

Within the next 30 years our world population will probably double, giving us upward of 7 billion inhabitants. Of course, present efforts to control population may pay off. Then there would be fewer people than are now predicted. But the minimum number projected by population experts is 5.3 billion and the top figure 7.4 billion.

Today's boys and girls are going to have to learn to live with all their world neighbors in a closely knit global community. To help them we need to know far more than we do now about the people of our tiny planet. In capsule form, here are a few generalizations of importance about today's 3.5 billion world neighbors:

Most of the world's people live in Asia.
Most of the world's people are nonwhite (in terms of color).
Most of the world's people are farmers and fishermen who live in villages.
Most of the world's people are abysmally poor.
Most of the world's people are ill-fed, ill-housed, ill-clothed, and ill.
Most of the world's people are non-Christian.

Most of the world's people live under some form of socialist economy and government.

Most of the world's people are working together, despite difficulties, in the United Nations and its agencies.

Each of those statements is significant to persons working with children and youth. For example, we of the western world have not really understood the import of the first statement—that most of the world lives in Asia. We have not truly comprehended that 52 out of every 100 persons on our globe live in that part of our planet. Of the seven largest nations in population, five are in that part of the world. They are China with 720 million people; India with 511 million inhabitants; Indonesia with 110 million citizens; Pakistan with 107 million; and Japan with 100 million. In addition, the U.S.S.R. (with 235 million inhabitants) lies partly in Asia. Of the six largest countries of the world, only the United States is not in Asia. As teachers, parents, or citizens, how many of us really know much about these places where such a large percentage of our world population is concentrated? How much do we really teach about them?

Furthermore, many people are not aware of the fact that Brazil is the eighth, Nigeria the ninth, and Mexico the 14th largest nation of the world. Many of us just do not think of those countries as among the largest nations.

Nor are enough of us cognizant of the fact that most of the people of the world are brown in color (including those often designated as yellow). Racially many of these people belong to the so-called white race, but they are often categorized as nonwhite because it is color, not race, which disturbs many white people. Therefore many individuals are going to have to learn to live as a white minority in a nonwhite world, a fact which they have not fully comprehended. Integration in the international community is just as imperative as integration at local and national levels.

Christianity is the largest single world religion. But most of the people of the world are adherents of other faiths or philosophies of life. Again, we are all going to have to learn to live with people of a variety of world faiths in a pluralistic world.

Today most of the people of the world live in villages or small towns. It is therefore at the village level that many of the reforms of the world must begin, such as the provision of clean water or the establishment of schools. Children and young people need to be made aware of that fact. So do older people. But the exodus from rural areas has hit almost every part of the world. People everywhere are moving to the cities. Kingsley Davis has predicted that by the year 1990 more than half of the world's people will be living in cities of 100,000 or more. So, all of us need to be exposed to this fact and its implications for the future.

On the pages that follow we shall elaborate on some of the other statements which have been made about "most of the people of the world."

It would be misleading, however, to speak about most of the people of the world without coupling these comments with a few statements

about all the people of our planet. In thinking about the people of our globe today and tomorrow it is important to bear in mind that we all have much in common.

All of us have the same basic needs.
All of us are proud of our nations.
All of us are wrestling with the same or similar problems.
All of us are involved in the overwhelming task of human survival.
All of us are intricately involved in the job of creating conditions of peace, freedom, and justice for people everywhere.

A World of Vastly Accelerated Transportation and Communication

The changes in our time in transportation and communication have been phenomenal. Already the world has entered the air age, the space age, and the worldwide communications age. The future certainly holds in store for us further extensions of the changes of recent years, plus the possibility of unknown yet equally spectacular inventions. For instance, men may be able to develop laser beams for transmitting sound and pictures at low costs. They may be able to perfect rocket ships for transportation.

At the present time we are on the verge of widespread use of supersonic transport, with the introduction of long range jets carrying from 350 to 500 passengers. Very soon that will be a reality. And research teams are already at work on the next stage of development—hypersonic transportation. The head of United Airlines wrote recently that by 1990 we would be traveling anywhere in the world in two hours—at a height of 70 miles and at a speed of 17,000 miles per hour. What a world that would be!

Much wider use of airplanes for carrying cargo is envisaged, too. Such "air trucks" would travel at low speeds with short-range and high-lift capabilities.

It is not absurd to think that some schools in the future may use airplanes for school journeys. In fact a few schools in England and in the United States have already used airplanes for such expeditions.

Plans for ships to ply between the United States and Europe, carrying 5,000 to 6,000 passengers each, are already on the drafting boards. Ocean freighters powered by nuclear energy are merely a matter of years away.

In international travel the use of computerized travel documents is quite likely—soon.

In railroad transportation it is likely that more and more people will be traveling soon in the type of light-weight, high-speed trains pioneered by the Japanese and now being used in a limited way by Americans.

In the future it seems probable that automobiles will be cleaner and safer. They may well be equipped with automatic steering, braking, and acceleration. It is possible that traffic will be controlled by computerized control stations. Air conditioning will certainly be more widespread. And the revival of electric cars and the introduction of turbine engines may come soon, as means of reducing air pollution.

The use of containers and pipelines will certainly increase rapidly in the years to come as a means of transporting goods.

Equally miraculous changes have been wrought in the field of communication. First there was the telephone and the telegraph. Then the radio and the television. Next came teletype and transistors—and computers. Finally we were introduced to worldwide communication by satellites.

And now what? Experts predict that we will soon be using photo phones and transmitting facsimiles of documents at a distance instantaneously. We will be obtaining more and more of our information from centralized computers. A giant, global telephone system is a probability, with direct dialing via satellites. And the present satellites will be tiny compared to those of the future. Experts tell us that Telstar is merely a preview of what is to come. Probably we will be using computers even for translation of materials from the world's many languages.

Our capacity in the future to communicate with our world neighbors will be tremendous. The main question will be what we want to communicate.

A World of Increased Demands upon Sources of Energy

Today's world is divided in large part by the degree of industrialization in various nations. The world powers are all industrialized nations. Most of the other countries are nonindustrial. But many of them are attempting to industrialize as the chief means of achieving a higher standard of living and of gaining more political power.

Since energy is the base of any industrial society, the search for sources of energy continues and the search for new sources of power increases. Libya is an example of how the discovery of a source of energy (petroleum) can change the economic life of a nation. Not long ago she was one of the poorest nations on our globe. Then petroleum was found and the Libyan economy is now well on its way to being transformed by that discovery.

Predictions about sources of energy in the future are difficult, but experts are pretty much agreed that the fossil fuels—coal, oil, and natural gas—are likely to remain the major sources of energy in the foreseeable future. Hence the worldwide scramble for those resources.

Water is, of course, another major source of power. Around the world dams are being built at a rapid pace. The U.S.A. and the U.S.S.R. have been leaders in harnessing their water in order to produce hydroelectric power. Undoubtedly they will continue to do so. But other nations are following suit. The continent of Africa has about 40 percent of the world's potential water power. In recent years huge dams have been constructed, such as the Kariba Dam on the Zambesi, the High Aswan Dam on the Nile, the Volta Dam on the Volta, and the Kainji Dam on the Niger. One of the great hopes for economic progress in Southeast Asia is the development of the water resources of the Mekong, the lifeline of 50 million people. And one of the possible roads to peace in the Middle East is the joint operation of a series of dams on the Jordan river.

A tremendous increase in power is forecast from the fission of uranium atoms, resulting in nuclear energy. Even greater results will

be obtained if breeder reactors can be developed extensively. The potentialities of power from fusion are still greater, but experts do not think this can be accomplished on a large scale in the immediate future.

Solar energy is poured onto the earth daily, but the problem is how to catch it or how to control it. If better ways of capturing this energy can be found than we now have, this is likely to be an additional source of energy, especially for homes. Israel is an example of a place where this is already being done.

Then there are other possibilities. We may be able in the future to harness the tides of the sea and the wind and to procure energy from oil shale and from the earth's heat (geo-thermal energy).

Changes in several of these sources should alter radically the energy picture in our world in the foreseeable future.

A World of Increasing Interdependence

Human beings have always relied on other people to help them. This is increasingly necessary as well as desirable today. On our globe men and nations are inextricably interwoven. No man is an island; no nation is self-sufficient.

Our increasing interdependence is due to many factors. Transportation has brought us closer on this tiny planet. Communication has placed us within moments of each other. Industrialization has made us dependent upon others for raw materials and for markets for our finished products. Trade is a two-way street which we all frequent daily. Millions of jobs around the world depend upon contacts with people in other parts of the globe.

Yes, we depend upon others for many things which make for full living. We are interdependent in food, in agriculture, in architecture, in medicine and science, in music and art, in education, in philosophy and religion, and in any other field you want to name.

Examine the program at any concert and you will find it has been drawn from the compositions of composers in many countries. Make note of the names of the artists in any art gallery and you will discover they are from many parts of the world. Take a list of the record holders in sports and you will realize that they are citizens of many countries. The same can be said for any field of human endeavor.

Even those countries which seem on the surface to be self-sufficient, are really dependent upon the people and products of other parts of our planet. Take the production of an instrument like the telephone. Into it go materials from many parts of our globe. The aluminum in it may be from the Guianas or Jamaica. The asphalt may come from the West Indies or Venezuela. The chromium is probably from Turkey or South Africa and the cobalt from the Congo or Canada. The lead may well be from Mexico and the nickel from Norway. The rubber is likely to have originated in Malaysia or Indonesia and the tin probably came from one of those two countries, too. The silver probably came from Mexico or Peru. Even the paper for the subscriber's name plate may have come from trees in Canada, Sweden, or Finland. Despite its tremendous resources, the United States must depend upon other parts of the world for many of its resources, as well as for markets for its finished products.

For food, people in the United States rely on products from many parts of the world, including coffee and cocoa and tea, bananas, peppers and cloves, olives and olive oil, sugar and molasses, and scores of other products.

As people and nations specialize more and more, their need for markets around the world increases. Hence the world of tomorrow will certainly be one of increasing international trade.

For those of us in education, interdependence should be helpful. We can all learn from other educational systems. We cannot and should not try to duplicate what others have done, as any educational system must fit the needs of a particular group, but we can learn from the experimentation and experience of others in all parts of our globe.

Writing about the effect of such interdependence on future generations, the English historian Arnold Toynbee had this to say:

> Our own descendants are not going to be just Western, like ourselves. They are going to be heirs of Confucius and Lao-Tse as well as Socrates, Plato, and Plotinus; heirs of Gautama Buddha as well as Elijah and Elishah and Peter and Paul; heirs of Shankara and Ramanuja as well as Clement and Origen; heirs of the Cappadocian Fathers of the Orthodox Church as well as our African Augustine and our Umbrian Benedict; heirs of Ibn Khaldun as well as Bossuet; and heirs (if still wallowing in the Serbonian Bog of politics) of Lenin and Gandhi and Sun Yat-sen as well as Cromwell and George Washington and Mazzini.

Should Toynbee have said "will be" or "should be"? Is it inevitable that our descendants will be heirs of such global thinkers or is a new type of education needed all over the world to make this rich heritage possible?

A World of Gross Inequalities and Problems

The inequalities in our world today are staggering and often frightening to those who experience them. They are likewise staggering and frightening to those who do not experience them but realize their magnitude, their complexity, and their importance.

In terms of military might, political power, and industrial capacity two nations are supreme. They are the U.S.A. and the U.S.S.R. They are the two powers which have taken part in the space race. They are two of the five nations, up to the present, which belong to the inner circle possessing H Bombs. They are the countries which have competed for years for the control of the world in terms of political and economic philosophy — with China now a close competitor.

In economic terms the power of the United States is unquestioned. As Charles DeGaulle put it tersely, "The fact dominating the realities of today is the enormous power of the United States." The weekly news magazine, U.S. News and World Report, published figures in its July 24, 1967 issue, showing that the United States produced in a single year almost half the world's wealth. It pointed out that the State of Ohio produces as much annually as India, that Illinois produces as much as the continent of Africa, and that California produces as much as China.

Per capita income figures are sometimes misleading, but they are probably as good an index as we have on a global scale to indicative relative standards of living. Kuwait leads the world, with over $4,000 per person per year. Next comes the United States, with approximately $3,500, followed by Sweden ($2,270), Switzerland ($2,250), Canada ($2,240), and New Zealand ($1,930). Then comes a group of nations in Western and Northern Europe, plus Australia, with $1,150 to $1,850 per person. Included in the next group of countries are the U.S.S.R. and Japan, with $890 and $860 respectively. Several nations range from $100 to $850 per capita income. The bottom of this economic ladder is crowded in terms of population because more than half of the world's people earn less than $100 per person each year. And those figures are averages. Therefore millions of people earn far less than that.

These figures indicate some of the gross inequalities in our world today and explain in large part the unrest in the world and the potential for international conflicts. There was a time when people did not know that they could rise out of poverty and share more in the wealth of the world, thus achieving higher standards of living for themselves and their children. But that time is now past. The movies, the radio, and the travel of soldiers abroad and of tourists to most parts of the world have brought to most people of the world an acute awareness of their miserable condition. Students of revolutions like Hannah Arendt and Crane Brinton tell us that revolutions appear, not when people are destitute, but when they have achieved some changes and see that other changes are possible.

Consequently people all over the world are disillusioned by their past and disenchanted by their present. They want change. They want radical change. They want change now. They are in revolt against colonialism (even when the colonial powers have been removed), against racial and religious discrimination, against archaic land practices, against illiteracy and ignorance, against disease, against established forms of economic and political organizations, against existing value systems and organized religions, and in some cases against war. They do not always know what they are for but they know what they are against.

The enemies of mankind today are many. People differ on which is "Public Enemy Number One." Some say overpopulation. Others poverty. Still others select hunger, disease, or illiteracy and ignorance. Some say it is prejudice. Many say it is war.

Each is a formidable opponent. Together they make a mighty army. Halfway measures will not conquer them. What the world needs desperately is a concerned and concerted effort to meet all these enemies with every bit of talent, equipment, and money that can be mobilized. And the battles against them will have to be fought by private individuals and organizations, by nations, by regional groups, and by the combined efforts of nations through the United Nations and its agencies.

Confronting students with these problems and challenging them to cope with them is a part of the task of the schools today and tomorrow. The schools cannot create a new international order but they can contribute greatly to the education of men and women who can. Here are enough problems and <u>big</u> enough problems to test the mettle of the oncoming generation in <u>all</u> parts of our planet.

A World of More New Nations, New Powers, and New Alignments

Since 1940 more than 60 new nations have been formed somewhere on our globe. Thirty of those nations are in Africa, South of the Sahara. Eleven are in the Middle East and North Africa. Fourteen are in Asia. Four are in Latin America. Three others—Cyprus, Iceland, and Western Samoa—do not fit easily into any such category.

Citing such statistics does not indicate the earth-shattering importance of this world-wide movement or the speed with which all this was accomplished. Henry Steele Commager, the American historian, goes so far as to say that the rise of new nations constitutes "what is probably the greatest revolution since the discovery of America and the transfer of the center of historical gravity from the Mediterranean to the Atlantic."

This revolution is well on its way. But it is not completed. Within a few years several other nations should join the 150 or so nations of today's world. Most of these will be small states or ministates. But some have large areas—such as Angola and Mozambique. Will they be able to obtain their freedom peacefully or is a terrible blood-bath in store for the world in such places? Certainly no one can predict what will happen in those regions in the years just ahead.

Nor do we know definitely which nations will become increasingly important in the years to come. How many people would have predicted 50 years ago that the United States and the Soviet Union would be the two superpowers of today? A few farsighted individuals did just that. But most people did not believe them. In a similar way, several of today's nations may climb the ladder of world leadership quite rapidly in the future. From what we can tell now, Australia and Canada may be among those nations. Certainly Japan will play an increasingly important role in the world if it continues its current phenomenal economic growth. Herman Kahn suggested in 1969 that "it would not be surprising if the 21st century turned out to be the Japanese Century." China and India may be two other countries which rise in world importance. Brazil has tremendous potentialities if its full power could be released. In Africa, Nigeria still seems to be the most promising candidate for increased importance, despite the setback of its civil war.

One of the many lessons of history is that alliances of nations shift often and sometimes rapidly. Nations which were formerly enemies become friends or uneasy allies. That, too, will doubtless occur in the future as it has in the past. For example, some experts on world affairs are saying that alliance of the United States and the Soviet Union is possible or even probable in the years which lie immediately ahead.

In the world of tomorrow, intense nationalism should decrease rather than increase. But that is not likely to happen. Nationalism will certainly continue to be an important aspect of life on our globe for a long time to come. In some form it may endure as long as man. Perhaps our abilities could be used best in trying to redefine, reconceive, and refine the concept of nationalism, rather than in thinking wistfully about its disappearance. Perhaps the best definition to date of enlightened nationalism was written by the Indian poet, Rabindrinath Tagore, when he penned these words:

Where the mind is without fear and the head
is held high;
Where knowledge is free;
Where the world has not been broken up into
fragments by narrow domestic walls;
Where words come out from the depths of truth;
Where tireless striving stretches its arms
towards perfection;
Where the clear stream of reason has not lost
its way into the dreary desert sands of dead
habit;
Where the mind is led forward by Thee into ever-
widening thought and action –
Into that heaven of freedom, my Father, let my
country awake.

That is an idealistic statement, of course. But as the American philosopher, Henry David Thoreau, once said, "If you have built castles in the air, your work need not be lost. That is where they should be. Now put foundations under them." He might have added, "in your own country, in your own backyard."

A World of Vast Differences and Some Similarities

Anyone dealing realistically with the world of today and tomorrow needs to take into account the major ways in which our world is divided or can be categorized.

Some people start with continents. Actually that is the least practical way of dividing the world because continents are largely a classroom convenience used by textbook writers and teachers. Seldom are they used by anyone else. The world just does not function by continents.

Sometimes we divide the world by languages. That approach makes more sense. The splintering of nations and the splitting of the world by languages is a barrier to nation and to international unity. The United Nations and its agencies have attempted to solve this problem by the use of five major languages. But that is expensive in time, equipment, and personnel and wholly impractical on a world scale. There are proponents of many other solutions, ranging from those who support an artificially constructed language (such as Esperanto, Id, or Interlingua) to those who call for the choice of one existing major language for use by everyone, despite the political implications inherent in such a selection. This is too difficult a problem to attempt to suggest solutions in the confines of this short chapter. But it is a problem we must face if we are to improve communication in the emerging international community.

As we have already pointed out in the previous section, another way in which the world is divided is by the degree of industrialization, by stages of economic development, or by per capita income. Here is another yawning chasm which separates the peoples of the world. And the problem is compounded by the fact that the gap between the rich nations and the poor nations grows greater with each passing year.

Still another way in which the world is divided or can be categorized is by religions, faiths, or philosophies. That method has merit, too, when studying the world. In order to understand the peoples of the world and their actions, we need to know much more than most of us now know about their basic beliefs—in theory and in practice, for the line which separates precept and practice in all faiths is mighty wide. For example, no one can really begin to understand the people of Southeast Asia without a fundamental grasp of Buddhism. Nor can we begin to understand the people of India without knowing considerably about Hinduism, Buddhism, Islam, and Sikhism. The same could be said about the religions or philosophies of any group of people anywhere in the world.

Often these different value systems are the cause of tensions or open conflicts. In the past the adherents of these various religions or philosophies sometimes went to war over their beliefs. History is filled with accounts of such encounters.

We are beginning to create a pluralistic world in terms of major religions, recognizing that the whole world does not have to belong to one faith. Realization of the fact that there are some common values in all these faiths has helped to promote the spirit of reconciliation or mere tolerance. In the years ahead the search for common values needs to be continued and intensified and the areas of possible common action more clearly delineated.

A fifth way to divide the world is to think in terms of nations. This is one of the most important ways, as we pointed out in the previous section. No real understanding of the world can be developed without an understanding of the power of the nation-state.

A sixth way is to divide the world into forms of economy and government. In the immediate past many people divided the world into two irreconcilable camps composed of the communist countries and the democratic nations. They considered war between these two groups inevitable. The communist world was supposed to be monolithic, with no room in it for diversity. Today that is no longer true, if it ever was. The communist world now is divided into left and right and center, just as the democratic world is divided. Minor detentes occur with increasing frequency on a number of issues involving the U.S.A. and the U.S.S.R. This augurs well for the foreseeable future. Perhaps the tiny bridges which have been built between these two superpowers can be maintained and larger and more permanent bridges built in the future.

A seventh way to divide the world is into cultural areas or regions. For us as educators this is probably the most promising method for it takes into account a variety of factors, such as language and religion. This method of dividing the world is basically that used by anthropologists. The divisions they use accord with the large groups of people in our world who have much in common. Usually they have a common past or the myth of a common past, some common ways of living, sometimes a common religion, sometimes a common language or related languages, and a feeling of facing the present and the future together. Various authorities group the people of the world in different ways. Here is one scheme which divides the world's inhabitants into eight cultural groups:

1. Anglo-Saxon
2. Latin
3. Germanic-Scandinavian
4. Slavic
5. Moslem
6. Africa-South of the Sahara
7. Indic
8. Sinitic.

Differences do exist on our tiny planet. It is foolhardy to overlook them. Often they cause great difficulties. But some of them enrich the world. What a dull, drab place it would be if we were all alike. There is richness in our variety.

Our aim should be to understand as well as possible our differences and to welcome some degree of diversity. As the late President Kennedy said, "Let us not be blind to our differences but let us also direct attention to our common interest and the means by which these differences can be resolved. And if we cannot end our differences now, at least we can help make the world safe for diversity."

At the same time, as he pointed out, we need to intensify our effort to find our common values and to act upon them. Most of them are stated in the various charters of the United Nations, such as the Charter itself, the Universal Declaration of Human Rights, the Declaration of the Rights of the Child, the Declaration of the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples, and the Declaration and Convention on the Elimination of All Forms of Racial Discrimination. Like the preambles of the Declaration of Independence and the Constitution of the United States, these are idealistic statements of goals or purposes. They have not been accomplished; they are ideals toward which we are striving. Nevertheless such statements are important, for men are moved not only by situational pressures but by idealized goals.

We need more and more people, millions of them with convictions and commitment to those convictions. But that does not mean that they must demand conformity on the part of others to their convictions. Tomorrow's world will demand diversity, the orchestration of the major themes of different people into a New World Symphony, cultural pluralism. Only in that way can we survive and build a world with peace and freedom and justice for all.

A World of Conflicts, with Man's Survival at Stake

Over us all hangs the threat of nuclear war, biological war, and chemical war. As Herman Kahn recently wrote in his book, Thinking About the Unthinkable, "In our times thermonuclear war may seem unthinkable, immoral, insane, hideous, or highly unlikely, but it is not impossible." All thinking and educating and planning for the future must take this grim fact into consideration.

It is therefore incumbent on us to work on one task above all others—the removal of war from the agenda of tomorrow. In the words of the late President Kennedy, "Mankind must put an end to war or war

will put an end to mankind." This problem could not be put more tersely.

We pour billions into wars—past, present, and future. We expend billions on putting men on the moon—and now on Mars. Yet we put only paltry sums into preparation for peace. As the Canadian statesman, Lester Pearson, once summarized this situation, "The grim fact is that we prepare for wars like precocious giants and for peace like retarded pygmies."

Perhaps we need most of all to mobilize the brain-power of the world into peace research. The English-born, American economist, Kenneth Boulding, has called for such an effort in his recent book, The Meaning of the Twentieth Century. In it he says,

> If I were to nominate the activity which is now open to mankind and which would increase most dramatically the probability of his survival, I would nominate a massive intellectual effort in peace research—that is, in the application of the social sciences to the study of conflict systems and especially of conflict systems in their international aspects.

Unesco once started on a small scale such a study, called the study of tensions crucial to peace. But it was a short-lived and miniscule project. From it, however, did emerge one famous document. That was the statement of a group of social scientists drawn from all over the world, including experts from the Iron-Curtain countries, on "Human Nature and Peace." This group of experts testified that "no race, nation, or social group is inevitably warlike," that "war is not born in men, it is built into them," and that "racial, national, and group hatreds can, to a considerable degree, be controlled."

Of course conflicts will continue. No one denies that. But they can be controlled and their causes minimized. For centuries man accepted slavery as inevitable. But slavery has been abolished. For centuries men accepted witchcraft and sorcery as a part of the scheme of things. They did the same with dueling. But these curses have largely disappeared on our earth. These and other institutions were removed when men found them economically unfeasible and morally reprehensible. The time has certainly come when these two conditions have arrived for the institution of war. Therefore the eradication of war should be the highest priority on the agenda of statesmen and economists and educators and common citizens in the years which lie immediately ahead.

A World of More International Planning and More Powerful International Organizations

As our world grows steadily smaller, the need for more international agreements and more international planning grows greater. Increased planning on an international scale is inevitable. It is the wave of the future. The question is not whether we will have such planning, but who will do the planning, in what areas of life, to what extent, and at what speed.

Many people say that they do not like planning, especially on an international scale. Yet they are likely to profit from such planning,

without realizing that fact. They are constantly sending letters abroad, unaware that this is possible only because of the existence of the Universal Postal Union, which operates at a fantastically small sum of money annually. They profit directly or indirectly from the weather reports which emanate from the World Meteorological Organization. If they fly abroad, they may be unaware of the fact that their safety is made possible in large part by the efforts of the International Civil Aviation Organization. And if they drive abroad, they are mighty lucky to be able to read the pictorial road signs developed on an international scale by many nations. Back home, they are able to purchase many items because of the reduction of tariffs reached by international accords. They may even belong to some international organization, such as Lions, Kiwanis, or Rotary, without fully realizing this fact.

For small nations, some kind of international organization is a necessity for economic survival and better standards of living: hence such far-flung regional groupings as the European Common Market, the East African Customs Union, and the Central American Common Market. For larger nations a variety of regional groupings are important: hence such military alliances as NATO and ANZUS and many others, or the similar alliances of the Russians.

Primarily for political purposes, there are such international organizations as the Organization of American States, the Arab League, and the Organization of African Unity – to mention but three such groups.

In the field of economics there are an increasing number of international organizations. They range from the World Bank to the Economic Commissions of the U.N. in Africa, Asia, Europe, and Latin America and from the Asian Development Bank to Comecon (the Council of Mutual Economic Assistance) of the U.S.S.R. and its allies.

International agreements are just as essential to the farmers of the world. For example, uncontrolled international trade in cocoa or coffee would be ruinous to farmers in several parts of our globe. Without such controls the markets of the world would be glutted with those commodities and the prices of those products would plummet, causing untold economic distress to farmers. With some controls, prices can be maintained at a fairly equitable level.

On the political level there are people who are calling for much stronger international organizations. In his famous encyclical, Pacem in Terris, Pope John XXXIII, called for a world public authority which would have the power to encourage disarmament, protect states from armed attack, prevent the exploitation of any country or minority within a country, encourage the redistribution of wealth, and tackle problems of an economic, social, political, or cultural character. World Federalists are working diligently for similar purposes.

It is unlikely, however, that any kind of world government will be created in the foreseeable future. The best hope for the present time is to maintain and to strengthen the hand of the United Nations and its various agencies. At least that is the considered opinion of this writer.

A World of Fun and Beauty

The world is so filled with problems that some of us tend to forget that it is also filled with fun and beauty. It was so yesterday. It is so

today. It will be so in the foreseeable future. We all need to realize that people everywhere create and enjoy beauty in myriad forms and with myriad materials and that they create and enjoy fun in thousands of ways, too.

Sometimes these activities are carried on alone. One person models the clay collected from near her home; another works with the wood picked up near his domicile. One person paints a picture out-of-doors and another plays an instrument alone, indoors. One person sketches a design in a freshly cut gourd from the garden with a rusty nail, and creates beauty. Thousands of miles away another person hammers out beauty in the shape of a silver bowl. Such scenes could be duplicated by the thousands daily around our globe.

Sometimes these activities are carried on in a nuclear family group or in an extended family. One family hikes together. Another reads a saga of the Norsemen and then acts out this epic tale. A third dances in the family compound to the music of the drums. Still another sits before the television and revels in the humor of the comedian hundreds of miles away. Similar scenes could be depicted everywhere on planet earth.

Sometimes these activities are carried on with one's peers—away from the restraints of adults. A group of boys play "awari" with the holes for their game dug in the African soil, while another group of boys far away play a similar game, called marbles, with the tiny agates skimming the surface of the earth in the U.S.A. Or a group of girls play with their dolls in Sweden or Japan or Mexico or Australia or almost any other part of our globe.

Sometimes these activities are carried on in crowds. It is festival time in India, Brazil, or Korea and people are creating happiness for themselves and others. Or it is a soccer game in Argentina, Ghana, Spain, or the U.S.S.R., and thousands of persons are enjoying this truly international game.

Many of us who have been privileged to travel and live in different parts of the world carry hundreds of such scenes in mental shapshots. They are part of an international collection of men, women, and children of all lands and all languages and all religions and all political persuasions, at play. They are snapshots of the humanness of members of the family of man.

Conclusion: In some ways this is a ghastly time to be alive and to be a parent, a teacher, an administrator, and a citizen. Over us hangs the perpetual threat of a global holocaust. We hover as human beings between two worlds, one dead and not yet buried and the other struggling to be born. Old values and old standards are being eroded before new standards and values have been developed to replace them. It is a time of tensions and minor conflicts in many parts of our globe. At times we can say meaningfully, "Woe is me to be born in such a period."

Yet it is also a great time to be alive and to be a parent, a teacher, an administrator, and a citizen. We live in a period of fantastic inventions which are undoubtedly previews of more to come. In a few years man has entered the atomic and space age and landed on the moon. The vast depths of the oceans as well as space are just opening as

scenes for man's activities in the future. Science and medicine have invented incredible new tools and opened up new possibilities in personal and public health. The behavioral sciences are just beginning to come into their own. Education's potentialities are limitless. As Jawaharlal Nehru said to this writer when asked shortly before his death to comment on education for the 20th and 21st centuries, "I envy the boys and girls who will live in that period. It ought to be the most exciting time of all to be alive."

II. The International Community and the Need for Internationally-Minded Individuals

> The world was formerly like a wide and deserted road over which there passed now and then a picturesque mail-coach with plenty of room for its twelve horses and for the flourish of the postilion's whip. Today it is like a crowded thoroughfare crossed by continuous streams of fast traffic which must be regulated by authority if accidents are to be avoided. But if we want to picture to ourselves the situation in its full complexity, we must go further and imagine that all these swift cars are interdependent, so that when a driver presses his accelerator, many other cars rush forward as well as his own, and when an accident takes place at a street corner, the whole road is blocked and many other smashes occur.

In this dramatic fashion the Spanish philosopher Salvador de Madariaga described the world scene several years ago. How much more crowded the world's Main Street and even its side streets are today than when he penned this vivid description!

World State, World Society—or International Community?

Obviously the world is now operating in a way in which it never did before. It is a dangerous way and drastic changes are needed to bring its organization up-to-date. The costs are too high in human lives, in property, and in money to continue to live on the edge of the abyss as we are now doing. As the American philosopher, Ralph Barton Perry, pointed out in his volume, One World in the Making, "Men live in a greater world, embracing the whole of earth and all its inhabitants, and their lives must be organized in the same proportions."

What, then, lies ahead? A world state? A world society? An international community?

People disagree, at least on the terms they use. Perhaps this is merely a matter of semantics. If those terms are synonymous in the minds of most people, then there is no problem. However, the connotations of those words seem to mean different things to different persons. They are probably arranged above in the order of the degree of control on a global scale. The world state connotes to many people strong control, probably exercised by a centralized world government. The phrase "a world society" means to most people a little less control, either with or without some centralized world government. The term "international community" is a little less forbidding. It suggests a world of nations, cooperating together without giving up their sovereignty to a supergovernment.

Perhaps those terms also represent differences of philosophy regarding the speed with which the world is changing or the speed with which international control can or should be accomplished.

Perhaps those terms designate differences in strategies for change. Those who are ready to move rapidly, think in terms of the world state. Those who are a bit more cautious are prepared for the world society. Those who know that changes come about more slowly are prepared to settle for the development of the international community.

Senator Fulbright pointed out some months ago that "In international relations as in our individual lives we must strike a balance between our aspirations and our limitations." With that caution in mind, this writer is quite willing to settle for the creation or development of the concept of "the international community." It seems reasonable. It seems attainable in our time. Actually some people think it is already here and only needs to be better organized. In order to see whether that is true or not, let us examine briefly the concept of community as it applies to international affairs in our day.

Some Characteristics of International Community

Ordinarily the concept of community refers to a group of people in a circumscribed space who feel some degree of kinship and responsibility for all or most of the others in that group. Usually they have some common or shared ideas or ideals. Usually they have some symbols to enhance their feeling of identification with the group. Usually they have a large degree of interaction, at least intermittently. Often they develop institutions to take care of the needs of the group. Above all a community is composed of individuals who have a sense of belonging in the community, a sense of pride in its past, a sense of striving together in the present and the future. Such are some, at least, of the attributes of most communities.

Does the international community of our day have these characteristics? If so, to what extent? If not, can they be created or developed? Let us briefly consider these questions one by one.

A Common Turf? Do we have a circumscribed space as human beings today? Various answers can be given to that question. Inasmuch as the first two men have just landed on the moon as this is being written, this writer would say "Yes." Our planet seems to have shrunk noticeably in the past few days. Considering the changes which are in store for us in increased transportation and communication in the immediate future, it looks as if it would shrink even more. Any point on our globe is now closer to me than the far corners of Howard County, Indiana, were to my grandfather.

Other men may land on the moon. They may camp on it. They may live on it, for long periods of time. They may explore it. But few people think it will become a real part of our terrain. Men may also reach Mars in the lifetime of some of us. They may carry on similar activities to those on the moon. But the earth is likely to remain our domain, our domicile, our turf. As the astronaut, Frank Borman, recently said, "We are one hunk of ground, water, air, clouds, floating around in space. From out there it really is 'one world.'"

Often we forget that our tiny planet is three-fourths water. At present it belongs to no one. Yet in it are untold riches for the future inhabitants of our earth. So we are going to have to decide on the control of the waters of the world as well as on the control of the land surface. This is certainly a task for the international community rather than for any one nation or for groups of nations.

Has international community, then, arrived on this score? Yes—and no. It is partially here. It is not yet fully here. It has to be created.

Common Ideals? Do we have a group of common values, of common ideals, of common purposes? Let us see.

As we said in the previous chapter, international politicians (and some international statesmen) have put on paper some of our goals. As stated in the Charter of the United Nations, they are:

> "To save succeeding generations from the scourge of war...."
>
> "To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small...."
>
> "To establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be obtained...."
>
> "To promote social progress and better standards of life in larger freedom."

It is a brief statement of common goals, is it not? Yet there is enough to keep people busy for years to come, including educators, round the earth.

Examine the sacred writings of the world's leading religions and you will find an amazing similarity. Take one of the highest expressions of man's aspirations, the idea called in Christianity "The Golden Rule"—"All things whatsoever ye would that men should do to you, do ye even so to them." Is this a value in other religions? Here is some evidence on that point:

> In Buddhism: "Hurt not others with that which pains yourself."
>
> In Confucianism: "Is there any one maxim which ought to be acted upon throughout one's whole life? Surely the maxim of loving-kindness is such. Do not unto others what you would not they should do unto you."
>
> In Hinduism: "That is the sum of duty; do naught to others which if done to thee would cause thee pain."
>
> In Islam: "No one of you is a believer until he loves for his brother what he loves for himself."

In Judaism: "What is hurtful to yourself, do not to your fellow men. That is the whole of the Torah and the remainder is but commentary. Go learn it."

Our values are not the same. Let's face that fact. There are religious differences, cultural differences, political differences, economic differences, social differences, and educational differences. But there is enough agreement on ideals, purposes, goals, or values to bring about vast changes—if we practiced, globally, what we preach, globally.

The world has a good many successes in translating common concerns into concrete action in the fields of child welfare, health, agriculture, industrialization, the peaceful uses of atomic energy, and in a number of other fields. We have even had some success in preventing wars, but some failures, too. In political affairs we have not been able to function as an international community as well as we have in economic, social, and educational areas. But there are some astonishing gains for mankind as a whole to our credit.

Have we created an international community of common ideals? Yes—and no. A beginning has been made. There is much more to do—enough to keep us all creatively occupied for the rest of our lives.

Common Symbols? Do we have common symbols for the international community as we have for smaller groups? Let us see.

Every nation has its national flag, its national anthem, its national heroes, its national holidays, and its national shrines. They are important to its members. They are outward signs of an inner feeling. They demonstrate loyalty and they evoke loyalty. They are especially important to children in creating loyalty. Used judiciously, they are desirable.

Have we developed similar symbols for the international community? Yes—in part. We have the United Nations flag. We have a few songs such as the World Anthem to the tune of Beethoven's "Hymn to Joy," with words by Josephine Bacon, but as yet no officially sanctioned anthem.

International heroes? Again the answer is yes and no. There are a few individuals who might be acceptable to all or to most of the world. They are figures out of the past for the most part. A few might be selected from the present. So far, most individuals are identified with national achievements rather than international accomplishments.

But a start could be made to find such persons. This writer tried to make such a start a few years ago when he published a volume for secondary school students entitled Citizens of the World. The people finally chosen from a long initial list were selected to represent men and women from recent times, from various countries, in several parts of our planet. They represented the three major races of mankind and various fields of endeavor. They included:

Ralph Bunche: Champion of Colonial Peoples
Pierre Ceresole: Dreamer with a Shovel
Mahatma Gandhi: Non-Violent Revolutionist
Toyohiko Kagawa: Practicing Christian
Fridtjof Nansen: Modern Viking
John Boyd Orr: World Hunger Fighter

Eleanor Roosevelt: Defender of Human Rights
Domingo Sarmiento: Citizen of the New World
Albert Schweitzer: Doctor in the Jungle
Sun Yat-sen: Creator of Modern China
Arturo Toscanini: Maestro of World Music
Mathilda Wrede: Friend of Prisoners.

There are many more who might be selected. This is merely a start. Certainly a Russian and someone from Africa, South of the Sahara should be included on any such international list. Perhaps the first men on the moon? Possibly Count Folke Bernadotte and Dag Hammarskjold, who died in the service of the international community? Possibly Charles Darwin, John Dewey, Gabriella Mistral? Who would you include as "models" for young people? Can you defend your choice on an international basis?

International holidays we already have, such as United Nations Day and Week and World Health Day. Should there be others we can celebrate as an international community? What days should they be?

Perhaps the United Nations structure in New York City is the only international symbol we have as yet in the form of a building. Is it already an international symbol? Might it become one? What other suggestions do you have?

People need to have a feeling of identification to any group in which they are members. They need to participate. Perhaps the greatest service that the United Nations Children's Fund has performed is to enable millions of people in all parts of the world to feel that they have contributed something in money and/or in time to an international organization. To a lesser degree that has been possible with programs of the Food and Agriculture Organization and of the United Nations Educational, Scientific, and Cultural Organization. But there are not enough ways yet in which people can take part in our existing international organizations.

So, what would you say about international symbols? Do we have them? Are they adequate? Could they be used more? Could or should others be created?

Common Contacts or Interplay? In most small groups or communities, there is much personal contact of the members. They see each other. They deal with each other in face-to-face relations. This can cause problems but it contributes to a sense of solidarity. The other members of the group are people, human beings, colleagues.

Yet in nations this is not true. Some people may have contacts with large numbers of other citizens of that country. But most people do not deal with a great many others in face-to-face relationships. Nevertheless, they have a feeling of belonging together and of facing the present and the future as a group. So it would seem that actual physical contact is not absolutely essential to a feeling of community.

On the international scale there are a few people who have direct dealings with hundreds of persons in other parts of the world. There are many more who have some face-to-face relationships with a selected number of persons in other parts of the globe. There are millions of

people on our planet who have some direct interplay with the people of other countries. They may have met government officials, students studying abroad, business representatives, soldiers, or tourists. But such contacts are limited.

However, a large part of the world has some contact with the people in other parts of the earth through mass media. They hear about others through the radio or they see others on television screens. It is estimated, for example, that 500 or 600 million persons watched the landing of the astronauts on the moon. The press provides further contacts, although the people of the world are not always portrayed realistically or fairly by this medium.

Much of our interplay goes on without people realizing it. Millions of jobs, for instance, are provided by international trade. Economically we are constantly interacting, whether we are aware of that fact or not. As the English economist, Barbara Ward, pointed out recently, "It is difficult to exaggerate the interdependence of this new worldwide economy."

Perhaps we need to develop much more awareness than now exists of the dependence of people in any country upon those in other parts of the world.

In our dealings with others, we usually judge them by our own standards. Consciously or unconsciously we want to remake them in our own image. We want them to be like us. Almost always we forget what the American anthropologist, Margaret Mead, has pointed out pertinently that "If we want others to be like us, then we must be ready to be like them." What a difficult lesson that is to learn!

<u>Common Institutions?</u> Does the international community of today have common institutions? Obviously it has some of them.

Many of them are voluntary organizations. There are at least a thousand such groups in existence today. Almost all of them represent some common interest of individuals in various parts of the globe. For example, there are professional organizations of newspaper editors and publishers, engineers, architects, and lawyers. There are organizations of women, farmers, trade unionists, and persons interested in cooperatives. So the list could be extended at great length. Some of these are very powerful; others are rather weak.

Three hundred and seventy-seven of these international voluntary organizations have some type of consultative status with the United Nations. All of them are invited from time to time to submit information and ideas to the U.N. Sixteen of them have the special privilege of being able to speak in the Economic and Social Council. Examples of the 16 are the International Chamber of Commerce, the International Chamber of Free Trade Unions, and the International Cooperative Alliance.

Then there are the international governmental organizations. A few, such as the International Statistical Institute (1853) and the Universal Postal Union (1874), date back to the 19th century. Most of them are quite recent.

One of the great gains in the United Nations set-up is the fact that it is a many faceted attack on the conditions which bring about war, with organizations dealing with economic, educational, and social problems

as well as political arrangements. This is in contrast to the League of Nations organization, which was primarily political.

Probably the weakest area in the field of international organizations is the judicial or legal. The International Court of Justice exists but is still a weak body. Herein lies one of the areas for concentration in the future as a stronger international community is created.

So, we do have some common international institutions, although they are limited in scope and in strength at the present.

Internationally-Minded Individuals? The new international community which is slowly and painfully developing in our day demands a new type of person. We do not have a term to describe such persons yet. Perhaps they might be called internationally-minded Frenchmen, internationally-minded Japanese, or internationally-minded Americans. In the place of that final word you can substitute the nationality of any person on earth today, for we need such persons in large numbers, in every country. They are a new type of human being, rooted in their own family group and in their own nation yet reaching out to the peoples of the whole world. They are not just sentimentalists or visionaries or idealists. They are people with their heads in the clouds but their feet on the ground. They are tough-minded idealists, to borrow a phrase from the educator, James B. Conant. They are a new breed. They will have to be created, developed, educated. That is a task for everyone interested in the future of man, and especially a task for teachers.

The late Donald Tewksbury, professor of international education at Teachers College, Columbia University, drafted the following statement for his students around 1948. Do you think that all of it or most of it would still apply? Here are his comments:

Some Characteristics of a Mature International Person

1. One who has deep, active, and successful roots in one's own culture.

2. One who has examined objectively the strengths and weakness of his own culture.

3. One who is eager to consider seriously what other peoples think of his culture.

4. One who is not too sensitive about criticisms of his own culture.

5. One who is able in traveling, to identify with other peoples and to listen and learn from them.

6. One who is not afflicted with a "plumbing complex" toward people in technologically underdeveloped countries.

7. One who has experienced and passed beyond the stage of "cultural shock" in relation to cultures which differ sharply from his own.

8. One who has personal and friendly relations with a number of persons from other countries on a long-term basis.

9. One who has international friends in one's own specialized profession or occupation.

10. One with whom persons from other countries can be frank and in whom they may have confidence.

11. One who can discuss other cultures without bringing in name-calling, stereotyping, and extreme categorization.

12. One who has found "multiple securities" in many countries as well as primary security in one's own country.

13. One who is actively concerned with promoting the exchange of contributions between one's own and other countries.

14. One who is able to discuss the Soviet Union and Communist China calmly.

15. One who is thoroughly familiar with and actively supports the United Nations and its specialized agencies.

16. One who is an active member of at least one of the thousand private international organizations at work in the world.

17. One who has examined his own motivations for being international-minded, and also the nature of his internationalism.

18. One who has an elementary familiarity with the family of languages and sees his own language as one member of this family.

19. One who does not wish to make over other peoples and cultures in his own image.

20. One who can for the moment become another person and enter empathetically into the thoughts and feelings of other people.

21. One who finds it natural and satisfying to live as a member of the "family of man" because he has experienced the common bonds that unite people of different cultures.

If you are willing to analyze yourself on this "test" of maturity internationally, how would you rate? On which items do you think you are most mature? On which least mature?

What are such internationally-minded persons like? What should characterize them? Brock Chisholm, the Canadian psychiatrist and first director-general of the World Health Organization, made a start on describing such persons when he wrote:

> In order that the human race may survive on this planet, it is necessary that there should be enough people in enough places in the world who do not have to fight each other, who are not the kinds of people who will fight each other, and who are the kinds of people who will take effective measures whenever it is necessary to prevent other people fighting.

Jean Piaget, the Swiss psychologist, educator, and researcher, summed up his ideas in a broad statement about education which applies as well to education for international understanding as to education for nationalism, when he wrote these words:

> The principal goal of education is to create men who are capable of doing new things, not simply of repeating what other generations have done—men who are creative, inventive, and discoverers.

Other attempts have been made to state the marks of world-mindedness or international-mindedness in greater depth and at greater length. Here is a statement prepared shortly after World War II by a group of educators in the U.S.A., speaking on behalf of the National Education Association. As you read their statement, you may want to substitute the name of your own nationality for the word "American" and see if their characterizations apply equally well to the world-minded people of your nation. Here are their comments:

Marks of the World-Minded American

1. The world-minded American realizes that civilization may be imperiled by another world war.

2. The world-minded American wants a world at peace in which liberty and justice are assured for all.

3. The world-minded American knows that nothing in human nature makes war inevitable.

4. The world-minded American believes that education can become a powerful force for achieving international understanding and world peace.

5. The world-minded American knows and understands how people in other lands live and recognizes the common humanity which underlies all differences of culture.

6. The world-minded American knows that unlimited national sovereignty is a threat to world peace and that nations must cooperate to achieve peace and human progress.

7. The world-minded American knows that modern technology holds the promise of solving the problem of economic security and that international cooperation can contribute to the increase of well-being for all men.

8. The world-minded American has a deep concern for the well-being of humanity.

9. The world-minded American has a continuing interest in world affairs and devotes himself seriously to the analysis of international problems with all the skill and judgment he can command.

10. The world-minded American acts to help bring about a world at peace in which liberty and justice are assured for all.

About the same time, the writer of this booklet attempted to delineate the characteristics of the world-minded teacher in the compass of a few phrases. Here is what he wrote:

Characteristics of World-Minded Teachers

The world-minded teacher is on his way to becoming:

...an integrated individual, skilled in the art and science of human relations, and conscious of the wide variety of behavior patterns in the world to which he may have to adjust.

...rooted in his own family, country, and culture, but able to identify with the peoples of other countries and cultures.

...informed about the contemporary world scene and its historic background, and concerned about improving the conditions of people everywhere.

...convinced that international cooperation is desirable and possible, and that he can help to promote such cooperation.

...an intelligent participant in efforts to improve his own community and nation, mindful of their relationships to the world community.

...clear in his own mind as to the goals of education for international understanding, conversant with methods and resources for such programs, and able to help create world-minded children and youth.

...buttressed by a dynamic faith or philosophy of life whose basic tenets can be universalized.

Which aspects of that statement would you support? Which would you modify? Why? What would you add?

Perhaps you would like to become co-author of this volume at this point and try your own statement of the kind of individuals you think

must be educated to live in the international community of today and tomorrow.

A Small Corps of Internationally-Minded Individuals Already Exists

In all times and places there have been a few persons who were internationally-oriented individuals or persons with world horizons. Their name, however, was never legion. It did not have to be; they were men and women living ahead of their times.

Today Laurens van der Post, the South African liberal writer, believes there are many such persons in different parts of our planet. Here is what he has to say about them:

> Already there seems to me to be in existence a new kind of human being who is living ahead of the meaning of our time, knowing only that meaning has to be lived before it can be known, and that every step of the exacting journey has to be accomplished before new being can be discovered. Already in the world there are many individuals who are so strongly attacked by this contemporary reality that they experience inadequacies of their communities as sickness of their own physical being.

Kenneth Boulding refers to such persons in a slightly different manner. Here is how he describes them:

> There is in the world today an "invisible college" of people in many different countries and many different cultures, who have this vision of the nature of the transition through which we are passing and who are determined to devote their lives to contributing toward its successful fulfillment. Membership in this college is consistent with many different philosophical, religious, and political positions. It is a college without a president, without buildings, and without organization.

He goes on to say that its founders might have included Pierre Teilhard de Chardin, Aldous Huxley, and H. G. Wells.

Who are the persons who belong to this "college"? Probably many members of the United Nations secretariat and the secretariats of its related agencies. Probably many of the people working in other international organizations, private as well as public. Probably many of the young people who have served overseas in the Peace Corps or its equivalent in their nation.*

Perhaps you are enrolled in this "invisible college," or you are ready now to matriculate in it. If so, you will be among the forerunners

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*Nations today which have such international service corps include: Australia, Austria, Belgium, Canada, Denmark, Finland, France, Germany, Israel, Japan, Lichtenstein, the Netherlands, New Zealand, Norway, the Philippines, Sweden, Switzerland, United Kingdom, and the United States.

of the new age. Perhaps you know persons who are graduates or enrollees. Hopefully you are already preparing your pupils for this new "college."

Internationally-Minded Individuals as Loyal Nationalists

Some persons find such internationally-oriented individuals repulsive and consider them renegades or traitors. Actually the internationally-minded individual need not be disloyal to his own nation. He should not be disloyal to it. To be an effective nationalist today, a person must be aware of and an active participant in international affairs.

Loyalty to the international community should not supplant loyalty to the nation. It should supplement it. Loyalty to the international community should not contradict loyalty to the nation. It should complement it. All of us have multiple loyalties. We are loyal to our families, to our friendship groups, to various organizations and institutions, and to our nations. To these we need now to add a new and larger loyalty—to the international community—to humanity—to the family of man.

In his volume entitled For All Mankind the French statesman Leon Blum wrote about these multiple loyalties in this way:

> Love of country is eternal. It is on the same plane as love of family, love of one's native town or village, of all the fundamental realities that in our heart of hearts we hold nearest and dearest. But I am quite sure that there is nothing incompatible between patriotism and humanism—or, if you like, between national and international loyalties. Love of a nation and love of the human race... can coexist in the same conscience as naturally as patriotism and love of family or as patriotism and religious belief.

The eminent Indian educator, K. G. Saiyidain, supported this idea of multiple loyalties when he wrote in Education and the Art of Living, "We must not interpret loyalty to the idea of a world community as inconsistent with national loyalty, because we are living both in our nation states and in a unified world."

III. The International Dimensions of Our Schools: Some Overall Considerations

Most schools around the world today are preparing boys and girls for the world of 1900. A few are preparing them for the world of 1925 or possibly 1950. Very few are preparing their pupils for the present, let alone the future.

There is probably no school system anywhere in the world, or even a single school, which has fully realized the implications for education of the emerging international community of our day and revamped its curriculum to prepare boys and girls and young people for this new age.

Here and there teachers have modified individual courses. Schools have rewritten syllabi or added courses. Assembly programs have included this new dimension. Clubs have been formed. But nowhere has there been a rigorous examination of the total experiences of children and/or youth in schools and the development of a continuous, cumulative, comprehensive curriculum to create the new type of people needed for effective living in the latter part of the 20th century and the first part of the 21st century.

Such a rigorous examination needs to be carried on by every teacher in relation to his or her pupils and courses. Such a rigorous examination needs to be carried on by parents. Such a rigorous examination needs to be carried on by all those in charge of curricular changes and by educational authorities in general. And the time this needs to be done is <u>now</u> rather than in the distant future.

The Various Dimensions of Education

Lest anyone be misled into thinking that the writer is considering the international dimension of education as the only dimension, let us reassure him that this is not so. Boys and girls and young people need to be assisted in exploring at least six, and possibly seven, dimensions. One is the self. A second is one's family and friends. A third is the local community. A fourth is the larger region, especially the increasingly important metropolitan regions of our day. The fifth is the nation or country. The sixth is the international community. The seventh is space.

Everyone in the world in the years ahead is going to have to function, in varying degrees, in relation to each of these levels—from self to space. If the task of education is to help prepare boys and girls to live more effectively today and tomorrow, as most of us would probably agree it is, then each of these levels of living needs to be included in the curriculum.

These various aspects of society need to be explored in differing intensity at different times in the school life of children and young people. They should certainly not be examined solely in the order indicated here, with the international community and space postponed until the later years in school. The traditional concentric-circles-curriculum, whereby children studied families, then communities, and eventually the world, can no longer be defended. It is archaic, obsolete, and even detrimental to boys and girls. Some aspects of all of these seven spheres of life should be examined early in the school years, as well as later. We shall elaborate on this idea later in the book.

For teachers brought up in the days of the child-centered school, it is important to assert that the child is still the center. For those who were brought up in the days of the child-centered and community-centered school, it is important to reiterate that those days are not over. For those of us who are concerned about the teaching of enlightened patriotism and enlightened nationalism, it is important to reassert that this aspect of education should not be neglected. But a new dimension needs to be added to our curriculum. That is the international dimension.

Some Characteristics of the International Dimension of Schools

Let us examine some of the possible characteristics of an education which includes the international dimension. Limitations of space preclude an in-depth study of every item or the inclusion of illustrations as to how these characteristics would be carried out in practice. Perhaps the reader can insert mentally his or her own "for instances" and "for examples."

Several propositions which the writer feels are basic and fundamental in developing the international dimension of education follow:

<u>The Program Begins Early and Is Based on Self-Respect.</u> In the past, almost all teaching about the world was predicated on the theory that knowledge was the basis of international understanding and international cooperation. Therefore most approaches to this field were developed along the lines of furnishing information to children about other lands and other peoples.

Since children lived in a world which was limited, it was not considered important for them to acquire knowledge about other lands and peoples before the fourth or fifth or even sixth year in school. For children in countries where they only obtained that many years of formal education, learning about the world was nonexistent or minimal. Today we have shifted our thinking on both these counts.

From a vast amount of research in the behavioral sciences, it is abundantly clear that attitudes are far more important than either skills or knowledge in all human relations. This does not rule out either skills or knowledge, but they become subordinate to the formation and change of attitudes.

We are certain that one's relations with others are primarily affected by one's view of himself. Self-respect or a good self-image is therefore the basis of human relations at the international level as well

as at other levels of living. Children cannot like others until they like themselves. Children cannot value others until they value themselves. Children cannot accept others until they accept themselves. Children cannot respect others until they respect themselves.

Therefore all that can be done by parents, teachers, and others to help children to become secure, self-directed human beings is a part of the international dimension of education—and the most basic part of it.

This places a high priority on the home as the locale for the basic lessons in international-mindedness. As Brock Chisholm has wisely pointed out:

> It would seem probable that in an environment in which so many things move and change so rapidly, the child of this generation will need more close, dependable parental control, particularly with the mother, in order to help him keep his feelings of security and belonging. Given that feeling of security in his own immediate environment, which can come only from dependable love, other places will be a challenge to exploration and not fearful or threatening....

Therefore the basic job is in the home. But as an extended home or even as a substitute home, the school and its teachers can do much.

The journey to the interior of oneself is the longest, the most difficult, and the most important journey any of us takes. It starts early, but we continue on it throughout life. Therefore, even though this is an aspect of prime importance in early childhood education, it must not be neglected later on in the school. Helping boys and girls and young people to develop a sense of pride in themselves, of security, and of success is a task of teachers of all subjects and at all levels. It is incumbent on all of us to help develop human beings who do not have to hate, but who can reach out to others because they have come to terms to a high degree with themselves.

As we said earlier in this chapter, primary or elementary schools in the past have postponed any study of the world until children were at least 10, 11, or even 12. One can understand the reasoning behind that fact in the past. But today it is dangerous and detrimental to boys and girls to postpone such studies till this late point.

Even before they come to school, children today have some contact with the wider world. In some schools there are children who were born abroad or have lived abroad. There are others who have traveled abroad. This is true of a wide range of children, including those who are refugees or immigrants or children of laborers abroad, as well as children whose families have moved from place to place—for their governments, for their firms, or for some international organization.

There are millions of children who have relatives, friends, or neighbors who have been abroad for some reason, ranging from soldiering to tourism. For many more millions the radio and/or television have become windows to the wider world, even before they come to school. Others have had some introduction to the world through trips to wharves or airports. Some have learned a little about the world by listening in on the conversations of adults.

The information children pick up in these and other ways is almost always fragmentary. Often it is incorrect. Frequently it is baffling and bewildering. Part of the task of the schools is to help children make sense of what they have heard or seen. This should be done ordinarily in a very elementary way.

Since the experiences of children in many parts of the world have been enlarged, the dimensions of the curriculum need to be enlarged, too. Many children could and should cope with the study of the peoples of our planet long before they are 10, 11, or 12.

Some teaching about the international community or the world seems essential, even in the early years at school. This can be done in part by unstructured day-to-day discussions between teachers and pupils. In many cases it will be somewhat more organized, as a part of the ongoing curriculum. Examples of this type of work will be given later, in the chapter on "The International Dimension of Elementary (Primary) Schools."

The Program Fosters the Discovery of Concepts, Generalizations, or "Big Ideas." The field of knowledge about the world is so vast that it can be overwhelming to curriculum planners and teachers. It includes the history of man from the beginning of time to the present. It includes the contemporary scene in all its dimensions. And it includes forecasts about the future. How frightening that can be! The process of selection therefore becomes highly important and clarity on the bases of selection of content imperative.

Fortunately we are beginning to get considerable help from social scientists and educators, primarily in the United States, who are working as teams to try to select the central ideas of their disciplines in the hope or expectation that curriculum planners can use such basic ideas in planning continuous and cumulative programs for children and youth. Some people refer to this approach as searching for the structure of the disciplines. The results of such a search might be considered as a target of teaching, or a series of targets, with one target for each of the social science disciplines.

The bull's-eye of the teaching target would be the central idea of a discipline. For example, in economics this might be the idea of man's unlimited needs and wants and the limited resources at his disposal. Even more simply stated in terms which can be used by teachers, the bull's-eye might be work or resources or goods and services or production and distribution. In anthropology and sociology it would be people or people in groups. In geography the central concept would be the earth as the home of man or space relations or the "personality of place." In history the target could be time or continuity and change. In political science it might be power.

Around the bull's-eye would be various major concepts which emanate from the central idea or ideas. In anthropology and sociology (combined here as overlapping disciplines) one could place the ideas of families, tribes, communities, national groups, cultures, and intercultural groupings or the international community. In economics some of the concentric circles would be specialization, interdependence, markets, money, the factors of production, and public policy. One can carry

out the process of clarification of central concepts for the other social science disciplines in a similar way. One of the best elaborations of this idea is contained in the paperback book on Concepts and Structure in the New Social Science Curricula, edited by Irving Morrissett and published by Holt, Rinehart and Winston (New York, 1967).

From these concepts flow certain generalizations. In the field of anthropology a typical generalization would be that human beings are alike and different, with similar basic needs but different ways of meeting them. Another would be that the family is the basic unit of society. A third would be that people band together in voluntary groups. A fourth would be that people band together in governmental groups, ranging from local governments to nations and federations of nations. Another basic generalization would be that people learn the mores of their own culture in a variety of ways. Several similar generalizations could be listed. Numerous lists of such suggested generalizations already exist.

There are three major uses of these lists of concepts and generalizations.

One is to help curriculum planners in developing a spiral curriculum, at least from the first year of school through the terminal point of an educational system, or even through college, showing how these concepts can be applied at various points. An example of a curriculum from kindergarten through grade 12 is included at the end of this chapter in the section on "A Proposal for a Nationally and Internationally-Oriented Curriculum," based on the concepts of family, communities, countries, and cultures.

A second use of such lists of concepts, generalizations, or big ideas is for textbook writers and other publishers of materials for children and youth. Materials can be developed for various age groups on these ideas. Even though there are many limitations in published materials, it is hoped that some can be developed which can encourage the readers or viewers to discover these concepts and generalizations for themselves or at least to take part in joint journeys of discovery with the producers of such teaching materials.

A third use of such compact lists of big ideas is by teachers as they help their pupils to discover these central ideas about the world. It should be pointed out that these lists are not intended as material for students to memorize. The process of discovery by pupils is just as important as the final goal; and probably more important.

Every individual concerned about introducing boys and girls and young people to the world or the international scene would draft a slightly different list of central concepts, generalizations, or big ideas. Such a list would vary in the topics selected or emphasis, in the number of topics chosen, and in their wording. Here is a list of 12 such themes which might be considered for the entire span of formal education. They would be like the themes in a symphony, woven in and out of the school program from kindergarten through secondary school or college. At the risk of oversimplification, this writer submits this compact, abbreviated list, stated as generalizations:

1. We live on planet earth in the solar system. People are influenced by their environment. They learn to cope with it and to change it.

2. We have approximately 3 1/2 billion world neighbors today and will probably have 6 to 7 billion world neighbors by the year 2000. People everywhere have the same basic needs but they meet them in different ways. Some diversity is desirable.

3. Groups of people develop different ways of life. Such ways of life are determined in part by the physical environment where they live. Ways of life are determined in part by the value systems, philosophies, or religions of people. Large groups of people with common ways of living are called cultures; smaller groups within those cultures are considered subcultures.

4. The basic unit of society is (and has been) the family. The two chief forms of family structure are the nuclear family and the extended family.

5. People have unlimited economic wants and needs, and limited resources. People earn their livelihood in hundreds of different ways. People specialize. Specialization leads to interdependence economically. Interdependence leads to markets. Money has been developed as a means of exchange. The economies of various nations are organized in different ways. In varying degrees, public policy determines economic arrangements. Nations are increasingly interdependent economically.

6. People have developed different explanations of human life and existence. There are varying value systems, faiths, philosophies, or religions in today's world. Most people are identified closely or in a semidetached fashion with one of these major faiths. Each faith has its beliefs, sacred writings, symbols, and ways of worship. There are some common values of the entire world, broadly stated. Communism might be considered a world faith.

7. People grow up in a culture and learn the ways of life of the group to which they belong. Schools are increasingly important as places in which the young are initiated into the ways of life of a group or culture. There are many other educational forces at work in our world.

8. People organize themselves or are organized into governmental units. There are numerous governmental units, starting with local governments. Governments do for groups the things which people cannot or do not feel they can do as well on a voluntary basis. There are many kinds of government on our globe. The nation is the most important single unit of government for large groups of people at the present time.

9. People are interdependent. Nations are interdependent. Interdependence is increasing in our contemporary world. Interdependence takes many forms.

10. People in all groups have problems. People wrestle with problems in many ways. Problems are seldom solved, although they can be alleviated. New problems are constantly arising or old problems are aggravated by new conditions. People around the world have similar problems but meet them in a variety of ways. Nations have problems, too. The problems of nations around the world are similar but never the same. Nations meet problems in a variety of ways. The exchange of ideas and experiences on the meeting of problems is often helpful. Among the major problems of the world are poverty, food and population, prejudice, and ways of achieving peace.

11. People everywhere are creative. Individuals are creative. Groups are often creative. People create in many different areas—in art, in architecture, in literature, in music, in mathematics, in science, in human relations, and in many other ways.

12. Continuity is an important factor in life. Human experience is continuous and interrelated. Man is a product of his past. The period of man's recorded history is relatively brief. We view the past through individual and culturally-ground glasses. History is man's selective record of continuity. Change is another important aspect of life. History is in a large part a record of conflict between those opposing and those favoring change. Changes are often violent. Changes are often nonviolent. Change is not necessarily progress. Planned change is increasingly a part of the international community.

The Program Introduces Students to Selected Segments of the Entire World. Even though the world is growing smaller in some ways, it is growing larger in other respects. In addition to knowing about our own nation, we need today to know about Brazil, Belgium, and Burma. We need to know about Canada, Chile, and Cambodia. We need to know about the United Kingdom, the U.S.S.R., and the U.S.A. Furthermore, we need to know about international problems and international organizations and institutions.

How is it possible to accomplish all this, plus much more that has not been indicated here, within the confines of a six year education, an eight year education, a twelve year education, or even an education which includes the college years?

Our tendency is merely to keep adding topics to be covered. And the tendency is to try to cover too much and to do whatever we do superficially. In some school systems, for example, children are expected to study the geography of the world in a single year. Suppose that there

are 180 days in the school year (and that is a long year for most parts of the world). There are now approximately 150 nations and territories. If each of them is studied, that means two days at the most for any one of them. The result is an approach which might be characterized as the "laundry list" method of teaching geography. In it pupils memorize the size of the country and its population, its capital, a few of its major rivers, and its main exports and imports. Little if any understanding is promoted by such a method.

Certainly in today's world everyone has to know about many parts of our globe. But vast coverage is not the answer. Studying selected segments of it in depth probably is a better solution. Would it not be possible for pupils in their early years in school to study a few families in other parts of the world, in addition to families locally and in other parts of their own nation? Could they not study a few carefully selected communities in several parts of the world in their third and fourth years in school after they have studied their own community and a few other communities in their own nation? Could they not study later in school a few carefully selected nations around the globe as case studies of countries? Then, in the secondary school years, could they not study the major cultures of the world? In conjunction with these studies, could they not learn something about the art and literature and music of these various segments of society?

Possibly the basis for such selectivity could be the eight cultural regions as listed on page 11 of this publication. Families could be selected from each of them—or several of them. Communities could be selected in a similar way. Countries could be selected in the same fashion. Then, as the capstone of such a cumulative approach, the cultures themselves would be studied in a two or even three year sequence.

Each school or school system would have to do its own selecting, with some alternative choices possible. For example, children in their early years in school might study first their own families and the families of their classmates. Then they could study a few selected families in other parts of their own nation. This would be followed the next year by the study of a few families selected from various cultural areas.

Thus a child in the United States would first study his own family and the families of his classmates. Then he would study a few families in other regions of the U.S.A. Following this, he would then study two different types of families in Japan (for the Sinitic culture), two in India (for the Indic culture), two in the U.S.S.R. (for the Slavic culture), two in Spain or Italy or some South American country (for the Latin culture), two from Germany or Sweden (for the Germanic-Scandinavian culture), two from England or Canada (for the Anglo-Saxon culture), two from Egypt (for the Moslem culture), and two from Kenya or Nigeria (for Africa: South of the Sahara).

The same process of selection would then be used for the communities and countries to be studied. In order to encourage wider coverage, the communities could be selected from other countries in a cultural region than those from which the families were selected. For example, if the families of the Anglo-Saxon culture were selected from England, the communities might be chosen from Australia or Canada. The country selected to represent the cultural region could then be a

different one from those used for the families and communities. In this way pupils would be able to study a few selected parts of the world in depth. At the same time they would get wide coverage through such a plan.

In short, we need to develop selectivity and depth in our approach to the wide world of our day and of the future.

The Program Stresses People, Their Similarities and Differences, and Concern for Others. If there is one word which should be printed in bold type and underlined as the central concept to be stressed in any study of the international community of our day, it would be the word PEOPLE. At all levels and in all subject fields people need to be stressed.

Very early in their years in school, boys and girls need to learn that people are basically alike. They have the same needs or similar needs. They have the same desires or similar desires. They have the same wants or similar wants. But they meet the problems of life in a variety of different ways. For example, young children can learn that people everywhere eat. But children should learn that people eat different foods or the same foods prepared in different ways. And they eat with different utensils—their hands, wooden sticks, or instruments made of clay or metal. They greet each other—but in different ways—by placing their hands together and bending their heads to another person, by a bow, or by shaking hands. As Lyman Bryson once said, "The final test of international understanding is the ability to associate strangeness with friendliness rather than with hostility."

Basically boys and girls need to learn the ways of their own group. But they need to learn early in life, before their attitudes become fixed, to respect people with other ways of living. At one level this might be called simply respect for differences; at another level it is called cultural pluralism.

Such an attitude toward others can be cultivated only if teachers themselves have cultivated it and communicate it more at the subliminal than at the verbal level, although both are important in varying degrees.

The Program Depicts the Local and National Scene in Relation to the World. Boys and girls at all levels, but especially at the secondary school and college stages of education, need to see their local communities and their nations as a part of the whole.

Too often today we isolate the study of our local communities and our nations from the mainstream of the world. We study them as if they were little islands or tiny fortresses. We should be helping boys and girls to see them as a part of the planet, with relationships with other communities and with other nations.

For example, the study of efforts to eradicate slavery in a given nation should be seen as a part of a worldwide movement in the 19th century to strike at slavery. Thus the freeing of the serfs in Russia, the eradication of slavery from the British Empire, and the Emancipation Proclamation in the United States would be seen as part of an international effort to rid the world of slavery.

In a similar way local problems and national problems can be seen in their international setting. Boys and girls and young people can

discover that people everywhere are trying to find effective means to improve urban transportation or urban housing or urban education.

To cite another example, prejudice would then be seen as a worldwide problem, with different manifestations in South Africa, India, Kenya, Malaysia, or the United States.

Although the problems in different places are not identical or the solutions found are not the same, there are great similarities and we can learn from each other.

The Program Accents Changed Behavior Through Concentration on Attitudes and Skills as Well as Through Knowledge. All the work we do in developing internationally-minded individuals should be directed to improved behavior. The real test of teaching is in such changed behavior.

That means that all the efforts in this dimension of education must be predicated on the research in the formation, reinforcement, and change of attitudes and on the development of skills. Knowledge is tremendously important but we should be clear by now that it must be carefully selected knowledge, discovered by the learners rather than told to them, and organized by them with the help of teachers or professors around concepts, generalizations, or big ideas. Teaching therefore becomes the process of helping younger people to probe, discover, analyze, compare, and contrast rather than telling.

There is a rich mine of data now on attitude formation, change, and reinforcement which teachers need to study carefully and apply to this dimension of education as well as to others. For example, we know that most basic attitudes are learned very early but that attitudes can be changed at any age. We know that times of personal and societal crisis are the best times to bring about change. But we also know that people must not be threatened by changes. They must be relatively secure and much of their resistance to change recognized and tolerated as a manifestation of an inner struggle to reject the old and accept the new. Therefore the acceptance of the old views with equanimity is important, so that the threat to a person is minimal. We know, too, that appeals to pride and self-interest may be helpful in bringing about change. So are the statements and actions of prestige persons. Membership in new groups is often helpful in insulating a person from slipping back into old patterns. We also know that changing a total group is easier and more likely to produce results than trying to change individuals. And it is clear that concentration upon specific areas of change rather than general approaches is usually most effective.

In the field of skills there is much to be done in the development of internationally-minded individuals. Facts may change or be forgotten. Skills, once learned, are more likely to be useful indefinitely. Teaching and learning in the future should therefore concentrate more upon skills as well as attitudes than in the past, instead of solely or primarily even on knowledge. High on the list of priorities in this field, as in others, is aid in helping boys and girls and young people to learn to learn.

There are many skills in the international dimension of education. Let us mention a few as examples. They might include the ability to find information and to test its truthfulness or authenticity, the ability to interpret and to organize information and ideas, the ability to listen and

to communicate with others of varying points of view, and the ability to probe beneath the surface and see the underlying motivations or causes of action rather than the superficial explanations.

Changed behavior is our goal and it consists in large measure of improved attitudes, improved skills, and carefully selected knowledge—these three—and the greatest of these is attitudes.

The Program Emphasizes Feelings as Well as Facts. In some parts of the world in the field of education today, the emphasis is upon cognitive learning or intellectual development. This is especially true in the United States. No one should deny the importance of this aspect of total learning. All of us should welcome and try to put into practice the findings of new research in this field. But in the international dimension of education, as in other dimensions, the affective domain or emotional development is just as important. We need to keep a good balance between these two aspects of educational development.

We need to examine the place of feelings as well as facts in developing internationally-minded individuals. Perhaps we should even stop talking and writing about "internationally-minded" persons lest that term lead some persons to believe we are relying solely upon an intellectual approach. In fact, these two aspects of learning should be complementary and supplementary rather than antagonistic. We need to get at the "gut level" in much of our teaching. We need to use music, art, powerful literature, films and other approaches which get at the feeling level of learning. For example, the writer has found tremendously effective a 10 minute film on the United Nations, entitled "Overture." There is no narrative in this film; the pictures are shown against a background of music, with the Vienna Symphony Orchestra playing the Egmont Overture. It is a powerful learning device and moves its viewers in a way few other approaches touch them.

The Program Helps To Develop a Philosophy of Life Which Can Be Universalized. Permeating all our teaching should be the desire to help boys and girls to develop a philosophy of life which is pertinent to the world of today and tomorrow. It should be a philosophy of life which is inclusive rather than exclusive. It should emphasize values which can be universalized.

Much of this can be done best through the use of stories with younger children or with situations which they discuss, act out, and then discuss again. Much of it can be done through the use of drama or poetry. Much more will probably be done through the kind of persons teachers are, for a great many attitudes toward people and toward life in general are caught rather than taught.

Perhaps you have thought about this aspect of the education of internationally-minded individuals. Perhaps you will want to do some more thinking along these lines.

Possibly we need to help develop in children a sense of awe and wonder and mystery about the world in which they live, especially since this is an aspect of urban and industrial life which is so often ignored or minimized. Undoubtedly we need to work more effectively on developing respect for people who are different or who do the same things

we do but in different ways. Probably we need to work on the need for change and the importance of nonviolent change. Perhaps we need to concentrate, too, on patience, perspective, and persistence. What other aspects of a philosophy of life would you name?

The Program Is Continuous and Cumulative and Permeates Almost Every Part of the Curriculum. The task of educating internationally-oriented individuals as well as loyal nationalists is an enormous one. It cannot be done in a single grade or year in school. It cannot be done by using only one or two subjects in the curriculum. It cannot be done solely through the more formal subject fields.

What we need is a many-pronged approach. We need to start our programs in international-mindedness when children first come to school and continue such work as long as they are in our educational institutions. Any program in international-mindedness must be continuous.

We also need to consider how such a program can be cumulative. For example, interdependence is a theme which can start in the nursery school, kindergarten, or first year of more formal education. It can be dealt with in different forms at every age level and in many subject fields, as well as in some extra- or cocurricular activities. Teachers and others responsible for the total experience of children and youth need to take themes such as this and see how they can be developed in a spiral fashion throughout the years in schools.

Almost every part of the curriculum can contribute to this overall goal of international-mindedness. However, some subjects lend themselves easily to such a goal. The language arts, the social studies, art, and music are obviously closely related to this overarching goal. Other subjects, such as health education and the industrial arts can make some contribution. A field such as mathematics is further removed from this general aim. Teachers and others involved in curriculum construction need to explore the possibilities in every aspect of the curriculum. Yet they do not need to develop contrived situations merely to say that they are utilizing a subject field to help develop internationally-minded individuals.

The possibilities are also enormous for utilizing extra- or cocurricular activities to promote this overall theme. Assemblies can be arranged which contribute to this goal. Clubs can be sponsored which encourage boys and girls and young people to broaden their horizons. Exhibits of many kinds can be developed. Often such activities can produce as much or even more impact than the more formal work of classrooms.

Thus any program in international-mindedness should be continuous and cumulative and permeate almost every part of the total curriculum of every educational institution.

Social Studies and the Language Arts Form the Center of the Curriculum. Even though every subject or almost every subject can contribute in some ways to the development of internationally-minded individuals, there are two fields which probably can contribute more than the others. They are the social studies and the language arts. For the aspect of the curriculum we are discussing here, these two are central.

The term social studies is used here as a kind of shorthand for all of the social sciences or the social sciences and history—if one thinks in terms of history as separate from the social sciences, as some people do. Basically the social studies are concerned with the study of man or with people. People live in specific places – which is the heart of geography. They live at a specific time – which is the major thrust of history. They earn a living and exchange goods – which is the focus of economics. They live in various groups – which is the chief concern of anthropology and sociology. And they organize themselves into political units – which is the area of concentration of government or political science.

Yet the social sciences or the field of social studies (used here to indicate social science work at earlier levels in schools) cannot carry on work in international-mindedness alone. They need the enrichment of other closely allied fields. Art and music can contribute much. But it is the writer's feeling that literature or the language arts are even more important in helping boys and girls and young people to understand themselves and the world in which they live. Language and literature tend to get more at the visceral level of teaching than the social sciences. They lend themselves to the feeling level even more than the fact level.

This writer, therefore, sees a continuous, cumulative curriculum throughout the years which people spend in schools, with the social sciences and literature or the language arts as the center, so far as the international thread of the curriculum is concerned. This idea might be depicted in this way:

Science Mathematics	Languages	Social Studies	Language Arts-Literature	Art Music	Health Education Industrial Arts and other fields

In the first years in school the social studies and the language arts or literature would be the center of the curriculum. At later periods boys and girls and young people would have a much wider choice of areas of concentration, with more diversification because of their varied vocational goals.

The International Dimension Is Fostered by a Wide Variety of Methods and Materials. To carry on a successful program in developing internationally-minded individuals, a wide range of methods and materials is necessary. This is true for several reasons.

In the first place, different aims demand different methods. If we are trying to help students compare the land area of various countries, charts and graphs are necessary. If we are trying to help them to understand the experiences of a young lad moving from a rural area to the city in South Africa, the reading of a novel like Peter Abrahams' Mine Boy is needed. If we are attempting to assist students in gaining a view of the creative ability of the Swedes, the examination of a piece of Orrefors glass would be an excellent device; lacking that, a picture would be helpful.

In the second place, different pupils learn through different methods. Some are visual-minded. Others are auditory-minded. Still others

seem to learn best through their hands. Most of us learn best through a combination of such approaches.

In the third place, learning different skills requires a variety of methods. If students are being helped to detect propaganda, the analysis of newspapers, magazines, or government publications can best promote such learning. On the other hand, if they are learning the skill of interpreting the influence of mountainous terrain on the development of nations, a relief map of Central America or a topographic map in a text or atlas is needed.

In the fourth place, teachers have different teaching styles. One may be good at role playing whereas another is good at reading aloud or telling stories. The security of the teacher in handling a method is therefore an important factor in the selection of methods.

In the fifth place, the introduction of new methods often stimulates learning. The ordinary routines are broken, attention is aroused, and learning is enhanced.

In a similar way a variety of materials is important. Students in the same class read at different rates. Therefore a variety of reading materials is desirable. Different authors stress different aspects of a topic. Therefore a variety of texts and other reading materials is necessary. Pictures, charts and graphs, globes and maps, films and filmstrips, transparencies and realia (objects which pupils can handle) are just a few of the types of learning materials needed.

Of course some schools are extremely limited in the materials they can procure for teaching. But even in the most poorly equipped school, an enterprising teacher can work wonders. He can cut out articles from newspapers and clip pictures from the illustrated magazines which exist now in almost every part of the world. He can invite a visiting Peace Corps worker in a nearby community or a traveler to visit his school as a resource person. He can get his pupils to use the local clay to make relief maps or make maps on the local playground. Teaching with limited materials may be difficult, but it is not impossible.

The Program Carried on by Internationally-Minded Teachers. No program for developing internationally-minded individuals will be successful unless it is carried on by teachers who incorporate in themselves the qualities they are trying to inculcate in their students.

This does not mean that teachers have to be paragons of virtue or completely mature, secure persons. None of us has really attained a full measure of international-mindedness. We all have our problems. We all have our limitations. But our students are pretty much aware as to whether we are growing or vegetating. However, we should be on our way to maturity. Even our struggle and search for objectivity and empathy can be seen and felt by pupils. For example, a teacher, by showing his own prejudices and indicating how he is trying to overcome them, can be a model to his pupils as they try to broaden their sympathies and their understanding of other people.

Every teacher worth his salt (or salary) needs to be adding constantly to his knowledge through reading, talking to other people, traveling (even on a very limited scale within the borders of his own nation), collecting materials, and experimenting with new methods and materials.

Many teachers should be attempting to become specialists in some aspect of education for international understanding and cooperation. In addition to their general background, many teachers should strive to become an expert in at least one area of teaching and learning. One teacher may become a specialist on a given nation or world culture. Another may prefer to become an expert on a topic such as houses or homes around the world, whereas a secondary school teacher might become a specialist on different forms of art around the world or on a world problem such as disarmament, land reform, health, or communication.

The Program Is Supported by Educational Authorities, with Community Support. Forward-looking teachers who have already won the respect of their pupils and adults in the community can sometimes pioneer in education for international understanding even within the confines of a rather narrow curriculum. They can weave this dimension of education into the ongoing work of the classroom without major changes in courses of study, textbooks, or other materials. This is especially true at the college level, inasmuch as most professors are given carte blanche within their own classes.

But for most teachers, strong administrative support and encouragement are needed for changes which they want to make. This is especially true in many nations of the world whose systems of education are highly centralized.

In countries with much local control, such as the United States, England, and Australia, individual teachers who can win the support of the educational authorities, may introduce new courses. Groups of teachers in a school, individual schools, or school systems can become innovative without waiting for an entire system of education to make changes which upgrade the international dimension of education. In such systems, much can be accomplished with administrative support and even more with administrative enthusiasm. Enterprising administrative officials and school boards can encourage and sometimes help teachers to study abroad or to travel abroad. Occasionally they can even loan camera equipment for taking films or slides of the places teachers visit. Often they can arrange for in-service credit for teachers who travel in other parts of the world. Such officials can invite specialists or consultants to their schools. They can provide released time for teachers to work on projects related to international-mindedness. They can allocate funds for materials to enhance programs about the world. In these and other ways the top administrators in decentralized systems of education can push the "go" lights rather than the "stop" lights.

The Program Is Experimental, with Evaluation Built In. Since concentration on the international dimension of education is new to most schools and school systems, courses of study and experiences should be looked upon as experimental in nature. We know much about attitude formation, change, and reinforcement—but not enough yet. We know much about the skills which need to be acquired and how these can be mastered—but not enough yet. We know much about the concepts,

generalizations, or big ideas which should be central in such programs—but not enough yet. All of us need to be reviewing and evaluating what we are doing in an effort to improve instruction in this vast and important area.

That means that we must incorporate all kinds of appropriate evaluation into our experimental programs. Teachers need to keep records of pupil reactions to books, films, filmstrips, and other materials. Many persons need to develop tests of attitudes at different age levels. This is probably the weakest part of our programs in educating internationally-minded individuals. Good tests of the ability of pupils to discover major concepts and to formulate generalizations also need to be developed. Education for international understanding and cooperation needs to move from the missionary stage of convincing people of its importance, to the experimental stage.

So far the most extensive work in evaluation on an international scale has been developed by the Associated Schools Project of Unesco. The general form many of these schools has used is outlined in the booklet published by Unesco on International Understanding At School. Five steps are suggested in that publication, as follow:

> Step 1: Preliminary measurement of the pupils' knowledge and attitudes (in both experimental and control classes)
>
> Step 2: Analysis of findings
>
> Step 3: A period of special instruction on the chosen subject (in the experimental classes only)
>
> Step 4: Final measurement of the pupils' knowledge and attitudes (in both experimental and control classes)
>
> Step 5: Analysis of findings.

Teachers interested in the samples of four tests submitted by Unesco to its associated schools will find them in that booklet. For example, one was a social distance test, with pupils rating the children of other nationalities on a continuum which ranges from "letting them visit our country" to "having them as close friends."

Many specialists in the field of attitude testing feel that projective techniques are far better than verbal techniques in this field. A series of pictures or drawings, similar to those used in the Rorschach tests or the Thematic Apperception Tests, are likely to elicit more honest comments and a broader range of comments of children than paper and pencil tests, in which the pupils may well guess how they are supposed to respond.

The Program Is Conducted in Schools which Promote Open-Mindedness. Everything which has been written thus far in this chapter assumes that we are working in an atmosphere in which pluralism is recognized as a reality and even something desirable. Schools need to reflect that philosophy, recognizing the tremendous diversity in their student bodies

and even in individual classes. Otherwise little will be learned which is of permanent benefit. We all learn what we live. If the school demands complete conformity and unyielding obedience to authority, its students will be learning authoritarianism day-by-day. If, on the other hand, it welcomes considerable diversity and makes provision for individual differences, its citizens will learn how to live with others in an open society.

In a summary of years of work with their Associated Schools Project, the persons in the Unesco secretariat responsible for these programs wrote about the atmosphere of a school in this vein in a booklet on International Understanding At School:

> An especially important factor is the atmosphere of the school. It should be that of a community in which all individuals are treated equally. The principles of human rights should be reflected in the organization and conduct of school life, in classroom methods, and in relations between teachers and students and among teachers themselves. The experience of a number of schools indicates that if pupils are given a voice in some of the affairs of the school, and particularly in the planning of activities to be carried out in connection with this project (on education for international understanding), they gain valuable experiences not only in exercising rights but also in handling responsibilities.

Our schools all over the world should be preparing pupils to live in open rather than closed societies. To do so they, too, must be open societies.

The Program Is Supplemented by the Efforts of Other Agencies Serving Society. There was a time in some parts of the world when the school was the primary educational agency of society, aside from the family. However, that is no longer true in large parts of the world. For instance, radio and television today are two extremely important agencies of society for education—and often for miseducation.

School projects everywhere need to work as closely as possible in conjunction with those two agencies. Even where there is only a single radio in a village, which broadcasts to large groups of people in a public place, the schools can use this means of mass communication to help pupils learn about the world. In most places schools can have radios of some kind and use them, at least for current events broadcasts. Elsewhere the radio and television can be utilized more fully, with excellent educational programs which should be fully utilized. In some countries there are even educational broadcasting stations specifically beamed at schools.

In many parts of the world there are other agencies of society which help with the education of children and youth, as well as adults. These may be organizations like the Scouts, a worldwide group, or the Red Cross (or the equivalent of the Red Cross, such as the Red Crescent in the Middle East). Often they can help schools in the promotion of international understanding, from making speakers available to helping supply schools with pictorial and with written materials.

In some nations a few newspapers are beginning to work closely with the schools. For example, the Minneapolis Star in the United States has published each fall a large special publication for schools on world affairs as a part of its program in middle western schools.

In nations like the United States, with a strong emphasis upon voluntary organizations, there are many groups which can help the schools in their programs in international affairs. Among them are such groups as the League of Women Voters and the American Association of University Women, the Foreign Policy Association, the 4-H Clubs, and Rotary International.

A Summary Statement on Education for International Understanding by the International Conference on Public Education

The major theme for the 1968 International Conference on Public Education, held in Geneva, Switzerland in 1968 was "Education for International Understanding." That meeting, like other meetings sponsored by the International Bureau of Education and in recent years by that body and Unesco, draws top-ranking educational officials from many nations. As a result of their deliberations they issued a broad statement which merits attention here because of the importance of the people who drafted it and because it is an excellent summary of education for international understanding and cooperation. Here is the text of the resolution in full:

Guiding Principles Relating to Education for International Understanding

Education at all levels should contribute to international understanding.

Education should help to increase a knowledge of the world and its peoples and engender attitudes which will enable young people to view other cultures, races, and ways of life in a spirit of mutual appreciation and respect. It should make clear the relationship of environment to patterns and standards of living. While providing an objective treatment of differences, including differences in political, economic, and social systems, it should bring out the common values, aspirations and needs in the life and conscience of the world's peoples.

Education should show that the advancement of human knowledge has resulted from the contributions of the various peoples of the world, and that all national cultures have been and continue to be enriched by other cultures.

Education should encourage respect for human rights and their observance in daily life. It should stress the conception of the quality of human beings and the spirit of justice embodied in the Universal Declaration of Human Rights, emphasizing that this entails equal respect for all human beings without regard to such distinctions as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status.

> Education should help to give to every pupil and student the sense of human dignity which combats all domination by man over his fellow-beings. It should do everything possible to arouse in young people a desire to understand the economic and social problems of their country and of their time, and in addition, should show to them objectively the harmful effects of colonialism, neo-colonialism, racialism, apartheid, and slavery and of all forms of aggression.
>
> Education should stress the equal right of every nation, great or small, to direct its own life and to develop fully all its cultural and material possibilities.
>
> Education should develop international solidarity and an understanding of the interdependence of all nations and peoples. It should show the necessity for international cooperation in dealing with world problems and should make it clear that all nations, whatever the differences in their political systems and ways of life, have a duty to cooperate for this purpose and an interest in so doing. In this connection the work of the United Nations and its related agencies should be studied in the school.

Such a statement indicates the importance attached to the international dimension of education by the top-ranking educational officials of many countries. In it they also indicate the aims on which they can agree at this point in history.

A Proposal for a Nationally and Internationally Oriented Curriculum

Is it possible to bring all these varied suggestions together into a general curriculum proposal? This writer believes it is. He has gone further than that, in fact, and developed a proposed program which would extend from grade one (or the kindergarten) through grade 12. Such a program would focus on the social studies or the study of people, but would be enriched by the contributions of art, music, literature, and some science. Not all the work in those fields would be integrated with the social studies or even correlated with them. But relevant aspects would be utilized in conjunction with the social studies.

In this proposal, boys and girls and young people would study a series of human groups or segments of society as a whole. These would be studied in a series of steps, according to their size and complexity. Thus children in their early years in school would study individuals and families. Next they would study communities. Then countries. Then cultures. And finally the international community.

To elaborate on this scheme, children in their first year in school (or their first two years if they attend kindergarten) would examine the life of their own families and the families of their classmates. Having learned some of the skills with which to do this, they would then study the family life of a few selected families of different types, drawn from other parts of their nation.

In the second year, they would then use the skills they have acquired to examine family life in several carefully selected parts of the

world. This would enable them to reach out to people in other parts of our planet, but only after having examined the family as an institution locally and in several parts of their own nation.

In their third year in school boys and girls would analyze the concept of community, using their own local community or nearest metropolitan area as their initial case study. They would also spend more time on it than on any of the other communities. Having examined the local community and used it as a laboratory for learning, pupils would then study a few carefully selected communities in different parts of their own nation.

In their fourth year they would be ready to analyze community life in a few carefully selected communities in other parts of the world. The communities would include villages and cities. In fact, a small community and a large community might be chosen from each country in order to show the interdependence of these two types of communities. For example, a mining community in Chile and the City of Valparaiso might be selected as the two communities in that country.

The fifth year in the social studies would be spent, according to this plan, in learning about the nation in which the boys and girls in a given school live. Inasmuch as history is extremely difficult for children of this age, the emphasis should probably be upon the contemporary scene in their nation, with some attention to its historical background.

Using the skills acquired in the fifth year, boys and girls would then be ready, in the sixth year, to study a few carefully selected nations in other parts of the world. In order to ensure depth, they should probably not try to examine more than eight or nine such nations, thus giving them approximately a month for the study of each country. Again the accent would be primarily on the contemporary scene, with some historical background to explain the present status of that nation.

Inasmuch as many nations only have six years of free, compulsory schooling, this would be the terminus for many pupils around our globe. They would have had three years of study of aspects of their own nation and three years devoted to the people of other nations. For those completing their education at this point, a month might well be saved at the end of the sixth grade year for a study of some aspects of the international community, including primary attention to the United Nations and its agencies.

In their seventh and eighth grade years in school, pupils should be encouraged to examine in depth their own nation. This would include considerable history. And if conditions permitted, pupils should wrestle with some of the contemporary problems of their own country. By the time they are 12 or 13 (or older), they should be ready to deal in some depth with a few of the problems of their own nation, studying the same problems, if possible, in other parts of the world for comparison and contrast.

With this intensive study of one region of the world, they should then be ready to move on to a study of several major cultures in the world. This might well be a two year sequence, devoted to the eight major cultures of the world (see page 11). Again social studies would be the focus, but literature, art, and music would be utilized to understand the total culture.

Year in School	Basic Theme	Application Locally and to the Nation in Which the School Is Located	Application to Other Parts of the World
1.	Individuals and Families Locally and in Other Parts of the Nation	x	
2.	Individuals and Families in Selected Parts of the Rest of the World		x
3.	The Local Community and Communities in Other Parts of the Nation	x	
4.	Communities in Selected Parts of the Rest of the World		x
5.	The Nation in Which the School Is Located: Emphasizing the Contemporary Scene	x	
6.	Selected Nations in Other Parts of the World: Emphasizing the Contemporary Scene		x
7.	History and Problems of the Nation in Which the School Is Located	x	
8.		x	
9.	A Two-Year Study of the Eight Major Cultural Areas of the World		x
10.			x
11.	The Nation In Which the School Is Located and Contemporary Problems of the International Community	x	
12.			

In the last two years of a 12-year education, students should be able to study their own nation in relation to the contemporary international scene, with considerable emphasis upon international problems (as contrasted with the earlier study of local and national problems in the seventh and eighth years).

This proposal breaks the old concentric circles concept of the curriculum or expands it to include the international dimension. It introduces children early to the world, in their second year in school. It is posited on the theory of learning that one learns best what one has experienced, but that the skills thus learned can be applied to other learnings at a distance. It focuses on several central concepts in the social studies—families, communities, countries, cultures, and the international community. It provides depth by asking children to study only a few carefully selected segments of society.

This proposal also keeps a fair balance between emphasis on the nation and the international community. Six years are devoted to each of these aspects of living. Thus it is nationally and internationally oriented.

Actually this program is more than a proposal. It has been adopted in a few schools or school systems in the New York metropolitan area and in other parts of the United States. No school system has adopted it in toto, but several have adapted it to their local needs. The writer is now in the process of preparing textual materials along these lines, which should be available by 1971.

There is no thought in the writer's mind that a large number of schools around the world would adopt such a proposal at this point. This would be especially difficult in countries with a highly centralized system of education. But it is presented here to stimulate thinking as to whether there are some features of the curriculum which might be common to schools everywhere.

IV. The International Dimension of Elementary* (Primary) Schools

The Importance of the International Dimension Today

To those of us who are older, today's world is an incredible one, filled with changes we never dreamed would come to pass. It is a world of jets and space ships, of automation and atomic energy, of communications by satellites and of transportation by streamlined trains, of heart transplants and moon walkers.

Yet much of this is commonplace to millions of children. It is the world into which they were born. It is the only world they have known. It is their world. And in the future they will undoubtedly experience as many changes and as far-reaching ones as we have seen. Undoubtedly there will be more changes and far greater ones in the future than we can imagine.

What we adults need to realize is that such times demand an education for boys and girls that is vastly different from the one we experienced. It must prepare children to live in the international community of today and the "global village" of tomorrow.

In a world of automobiles and airplanes and jets and space ships, too much of our education is preparation for the days of oxcarts and horses and buggies. The educational lag today is tremendous and horrendous. In most places people have not even thought about the changes which are necessary, let alone planning programs and taking action to implement such plans.

It is time we thought in new terms. It is overtime. As Margaret Mead phrased this idea recently, "Any system today that doesn't fit its children to go anywhere, even to the moon, is out-of-date."

The day of the child-centered school is not over. The day of the community-centered school is not past. The day of educating loyal nationalists is still a pressing need. But to these dimensions we now need to add the internationally-oriented school. An education for today and tomorrow must give boys and girls a cockpit view of our entire planet and its people instead of a porthole view of the surrounding community and a telescopic view of the nation. Many new schools are being built, in the affluent nations, which are the latest in modern design, with carpets and lavish learning centers, window-less classrooms and indirect lighting. But in these same buildings the curriculum has changed only slightly, if at all; the same old courses of study and textbooks are all too often in use. In the economically developing nations, educators are all too often content with the perpetuation of the same type of

*The term "elementary" is used here to indicate approximately the first six (or seven) years in school. The term "primary" is used in many parts of the world to designate this period of formal schooling.

schooling as was carried on by their colonial rulers. The children in such places deserve something quite different, far more practical, and much more modern.

What we need to be developing are boys and girls who are on their way to becoming integrated individuals, secure in themselves, sensitive to others, and skilled in living with a variety of persons and behavior patterns in the local community, region, nation, and international community of today and tomorrow. The schools cannot, should not, and dare not build a new order, but they should educate the people who can and will bring about needed changes. As Edgar Castle, an outstanding English educator, has said, "The planning of the planners is the task of education."

As we have said earlier, the education of such persons must begin early. Hopefully it will begin in many homes where children are helped in creating selves which they like. There is no guarantee that secure individuals will not hate, but the chances are far greater that they can live peacefully with others than those who are insecure. As the American psychiatrist, Leon Saul, has written, "Peace and brotherhood can only be achieved through a sufficient number of the world's children being well enough reared, especially from birth to age 6 or 7...." Or as Rogers and Hammerstein phrased it "You've got to be taught before it's too late, before you are 6 or 7 or 8."

The task of the teacher, then, is to discover and develop the abilities of every child so that he or she may comprehend himself or herself and other human beings better, cope with life more effectively, contribute to society in his or her own ways, help to change society, to enjoy it, and to share in its benefits. This is an idealistic statement. It is Utopian. But it is the goal toward which every one of us as educators should strive. We need high expectations and patience, and persistence, as well as skills, to pursue them.

Children in elementary schools are eager explorers and they will enjoy and learn a vast amount and relatively quickly under the direction of competent guides as they discover themselves, their community, their nation, and the international community of their day.

But their explorations must be carried on in an atmosphere of relative freedom. Learning must be probing, analyzing, examining, discovering, rather than memorizing. Boys and girls must be allowed, and even encouraged, to experiment within reasonable limits. How else does one really learn?

Stressing a Few Major Themes

In a previous section we outlined some of the major themes which should permeate the entire curriculum from kindergarten through college—and even beyond. Let us examine them very briefly as applied to the first six or seven years in school. The curriculum patterns in which they will be found will vary from school to school or school system to school system, but here are 11 major themes which this writer feels can and should be included in elementary schools everywhere, in varying degrees of depth and breadth.

The Earth as the Home of Man. Boys and girls need to be introduced very early to the earth as the home of people. They need to learn through explorations in their nearby community and through pictures and films and other methods about the various aspects of the earth and about its resources. They need to learn about it as man's workshop, his laboratory, and his playground. They need to learn about the importance of water and the ways in which people have harnessed this mighty resource. They need to learn how land has affected the ways of living of human beings and how people have changed the land to make it meet their demands. This is a theme which can be developed from the earliest days in school on through the entire elementary school – and beyond.

Billions of World Neighbors. Closely linked with the first theme is the variety of people found locally, regionally, nationally, and internationally. These people need to be seen as world neighbors, with the same basic needs, but different ways of meeting them. They should be viewed as interesting and important—all of them. Children need to be rooted in their own nation and culture but even there they will need to learn to accept differences. Probably their first introduction to them should be through the everyday lives of other children, living in families, going to school, having fun—and working. Later children can begin to learn about them in larger groups—in communities and eventually in countries. But these concepts are too difficult for most children in their early years in school.

Families. The study of families ought to be a central theme in elementary schools everywhere. This is the smallest unit of society and one in which almost all children have had some experience. It is also small enough for children to be able to cope with it. Boys and girls can be introduced very early to family life locally and quite soon in the region or nation in which they live. By the second or third year in school they should be introduced to a variety of families in other parts of the world. They should learn about the common activities of all families and something about the differences in families, too. This is a basic theme which will be developed in more detail later in this booklet.

A Variety of Ways of Living. Ways of living vary, at least to some degree, in neighborhoods throughout the world. Children can cope with such minor differences locally and then move on and out to learn about the variety of ways of living in families, communities, and countries in many parts of the world. In helping children discover such a variety of ways of life, teachers would do well to emphasize the ways of teaching, along with the whos and wheres and whats. Children need to learn that other people are not crazy or queer just because they are different; they have reasons for most of the things they do. They sit on chairs in cold climates but on the floor in warmer climates. They wear few clothes in warm climates but much clothing in cold regions. For the most part they eat the foods which grow near them—and those foods vary because of the locality. All of us do many unexplained things, but most of our actions are reasonably rational. Children need to learn the reasons for the variety of ways of living on our planet.

Interdependence. George Cressey, the eminent geographer, once said that "the first lesson of geography is interdependence." Perhaps it is not the first lesson but it certainly deserves high priority not only in geography but in almost every field of human endeavor. Children need to discover this lesson through a host of examples—in farming and industry, in science and medicine, in music and the dance, in art and architecture, in religion and economics. As a part of that topic, children need to learn in the later years how many contributions each of our countries has made to the wealth of the whole world. This theme should be played with many variations throughout the elementary school years—and far beyond that point.

Creativity — or Fun and Beauty. Closely linked with the foregoing theme is the idea of the creativity of people everywhere. Boys and girls should discover early that people in all parts of the world, as well as in their community and country, enjoy and create beauty and fun. The ways in which they do this vary tremendously, but this is a universal attribute of man. Teachers can sometimes help children to appreciate this trait through objects which they borrow to show in the classroom or through pictures, films, or filmstrips they use with children. Occasionally visitors can demonstrate some aspect or aspects of this theme. In the study of families, communities, or countries, boys and girls can discover the many ways in which people have fun and/or create and enjoy beauty—and the reasons for these forms. The possibilities through the study of festivals and holidays, through music, through dances, and through sports are numerous and fascinating.

Value Systems or Religions. Teachers are often inhibited in teaching about value systems, religions, or philosophies. But some teaching is absolutely necessary to help children understand the differences in the way people live in different parts of the world. This is another lesson which can often be applied locally and then seen in a variety of patterns in other parts of the nations and the world. It has not been suggested that children should explore in great depth the philosophical or religious or economic bases of life in several parts of our globe. Yet it is impossible to understand the Indian family, any Indian community, or India without at least some knowledge on the part of the teacher about Hinduism as a way of life. Children need to be exposed to a variety of value systems without any attempt to wean them away from their own. If children are to be prepared for living in a pluralistic world, different value systems must be included even in an elementary way in elementary or primary schools. Difficult you say? Yes. Impossible you ask? No. Important you may inquire? Yes, highly so.

U Thant, the Burmese Secretary General of the United Nations, has been an outspoken champion of teaching about values. In a speech in 1963 published later in the United Nations Review, he said,

> What we therefore need is a synthesis of these values—spiritual and moral as well as intellectual—with aim of producing a fully integrated human being who is inward looking as well as outward looking, who searches his own mind in order

that his nobler self may prevail at all times, and at the same time recognizes his obligations to his fellow men and the world around him; because while the world is shrinking, humanity is multiplying, and each of us has to recognize his essential kinship to every other member of the human race.

Poverty and Plenty and Other Problems. Any study of people leads very soon to the problems with which they wrestle. These may be personal or family problems. These in turn may lead children on to larger problems of the community, region, nation, or international community. Some teachers protest that children should not be exposed to problems. Certainly children should not be exposed to problems which are going to be detrimental to them. Adults should certainly not be guilty on that score. They should not place on the shoulders of young children problems which they cannot solve, even as adults. Nor should they fool older children into thinking that they can solve quickly and simply problems which are terribly difficult and complicated. However, children do need to wrestle with problems which are within their range.

Many children know about poverty or about poverty in the midst of plenty, even before they come to school. They may be baffled by it. They may need help in learning why such conditions exist and they may need to know some of the measures that are being taken to help solve such problems (for problems are seldom actually solved). As they study families in their own locality and nation, children should learn about the problems with which people have to cope. The same should be true of the families which they study in other parts of the world. As boys and girls move on in school and mature as individuals, they should then be ready to study, in a simple way, some of the problems of communities at home and abroad. And as they mature still more and begin to study their own nations and other nations, they should be able to examine some of their problems, learning that the problems of the world are similar, although not always the same, and the solutions found are often similar, although seldom the same.

Different Governments and Economic Systems. The related themes of governments and economic systems should also be incorporated into any ongoing study of the international community of our day and of the foreseeable future.

With young children this will mean an emphasis upon the world of work or how people earn a living and exchange goods and services. This can be approached first through a study of families. It can then be carried on in conjunction with a study of communities. Finally, it can be developed more fully and in more depth in a study of countries.

The same is true of the theme of government. Children should discover this aspect of life first when they are studying their own families, the families of their classmates, and then other families in their own nation. They will learn about some of the services which the government provides, how people select their leaders, and how money is given to the government to pay for its expenses. This theme should be dealt with in broader scope and in greater depth as children begin to study communities at home and abroad, and countries—their own and a

selected number of other nations. Probably the difficult concepts of capitalism, socialism, and communism should be left at least until children are 11 or 12 years old.

Conflict and Cooperation and International Organizations. Long before children come to school they have begun to grapple with conflict and with cooperation. They will not use these terms, but they will have experienced their meaning in many ways. In the classroom and in the school at large, they should be learning ways of resolving conflicts and the attitudes and skills involved in fostering cooperation. But they should go further. They should learn about these twin themes as they relate to the families, the communities, and the countries they study.

As a special part of the curriculum, they should also learn about some of the regional and international organizations which have been created to promote international understanding and cooperation. No child should leave school, even in nations where there are only a few years of compulsory education, without learning something about the United Nations and its related agencies. For young children, this would probably mean a study of the work of UNICEF and the Universal Postal Union. For pupils in their third or fourth years in school, the focus should probably be on the World Health Organization and the Food and Agricultural Organization, because these are the agencies most easily understood by younger boys and girls. At a later stage children should study the entire organization, but through exposure to its attempts to solve world problems rather than by an emphasis upon its structure.

Continuity and Change. These two concepts are among the most difficult for children to comprehend. This is especially true of the theme of continuity, for young children have very little time sense. Consequently the historic aspects of life in the world should be de-emphasized in the early years in school. Some carefully selected segments of history can be taught, but only as they help children to understand the present. As they mature, more and more history can be included in the curriculum. Yet history should not be used as the major focus or even the "carrier" until the time most boys and girls are 10, 11, or 12.

Change is a slightly easier concept. It is one with which children have to cope constantly. They see change around them. They experience it. It can therefore be accented in work with boys and girls in elementary schools.

Concentrating on Three Segments of Society in the Curriculum, Plus Current Affairs

It is the writer's considered judgment, after working over a period of many years with hundreds of teachers in various workshops or curriculum conferences in many parts of the United States, examining many programs for children, and evaluating a wide variety of teaching resources, that the best structure for the elementary school curriculum is based upon two concentric circles or twin spirals. One of these should emphasize families and then communities in the nation in which

children live and eventually should culminate in the study of their country as a whole. The other should concentrate on a few carefully selected families and then communities in other parts of the world, eventuating in a study of a few countries.

These two programs would be dovetailed. Thus children in their first years in school (plus the kindergarten year for some) would examine their own families and a variety of families in other parts of their nation. The next year they would study a few families in various parts of the world. In their third year in school, they would study their own community. In their fourth year, they would study a few communities in various parts of the globe. In the fifth year they would learn about their own nation. And in the sixth year they would examine in depth a few carefully selected nations in various parts of our planet. (A chart of this proposal is printed on page 57).

Other curriculum proposals may be forthcoming which can be used to achieve the twin goals of effective, enlightened nationalists and effective, enlightened internationalists, but as yet the writer has not seen any plan which can be used in all countries of the world. He therefore presents this proposal as a springboard for the thinking of educators around our globe, for discussion by them, and for experimentation.

Studying Families at Home and Abroad. Obviously the place to begin any study of family life is with the families of children in a given class or grade. The family is a small enough segment of society for them to understand, at least in part. It is the segment of society in which they have had some experience and studies can be built upon their past and present experiences, using their families as laboratories for learning.

The study of families should be a comprehensive one, including many factors. Chart 1 on page 57 indicates 12 aspects of any family which can be studied with profit to the learners. These apply to any family, anywhere in the world, at any time in history. However, with young children the accent should be on the present, with only enough history of a given family to help them to understand its present status and activities.

The chart of the 12 aspects of a family to be studied is a little like the Indian "wheel of life" which one finds, for example, on the Indian flag.

A careful examination of the chart will reveal that all the social sciences are drawn upon, without segmenting them into separate courses as is so often done in schools. The location of the home and its physical aspects draw upon geography. The size and composition of the family draw upon sociology and anthropology. The topic of work inside the home and outside the home draws upon economics, as do several other themes. The relation of the home and the local government draws upon political science. Some history is included. In addition, some aspects of this wheel or chart are taken from allied fields—such as the topic of fun and beauty, or values, goals, ideals, or religion.

This total approach is taken from the combined fields of anthropology and sociology, which study groups in their totality rather than by segments.

The selection of families to be studied in the nation in which pupils live should be undertaken with great care. They should be chosen to

represent a good cross section of that nation's people. Ten suggestions are presented for consideration in a recent volume by this writer on Social Studies for the Seventies: In Elementary and Middle Schools. They are as follows:

1. Families of different sizes, including some with only one parent, the usual nuclear or small, tightly-knit family, and extended families with close relationships with cousins, grandparents, and other relatives

2. Families living in different parts of the nation, with the emphasis upon the effect of geography upon family life

3. Families in different locations: rural, small town, city, and suburban

4. Families of different socioeconomic levels

5. Families with different religious faiths or value systems.

6. Families representing different ethnic or racial backgrounds

7. Families in trailer camps, migrant workers, and other families on the move because of jobs

8. Families representing different occupations

3. A family in a modern housing project in Sao Paulo, Brazil, which has moved there from the dry northeastern region

4. A family in Ghana which grows cacao and visits relatives in the city of Accra

5. A family in a fishing village in Japan which is turning to modern methods and has a son who works in an optics plant in Yokohama.

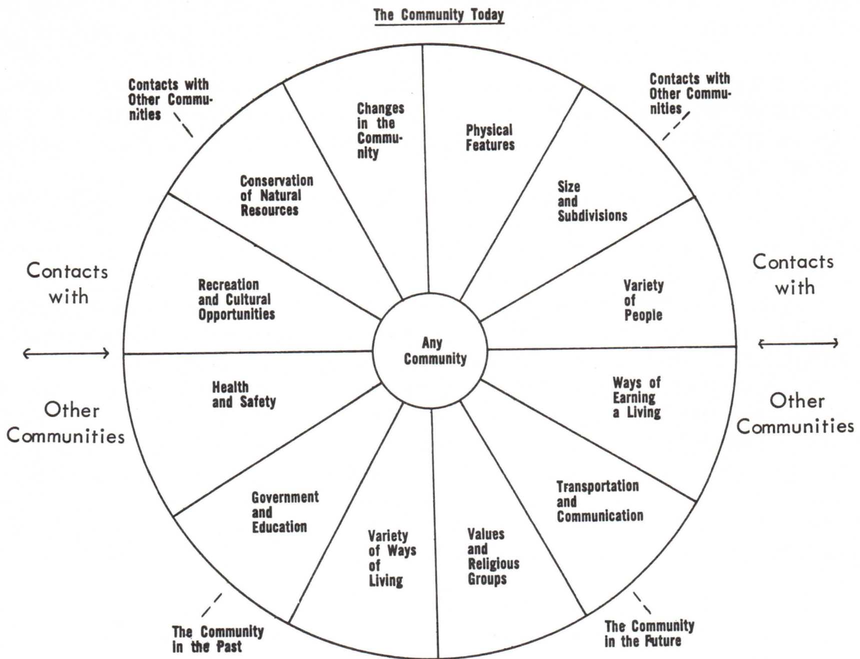
These five families represent a wide range of topics. For example, they are drawn from Europe, Latin America, Africa, and Asia. They represent a variety of cultural regions as well. Some of them are village people but with close ties to cities; others are city people. One family is a nomadic family and another is a migrant family. Their work ranges widely, too. It includes fishing, farming, manufacturing, and construction. Their value systems are quite different, although there are some common values.

Although it would be easy to stereotype the peoples of the world through such a selection process, we have tried to include with each family contacts with neighbors or relatives of different backgrounds, thus broadening the range of families included. This is not an ideal arrangement, but it is an effort to pioneer in the study of families around the globe.

The 12 aspects of the wheel need not be examined in the same order with the various families selected. Also, the aspects of the wheel which are highlighted for each family can vary, with some segments even omitted for some families.

If you were to select five (or six or seven) such families in various parts of the world, in addition to a variety of families in your own country, what ones would you select?

Chart 2. Plan for Studying the Community



Studying Communities at Home and Abroad. The second segment of society which pupils might well study is the community. It is larger than the family and smaller than the nation. It seems, therefore, an appropriate topic for the third and fourth years, or the middle years in elementary schools, after the study of families and prior to the study of nations. It is also a portion of society in which pupils have already had some experience and which they can use as a local laboratory of learning just as they used their families earlier for that purpose.

The study of communities should be comprehensive or inclusive. Chart 2, above, indicates 12 segments or aspects of communities which can be studied profitably by pupils. These apply to any community, anywhere in the world—and in any period of history, although the writer would recommend that the analysis of communities in the middle years of elementary school be focused on the contemporary scene. Inasmuch as boys and girls are slightly older at this point, a little more history can be included, but it should be those aspects of history which help to explain the present status of the communities being studied.

A close examination of Chart 2 should show that all the social sciences are drawn upon for the suggested comprehensive survey. The topic of physical features is taken almost exclusively from geography. The "Variety of People" segment concentrates upon anthropology and sociology. "Ways of Earning a Living" takes its cue from economics, with some inclusion of government, inasmuch as government policy affects the economic system. The segment on "Government" is almost

solely drawn from political science. Continuity and change relate primarily to history. Related fields are also used, as was the case in the chart for studying families. Thus "Values and Religious Groups" is taken from the philosophy and religion. The segment marked "Recreation and Cultural Opportunities" includes the arts. In the study of communities many learnings can be in the field of the language arts as pupils read a variety of materials in connection with their study of communities.

Not all of these 12 aspects of a community need to be studied with every community. Further, they need not be studied in the same depth. The order in which these topics are studied should be changed from community to community, thus ensuring novelty or variety.

The first community studies should certainly be the one in which pupils are now living. In that way they can use their firsthand experiences and explore it in more depth than they have ever done.

Then pupils should be ready to use the skills learned in studying their own locality in an analysis of several other communities in their own nation. The writer has suggested in his book on Social Studies for the Seventies: In Elementary and Middle Schools 12 criteria which might be used in the selection of communities in one's own nation. This list was developed for the United States, but might well be used, with variations, for any country. The 12 are as follows:

1. Communities from several political divisions
2. Communities which represent different types of geography
3. Communities which show different types of people
4. Communities which show different ways of earning a living
5. A farming community and/or county seat, with its hinterland
6. A seat of government (the state capital or Washington, D.C.)
7. A community of people on the move, such as a trailer community or a migrant labor community
8. A community with a long history
9. A community showing many changes in recent years
10. A large city with a harbor
11. A space age community
12. A new, planned community.

There is no thought of suggesting that as many as 12 communities, in addition to the local community, should be studied. Six or seven, in addition to the local community, are probably enough. But most cities can be selected to represent several of these 12 factors. For example, Philadelphia is a harbor city or river city in the Middle Atlantic region. It has a long history and has brought about many changes in its urban renewal program and in its rehabilitation of sections from its colonial past. It has a variety of types of people and occupations. It thus combines several of the criteria listed above.

The selection of communities from other parts of the world is a far more difficult task. Again, they might be chosen from the various cultural areas of the world. Some of them ought to be villages, inasmuch as most of the world lives in villages, but some ought to be larger towns and big cities. Often two communities can be studied in a country—a village and a large city—with the interdependence of these two communities portrayed. They ought, also, to represent a variety of people and ways of living as well as economic activities. They could well represent different geographical features. They might well vary, too, according to religion or value systems. Continuity, or history, and change should be represented in the final list. A very practical consideration is the amount and authenticity of materials available on them.

The number of such communities should not be too large, so that depth of study is fostered rather than a superficial approach. Here is the writer's attempt to develop such a list of communities outside the United States:

Cultural Area of the World	Communities in a Given Country	Aspects of the Communities To Stress
Moslem	The Bedouins, and the city of Kuwait	Nomadic life, and the effect of oil on the city of Kuwait
Germanic-Scandinavian	A small town, and the city of Berne in Switzerland	Milk and chocolate and the trading city of Berne
Latin	A village, and the city of Seville	Olive growing and irrigation, and the Spanish culture of Seville
Latin	A copper mining village in Chile, and Valparaiso	Copper mining, and world trade
Anglo-Saxon	A small town in England, and London	The use of human resources and the capital city. History
Indic	A village in India, and Bombay	Village life with changes, and cotton mills in Bombay
Sinitic and Southeast Asian	A rice village, and Seoul in Korea	Rice growing and village life, and the capital city
	A village in Thailand, and Bangkok	Continuity in a rural community, and Bangkok as a cultural center and U.N. regional headquarters
Africa: South of the Sahara	The region around Moshi, and Dar-es-Salaam in Tanzania	Coffee growing, and the changing city of Dar-es-Salaam
Other regions	A new community in Israel, and Jerusalem	Mixed farming and building a new community, and Jerusalem with its religious significances.

Studying One's Own Nation and Other Nations. By the time boys and girls have reached their fifth and sixth years in school they should certainly be ready to begin dealing with the concept of nations or countries. For some this can come earlier. But nation or country is a difficult concept for many children.

The task of studying nations should have been made infinitely easier by the previous studies of families and communities—at home and abroad. Attitudes formed and skills acquired in those studies can now be put to good use in an even more difficult situation.

Again, using what we know about learning, this writer would recommend the study first of one's own nation in its many dimensions. This might well include a half year on the contemporary scene and a half year on a quick survey of its history. Many people would not agree on the order suggested here; they would prefer to study the history and then the contemporary scene. That is a logical order, based on adult thinking. The psychological order for children is more likely to be an interest in the here and now. Then they will ask questions which demand some understanding of the past to explain the present. Such a quick look at national history could be enhanced if a few carefully selected periods were designated for study in depth rather than subjecting children to a year-by-year or a decade-by-decade look at their nation's past.

A suggested "model" for the study of any nation is reproduced in Chart 3, on page 63. Again, it draws from all the social science disciplines and from a few related fields.

One way to approach the first two topics—land and people—is to start with a population distribution map. That should evoke questions as to why people live where they do. This will make the geographical aspects more meaningful than an approach which is strictly geographical in nature. Once boys and girls learn about the land and the variety of people, they should discover the different ways of living in a given nation and the reasons for those differences.

Next might well come a study of the different value systems and the common values of the nation. This could lead quite naturally into a study of the various institutions in that country—families, religious groups, the economy, the government, education, and the mass media.

Following this might be a study of the creative ideas and expressions of the nation and how they might determine the future of the country. One more major aspect remains—the contacts of the country under study with other countries and the international community.

Then pupils should be ready to delve into the past of their own country, following it chronologically or topically or by its big decisions.

Selecting the nations of the world which should be studied at this point in school is mighty difficult. Each of the 150 or so countries in the world is important. Each has something to teach the others. But selectivity and depth or selectivity for depth is more important than coverage.

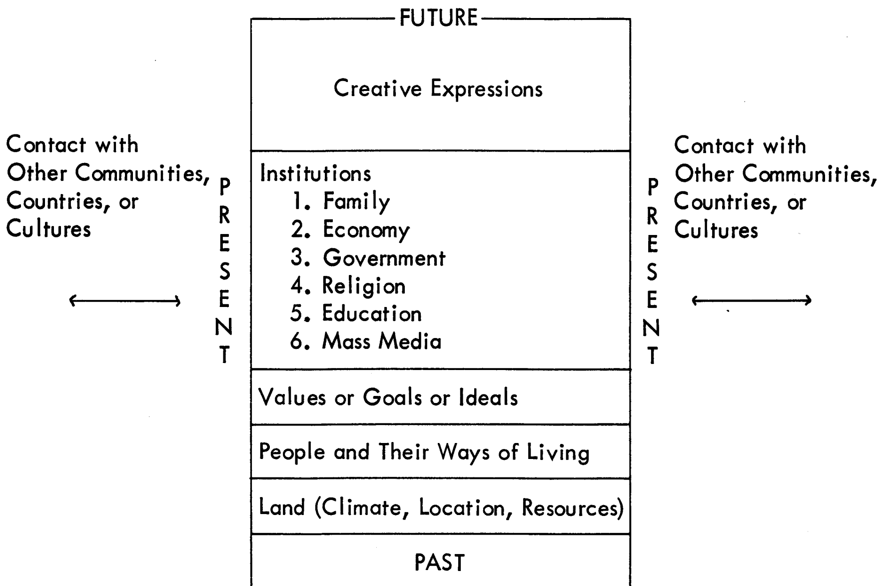
Here are some possible criteria to assist in the selection of 10-12 nations for emphasis:

1. World powers
2. Countries of the future (so far as one can guess at this)
3. Neighboring nations
4. Countries representing the major cultural regions
5. Countries of ancestors of pupils
6. Countries representing emerging or developing nations
7. Countries against which pupils have strong prejudices
8. Countries representing varieties of religions, economic, and governmental forms
9. Countries for which adequate materials are available
10. Countries, for the most part, not used for the study of families and communities.

Working from this list, the author has suggested the following list for American schools:

1. Canada
2. France or Italy
3. Germany
4. The United Kingdom
5. The U.S.S.R.
6. Kenya or Nigeria
7. The U.A.R. or Turkey
8. Israel
9. India
10. Indonesia

Chart 3. Studying Other Countries



11. China
12. Japan
13. Brazil or Argentina
14. Mexico.

To this should probably be added one small nation, to show the special problems of those smaller governmental units.

The list is too long. One way to handle this is to devote two years to such a study. Another is to provide more alternatives for teachers such as are indicated in some places above. Still another way is to have pupils make a survey of a large area, with different committee groups studying individual countries of the region, and pooling their findings. It should be remembered that several other nations will be included in the study of families and of communities. And it is assumed that many other countries will be included in the secondary school years in the cultural areas approach suggested in the proposal on page 48.

If you were asked to name the nations which you would want to have your pupils study in considerable depth at this point in their schooling, which ones would you name, remembering that several countries would have been studied in less depth in the study of families and communities?

Current Events, Current Affairs, and International Celebrations. Some current events and current affairs instruction ought to be carried on in every elementary school in the world. Such teaching is possible in most parts of the world. But there are a few places where this is illegal, as in France, because some teachers in the past have used their classrooms flagrantly to promote their own biased political points of view.

Children need such studies for two reasons. One is to help them to sort out or to interpret the fragmented information on current happenings that they have gained from television, radio, newsreels, or from the conversations of adults which they have overheard. The second reason is to motivate their interest in learning more about the world in which they live.

By "current events" we mean the day-to-day happenings in the world. By "current affairs" we mean an examination in more depth of long-term problems and topics of international significance. In the primary grades most of the teaching and learning about the current scene will be in the nature of current events. In the later years in elementary school, most of such teaching and learning should concentrate on current affairs.

This writer would like to make a plea for dealing with fewer topics and for greater depth rather than superficial coverage. One way to achieve this is to select a topic for current events or current affairs discussion and concentrate on it for several minutes, rather than trying to deal with several topics quickly. Another way is to have various pupils in the middle and upper grades of elementary school become "classroom experts" for five or six weeks on given areas of the world or world topics and report to their peers from time to time on these specialties. Every few weeks the "classroom experts" can be changed,

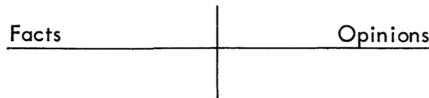
so that students become fairly well informed on six or seven different specialties in the course of any year in school.

Teaching about current events and current affairs is not easy. Some teachers are likely to have strong views on these subjects and the temptation is great to try to inculcate children with their views. However, such an approach is not teaching; it is indoctrination. As a part of education in a free society, teachers need to help children to examine various points of view and to see why people hold these beliefs.

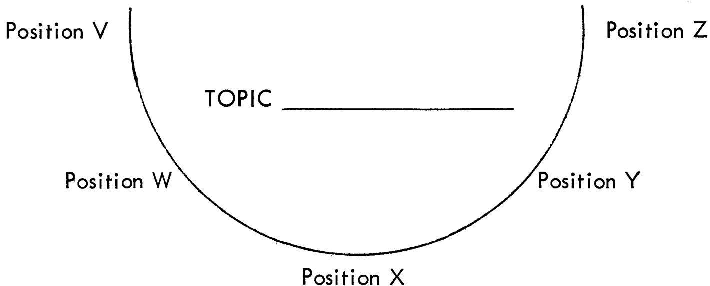
Space does not permit a lengthy discussion of ways in which to carry on critical thinking in regard to controversial issues. But three simple devices might be cited to give readers examples of ways in which this can be done.

One way is to develop a series of rules for the discussion of current events and current affairs. In the development of such rules, the pupils should take part. These would include no name-calling, the citation of sources of information, and the right of everyone to speak and be listened to.

A second approach is to place on the chalkboard two columns and to place items under these columns as they are mentioned. One column would be on Facts; the other on Opinions.



A third is to use a continuum, preferably in the form of a broken circle or horseshoe, showing how human beings divide on almost every problem or issue, into "right," "center," and "left."



Some attention should also be paid to special international celebrations as a special part of elementary school experiences. These might include such international events as U.N. Day and Week, World Health Day, and Human Rights Day.

Using the Total School Environment

Considerable attention has been given thus far in this chapter to the more formal aspects of the curriculum in the education of internationally-minded children. This is important. But the less formal aspects of the curriculum also need to be used to promote international-

mindedness. Every part of the school program should be examined to see how it can contribute to the international dimension of learning.

Picture in your mind a school whose staff has carefully examined the ways in which the total environment can be utilized for such learnings and imagine what you might see as you visited it.

Outside the building you might see the United Nations flag as well as the national flag of the country in which the school is located. From their earliest days at school, children would thus become accustomed to seeing those twin symbols and begin to identify with them.

In the playground would be a world map and a map of the nation, with children playing on them. Some children would be unaware of the maps. But others would be jumping from state to state or region to region on a map of their own nation or from nation to nation on the world map, meanwhile learning geography casually in an informal situation.

In the front hall you might see a large globe, constructed by some of the children, with the major physical features outlines on it, plus the nations, major rivers, and leading cities of the world.

Nearby would be a current events bulletin board, with sections on the local scene, the national scene, and the international scene—brought up to date each week by the boys and girls in different classrooms.

In the classrooms one would note that there were many air-age or polar projection maps rather than the old mercator projection maps of sailor days. Even the kindergarten would have a cradle globe,* used only occasionally but nevertheless a part of the permanent equipment. There would be many pupil-made maps, too, in the classes. In the rooms where the children are studying communities of other nations, there would be sand-tables, with the layouts of the communities being developed to scale in those sand-tables.

In several classrooms there would be letters and other materials received from pen pals in other parts of the world.

In the assembly hall would be a list of the various school-wide projects to promote international cooperation, designated by the years in which they had been carried on. Among them would be such entries as the following:

1964 Human Rights Around the World Project

1965 Beauty Around the World Project

1966 Unicef Project

1967 Hobbies Program on International Themes

1968 Toys Around the World Project

1969 Aid to the Children of Biafra Project

1970 The World We Want Project

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*A cradle globe is constructed to enable children to handle, feel, touch, or manipulate it.

In one classroom studying various communities of the world you might see some of the pictures, travel posters, letters written by two sailors from the community whose ship had been adopted by the school several years earlier in an "Adopt a Ship" program.

On one wall of the dining room you would see a mural done by last year's fifth grade pupils on "Our Nation----1969." On the opposite wall you would see a mural done by the sixth grade on "The World We Want—a Project by the Sixth Grade, 1969."

In the main corridor or in one of the side corridors would be a Hall of Flags of the various nations of the world, a permanent part of the school's exhibits.

Elsewhere would be a large exhibit in a glass case with materials on a world theme or on a nation, prepared by parents, teachers, and/or pupils or showing materials borrowed from an art gallery, museum, or some other source.

In such a school the library would be a rich resource. It would be a true learning center and not just a repository of books, important as they are. There would be two or three small book trucks, piled high with materials which would soon go to one of the classrooms to help the pupils in their analysis of families, communities, or nations. Included in the library would be a large file of pictures mounted on cardboard of many areas of the world and on many themes. Each year there would be a "drive" in the school by the pupils to collect old magazines, from which pictures could be cut for use in the school library. The library-learning-center would also include films, filmstrips, maps, transparencies, and slides, in addition to magazines, pamphlets, and books. Parents and older pupils would serve as helpers to the full-time librarian.

Such a library-learning-center is not possible in countless schools but it is an ideal toward which schools should be striving.

In this school there are two assembly programs each week. One is for the younger children; the other for the upper grade pupils. Some of the programs in these assemblies are on international themes. Occasionally a film is shown. Sometimes a play, written by the children as a part of their regular classroom work is presented. From time to time a visitor from another part of the world speaks briefly to the pupils. With older pupils there is occasionally a panel discussion by a group of pupils, with later participation by the audience.

If you visited this school on the right day, you might find in the kindergarten a visitor from another country working as an assistant to the regular teacher. Because she is a busy student in a nearby college, you would find her there only one afternoon a week. But she is a very important part of the exposure of children to people in other parts of the world. And for her, this is a wonderful laboratory experience in her own education as an early childhood expert.

Since this is an outstanding school, you could view, in the audio-visual room adjacent to the library, the films of several visitors to the school over a period of years. This school has felt it was important to film the talks of visitors with its pupils for use with future classes.

Again, if you have arrived on the right day, you would find a group of teachers staying after school to take part in an in-service course in anthropology, conducted by a professor from a nearby college. Some

of the teachers would be taking the course for in-service credit; others merely for their own education. They would be joined by the teachers from several nearby schools, inasmuch as this is a joint project of several elementary schools.

The major impression of the school that you would take away, however, would be one of individualized and small group instruction, with pupils learning to learn in an atmosphere of freedom and friendly guidance by teachers.

Few elementary schools around the world have such a rich environment for learning about the world, but the program of this demonstration school shows what effective, pioneering schools can do to use the total environment for producing internationally-minded individuals.

V. The International Dimension of Secondary Schools

Around the world today only a small percentage of our young people have the privilege of going to any kind of secondary school. In a few countries, like Canada, France, Japan, Sweden, the United Kingdom, and the United States, the percentage of boys and girls and young people in such schools is high. In most countries, however, the percentage is extremely low. This is one of the tragedies of this period of history because every person of that age group merits some kind of secondary education and the international community needs millions and millions of such trained persons.

The secondary schools that young people attend vary tremendously in organization, curriculum, equipment, and staffs. For example, in the United Kingdom there are four parallel programs—the grammar or academic school, the technical school, the secondary modern school, and the comprehensive secondary school. In some of the larger cities of the United States there are commercial and vocational high schools as well as the more familiar comprehensive high schools. In some of our American cities there are also special high schools for gifted boys and girls in the arts or sciences. Similar variations occur in other nations.

One of the urgent tasks today in all parts of the world is to utilize all existing secondary schools to develop internationally-minded individuals. In a few nations this means the education of the entire future electorate. In most countries it means the education of an elite, leadership group. No matter what the ages are for secondary school pupils in a given country, the names given the institutions in which their education is carried on, their equipment, or their staffs, the international dimension needs to receive high priority.

Aims of the International Dimension of Education for Secondary Schools

Despite the variations in secondary schools in various parts of our planet, there certainly are some common aims of the international dimension of education for all of them. It would be a highly worthwhile exercise for groups of experts in individual schools, in regional systems, and in national systems to study the overarching aims of secondary schools as they relate to living in the emerging international community of our day.

One such statement was drafted in the United States a few years ago by the Commission for Education in International Relations of the Association for Supervision and Curriculum Development. With the change of a few words here and there, what was written then might serve now as a basis for such studies by many educational administrators,

curriculum planners, and members of professional organizations. The statement was framed as a series of questions in order to promote thinking on the part of the readers.

Education for International Understanding: Suggested Check List for Self-Surveys in Secondary Schools

1. Is our school developing secure, integrated individuals who can associate differences among people with friendliness rather than with hostility? In what ways are we doing this? How could our work in this respect be improved?

2. Is our school introducing students to the entire world or only to parts of it? In what ways are we doing this? How could our work in this respect be improved?

3. Is our school helping students to understand the similarities and differences among the peoples of the world? In what ways? How could our work in this respect be improved?

4. Is our school helping students to appreciate the contributions of all peoples to the international community? In what ways are we doing this? How could our work in this respect be improved?

5. Is our school helping students to obtain as realistic a view as possible of some of the world's basic problems? In what ways? How could our work in this respect be improved?

6. Is our school helping students to become interested in current affairs and to evaluate their sources of news about the world? In what ways? How could our work in this respect be improved?

7. Is our school helping students to develop pride in our country's achievements, concern about its shortcomings, and understanding of its relations with other nations? In what ways? How could our work in this respect be improved?

8. Is our school helping students to understand the significance of the United Nations and its related agencies—their purposes, programs, progress, potentialities, and problems? In what ways? How could our work in this respect be improved?

9. Is our school helping students to develop a philosophy of life which can be universalized and can undergird our efforts to strengthen international understanding? In what ways? How could our work in this respect be improved?

10. Is our school carrying on its program in international understanding as a school-wide program, involving all departments and cocurricular activities? In what ways? How could our efforts be made more effective?

11. Is our school using a variety of methods and materials to promote international understanding? Which seem the most effective means? What new methods should we try? What new materials should we try to obtain?

12. Is our school cooperating with other agencies of society which can be utilized to promote international understanding? In what ways? How could our work in this respect be improved?

Could you use these 12 broad questions to examine your own secondary school or secondary school system? On which points would you rate high? On which would you rate low? What other questions would you include in such a survey?

A Central Core at the Secondary School Level

As we suggested earlier, there might well be a central core of unified studies or correlated subjects which runs from the first year in school (or even from kindergarten) through the secondary school years. The core would emphasize families and communities at home and abroad and selected countries beginning with one's own in a flexible but systematically planned sequence as developed above.

This idea would then be extended into the secondary school. In the seventh and eighth years students would concentrate upon their own nation—past and present.

In their ninth and tenth years in school they would survey the eight major cultural regions of the world. The largest block of time in those two years would be devoted to the cultural area in which the students in a given school or school system live. Yet considerable time would be given to the study of the other seven cultural regions. The heart of such cultural area studies would be the social studies. But literature, music, and art would be used widely and wisely to augment the social sciences. If teachers of these various subject fields could work together in teams, the value of such regional studies would be greatly enhanced. Where this is not possible, teachers could run parallel programs, thus correlating their work rather than integrating it. Thus a teacher of literature would be studying some of the outstanding writings of India at the same time that the history or social studies teacher is studying with his pupils the Indic culture. The same would be true of teachers of music and art.

In the eleventh year in school, students would delve more deeply than before into their own nation's history, seeing it in its international context. Then, in the twelfth year in school, students would probe some of the basic problems of the world, in their national and international dimensions.

Most schools around the world are not yet ready for such a central core approach. But there should be some schools which are ready. They might well be some of the international schools scattered around the world, some of the many American schools in various parts of our globe, or some of the pioneering schools in decentralized national systems in which individual schools can experiment freely. Other schools will have to be satisfied for the time being with less radical innovations.

Implementing These Aims Through the Informal Aspects of the Curriculum

There is some evidence to suggest that greater gains are made in promoting interest in international affairs through the less formal aspects of the curriculum than through more formal classroom teaching. In a study which this writer carried on some years ago in various parts of the United States in 15 high schools of varying size and design, students in their senior year were asked what their most interesting experiences had been in exposure to the world outside the borders of their own nation. Highest on the list were their contacts with persons from abroad. Next came social studies classes, especially those in which the teacher seemed to be a lively, informed, internationally-minded person. Then came movies and television programs, followed by books. Next came clubs focusing on international relations.

Other experiences cited included living and/or traveling abroad, pen pal correspondence, school assembly programs, current events classes, exchange teachers, service projects, school affiliation programs, Junior Red Cross programs, and current events instruction.

The writer knows of no similar surveys in other parts of the world but it is likely that boys and girls and young people in other parts of our planet would be stimulated in similar ways.

The comments of these young people should give us some clues to the types of informal activities which should be carried on in secondary schools in order to promote internationally-interested and internationally-minded individuals.

Let us visit a secondary school which has taken very seriously its responsibility on the international dimension of education. What would we see or learn about the less-formal activities in this school which promote this overall aim? Let us assume that this is called the Hammarskjold Secondary School. Here is what we might see in this school or learn from the members of its school community:

1. There is a special committee of the school, composed of administrative officials, teachers, students, and parents who are in charge of promoting the international dimension of education.

2. About one-third of the school assembly programs are devoted to international themes, often with speakers from different parts of the world, talking about their nations, or discussing world problems. Programs featuring films and student panels are popular.

3. On the two sides of the front corridor are pictures of "Our National Heroes" and "Citizens of the World." A contest is conducted by students in the fall for the selection of one national hero and in the spring for the selection of one citizen of the world. Appropriate ceremonies are held in conjunction with the hanging of their pictures in these halls of heroes.

4. There is an active International Relations Club which meets during school time and is conducted by the students, with a faculty adviser.

5. There are two teachers from abroad in the school, but they are used as resource persons, especially in the two-year world culture course, rather than as regular classroom teachers. They are students from abroad, selected from the student body of a nearby college and asked to remain in this country for one more year for this special purpose.

6. Some students from this school take part each year in a regional United Nations Model Assembly.

7. The Library-Learning Center has a remarkable collection of books, films, filmstrips, tapes, mounted pictures, maps, and other materials on international themes. Students assist in the work of this Center.

8. Once a year a school-wide action program is sponsored on an international theme. Often it is used to raise money for an exchange student program. The school tries to have two exchange students in the school each year, from two different regions of the world.

9. The student publications of the school also reflect the concern of the teachers and pupils in the international area.

10. Bulletin boards and exhibit cases throughout the school contain considerable student material on international themes and materials which have been borrowed from museums and art galleries. These are changed frequently and placed in conspicuous places in the school, including one exhibit case and one bulletin board in the school cafeteria.

11. Several regular teachers in the school have studied, worked, or traveled abroad. This is one basis for selection to the staff of the Hammarskjold Secondary School. The school gives them increment credit for work and/or travel abroad.

How many of these activities would be present in your secondary school? What other experiences are available for your students? Which ones could you initiate in the next few months?

Implementing These Aims Through the Formal Subject Fields

Much of the exposure of secondary school students to the world will come through the more formal aspects of the curriculum. These may not be as glamorous or appealing as the informal aspects, but they are just as essential.

Let us turn, then, to the subject fields which are most likely to be taught and which can be used profitably to promote internationally-minded individuals. Space precludes the mention of every subject field, but here are some comments on the international dimensions of a few of the more common subjects taught in secondary schools, although the names given to them may vary from school to school or country to country:

Social Studies. At the secondary school level the various social sciences and history may be organized in a number of different ways, according to the educational philosophy of the school or school system. They may be integrated and taught as one subject or they may be taught as separate subjects. No matter how they are organized, they should help students further to understand themselves and other human beings, the interrelationships of human groups, the institutions which men have created to meet their needs and wants, and some of the problems which have existed in the past and continue in different forms in the present. Students in these years should examine deeply the story of their own nation and wrestle with some of its problems in their contemporary setting; but they should see their own nation's history in its international setting. Further, they should become conversant with the regional and international organizations of our day.

Here are ten objectives of social studies teaching as outlined by an international seminar held by Unesco shortly after World War II in Sèvres, outside Paris. These objectives, arrived at by social studies teachers from several countries, still merit our consideration.

1. Social studies teaching should include some study of each of the major areas of the world.

2. Social studies teaching should encourage each student to take a special interest in some important aspect of world affairs.

3. Social studies teaching should stress the study of global geography, especially as it relates to the location and distribution of natural resources, including the world's supply of food.

4. Social studies teaching should include the study of the development of individual human personality, especially as it relates to the development of desirable human relations.

5. Social studies teaching should combat prejudice against persons and groups on account of their race, religion, sex, economic or educational status, and should emphasize the improvement of relationships between groups.

6. Social studies teaching should examine the story of international conflicts and international cooperation, with particular attention to the United Nations and its specialized agencies as a constructive means of international action.

7. Social studies teaching should include a study of current events and contemporary problems.

8. Social studies teaching should present relevant factual information, but it should also devote attention to the formation of attitudes and the acquisition of skills.

9. Social studies teaching should give special attention to the development of skill in critical thinking.

10. Social studies teaching should use the classrooms, school, and community as laboratories for civic education, as a part of the preparation of pupils for intelligent and active participation in civic affairs as adults.

In most schools around the world geography is the major focus of social studies in elementary schools, while history is the chief field of concentration in secondary schools. Students are certainly able to cope much better with history at the secondary school level than in their previous years in school, but a social studies program which is confined to history is a limiting one. All of the social sciences and history need to be included in a comprehensive program at the secondary school level. It is especially important for future leaders and future voters at this stage in their school years to wrestle with some of the current problems of their world now and of the foreseeable future.

Whatever course of study is developed, boys and girls and young people need to be encouraged to use a variety of resources and to tackle the broad field of the social sciences through discovery, inquiry, or problem solving methods in order to create thinking individuals, equipped with skills which they can use throughout their lives. The knowledge they acquire should be important to them, but the attitudes they form and the skills they learn should be of even more value to them in the many years that lie ahead.

Literature. No field is as rich in promoting internationally-minded individuals at the feeling level as is literature. Literature is an airplane ticket to places in other parts of the world. Literature is a television screen providing us with vignettes of the life of other people—past and present. Literature is a stethoscope which helps us feel the heartbeats of other people. Literature is a mirror, reflecting the lives other people lead. What better way to learn about the people on our planet than through the stories, poetry and epics, novels, folk tales and myths, biographies and autobiographies, and plays of our world neighbors?

In secondary schools all over our globe, as well as in elementary schools, boys and girls and young people should be exposed to the expressive life of other people through their literature. They should learn through different forms, whether it be the Haiku poetry of Japan, the epics of Scandinavia, the folk tales of Africa, or the novels of Russia.

There are many ways in which literature can be used to the full in secondary schools. One method is to incorporate it into an integrated

study of nations or cultural regions. In that way students can study the literature of a country or cultural area while they are studying its history and contemporary scene, thus enhancing both.

A second way is to approach the study of literature through themes —approached globally. Thus one unit in a literature class might be on family life in different parts of the world, another on the impact of industrialization on living, a third on war and peace, a fourth on the aspirations of peoples in different parts of our globe, and a fifth on the ideals and expectations placed by adults in front of children and young people through folk tales.

Students in their later years in secondary school should be exposed to the finest writings of men and women in all parts of the world and at different periods of history. They should study the Bhagavad Gita of India, The Tales of the Genji of Japan, and the Four Books of China, as well as The Iliad and The Odyssey of Greece, Don Quixote of Spain, Faust of Germany, and The Enemy of the People of Norway. They should come to know Muhammed Iqbal and Gabriela Mistral as well as William Shakespeare; Domingo Sarmiento and Camara Laye as well as Dante, Dumas, and Dickens; and Tagore and Gibran as well as Wordsworth and Whitman.

But they should know about recent and contemporary authors as well as classical authors. And they should grapple with their ideas and writings. The writers of Unesco's booklet on Education for International Understanding raised this question when they asked: "Regardless... of their universal aspects, are the novels of Dickens and Dostoievsky likely to give erroneous impressions of their respective countries?" Thus, students should read the works of Sholokhov as well as Tolstoy and of Pasternak as well as Pushkin.

If some of this literature can be approached through films and recordings, as well as being read by students, their appreciation of these works will be furthered and their enjoyment of them enhanced. Of course some analysis of these works should be made, but they should be savored more and analyzed less than is often done.

Music and the Dance. Mankind has always made music—and always will. This is one of the ways in which people express themselves, individually and collectively. It is one of the ways in which they communicate. It is one of the ways in which they enjoy themselves.

This fact has led many people to speak of music as an international language. Actually that is not true. If you doubt this statement and are "western," sit on the floor of a Hindu temple near the orchestra for an hour, and see if you are not driven to your wit's end to even tolerate the music the players make. Or stand in a bazaar in the Middle East for a similar time and listen to the music of that part of the world blaring forth from the loudspeakers—and see if your ears are attuned to that form of musical expression.

The desire to create music and to enjoy it is international—yes. But the music itself is cultural. It grows out of the life of a given group of people. It must be understood in its cultural context.

Actually the number of people in the world who are bi-musical or multi-musical is very limited. Most of us are tone-deaf when it comes

to the music of other cultures. Yet, in the rapidly emerging international community of our day, all of us need to share in the rich musical heritage of many places and many peoples. Education along these lines needs to begin early, in our elementary schools, and be continued in greater breadth and depth in our secondary schools. That is the mandate we should give our music educators in all lands.

Students in the western world should be exposed to the music of the world's great composers, such as the works of the Germans: Bach, Beethoven, and Brahms; the Russians: Rimsky-Korsakov, Moussorgsky, and Tchaikowsky; the Italians: Verdi and Puccini; the Finn: Sibelius; the Brazilian: Villa-Lobos; the Mexican: Gomez; and scores of others. But they should not be limited to the music of the western world. They should learn about the more complicated intricate music of Asia, with its broader scale and its emphasis upon melody rather than harmony. And they should be exposed to the best of music from the Middle East and Africa, as well. In a similar way non-western students should learn about the musical expressions of people in other parts of the world.

Students should learn that music takes many forms. There are lullabies everywhere. There are folk songs in all parts of the world. There are work songs in all places. There are songs which express moods—of sorrow and joy, of hope and despair—wherever people live. There are songs about nature, songs about history and traditions, songs about religion, and even songs about political affairs.

Why should not students everywhere have in their personal musical repertoires such universal songs as the Czech "Came A-Riding," the Danish "Hans Sjal Leve," the Australian "Waltzing Matilda," the Sierra Leone "Everybody Loves Saturday Night," the Korean "Arirang," and some of the American Negro spirituals, as well as "Home on the Range" and "Carry Me Back to Old Virginny"?

Students should also learn why different songs and different musical instruments have developed in various parts of our globe. For example, music everywhere has started with the human voice, and then been extended by the use of other parts of the body. People everywhere have used the materials at hand to create their instruments, whether it is the wood of Central America to make marimbas or the hides of African animals to make drums. In some places music is created by groups; individual composers are unknown. In other places, where individualism is prized above group effort, music has been created by individual composers whose names we still know.

In examining music as a means of learning about other peoples and places, it is important, however, to place the music in its proper setting. Thus "The Song of the Volga Boatman" helps us to understand Russia, but it is a Russia of the past just as much as "The California Gold Diggers" is about a period of United States history which is gone but not forgotten.

The study of the words of various national anthems can help reveal the aspirations of the people in different countries. That can be a fascinating exercise. Students can also learn how music has been used to promote extreme patriotism and international misunderstanding, as Hitler used it in the Third Reich.

Some attention needs to be given, also, to the idea and ideal of international feeling and loyalty as well as to national feeling and loyalty, through the use of music which has been produced on this theme. For example, students might learn and sing from time to time the "World Anthem" with the words by Josephine D. Bacon, set to the music of Beethoven, or they can listen to the music composed by Benjamin Britten for the 20th anniversary of the United Nations, called "Voices for Today."

The dance can be examined in similar ways. Many people in the western world fail to realize how central the dance is in many cultures. As Geoffrey Gorer has written about the dance in Africa,

> They dance for joy and they dance for grief; they dance for love and they dance for hate; they dance to bring prosperity and they dance to avert calamity; they dance for religion and they dance to pass the time away.

Studies of both music and dance can be carried on effectively in two ways: (a) by nations or cultural areas, and (b) by themes, approached globally.

No program for the education of internationally-minded individuals is really complete without emphasis upon music and the dance as two forms of expression of peoples all over our planet.

Art. Art is another aspect of the curriculum which can add much to the development of internationally-minded individuals. In fact the American art educator, Edwin Ziegfeld, has asserted that "Of all the subjects in the school program, none lends itself more readily to the promotion of international understanding than art."

This is a sweeping statement, but there is much to support his contention. Through the many media available, everyone can find ways to channel his aggressive impulses and to recreate his own experiences, thus developing a sense of identity, a sense of self. As we have pointed out earlier, this acceptance of self is the first lesson in international understanding and cooperation.

Art is nonverbal. Consequently, it does not have to be translated, as literature has to be, even though it may sometimes have to be interpreted. Therefore, communication is more direct and immediate, especially if the themes are universal. Such creativity is also available to people of all ages. Children can communicate and do communicate early in their lives through their own art forms and people can do this throughout their lives.

Art is basically emotional, too, although the creativity is usually tempered by the intellect. Since human emotions are universal, art can be universal, too. Since the products of artistic expression may include clothing, tools, and other articles of use as well as paintings, pieces of sculpture, and buildings, art is not limited to people of means. The poor peasant can create as well as the rich merchant. Art does not have to be limited to any socioeconomic level.

Yet art does not stop at this point. Not by any means. It can be used to help us understand other individuals and nations and to give us clues to other civilizations and cultures. As an integral part of their

study of other peoples and places, boys and girls should attempt to discover why people have expressed themselves with the media they have used, in the forms that they have employed—and if and why this is still true. In the past, more than in the present, they will find that geographic factors have influenced them. The Germans, the Japanese, and Finns have worked primarily in wood because of their geography, whereas the Greeks and the northern Italians have worked with stone. Scores of examples of this generalization can be found.

Students can also try to learn about the values of a group in the past or in the present through the art they create. Why did the Moslems concentrate on mosaics and buildings and not on paintings? Why have the Japanese developed such functional homes? What has driven the Americans to new art forms, ranging from store window displays to spaceship capsules? Why did the Indians develop the sari and the Japanese the kimono? Students should search for similarities, but they should also look for differences and try to explain those differences realistically.

In carrying out these and scores of other ideas, teachers have the whole world as an art gallery. They will want their students to be confronted by the great artists of all times—such as Phidias, Rembrandt, Michelangelo, El Greco, Hsia Kwei, Hokusai, and Hiroshige, Rivera, Orozco, and Segueras. They will want them to see the buildings constructed by Le Corbusier, Oscar Niemeyer, Frank Lloyd Wright, Moshe Safdie, and I. M. Pei. But teachers should also expose their students to the everyday creativity of more common people, whether it is the weaver of kente cloth robes in West Africa, the oxcart painters of Central America, the silversmiths of Peru and Southeast Asia, or the producers of practical yet beautiful hats in Asia. This should help pupils to understand these people and respect them for their creativity.

Included in their study of art should also be some contact with artists who have attempted to express international themes, such as Sert's magnificent mural in the old League of Nations building in Geneva, with its outstretched hands from all continents meeting at the center of the dome.

Language. The Tower of Babel is still with us in today's world. In fact it has assumed worldwide dimensions, for there are nearly 3000 different languages spoken around our globe right now. Approximately 100 of those tongues are spoken by at least a million persons and 13 of them by over 50 million people. Many of us are even unaware of some of the languages spoken by large groups, such as Quechua, which is the tongue of over four million Indians in South America, or Hausa, which is used by several million persons in West Africa.

This multiplicity of languages is one of the many barriers to international communication and therefore to international understanding and cooperation. Knowing other languages does not lead automatically to understanding, but such knowledge is an essential first step so that people can at least talk with one another.

In secondary schools around the world today we need to help break that terrific language barrier. Every secondary school student in the world should certainly have an elementary command of at least one widely-used world language, in addition to a good command of his own

national tongue. That is an ideal which is achieved or approached in many of the smaller nations where knowledge of other languages is necessary for economic survival if for no other reason. But it is nowhere near achieved or even approached in some of the larger nations, such as the United States.

Today tradition plays too large a part in the selection of the languages to be studied. We all need to think long and hard about the languages we encourage our students to study. For example, in the Western World much more attention needs to be given to the study of Chinese, Russian, Arabic, and Hindi. These languages have been neglected far too long in almost all schools.

Obviously the primary aim of language instruction is to help students to acquire a set of skills which will enable them to speak, read, write, and even listen in another language. But language education is faulty if it stops there. It should help students to understand, respect, and even appreciate the persons whose language they are studying. It should help students to learn facts about them and to develop an imaginative identification with them. Language should be used as a key to unlock their culture. Words, grammatical structure, and figures of speech can be used to reveal the values of a people and their ways of thinking. For instance, the sentence structure has an undoubted relation to the thinking patterns of a people, while the formulas of politeness and of casual conversation tell much about the values of a given group. Compare and contrast the French "foyer" and the English word "home" and you will see how words are filled with cultural meanings. Contrast the English "Be good" with the French "soyez sage." Try to find an English equivalent for the German "gemuetlichkeit" or the Spanish "simpatico." Yes, language instruction should serve as a telescope or as a microscope to see and to examine another culture.

Even the fumblings of the novice in language education can help to promote humility on the part of the learner as he struggles to make himself understood at the kindergarten level in another tongue, when he is actually far beyond that in terms of the years he has lived.

Our classrooms should resemble so far as possible a tiny corner of the country or culture whose language students are learning. It should be alive with posters, pictures, newspapers, and magazines. It should have signs in the language being learned. If possible, persons who speak the language of instruction should be frequent visitors to our classes. Entrance into such a classroom should help students to feel that they are living for the moment in a different world.

And every method and resource should be used to help students to learn as quickly and as authentically as possible the language with which they are coping. That means the widespread use of tape recordings and films, newspapers, magazines, calendars, and other such materials.

Is this the way you learned a second language? Is this the way your school is now carrying on its language education program?

Science. The potentialities of science education in the production of internationally-minded individuals have never been fully tapped by secondary schools anywhere. Such potentialities are tremendous. Our globe or even our solar system should be the giant laboratory for students in science. And what a laboratory that is for all of us!

Through their courses in science, students should acquire a tremendous amount of information about our planet and about man. But this information needs to be organized around basic concepts, important generalizations, or big ideas. Furthermore, it must be assembled by students largely through discovery. Some of it will be theoretical, but much of it should also be very practical, and should help students learn to live better now and in the foreseeable future and develop a concern for the well-being of others on spaceship earth.

Far too few people as yet have become concerned with or involved in the selection of content in science education. The knowledge available to us now is staggering. Selection is therefore highly important. Here is a pressing problem for science educators the world over. What should students anywhere in the world learn in their science classes? Are the divisions of science we have used in the past adequate today or are they too arbitrary and archaic?

Surely students all over the world today need to study the latest thinking about race and race theories in order to help explode the myths which still exist and to help them to combat prejudice in themselves and in others. They need to know about the important recent developments in oceanography and their political as well as scientific implications. They should learn about the contributions of scientists from many parts of the world and how their discoveries have been and still are cumulative. They should know about the potentialities of atomic and nuclear energy for peaceful purposes, as well as for destruction. They need to know about the cooperative efforts of nations today in the Arctic, in the Antarctic, and in space, and about the work of the United Nations and its related agencies in applying scientific knowledge for the benefit of people everywhere. This would include the study of some of the specialized agencies of the U.N., such as the World Health Organization, the Food and Agriculture Organization, and the World Meteorological Organization. These are just a few of the topics which need to be considered by curriculum constructors to up-date our current offerings and to help to utilize science for the improvement of man's condition on earth.

Yet, important as such knowledge is, the methods of science are even more important. Basically science is a method of observing and interpreting natural phenomena. The conditions under which phenomena are observed must be concisely and accurately examined and described. No more meaningful teaching can be carried on in science classes than instruction in the steps which a scientist takes, with many, many opportunities to experience this process rather than to have it described or simply to read about it.

Students need to learn, too, about the fearful forces scientists have unleashed and to develop a sense of responsibility for the control of such forces. The world needs thousands of technically equipped scientists, but they must be socially responsible scientists, too. And it needs to bring the study of science and the social sciences much closer together than they now are. As Harrison S. Brown said recently at a conference on science, technology, and foreign policy, "I believe that the joint problems of preventing nuclear annihilation, of creating a stable peace, and of securing disarmament agreements before we pass

still another point of no return, pale all other problems of the world into insignificance."

Thus all of us need to be concerned with a new conception of the role of science in our individual lives, in the lives of our nations, and in our emerging international community. And hence in our secondary schools.

There are several other subject fields taught in secondary schools in all nations or some nations which might well be examined here in regard to their international implications, such as ethics, health education, home economics or homemaking, industrial arts, and mathematics. Unfortunately space precludes such an examination in this volume.

VI. Methods and Resources for Learning in Elementary and Secondary Schools

Learning and Methodology

There are scores of methods which teachers almost anywhere can use to enrich the experiences of boys and girls and young people in extending their horizons to other parts of the world. Some of them depend upon money for equipment, but most of them can be used, at least in part, even without such funds.

Since the learning process is almost the same at any level, the methods suggested in this chapter apply to both elementary and secondary schools. In fact, most of them apply also to colleges and adult education groups. There are only variations in the learning process at different stages of maturity and at different levels of intelligence. All of us learn what we live. This point needs to be emphasized over and over. It is the first and most important lesson in learning. Therefore the atmosphere of the classroom and the school, as well as the community, are of utmost importance. If that atmosphere is a relatively free one, characterized by concern for each learner, and by warm human relations, children will learn what they have experienced. On the other hand, if it is a dictatorship (even a benevolent one), with special privileges for some but not for all, and with prejudice pervading the classroom, children will learn those lessons about life.

All of us learn best from direct, firsthand, purposeful experiences—children even more so than adults. All of us learn from the concrete and tangible—children even more than adults. All of us learn from pictorial or visual materials—children even more than adults. All of us learn from contrived experiences, dramatics, demonstrations, field trips, and exhibits—children even more than adults.

The most difficult level of learning is with verbal symbols—words. Yet much of our teaching and learning is at that level. We talk about ideas so much and experience them so little. Especially with younger pupils, the experience needs to come first. Then words can be attached to the experience. In that way words become meaningful. Otherwise learning is apt to be at some high platitudinous level rather than at the visceral level.

These comments apply just as forcefully and pertinently to learning about the world as they do about anything else. They are precepts which need to be practiced in order to promote real growth in educating internationally-minded individuals.

Problem Solving, Inquiry, or Discovery Learning

What we have just said leads to the conclusion that wherever possible, students should learn through discovery, inquiry, or problem solving.

Too much teaching everywhere is telling and too much learning mere memorization. Children and young people need to discover for themselves, under the expert, sympathetic guidance of their peers, older children and young people, and adults. Then the knowledge acquired is "theirs."

A group of children studying a community in Finland might well see first a series of pictures of that village. They should be encouraged to talk about what they see, with few comments initially by the teacher. Almost always they will contradict each other, check each other, correct each other. Left pretty much alone, they will discover some important answers to life in that environment. Then the teacher can begin to raise questions about the generalizations they have made, getting them to examine the pictures more carefully or to check their hunches or hypotheses with experts in various types of publications.

From these pictures the teacher can do a great deal of teaching—without any reading for a while. Pupils can figure out what their fathers would do for a living, what types of houses they would live in, and how they would have fun in a land of lakes and trees and snow.

The learnings from such an approach are not as likely to be forgotten as are learnings based solely upon words.

In a similar way a group of older boys and girls studying Japan could be confronted with the fact that approximately 100 million people live within a territory the size of California, with only about 16 percent of it suitable for raising crops. They can then be turned loose to see what they would do to provide food for all those people and/or to increase the standard of living. If necessary, the teacher might lead the class into a consideration of the uses of the two basic resources at hand—wood and water, with the class making a list of all the uses that could be made of these two resources for building an economy. Then the class can move on to a consideration of other resources, especially the use of brain power, to build a satisfactory or improved economy.

Problem solving can be done at any age, with variations according to the group. Inquiry, discovery, or problem solving should be the basis of learning of most individuals, not just of gifted students. Learning then becomes probing, analyzing, and thinking rather than mere memorizing.

People

High on the list of priorities in learning about the world should be the use of people from many different places. Not every school has access to such resource persons, but most schools could use human beings in their programs far more than they do now.

Sometimes teachers have been in other parts of the world and arrangements can be made to use them in classes other than their own. Often there are parents or other adults in the community who can be used to share with pupils their experiences. In some nations there are many students from other lands in colleges and universities. They are there to study and get degrees, but some of them can be made available for a limited amount of work in schools. Occasionally they can stay on for a year or a few months after graduation to serve as resource persons

or consultants to schools. In a good many countries there are Peace Corps personnel or their equivalents, inasmuch as more than a dozen nations have some type of Peace Corps abroad. From time to time business men from abroad would be willing to come to a school or their wives can be called on for such a venture.

Schools and school systems should have lists of potential resource persons available for immediate use by their teachers. This is a service which professional groups can render as a small way of promoting better teaching about the world.

Of course the persons selected need to be carefully chosen. Not everyone from another part of the world can perform such a service effectively. For example, the writer remembers vividly an elementary school principal in New York City who met a person from another country and invited him to his school. He told the children that in his country children who were bad had their hands cut off. There was a basis for truth in his statement, but his comment was taken literally and as an example of current practices. It was difficult to dissuade them of their new knowledge. Of course the visitor was the expert. Only after long discussions about what he meant were the children able to take his assertion a little less literally.

Visitors need to be carefully chosen because children will remember them all their lives. These first impressions are often lasting ones and newer impressions are only placed on top of the initial experience in the minds of all of us.

Pictures, Charts, Slides, and Exhibits

Most of us give only lip service to the old Chinese adage that a picture is worth a thousand words. Yet pictures are among the most helpful materials that a teacher can use. Every teacher should have as large as possible a supply of pictures to use on the topics he is teaching.

Of course the best types of pictures for teaching purposes are large, colored ones with eyelets, so that they can be hung on the classroom wall. But most of us will settle for something less perfect. Outstanding are the new, large, colored pictures of various countries which Unesco has persuaded different nations to produce. Even better are the laminated surface pictures produced in the United States by the Silver Burdett Company on families of Kenya, Japan, Brazil, France, and the United States.

In almost every part of the world today there are picture magazines similar to Life and Look in the United States and Drums in Africa. Suitable pictures can be cut from these magazines and mounted for permanent use.

Some schools should also develop their own collections of slides of families, communities, and countries around the world. Sometimes these slides can be taken by teachers who are traveling or by parents. Occasionally such slides can be borrowed and copies made for schools.

Charts are another extremely useful teaching device. Some of them can be purchased, for example, the outstanding ones produced by Pictorial Charts, Ltd., in London. Others can be produced by pupils from current magazines and newspapers. Governments should be producing more and more such materials for use in schools.

Exhibits should also be used in schools all over the world. They can range in size from a few objects collected by a parent or other adult in the community or a few objects sent through a school exchange program to large exhibits loaned by museums and government agencies.

Radio, Television, and Tapes

Radio and television are communication twins which schools everywhere should be using to extend the horizons of children and young people. They are incomparable teaching tools. For most purposes television is the most useful, for it can take people anywhere in the world and give them front row seats at festivals, concerts, religious ceremonies, or political events. It can show people things they could not see even on an extended trip to another part of the world.

Such teaching tools are now within the range of possibility for a large percentage of the schools of the world. Radios are found almost anywhere today. The writer recalls, for example, visiting a remote village in Venezuela a few months ago. The men of the community were constructing dugout canoes from trees felled in that vicinity. Yet inside the village itself men, women, and children were listening to a transistor radio which one villager had recently acquired.

Increasingly, governments are making radios available at low cost in the developing nations. And television is being used to an extent that would astound some persons in industrialized nations. It is a prestige item for governments, a useful political tool, and a wonderful educational instrument, especially to make up for the lack of enough teachers in many lands.

Radio and television can be used effectively for language training, for music of many lands, for exhibits and explanations of art, for current news, and for a variety of programs on other lands and peoples.

Schools in the more affluent nations should be building large collections of tapes which can be used at any time in the school year. These are as important today as books. In many cases they can provide pupils with timely materials which books cannot yet furnish.

Films and Filmstrips

The teaching possibilities in films and filmstrips are also tremendous. Through sight and sound and color, the world can be brought into any classroom or any school. Children and young people can meet persons they could not meet otherwise. They can have front-row seats at historic events which took place long before they were born. They can thrill to sports events or celebrations in many parts of our globe. They can visit many different people in their homes or visit a variety of communities in different parts of our planet. They can watch experts at work—sculptors, musicians, silversmiths, painters, and scientists. Often they can see in a few minutes in a film or filmstrip a process which actually takes days or weeks. Hundreds of teachers can thus be added to assist the single teacher in a given classroom.

Around the world today there are thousands of films available. Often they are produced by governments. Sometimes they are prepared by

private companies. An increasing number are arranged for by the United Nations and its related agencies.

Every ministry of education should have a carefully annotated list of available films printed and distributed to all schools under its care. In some countries professional organizations of teachers or organizations interested in a given area or problem can do this. For example, in the United States such lists have been prepared by the Japan Society and the Asia Society. Perhaps Unesco might undertake the compilation of such a list on a world scale as it once did with films and other visual material on children and child care.

In large countries there is need for several regional audio-visual centers where films and filmstrips are available on loan. In many parts of the world the traveling mobile truck, equipped with a variety of films and filmstrips, is becoming increasingly popular.

Sometimes teachers find that the text of a film or a filmstrip is too difficult for their pupils. The easy thing is to discard the material. But this is not necessary. All one has to do is to turn off the sound track on films. Pupils can then visit a village or city and observe for themselves rather than being told what to see. This is excellent training in the skills of observation. Or if the film really needs some explanation, the teacher can give it in words that pupils can understand—provided of course that he has already previewed the film. In the case of filmstrips, the captions can be covered and children encouraged to study the pictures or illustrations. In some ways this is even better than having a running commentary in captions.

Objects and Realia

Children need to have many opportunities to handle concrete objects or realia. They need to appreciate various articles by feeling them and smelling them. They need to run their hands over the silk of a sari, shake the gourd rattles which make music, touch the designs on pottery, and spin the wheels on models of carts. They need to taste the food which others eat, wear the hats they wear, and spin the tops or even fly the kites made by other children. This is a part of learning. We all learn through our various senses, not just through our eyes.

If a school can develop a collection of objects from other parts of the world, fine. There ought to be a corner of the school library or even a special room where such objects are kept. They may be obtained by parents or teachers who have been abroad. They may come from a school abroad with which your school is affiliated. They may be purchased. Or they may be borrowed from a museum or college.

This is a much neglected aspect of education about the world upon which increased time and thought are being expended. Commercial companies can even be encouraged to reproduce such realia in quantity and therefore at a low price. For example, one enterprising company in the United States recently produced tiny rubber dinosaurs which could also be used as erasers. Hundreds of items from around the world could be reproduced in such ways.

Maps and Globes

Much use should be made of globes and maps at almost every level of elementary and secondary schools. They are the main tools of geographers, and children need to learn to use them.

Such learning can begin very early. In fact, a globe may be a part of a nursery school or kindergarten. It will not be used often but it should be a part of the environment for learning. A cradle globe (mentioned earlier) should be used so that children can handle it. Or a globe should be hung in the room to suggest to children the idea of the world and space.

Map skills, like almost everything else, are learned best when people see the need for them. Thus map learnings can begin with the maps of children's homes as they study their own families. The skills thus acquired can be extended as they study their own community and other communities in their own nation. Then the study of maps can be extended as children study families and communities in other parts of the world. New learnings can be added as they study countries and eventually cultures and world problems. Too often map and globe skills are learned in a vacuum and children do not really fathom what they are supposed to learn. Likewise, too much time is spent on latitude and longitude. Teachers all over the world struggle with these two concepts, which are rarely used by most of us, even those of us who have traveled widely. They are important as a simple device for studying the earth's grid, but they are seldom used in everyday life.

A globe might well be featured in the front hall of any school and/or on the playground, as suggested earlier in this volume. There should also be a globe in every school library and in every classroom where the world is being studied. A number of types of maps should also be available. Some of them can be bought, but many of them can be made by children and young people and the best ones saved for future use by other groups.

Most of all boys and girls need to make maps themselves. Such maps need to be made as they are studying families in other parts of the world, communities, countries, cultures, international relations, or world problems. Then they become functional. Over the course of their school years pupils should make all kinds of maps—physical maps, political maps, economic maps, social maps (showing population density and distribution, languages, races, wealth, education, etc.), and historical maps.

Such maps can be made without any expense or with little expense. They can be made in the dirt outside the school or on the concrete playground. They can be made with salt and flour or sawdust and glue. They can be made with papier mâché or clay. They can be typed on thin material inserted between thin layers of glass and thrown on the screen or made for use in overhead or opaque projectors. They can be made with sponge rubber. A very effective way to make maps is to cut them out of newspapers, magazines, or brochures and paste them onto cardboard or wood. They they can be cut into various shapes and sizes and used as jigsaw puzzles.

The study of maps should be central in the study of the international community. This is an essential part of learning about the world—and it can be fun.

Dramatics and Sociodrama, or Role Playing

We need often to get below the intellectual level and into the emotional level of learning. We need to stress the affective as well as the cognitive aspects of learning. We need to get at the visceral level of learning.

One of the best ways of doing this is to have pupils role play. This can be done at their seats or in front of the room. They can read about a family in Egypt where the father is working on the Aswan Dam and the family moves to a new location, perhaps leaving their relatives and old friends to do this. They can then talk about their feelings, pretending that they are members of that family. In no other way are they so likely to internalize what they have read or seen. In no other way are they so likely to feel as others feel. In no other way are they so likely to develop empathy for others.

Such role playing or sociodrama can be carried on at all age levels and in scores of situations. If this is done often, pupils will become experts at it and a great deal of learning, often at the subliminal level, will take place. Essential to such role playing or sociodrama is the ability of the teacher to take part in it in an informal way, doing a little "hamming" himself as he encourages his pupils to think and talk as he believes others would do. Of course all comments must be made in the first person rather than the third person. The comments should always be "I just came home from work and . . ." or "At the meeting of the village elders today we were talking about . . ."

For example, a group of young pupils might pretend they were dropped into Lapland by parachute. The teacher then shows them pictures of the locality where they were dropped or tells them vividly but briefly about the terrain. Then they are encouraged to role play what they would do—to obtain food, to construct a home, to make clothing, and to develop products which they could exchange for the goods they could not produce themselves. At a higher level in school, students can become Vietnamese villagers and feel their way through their decision as to what they are going to do about the war in their country. Or they can be diplomats from various countries, playing their roles in an international conference.

The possibilities for this type of informal dramatics are endless and they do not require a stage or props or scripts. The scripts are "written" spontaneously by the pupils as they talk aloud, trying to think as they might think if they were someone else.

Role playing or sociodrama, as well as the more formal device of dramatics, should be used frequently by teachers everywhere and at all levels of learning to help boys and girls climb into the shoes or skins of other people and feel and think and talk as *they* would do.

Reading

Perhaps some readers have become perturbed because the writer has devoted so much space to what are primarily non-printed methods

of learning about the world. There are several reasons for this emphasis. One is that so many teachers tend to think immediately in terms of textbooks and trade books when a new topic is included in the curriculum or a revision is suggested. It is important that all of us think as well, or even more, about other approaches. The non-printed methods have also been mentioned because they are more likely to be effective in forming and changing attitudes; it is the writer's contention that attitudes are of the utmost importance in developing internationally-minded individuals. Furthermore, the writer has had in mind the non-readers or the reluctant readers in our schools. There are millions of them in the world and they need to be reached by some methods, inasmuch as they will influence public opinion, too, and become voters in the future, along with the readers. Also, we are entering or have already entered a world in which mass communications will be far more important than they ever were in the past. Consequently teachers need to know more about them and use them as fully as possible. Few teachers today in many parts of the world realize that they are competing with the radio and television for the attention of their pupils—and that is mighty tough competition even for the most skilled.

However, the writer should assert that he is vitally interested in learning through reading. He himself writes books for children, as well as reads them. He would be the first to urge more books and better books for children and young people about the international community.

First of all we need better textbooks for children and young people emphasizing not only the country of the readers, but other parts of the world. For better or for worse, most teachers now and in the foreseeable future will rely on textbooks for most of their teaching, no matter how much educators would wish it otherwise. Some improvement in teaching about the world can be brought about most quickly by improved textbooks.

In countries with centralized systems of education and single textbooks for a given age level, considerable change can be brought about quickly by rewriting old texts, or better, preparing new ones. When this is done, those responsible would be well-advised to read the materials prepared by the staff of Unesco on its textbook improvement project, keeping in mind that Unesco or any other intergovernmental organization can never prepare textbooks, since this infringes on the sovereignty of nations. Officials revising existing books or preparing new ones would take a giant leap forward if they undertook what the governments of the Scandinavian countries have long done. Before a textbook is printed there, it is submitted to the proper educational authorities in the other Scandinavian countries in order to ensure that any statements about their nations are accurate and fair. This is a practice that might well become worldwide.

In nations where textbooks are prepared by private publishers and in which there are, therefore, a variety of such books, there ought to be new volumes appearing in the near future with much more emphasis upon the international dimensions of education and for younger children as well as for older ones. Several such series are already under way in the United States. The same may be true elsewhere.

Where possible, teachers should have more than one textbook in their classes. If similar volumes are written at different reading levels, this makes it possible for pupils of different rates of reading to be served. Authors quite naturally stress different aspects of any topic. Thus a variety of textbooks will make it possible to have additional information. And students can compare the values, emphases, and "slants" of different authors, too. In some secondary schools students can sometimes use textbooks from other countries, translating brief sections of them for use by their class, thus giving them the point of view of another nation on a person, place, or event. For example, a class could learn how authors in different countries interpret the causes of World War I or II. A variation of this approach is contained in a book just published in the United States entitled, As Others See Us: International Views of American History by Donald W. Robinson (Editor). In this volume are assembled statements about United States history from textbooks in several parts of the world. This is a very original approach to studying about one's own country. It is a commendable undertaking which might well be copied elsewhere.

The possibilities for trade books or non-textbooks about the world are almost limitless. Good books for children and young people are needed on almost every conceivable topic. They are needed on animals, folk tales, family life, community life, famous persons and inconspicuous persons, cultural areas, and world problems, to name just a few possibilities. Right now we in the United States are desperately short on accurate, up-to-date readable books on the Middle East, aside from Israel, as there are many new books on that country. Books on other world areas are always in short supply but the Middle East seems to have been neglected of late in our nation.

We also need many books on the cities of the world, written for young children. We already have the remarkable series of volumes by Sonia and Tim Gidal on villages in many nations, issued by the Pantheon Press, but no comparable series on cities. Do you know the types of books for children about the world which are needed most in your nation? What do you need most? Is it possible for you to help to get such books published? This might be a tremendous service to students in your country.

In addition to textbooks and trade books there are of course other sources of reading about the world for boys and girls. There are encyclopedias, current events papers, magazines, newspapers, and children's magazines. Teachers would do well to clip articles from some of the current publications on topics of special interest and value to them in their work with their pupils, filing them away for future use.

One magazine which deserves special mention here is the Unesco Courier. It is an outstanding magazine and the only one of its kind in the world. Some issues are devoted to special topics, ranging from art to science; others stress no special theme. It is profusely illustrated, sometimes with colored pictures. And it is available in American (U.S.A. edition), Arabic, English, French, German, Hindi, Italian, Japanese, Russian, Spanish, and Tamil.

Affiliations, Exchanges, and Action Programs

One of the most fruitful activities in which any school can engage to promote the international dimension of education is to become affiliated with a school in another part or in other parts of the world. The schools sought for such partnerships should be carefully selected so that this friendship can extend for several years, to the benefit of both parties. A good affiliation program should also be planned for several grade levels. Thus a school in a city in the United States might well have a nearby rural school for its first affiliation, so that city children can learn about rural life and vice versa. It ought to be near enough, too, that pupils, parents, and teachers can visit it from time to time. This might be intended primarily for the early grades.

The second affiliation might well be with a school in Canada or Mexico. This would make it possible for parents, teachers, and even some students to visit it and have return visits from its pupils. The contrasts in culture would also not be great. Mexico would have an added attraction if students in their fifth, sixth, or seventh grade years were studying Spanish as another language. At the secondary school level affiliations might be sought with schools in two other continents or cultural regions, possibly the Middle East, Asia, or Africa. At the college level this idea could be extended to still other parts of the world. About this we shall have more to say in the chapter on the international dimension of colleges.

In a similar way, some exchanges of teachers and possibly of students should be considered by schools, although there is some question as to the wisdom of exchange students even at the secondary school level.

In many parts of the world students should take part in some action program related to the international community. If possible, this should not be just a fund-raising scheme. If funds are raised, they should be earned by the pupils or students. In conjunction with the "Trick or Treat" program of the U.S. Committee for Unicef, some educational program in the school should be tied to this fund raising effort.

Pen pal correspondence might also be mentioned at this point as a project of interest and value to some students, especially to girls.

These and many other methods should be considered by readers as effective means of promoting the international dimension of education.

VII. The International Dimension of Institutions of Higher Learning

Institutions of higher learning around the world, no matter what their nature, location, size, organization, control, or name, are being challenged today as they have not been challenged for hundreds of years. They are being challenged to increase the number of students and to democratize their student bodies, to update their courses to make them relevant to the times, to involve faculty and students in their decisions and administration, to provide full-time rather than part-time instructors, and to serve their communities better.

The Changing Concept of Such Institutions and the Importance of the International Dimension

High on the list of demands being made by some faculty members, many students, and some of the general public is the insistence that these institutions pay far more attention to the international dimension of education than they have paid in the past. Such persons are demanding that college and university professors descend from their ivory towers and walk in the worldwide market place, using the local community, nation, and the entire world as their campus. They maintain that students in our institutions of higher learning are being prepared for some bygone period rather than for today's turbulent times.

Such demands are being voiced and often acted upon in institutions in such widely separated nations as Argentina, Australia, Egypt, England, France, India, Malaysia, Japan, Mexico, Turkey, and the United States. The demands may be slightly different and the strategies for obtaining results may vary. But there are striking similarities in all parts of the academic world.

The concept of a college or a university is changing—and must change radically in the years immediately ahead. Gone or rapidly disappearing is the idea of a university as propounded eloquently by Cardinal Newman when he helped to found the University of Dublin. To him "liberal knowledge" was most important, while "useful knowledge" was a "deal of trash." Even Karl Jasper's idea of the university as "simultaneously a professional school, a cultural center, and a research institute" is limited and therefore dated.

We are moving rapidly into a period in which most of our institutions of higher learning will serve at least five important functions. In his book on Universities and World Affairs, the late Howard E. Wilson enumerated them in this fashion: "first as a center of instruction, second as a center of research, third as a community of people—a way of living, fourth as a center of international interchange of persons, and fifth as an institution with responsibilities for public leadership..."

The institution of higher learning today, anywhere in the world, which is alert and forward looking is one in which international affairs are at the center rather than the circumference. It is one which is concerned with the past but equally or even more concerned with the present and the future. It is one in which the realities of our rapidly emerging international community are an integral part of instructional programs. It is one whose personnel are deeply concerned with the development of internationally-minded individuals as well as loyal nationalists who embody in themselves the characteristics of such persons. It is an institution which is concerned about serving its local community and its nation, but also the wider community of the world.

How does such an ideal become a reality? Let us consider briefly this important and almost overwhelming task.

Surveying Present Programs and Resources and Planning Future Programs

Every institution of higher learning in the world today should be engaged in an examination of all the experiences it is now offering its faculty and students and of all those it might be able to offer them in the foreseeable future to promote their knowledge of, insight into, and concern about the international community of today and tomorrow.

Such a survey should be conducted by a prestige group which represents as many elements in the institution as possible. These might well include members of the governing board, the administration, the faculty, graduates (especially recent ones), community leaders, and students. As many persons as possible would be involved, even though they could not all serve on the small steering committee or commission. In this way it should be possible to arouse interest and stimulate suggestions from more persons.

The task of such a group would be to determine the strengths and weaknesses of the institution in promoting the international dimension of its offerings and to suggest plans for the future which would enlarge and deepen the institution's commitment to this aspect of its total program.

To carry out such a mandate, this group should examine every department and almost every course, every graduate program, many of the activities outside the classroom, and most of the service agencies (such as the library and audio-visual laboratory) to determine whether they are functioning most effectively in this regard.

Such an assignment is a difficult and time-consuming one, yet it is a highly important one if an institution is to ensure a total commitment to this dimension of education. Some ongoing commission or committee should also be established so that the total program of the institution can be reviewed, reassessed, and realigned from time to time.

In the first issue of Vidya, a periodical published by the Regional Council for International Education, William D. Marvel, President of Education and World Affairs, outlined "Ten Commandments" for such programs. In abbreviated form these included:

1. Don't start at all unless sufficient faculty and administration commitment exists or can be built.

2. Create a definite focal point of leadership for the institution's new efforts in international education—and back it to the hilt.

3. Make a full inventory of the college's present resources.

4. Get acquainted with relevant literature on this area of "institution building."

5. Reach out for help and advice.... Don't try to go it alone.

6. Explore all the available opportunities for cooperative sharing arrangements with nearby colleges.

7. Be especially wary of quick, faddish answers to the problem of building an international dimension into the college.

8. Mix in one radical ingredient: the idea of drawing some of the undergraduate student leaders into the planning process.

9. From the very outset, plan to absorb gradually into the institution's own budget the costs of the new international program.

10. Try to end up with a realistic, meaningful, and, above all, coherent strategy for building the international dimension of the college.

Here are some of the important aspects any such group, or its equivalent, should consider.

People as the Chief Resource. The tendency is to start any survey of the international dimensions of an institution with a look at its courses and with suggestions as to new courses. This is important and we shall comment on it later. But courses are not as important as the people who give them. One does not "take" a course; one "takes" a professor.

Probably the best place to start with improvements is with people. What human resources does the institution now have? Are these resources being used most effectively? How could the present professor be helped to gain more international experience, background, insight, and concern? These are probably the most important questions to ask—and to answer.

In the final analysis, the effectiveness of any institution depends largely upon the caliber of its faculty. Every institution which is trying to develop its international dimensions needs as many persons on its staff as possible who have lived or even traveled abroad. Hopefully they will represent a good many different regions of the world so that students, faculty, and people in the wider community, may benefit by exposure to them and their interpretations of those areas. If possible, some of the faculty should be citizens of other countries, located in the institution for only a short time. Expatriates often contribute highly to the institution in which they work, especially if they have returned to their former homelands at frequent intervals, though often they do not really represent that nation as it is today.

If an institution can arrange an affiliation with an institution abroad, or better yet, several institutions in various parts of the world, exchanges can be arranged more easily and be more beneficial in the long

run as the personnel of both institutions come to know their colleagues abroad better.

Often an institution can arrange for a few of its faculty to live and work or even travel abroad for several months. Sometimes several faculty members can do this as a team. For example, 15 faculty members from Earlham College in Richmond, Indiana, recently spent part of a summer in Japan, with the expectation that each of them in his or her own way would incorporate new learnings into ongoing courses, rather than developing an elaborate area studies program on Japan.

Many other arrangements are possible. Visitors to an institution can conduct seminars for faculty members. Sometimes two or more institutions can work together, either in developing such seminars or in hiring joint members of their faculties. Visiting faculty members can be hired and the international background of prospective faculty members can be evaluated when new appointments are made. Often the attendance of faculty members at special conferences on international themes can be facilitated.

Obviously visitors to the campus of any institution should not come just for the purpose of conferring with the faculty. Every institution needs to have a large number of visitors who meet with students. The word "meet" or the words "meet with" students are chosen advisedly. Too often the visitor comes, delivers a lecture, and leaves. They are platform personalities. Wherever possible, they should be invited for a full day or a couple of days if this can be arranged, so that there can be some kind of dialogue with students. Some of these visitors should be persons from other parts of the world and some of them persons in the home country who are knowledgeable about some phase of international affairs. Some institutions are doing this superbly already. A few institutions even have too many visitors. But most colleges and universities could expand this aspect of their international program without a great deal of difficulty or expense.

Students from abroad can be a rich resource, too, in almost any institution. Their primary purpose in going to another country is to further their own intellectual and/or professional development. But that does not preclude their use as resource persons in the institution where they are studying. In interpreting their own nation and cultural area, they can be forced to analyze it more closely and realistically than they have ever done before. They can thereby learn as well as teach.

The student from abroad may not always know his own country or culture well. He may have difficulty in communicating. Nevertheless, he is likely to be the best "instructor" in international relations that an institution can make available to its students, formally or informally. Somehow students seem to learn better from their peers than from adults. This applies to learning from students from abroad as well as from their compatriots.

Of course there are problems connected with students from abroad in any nation. Every institution of higher learning needs to wrestle with such problems. For example, what are the purposes of admitting students from abroad? What are the standards which are needed for them? Once they arrive, how can they be adequately assisted, without infringing upon their personal autonomy?

In nations which have some type of Peace Corps, the persons who return from work in other nations are a special breed. They have had recent firsthand experiences in other countries. They are likely to be persons with above average intelligence and superior motivation. They should be encouraged in every possible way to enter or reenter institutions of higher learning once they have completed their assignments abroad. And they should be used formally and informally as persons with valuable experiences to share with other students.

In some countries, like India and the United States, there is another possibility for broadening the experience of students in institutions of higher learning. That is to try to have as heterogeneous a student body as possible, by drawing from the many parts of those large nations, with their diverse populations. One of the best ways to learn to live in a pluralistic international community is to have some experience with the pluralism of one's own nation.

Even though this approach has been mentioned in connection with two of the nations with the largest populations, there may be even greater diversity in smaller nations, such as Nigeria, the Philippines, or Iran, to name only three nations in different parts of the world. Often the differences in socioeconomic level and cultural background are at least as great in smaller nations as in the larger ones. So the same principle may apply equally well to institutions in the smaller yet diverse nations.

The Importance of the General Atmosphere of the Institution. It may well be that the general atmosphere of an institution is just as important as the people in it. Of course the two are related factors in promoting international understanding or international misunderstanding.

Far too many institutions of higher learning around the world are factories for turning out conformists, or are merely degree mills. Learning yields to memorization in order to pass nonsensical examinations utterly unrelated to life, unless it be in some distant past.

A study by Philip E. Jacob in the United States a few years ago, summarized in his volume on Changing Values in College, testified to the fact that few college students were really changed by their years in higher education. They held the same or similar values when they graduated as they held when they entered. Apparently they were not challenged or made to think. They merely passed through the portals. Only in a few colleges, chiefly small ones which permitted more personal contact, did their values change. Further testimony was brought forth a few years later which confirmed these initial conclusions, summarized in a volume on The American College, edited by Nevitt Sanford.

The writer's experiences in various parts of the world would lead him to assert that the same is true of students in most institutions of higher learning around the world. Would you agree?

If attitudes are even more important than knowledge and skills in international affairs, as many experts feel they are, then institutions of higher learning should be concentrating more on them. Their faculty members should be challenging students more. They should be stretching the minds of students to include people, problems, and issues in many parts of the world. They should be arousing concern and commitment.

Sometimes students do this on their own, in spite of the institution. This has been apparent in recent years in many parts of the world. One need not approve of all the methods used by student groups to realize that they have had an impact on educational institutions as well as upon themselves, often in the direction of more involvement in public issues and international affairs.

Experiences Outside Formal Classes. Many of the most significant experiences of students in institutions of higher learning in respect to the international dimension of education transpire outside classrooms. Strangely, there are scarcely any references to such experiences in all the literature written on this subject in English. Yet these experiences often have a more powerful impact on students than anything which goes on in regular classes. The writer can attest to this fact from personal experiences and observations as a result of contact with hundreds of students in the United States and around the world. Colleagues and friends in many parts of the world have attested to the truth of this statement regarding students in institutions of higher learning in many countries.

Much of the best learning about the world goes on in "bull sessions" in dormitories or rooming houses, in bier stuben, under the trees in a park near a university, around a campfire on the beach, or anywhere where young people gather. Usually there are several students from other countries in the group. Sometimes there may be only one. Occasionally a professor who is respected by his students will be included. Usually no such person is present.

Let's not try to organize these unorganized groups! That is the last thing the writer intends to suggest. But they ought to be recognized as a part of the internationalizing of an institution of higher learning.

There are, however, more formal groups. Clubs are an Anglo-Saxon creation and as such are most popular in colleges and universities which are predominantly Anglo-Saxon, though they are not limited to such places. Yet they can have a tremendous influence on the students of an institution of higher learning. When the writer interviewed Ralph Bunche for inclusion in the book on Citizens of the World, he asked him about his earliest recollection of international affairs. Bunche paused for a moment and then a gleam came into his eye and he responded that it was probably in connection with the Cosmopolitan Club of the University of California at Los Angeles (U.C.L.A.). How many other leading figures in international relations got their start in such clubs? It might be an interesting assignment for some reader to obtain autobiographical accounts of several world-famous persons as to the first or most formative influences which led them into the field of international relations.

In many institutions students are involved in international film festivals and international theater programs. They are exposed to art exhibits and museum exhibits pertaining to people in many parts of the world. Occasionally they run their own radio or even television stations, often preparing programs on international themes for the schools of an area or the citizens of a region of their country. Sometimes they are involved in the preparation of student newspapers or other publica-

tions. The books they purchase certainly have some effect in broadening their horizons.

All these and many other experiences can and often do serve to involve students in international affairs. They are too often overlooked in accounts dealing with the international dimension of education in institutions of higher learning, despite their high potency.

The General Education of Undergraduates. It is extremely difficult to suggest what courses millions of young men and women in all parts of the world should take as a part of their post secondary school education. They differ in their background, in their ages, in their previous preparation, in their goals in life, and in the degree to which they are now pursuing professional competency.

Yet some general comments can be made about most of them. For example, almost every student at this level could profit from some work in psychology. The job of understanding oneself is a never-ending one and at this juncture in their lives, most young people need some further help in understanding themselves and other people. Some work in psychology and in social psychology is therefore suggested. However, this aspect of their further training needs to be carried on by highly competent persons—persons who can talk with, rather than or as well as, lecture to students. As Howard Wilson pointed out in the book cited previously, "Any instruction which makes individuals more sensitive in human relations, more mature in outlook, more skilled in the procedures of thinking thereby contributes at least indirectly toward abler handling of international relations."

Some work in the field of anthropology should also be helpful to all or to most students. But again, such courses need to focus on the methods of the anthropologist in studying group life today more than on studies of primitive groups in the past. Probably no other discipline can contribute as much as anthropology in aiding young people to understand the group life of varied peoples.

At least one course in world literature should also be a part of the general education of all students. Such a course should add a different dimension to the study of other peoples and provide rich insights into the similarities as well as the differences among the varied members of the tribe of man. It is fascinating, for example, to find former President James B. Conant of Harvard University maintaining in his volume, Education in a Divided World, that "in terms of general education, poetry and philosophy are of vastly more importance than science or even the whole field of cumulative knowledge," for he is himself an eminent scientist.

A good course in philosophy, with many applications to the contemporary scene, should help to widen the horizons of young people and to make them think long and hard about their own personal philosophies.

At least one aesthetic experience should also be included in this list. Students might well be given the choice of a course in music or art or even films, with the emphasis upon understanding other peoples through these media.

An examination of one cultural region of the world, in depth, would be a "must" from this writer's point of view. Hopefully a student would

be able to take two such area courses, preferably in two quite divergent regions. If possible, some choice should be permitted in the selection of the one or two areas to be analyzed. Hopefully such courses would be interdisciplinary and taught by a team or group of professors, bringing different methods and approaches to these studies.

Also, students should take a course in international relations, with considerable emphasis upon regional and international organizations. Included in such a course would be the study of a few of the pressing problems of our contemporary world—such as poverty, food and population, prejudice, and peace.

The language needs of students vary tremendously from institution to institution and from country to country. But no one should end his formal schooling without competence in at least one of the world languages.

In a survey of the present programs of an institution and in plans for future programs, any steering committee should consider most seriously "the high traffic courses" which most students take. In this way they are likely to reach the largest numbers of students in their institutions.

Perhaps it is important to reiterate at this point that it is the quality of instruction rather than the course outline or syllabus which counts. What we need are more instructors who are equipped with curiosity, with competence in subject matter, with the capacity to communicate, with catalytic power or the ability to challenge students, and with concern and commitment about the peoples of the world and international community, as well as about people and problems in their own local community and country. Such people are not easy to find but they are what makes learning meaningful anywhere.

Student Experiences Abroad. It is assumed that most of the leaders of any nation in the future will come from the ranks of those who have attended some institution of higher learning. If they are to deal effectively and therefore realistically with the problems of the international community as they impinge upon national affairs, they must have some firsthand experience in other countries.

It is likewise taken for granted that all or almost all of the future specialists in the many aspects of international affairs will be drawn from the ranks of graduates of institutions of higher learning. They, too, need experiences abroad as a part of their realistic preparation for their future professional careers.

Even if the graduates of our institutions of higher learning do not become specialists in some aspect of international relations or become leaders in their own nations, they will certainly be among the highly educated citizenry which every nation today requires. As such, they too need some experiences abroad to round out their education about the world. Therefore, most of the graduates of our institutions of higher learning should be encouraged and assisted in whatever ways are possible to study, work, or travel abroad sometime during their undergraduate or graduate years. This is important today; it will be imperative tomorrow. In a world made smaller by modern transportation and communication, the world will become the community of everyone.

If people are to become educated, they will need some experiences in other nations as a part of that education.

The word "nations" is used here advisedly, for there is always the danger that a person going abroad will transfer his loyalty to that nation. Too often the Indian coming to the United States becomes more American than the Americans or the American going to France becomes a real Francophile. Going to two other nations will not solve this problem but it is less likely that people with such experience will transfer their loyalty to one country. Ideally the two nations abroad, studied at close range, would be in different parts of the world and in different cultural regions. In this way the students would have experiences in two quite different places and with two quite different types of human beings. We are not thinking here of study in nearby nations as meeting this goal, unless those neighboring nations are quite different from the homeland of the student.

The costs of such study abroad make it impossible for most students today. But the time is probably not too far off when it will be increasingly possible for more and more students to do this.

Of course not everyone is ready as an undergraduate, or even as a graduate student, to take the risk of "cultural shock" involved in living, studying, or even traveling abroad. For the insecure such forays will merely confirm their suspicions about "those foreigners." But for the secure there is nothing more valuable than relatively long periods in another part of our planet as a broadening experience.

Some of the problems raised by students studying abroad caused the Federation of Regional Accrediting Commissions of Higher Education to promulgate the following suggestions in 1967, as reported by Allan A. Michie in a booklet on Higher Education and World Affairs. Those officials made the following suggestions regarding students going abroad. The programs should:

> 1. Be clearly relevant to the purposes and objectives of the sponsoring or participating institutions
> 2. Be designed to provide educational experiences integrally related to the institution's undergraduate curriculum but otherwise unavailable
> 3. Be limited to carefully selected students
> 4. Have rigidly specified language proficiency requirements when appropriate to the program and place of study
> 5. Include extensive preliminary orientation for intended participants
> 6. So far as conditions permit, be staffed and directed under the same policies as the home institution—continuity of administrative direction is especially important
> 7. Provide counseling and supervisory services at the foreign center equal to those on the home campus, with special attention to problems peculiar to the location and nature of the program
> 8. Include clearly defined criteria and policies for judging performance and assigning credit in accordance with prevailing standards and practices at the home institution

9. Stipulate that students will ordinarily not receive credit for foreign study undertaken without prior planning or approval.
10. Include provisions for regular follow-up studies on the individual and institution benefits derived from such programs.

Dr. Michie asserts that "Probably no single area of international education stands more in need of a national inquiry than study abroad."

Of utmost importance in any such programs is the ability of students (and faculty) to keep their eyes and ears open and, for the most part, their mouths shut, in the nation which they are visiting. If this is done, they will learn a lot, not only about the country visited but about their own country. They may even return more firmly attached to their homeland than before their experience in another part of the planet.

The Education of Specialists. It is difficult to suggest even in broad outline some of the experiences which undergraduate students need as activities which will help them to become internationally-oriented. It is well-nigh impossible to suggest what persons who are to become specialists in some phase of international affairs should do to become competent individuals with the capacity to work at home or abroad. Certainly they need everything that we have suggested so far. They need to be mature, secure individuals with the skills required in working with others. They need a broad cultural background on one or more parts of the world and a better-than-average background in international relations. They need language training and, of course, special competence in their own field. If this writer were to highlight one attribute that such specialists need more than any other, it would be flexibility, for they are going to have to adapt themselves to a wide range of persons and places, often under the most trying of circumstances.

Other than these general comments, the training of specialists deserves far more attention and greater expertise than can be brought to this topic by this writer and in a volume such as this.

Research. Institutions of higher education differ radically on the role of research in their institutions. Some place a great deal of emphasis upon such work. Professors in them look upon research as their raison d'etre. In other institutions the teaching role predominates. In almost any institution there is a continual battle for funds and time allocated for research.

Generalities on this topic are dangerous, but one caveat can be mentioned without fear of contradiction. That is that research today on an international scale in the arts, humanities, and social sciences is fantastically small compared to what it should be. There are thousands of topics which need to be pursued by scholars. There are studies of nations and cultures. There are topics or themes which are global—such as the expectations placed in front of children by various cultures through folk tales or the dance forms of different peoples. There are any number of world problems which need to be explored. The possibilities are almost unlimited.

So far as it is possible, institutions of higher learning need to assist their most able professors to pursue research in topics of their own

special interest and to encourage young men and women students to do the same.

Two major research projects which need special attention at this juncture are the mammoth and almost overwhelming topic of conflict resolution and the problem of urban education. Unesco made a start on the first in its early program of worldwide research on tensions crucial to peace. Included in that research was a fascinating study in India, conducted by Professor Gardner Murphy of the United States and a group of young Indian social scientists, published under the title, In the Minds of Men. This type of work is being carried on now in several parts of the world, including Norway, the Netherlands, and the United States. In a similar way we need studies in depth in many of the great urban centers of the world on the optimum education of children and youth. But these are only two of many such research programs on which the best scholarship of the world is needed desperately now.

Libraries as Learning Centers. In any institution of higher learning anywhere in the world the library ought to be a key factor in promoting the international dimension of education. It ought to be more than a library in the usual sense of that term—that is, a collection of books. It ought to be "The Learning Center." Hopefully it will be the center of the institution both physically and in terms of use. The chief librarian should certainly be one of the people on any committee or commission surveying the present plans and the future possibilities of that institution in international education.

The library should be well equipped with books—bibliographies and reference books, books on the home country and other countries, books on international organizations and problems and topics, books on the areas being studied in that particular institution, books on the sciences, the humanities, the arts and the social sciences, and books in other languages than the one used primarily in that region or nation.

But it should have far more resources than that. Today an effective library must have films and filmstrips, microfilms and tapes, records and pictures, and a host of other materials for learning. It should have magazines and newspapers not only from the homeland but from other nations as well. It ought to be the major laboratory for everyone on the campus and possibly for others in the surrounding community or region. And if possible, it ought to service the schools and other groups for miles around.

Hopefully it would also have some space for exhibits of many kinds, including some on international themes, most of them temporary in nature and therefore changed frequently.

There are a few such libraries in the world today, but precious few. Even the largest and best financed universities do not have enough funds, space, or personnel to do all they should do. Like everyone else, they have to work out their priorities and specialize on those aspects which are most important to the people in that institution. In some places they cooperate with nearby libraries in order to avoid duplication of efforts.

The strengthening of the library or learning center of an institution should be one of the high priority tasks if students and faculty are to have an adequate laboratory in which to learn.

Cooperation With Other Institutions At Home and Abroad. For some colleges and universities around the world many of the foregoing suggestions are "pie in the sky." Their budgets are pitifully small; the salaries of their instructors meager. They feel that it is impossible to have even a minimum of resources for learning about the world. In part they are correct.

But there are ways of multiplying the resources of any given institution. One of those ways is for each college or university in a region or nation to specialize and to share its resources with other institutions. This is especially possible if there are several institutions of higher learning in close proximity to each other. For example, Amherst, Smith, and Mt. Holyoke colleges and the University of Massachusetts have long cooperated because of their geographical proximity. So have Swarthmore, Haverford, and Bryn Mawr colleges in the Philadelphia area. Even colleges at a considerable distance have been able to share some personnel and library resources. Examples of this are the Associated Colleges of the Midwest and the Great Lakes Colleges Association. Perhaps a better example for countries with fewer colleges is the cooperative venture of the various state colleges in the state of Pennsylvania. Each of them has concentrated on one region of the world and become the central repository of materials on that world area, serving as a resource center for the other colleges and for the schools of the entire state.

Where colleges have developed "partners" or "affiliated institutions" in other parts of the world, some exchange of materials and personnel is possible, thus assisting both institutions involved in this arrangement.

Plans based on this idea of inter-institution cooperation can certainly be developed in many parts of the world today.

Service to the Larger Community. The historic concept of the college or university did not include the idea of service to anyone outside the community of scholars, at least directly; others might benefit, but only indirectly. The idea of the institution of higher learning as a center providing services to a large constituency outside its walls was first expressed by the work of the land-grant colleges in the United States, starting in the mid-19th century. This is one of the unique ideas in education developed by Americans.

Today this idea is gaining ground around the world, especially in the developing nations, where some of the new institutions are performing a great many services for their region or for the entire country. An example of this is the new university in Eastern Nigeria, developed in cooperation with Michigan State University.

Lord Lindsay of England spoke of this important aspect of the university not long ago when he said that universities "can be their beautiful selves only if they are something else as well, and remember that just as they are served by, so must they serve the community."

Herman Wells, until recently the President of Indiana University, often said that "Through the years Indiana University has tried to preach the gospel that to be a university of the first rank in this day and age, it must keep its eye on Birdseye and on Bangkok, and, of

course, on Bloomington." He was referring in this statement to Birdseye as typical of the small towns of Indiana, to Bangkok as a city in which Indiana University has taken a special interest because of its affiliation with educational institutions there, and to Bloomington as the locale for Indiana University.

There are scores of ways in which different institutions of higher learning can serve a wide community. Such institutions can make available faculty and students as speakers and leaders of special programs and conferences in nearby places. They can conduct film festivals, dance festivals, and music festivals to which the public is invited at no or little cost, or they can sponsor such programs with the schools of the area taking part. Often such institutions can develop a special film library on various parts of the world and loan those films to citizens' groups and to schools in a given region. They can run courses by mail for adults. They can conduct various institutes or conferences for all kinds of groups, either on their campus or in different parts of the region of the country where they are located.

In some instances an institution of higher learning can run its own radio and/or television station, providing educational programs for many persons within a wide radius.

Some of these suggestions demand large sums of money; others require comparatively little. Increasingly institutions of higher learning around the world need to survey their resources and present programs and see how well they are serving a wider constituency in order to ascertain how they could do an even better job in the immediate future.

VIII. The International Dimension of Teacher Education

If we are going to produce millions of enlightened nationalists and internationalists in every part of our planet today and tomorrow, then we will have to reexamine and reform our existing teacher education programs everywhere, doing this with intelligence, insight, rigor, and creativity.

The Importance of Internationally-Minded Teachers

The teacher is the keystone of any educational enterprise. Consequently, in the development of millions upon millions of internationally-minded individuals, our chief concern must be with the education of teachers. If our teachers are parochial, provincial, and narrow nationalists, their pupils are likely to follow the same pattern. If our teachers are internationally-minded, the chances are better that their students will develop along similar lines.

Today's world and tomorrow's world demand teachers with international or world horizons. They must be people who can live at peace with themselves and hence with others. They must be rooted in their own country and culture and yet be able to appreciate and empathize with the people of other countries and cultures. They must be concerned with and committed to the improvement of life for all people, locally, nationally, and globally. They must be willing and eager to transmit the best from the past to their pupils, but also willing and eager to help transform society for the betterment of people everywhere. They must be able to live effectively in a revolutionary world and to help their students to do the same. In short, they must be secure people, mature people, internationally-oriented people.

Their task as teachers of pupils at any age level and of any subject, anywhere in the world is to help them to discover and develop their abilities so that they can comprehend themselves and other human beings better, cope with life more effectively, contribute to society in their own ways, help to change society, enjoy it, and share in its benefits.

The Marks of the Internationally-Minded Teacher

In more specific terms, what are the characteristics of the persons we should try to produce? What are the marks of an internationally-minded teacher?

First, the internationally-minded teacher should be an integrated individual, on the way to becoming a mature person. Negatively speaking, it is the thwarted, frustrated, guilt-laden, anxious individual who projects his unhappiness onto others. It is the panic-prone person who retards the development of himself—and others. It is the aggressive,

belligerent, hostile teacher who does untold damage to boys and girls. Such a teacher adds to the sum total of human unhappiness.

Positively speaking, it is the secure, healthy, mature person who can make a positive contribution to children and thereby to the creation of a better national order and international community. At peace with himself, he can be at peace with others. Secure in himself, he can help others to gain security. Such teachers are panic-proof rather than panic-prone. Such teachers ease tensions and resolve conflicts rather than increasing or creating them. Such teachers add to the sum total of human happiness.

Second, the internationally-minded teacher is an expert in democratic human relations. Regular classroom teachers will never be psychiatrists or psychologists, but they should be experts in the science and art of human behavior and human relations. What we are trying to produce or should be trying to produce are men and women who know a great deal about child and adolescent growth and development and can translate that knowledge into action in the classroom. They should know about individual differences and provide for them as much as possible. They should be conversant with group dynamics and practice them with their pupils, fostering sociocentrism rather than egocentrism. Thereby they will be helping pupils learn to work with others throughout their lives. Such a teacher will exemplify the democratic leader rather than the autocratic one.

Third, the internationally-minded teacher is rooted in his own country and culture. All of us need deep roots. Otherwise we will be among the "deraciné" or rootless people of the world, whom Sir Alfred Zimmern once declared were among the most dangerous people on earth. Each of us needs roots—in his family, in his nation, and in his culture.

The internationally-minded teacher should develop a deep appreciation for and love of his own country. He should be loyal to it and concerned about the implementation of its ideals. Because he believes these values are important, he will try to develop them in his students.

Fourth, the internationally-minded teacher is appreciative of and concerned about other countries and cultures. As the Preamble of the Constitution of Unesco points out, "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 implications of that statement, the mature teacher is constantly attempting to reach out to others, trying to understand them and their ways of living, and to bring about justice, equality of opportunity, and peace abroad as well as at home. Such a person realizes the truth of Lawrence Frank's statement in Society as the Patient that:

> 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.

Because the appreciation of other peoples, countries, and cultures is such a high value to the internationally-minded teacher, he strives constantly and in as effective ways as possible to develop such appreciation in his pupils.

Fifth, the internationally-minded teacher is informed about the contemporary world scene and its historic background. Because of his concern about people everywhere, and because he is acutely aware that what transpires elsewhere in the world has repercussions on him and on his fellow-countrymen, the internationally-minded individual tries to keep abreast of important current events in the international community by reading as widely as his time and resources will permit and by conversing whenever possible with people who are better informed than he is on international affairs. So far as possible, he strives to be a participant rather than merely a spectator in such affairs.

Sixth, the internationally-minded teacher is an informed participant in efforts to strengthen the United Nations and to promote international community. The type of teacher we should be trying to create is also concerned about a few of the major problems of the world, such as war and peace, poverty, food and population, and prejudice. He realizes that action at the local level is important. He knows that action at the national level is important. He is aware, too, that action at the international level is important. He is informed about the work of the United Nations and its agencies and as active as he can be in some efforts to promote international community.

Seventh, the internationally-minded teacher is conversant with methods and materials for creating internationally-minded children and youth. Such a teacher has studied and tried to apply what research reveals about the learning process and more particularly about the formation, change, and reinforcement of attitudes, translating theory into practice in his classroom. He has also analyzed the various resources available to him for developing in his pupils international-mindedness.

Finally, the internationally-minded teacher has a faith or philosophy of life which undergirds all his efforts to produce world-minded boys and girls and to help create a better international community in his day. Such a teacher realizes that the attainment of his goals is not easy. He knows that there are many difficulties which he will face in carrying out his convictions about the international community. But he is sustained by a firm faith or philosophy of life, satisfied as Pierre Ceresole, the Swiss founder of the international workcamp movement, has phrased it, "to furnish just a little mud for the Great Construction."

Preservice Programs

Obviously we are not preparing such teachers today, at least in large numbers, anywhere in the world. Certainly this is true in the United States, where such persons are needed even more than in other places because of the leadership of the U.S.A. in today's world. Testimony to that effect comes from the 1968 report of the American Association of Colleges for Teacher Education. In that report the writers maintained that teacher education for a rapidly changing world is "obsolete in both method and content." After making a two-year study of

teacher education in the United States, Harold Taylor castigated the entire school system, including teacher education institutions. In his book on The World As Teacher, he has written:

> In order to be truly educated, each must have a full sense of the nature of modern man and of the world he lives in, and I do not see how that sense can be achieved by the kind of education now being provided by most of the schools, colleges, universities, and educational systems of the world. They have fallen behind the reality of world society and are presenting conceptions of man and his world comparable to the pre-Copernican system of ideas in the post-Copernican period.

Among other aspects of education on which Dr. Taylor has spoken pointedly and eloquently, is the question of the caliber of students entering the teaching profession. He points out that:

> Those students most actively concerned about foreign policy questions, world issues, and social change are seldom involved in teacher education programs, and conversely, those who are preparing to become teachers are seldom interested in world issues, social change, and international affairs.

One place to start a program for the improvement of the international dimensions of teacher education would be in an attempt to recruit for the profession more of the alert, active, concerned, and committed individuals to whom Dr. Taylor alludes. This would include a concerted effort to draw many more people with international experience in such an organization as the Peace Corps, into teaching.

Given our present population of students in teacher education, hopefully augmented by more persons with international experience and concern, what type of program can we devise to provide them with background on the international community (past and present), help them with the vision of a better world, and equip them with the skills to function effectively in the education of internationally-minded boys and girls? Of course the programs will vary tremendously from college to college and country to country. But the following are a few of the possible ingredients which might well go into such programs:

Internationally-Oriented Courses. No matter what type of institution of higher learning they are attending, all prospective teachers need several courses which are focused on the world. Several of these were suggested in the previous section on the international dimension of education in institutions of higher learning. They included an introductory course in anthropology, one in world literature, at least two in area studies, at least one in international problems and international organizations, and some course or courses which provide an aesthetic approach to the world—probably art or music. Prospective teachers also need a good course in child and/or adolescent growth and development and learning theory. In many places a basic course in urban anthropology or sociology is a "must" today.

If each of these courses could have an educational methods component, it would be fine. Prospective teachers would then be studying how to teach world literature in schools while they were learning about world literature. They would be analyzing how to teach about the United Nations and other international organizations as they were studying international problems and international organizations. The same would be true of other courses just mentioned. In some cases the same professor would teach both aspects of the course. Elsewhere, two teachers might work together on such a combined course.

Every student who is going to teach also needs to take a good, hard look at himself. This is important for those who are going to work closely with boys and girls. This can be done in conjunction with a regular course in psychology or it can be carried on separately, in the form of training in group dynamics or in some kind of sensitivity training. Such work should be carried on, however, by persons with professional competence rather than by amateurs.

Informal Activities in the Institution. It would be hoped that every prospective teacher would have a wide variety of informal experiences which relate to international affairs. Many of these have been mentioned already. They include music festivals, film showings, and art exhibits, as well as lectures and colloquia with persons from abroad and/or with persons from the homeland who have special expertise on international affairs. Hopefully there would be several students from abroad in the institution with whom future teachers could become friends and exchange ideas frankly. There would be clubs with a special emphasis upon international relations, no matter what they were called. The library or learning center would be central in the institution and a place where prospective teachers would spend many hours, browsing.

There is tremendous value in enlisting the help of future teachers in the planning of such informal activities in any institution of higher learning. Through such experiences they can become more deeply involved, broaden their backgrounds, and develop many new skills.

If there are such additional resources as student publications, a radio station, or a television station, future teachers should be involved as much as possible in these activities.

Realistic Experiences in Learning About Methods and Materials. Throughout the period of preparation as future teachers, each student should have many opportunities to analyze materials which pertain to the international dimension of education in schools. This means there must be a well-equipped curriculum center, with one part devoted exclusively to the world. Students would be encouraged and even required to keep annotated cards of the books, films, tapes, recordings, and other materials for children and young people which they have examined and analyzed.

In addition, they should have numerous opportunities to try out their methods and materials in actual classroom learning situations. Such firsthand contacts with children would begin in conjunction with their first course in education and continue throughout their training period. The first experiences might well be in person-to-person or face-to-face

relationships with a boy or a girl. Soon they would move on to similar experiences with small groups. Eventually they would assist regular teachers. Finally, they would be in charge of their own group or class. In this way they would have continuous contact with pupils or students and their education work would have relevance. Theory would then be wedded to practice. Dr. Taylor likens the separation of theory and practice to the training of musicians without musical instruments. This is a very apt point.

In some institutions for the education of teachers, there might well be a special course on methods and materials in the international dimension of education which would use the library and curriculum center and the experiences of future teachers with boys and girls as their learning laboratories. The main project of such a course would be the preparation of a unit on some aspect of the world and the teaching of that unit in a school.

Experiences Abroad. Increasingly institutions preparing future teachers need to think in terms of experience abroad for many and eventually all or most of their students. If the world is to be their community in the future, then it needs now to be their campus. Thousands of students are able to live or at least travel abroad now during their years of preparation as teachers. Every effort ought to be made to make this possible for hundreds of thousands of prospective teachers in the future, with the caveats already suggested earlier in this volume.

This is a thinly etched program for the education of future teachers. Much of it can be carried on now in some teacher education institutions. Some of it can be carried on in almost any institution which is preparing teachers. Parts of it can be utilized by all institutions. How would you outline an ideal program for teachers who are preparing boys and girls to live in the last part of the 20th and the first part of the 21st century? What changes can you make now in the program in your institution? What changes would you like to make eventually? What are the strategies you consider most effective for bringing about much needed changes?

In-Service Programs

There are thousands, perhaps millions, of teachers who are now teaching, who need to be reached. They, too, need to understand the increasing importance of the international dimension of education and to be assisted in translating theories about the international component of teaching into practices in the day-to-day activities of their classes.

How can this be done effectively? There are many ways. They depend in part on what needs to be accomplished. Is it the total revision of the curriculum? Is it the revision of a single course or work at at a given age or grade level? Or is it something less ambitious, such as the upgrading of the background of a group of teachers in a given field or help in the use of better methods or better materials of instruction?

What is done also depends upon the type of school system we are considering. Is it a highly centralized system, with most of the plans made in the national Ministry of Education? Or is it a decentralized

system where each district or school determines for itself what needs to be done?

Let us examine for a moment some of the ways in which in-service teachers can be assisted.

Adapting the Curriculum. In most parts of the world the national Ministry of Education determines the curriculum for all the schools in that nation. Changes are made from time to time in the curriculum and in the courses of study prepared by this centralized group; but they often take years. A recent example of such change is the experience of Sweden. Quite radical changes have been made in recent years in their entire school curriculum, but these changes took years of intensive work by various commissions.

Is there anything that can be done and done effectively in less time and requiring much less than a national involvement in curriculum change?

One promising practice is to take the existing curriculum, course of study, or syllabus and to examine it in order to see how the international component of education can be strengthened or how new methods and materials can be used to emphasize attitudes and skills more than has been done in the past. Groups of teachers can meet on the basis of the age level they instruct or the subjects they teach. Often educational experts can be brought in to talk with them about possible changes in the existing procedures or to help them with their own background in subject matter. Sometimes the evaluation of new materials or even new equipment can help teachers to see new possibilities in what they are teaching for including more about the world. Sometimes demonstration lessons can be conducted in order to show the possibilities in existing classes. An even more potent approach is to administer a battery of evaluation instruments in order to help teachers to see what they are doing in the development of skills and in the formation, change, or reinforcement of attitudes. This is especially helpful where teachers have been concentrating solely or primarily on the acquisition of knowledge.

An example of efforts to adapt the existing curriculum is reported in the Unesco Associated Schools Project booklet on International Understanding At School. It is the story of the experience of teachers in a French lycée where the syllabus could not be changed and the timetable or schedule could not be altered. Nevertheless that group analyzed the program of each subject field to see how it could be oriented to contribute to international understanding. In their efforts they were assisted by representatives from the Service de la Recherche Pédagogique of the Centre National de Documentation Pédagogique. Similar illustrations could be found today in many schools in different parts of the world.

Helping Teachers To Broaden Their Backgrounds and Methods. Many teachers are willing to include much more about the world in their teaching, but they feel uneasy or uncomfortable because of their lack of background in content and/or in methodology. There are many ways of helping such teachers.

A school or a school system can arrange for a series of lectures by an outside authority, preferably a prestige person, on a country, world

problem, or subject field such as anthropology or international relations. If possible these lectures should be supplemented by panels or discussions about the application of this material to specific grades or subjects being taught.

A series of films is another good way to help teachers to gain more background. If they are films which might be used in classes, an evaluation of them and their possible use involves teachers in a way that mere viewing of them cannot do.

Sometimes a group of teachers can form a reading circle and discuss a series of books they have all read, trying to find applications of what they have read for their day-to-day teaching. These can be general background books, volumes on one of the behavioral sciences, or books on education for international understanding.

An examination of new textbooks and/or new trade books can also serve a useful purpose.

The preparation of annotated lists of films, filmstrips, tapes, recordings, and books for students is another practical way of helping in-service teachers to expand their own background and apply new knowledge in their teaching.

Sometimes teachers need to be encouraged to join local and/or national or international organizations so as to keep abreast of newer thinking. These would include such groups as the World Confederation of Organizations of the Teaching Profession and the World Education Fellowship. Fortunately Educational Panorama, the official journal of the WCOTP is published in Arabic, English, French, Japanese, and Spanish and, therefore, is useful to large numbers of teachers in various parts of the world. The reading of the Unesco Courier, already referred to, will prove helpful to many teachers.

On a more ambitious level, teachers can be encouraged to attend conferences in their region or in other parts of the nation. A few can be assisted in attending international conferences on education, thus meeting people from other parts of the world as well as gaining much background on world affairs and teaching.

Teachers can also be urged to take courses during the school year or in their vacation periods. Extension courses can sometimes even be arranged in the local school or school district.

Wherever possible, teachers should be encouraged to travel in their own nation and in other nations. In some instances teachers should be encouraged and even assisted in finding teaching assignments abroad. The need for teachers in many places, for example, in parts of Africa, is acute.

Changing the Curriculum. In school systems where local groups plan the curriculum and develop courses of study, every effort should be made to encourage a rigorous examination of the entire curriculum as it relates to the international dimension of education. If this is not possible, teachers should be encouraged to work on plans for a given age or grade level or for a given subject field.

Usually this is done best with the help of outside experts, with an examination of existing plans in other schools and school systems, and through a series of meetings and workshops on curriculum change.

Where such changes can be made for an entire program, for example, from grade one through the high school years in the United States, this is highly desirable. Planning for such a comprehensive, cumulative, coherent curriculum takes longer but is worth the effort, energy, and time involved. In making such changes, as many persons as possible should be involved, including administrative officials, teachers, librarians, audio-visual personnel, and possibly parents and students.

These are merely some of the ways in which in-service education can be carried on. No doubt you can think of other and possibly more appropriate ways of assisting teachers to gain additional background on the world and to translate that background into effective teaching with their students.

IX. Conclusion

You are one of the nearly four billion passengers now on spaceship earth as it slowly makes its appointed rounds in space. Soon there will be more of us aboard this tiny craft. In a short time there will be four billion of us. Then five billion. Then six billion. And then—more?

We are going to have to learn to live together or perish together. Our choices are limited; our alternatives few. It is international community—or international chaos. It is international society—or international suicide. Or possibly one more alternative—the precarious position of competitive coexistence.

We are now on planet earth together. There is no doubt about that. Isolation is a thing of the past. Enlightened nationalism and internationalism are the twin waves of the future.

Far-reaching decisions are being made daily in every part of the world about the future of man on this earth. Some of them relate to defense and disarmament. Others to the poverty of the world's peoples. Still others to food and population control. In these decisions we all have some share.

But in decisions about the question of education we have even more to say. Are we going to continue to educate boys and girls and young people for the world of the past or the world of the present and the future? Are we going to upgrade our educational programs and institutions and personnel—including ourselves? Are we going to press for a greater emphasis upon the international dimension of education at all levels of education—and everywhere? These are decisions which are made day-to-day, too, in many parts of the world. They are decisions in which you can play a large part. Only you can determine the part you play.

But the job of discovering the world ourselves and of introducing boys and girls to it is not just serious business. It is exciting. It is fun. Our world is like a house with many rooms.

We need to know well the very special room in which we live—our country. But we need more and more these days to explore the rest of the house and to take our students with us on these trips, figuratively if not literally. Why should we or they be confined to one room when there are so many more rooms to investigate?

One of the many joys of teaching at any level and anywhere in the world should be the joint journey we take to other parts of our planet to meet other members of the family of man and to see how they work and play, create and enjoy beauty, organize themselves economically and politically, and worship. This can be an incredible lifetime journey for each of us, with different groups of students as our companions on various laps of our expedition.

We will meet, and possibly experience ourselves, sickness and suffering, rebellions and revolutions, inequalities and injustices. But we will also see and hopefully experience human kindness and friendship,

efforts to improve the lot of mankind, and progress toward a better world, in larger freedom, for all.

On this lifetime journey the writer wishes you well. May you contribute in your way to the creation of a better international community through improving the international dimension of education wherever you are.

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