DOCUMENT RESUME

ED 048 030 SO 000 545

AUTHOR Moyer, Joan E.
TITLE Bases for World Understanding and Cooperation. Suggestions for Teaching the Young Child.
INSTITUTION Association for Supervision and Curriculum Development, Washington, D.C.
PUB DATE 70
NOTE 33p.; Prepared for the World Conference on Education, ASCD Commission on International Cooperation in Education, Asilomar, California, March 5-14, 1970
AVAILABLE FROM Association for Supervision and Curriculum Development (ASCD), 1201 Sixteenth Street, N.W., Washington, D.C. 20036 ($1.00)

EDRS PRICE EDRS Price MF-$0.65 HC Not Available from EDRS.
DESCRIPTORS *Affective Objectives, *Cognitive Objectives, Concept Teaching, *Human Relations Programs, Interdisciplinary Approach, International Education, Kindergarten, *Learning Activities, Literature Reviews, Preschool Education, Socialization, Social Studies Units, *Teaching Guides, World Affairs

ABSTRACT

The purpose of this paper is to explore a possible program for the development of world understanding and cooperation in a school setting for children under six years of age. The framework for this interdisciplinary human relations education program includes interrelated process skills, with generalizations, and action proposals. Process skills involve synthesis of the child's feelings and emotions with his ability to process and utilize information. To achieve these goals importance is placed on the methods used to foster the process skills of perceiving, communicating, loving, decision-making, knowing, patterning, creating, and valuing. Direct acquaintance with people of varying racial and ethnic backgrounds is the most effective method to develop empathy or understanding of individual, physical, cultural, and racial differences. The concepts or generalizations presented are suggestions which need not be considered sequentially. These are followed by action proposals or suggestions for various learning activities which contribute to the child's understandings of the concepts. It is suggested that attitude development begun in the home can be clarified and extended as teachers and parents plan and work together. In addition, human relations education must be an integral part of preservice and inservice teacher education programs. (SBE)

Bases for World Understanding and Cooperation

Suggestions for Teaching the Young Child

by

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Background Paper III

Prepared with the assistance of the Longview Foundation for the ASCD World Conference on Education at Asilomar, California, March 5-14, 1970, sponsored by the ASCD Commission on International Cooperation in Education.

Edited by Norman V. Overly

Association for Supervision and Curriculum Development, NEA

Price: $1.00

NEA Stock No.: 611-17834

Library of Congress Catalog Card No.: 70-142186

ACKNOWLEDGMENTS

Final editing of the manuscript and production of this publication were the responsibility of Robert R. Leeper, Associate Secretary and Editor, ASCD Publications. Technical production was handled by Mary Albert O'Neill, Lana G. Pipes, Nancy Olson, and Barbara L. Nash.

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Preface

"World understanding and cooperation" has been the theme of many publications. Few, if any, of these publications, however, have been concerned with reaching the child under six. The writer, recognizing the importance of both early childhood education and education for world understanding, has attempted to focus on the young child in a program for world understanding and cooperation.

The purpose of this booklet is to initiate an approach to world cooperation and understanding which is appropriate for children under six. It is a working paper designed to serve as a springboard for further study and extension of the ideas presented.

By design the booklet remains an unfinished product. It continues to be a working paper. It is the writer's expectation that the paper will be used in study groups, workshops, in-service education meetings, undergraduate classes, university seminars, etc., as a focal point for further elaboration of the ideas presented. A detachable form is included at the end of the booklet on which working groups are encouraged to share their ideas for using the paper, and their plans for follow-up activities.

Many people have had a part in the development of this publication. The first draft was read by representatives of the Association for Childhood Education International, the Organisation Mondiale pour l'Education Préscolaire, the National Association for the Education of Young Children, the American Association of Elementary-Kindergarten-Nursery Educators, the ASCD Council on Early Childhood Education, and the ASCD Commission on International Cooperation in Education. Their reactions and suggestions were incorporated into the writing of the working paper draft. The working party on Early Childhood Education at the Asilomar Conference used the working paper as a basis for discussion, and made many helpful comments which are included in the final copy. The writer is grateful to these people for their contributions.

A special word of appreciation is due Susan Hensley for her assistance in the beginning stages of the writing, and to Louise Berman and Alice Miel for the contribution of their thinking and critical reaction to the development of the paper. The writer also wishes to express sincere appreciation to the Longview Foundation and Mr. William Breese for making the publication possible.--J.E.M.

Bases for World Understanding and Cooperation

Suggestions for Teaching the Young Child

The concept of education for world understanding is not new. An emphasis on international education began immediately following World War II, with the realization that countries could no longer be isolated from the rest of the world. Recognizing the need for understanding people of other nations and cultures, committees and organizations were formed to develop programs and projects in an attempt to build a base for achieving world understanding. Programs and materials designed at this time were intended mainly for secondary schools and intermediate grades in elementary schools.

Many programs were of a superficial nature, quite often consisting of an annual assembly program or the celebration of United Nations Week, combined with whatever incidental teaching arose in the classroom. An approach of this type to world understanding and cooperation no longer even pretends to meet the demands of living in a global society, even though it may have been an improvement over a complete neglect of the topic or a strictly "reading the textbook" program.

During the decade of the fifties the amount of literature and materials concerned with world understanding decreased. Many committees and organizations became inactive, and complacency set in. The information explosion stimulated a renewal of emphasis on international education during the 1960's. Technological advances in communication media, research in international relations, and the interrelatedness of world events evoked renewed interest in other nations. At present the urgency for world understanding and cooperation has intensified. Programs and materials are once again being developed, largely for secondary and elementary schools. Little literature exists describing programs appropriate for children under six.

In the United States, the Glens Falls Project, a pilot action research study, introduced the study of world affairs throughout all grade levels and subject matter areas. The project was so well received by school administrators, teachers, and the community that it was continued as an integral part of the educational program upon completion of the initial pilot project. The American Friends Service Committee has long advocated and supported service projects for elementary school children. One of the Committee's best-known projects is the publication of "Books for Friendship," recommended for children from ages 6-12. The Cross Cultural Nursery School, the Everett School, the International Play Group, and the Ecumenical Nursery School have an international emphasis in their programs for children under six.[1] There are few programs of this type, however, and more programs need to be developed.

[1] For additional information on these projects, see: Improving the Teaching of World Affairs: The Glens Falls Story. Washington, D.C.: National Council for the Social Studies, 1964; CCFC. San Francisco: Cross-Cultural Family Center, 1968; Children's Program. Philadelphia: American Friends Service Committee; The Everett School, Inc., 39 East 75th Street, New York, New York; International Play Group, Park Avenue Christian Church, New York, New York; Ecumenical Nursery School, Chicago, Illinois.

In many areas it has been assumed that the interests of children under six center in the here and now, and that topics which go beyond the immediate environment are ineffective and futile.

It is of utmost importance to use the here and now as a foundation on which to build further learnings and extend concepts, but technological advances have made possible an expansion of the immediate environment of young children. Television via satellite makes possible programs originating in other countries in addition to regular programs about other countries. Books and stories about other lands are numerous and accessible. Many children have had an introduction to people from other lands by meeting tourists and visiting students. Children also have become acquainted with people from other lands through personal travel to various parts of the world.

As current data are added to our present fund of knowledge about how young children grow and learn, education in the early years increases in importance. The purpose of this paper is to explore possibilities for beginning world understanding and cooperation in a school setting for children under six years of age. The approach developed in this paper has previously for the most part received little formal attention. The program is organized around the concept of process skills. Each process skill is explained, followed by appropriate generalizations. Action proposals are suggested for each process skill.

WORLD UNDERSTANDING AND COOPERATION ARE IMPORTANT

Children of today are living in an era when man has landed on the moon. The future holds the possibility of manned landings on other planets as well. The possibilities of scientific and technological advancement seem almost limitless.

Unfortunately, progress in the area of human relationships has not kept pace with scientific advancements. While travel to almost any part of the world is possible in comparative ease and comfort, we have not yet learned to live at peace with ourselves and our global neighbors. Human relationships are always tenuous, and there is a constant need for persons to develop the processes by which they not only can live comfortably with themselves and others but also contribute to the solution of the innumerable problems confronting today's world. Problems of hunger, poverty, water and air pollution, overpopulation, and disease, among others, remain to be conquered.

What is needed, according to James Becker, is "the development of new techniques and new attitudes which hopefully will enable us to meet the challenge humanity faces."[2] Berman expands this and points out the necessity to be future-oriented, and "to get at the essence of human living and understanding."[3] Achieving the essence of human living and understanding is necessary for more productive and resourceful living on an individual basis as well as on an international level.

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[2]James M. Becker. "World Affairs Education: A New Role." In: Educational Leadership 25 (6): 503; March 1968.

[3]Louise M. Berman. New Priorities in the Curriculum. Columbus, Ohio: Charles E. Merrill Publishing Company, 1968. p. 11.

Children now under six will live into the 21st century. In preparation for this it is necessary to develop in children a sense of living now in a global community in which they recognize their own culture as "one among many cultures, each with its own validity and virtue."[4] Living now is preparation for the future, seeing the past in respect to the present, and the future in respect to what we are now. McLuhan writes, "Ours is a brand new world of allatonceness.... We now live in a global village...."[5] A current awareness becomes at the same time a future orientation. The process involved is now, action in the present, while utilizing the language of the past and future.

It is of particular importance for teachers of young children to be oriented to the future in order to be able to foresee--at least partially--the world in which children may live, keeping in mind that it is the development of attitudes, values, and the quality of life now that will determine the attitudes, values, and quality of living in the future. Education for world understanding and cooperation is an essential ingredient for life in the future, for as Wells writes, "Understanding may not make nations like each other, but without it, a dialogue of peace is impossible."[6]

BEGINNING EARLY IS ESSENTIAL

In the areas of attitude and value formation, research findings support the idea of the importance of influencing development at an early age. Bloom's research indicates that 50 percent of the child's intellectual potential is developed by age five.[7] Attitudes toward different racial groups are formed before the age of six, as are political attitudes and values. In a study of black and white nursery school children, utilizing direct observation, play interviews with projective materials, and an adaptation of a pictorial projective test, Goodman found awareness of racial differences by age four.[8] Hess and Easton report that political attitudes and values are evident by the time the child enters elementary school.[9] Awareness of religious groups is also evident at an early age. Trager and Yarrow, in the Philadelphia studies of prejudice in young children, indicate that most young children have definite concepts of one or more religious groups. This same study concluded that as early as kindergarten, children have the kinds of attitudes which make for disunity, disharmony, and unhappiness in group life.[10]

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[4]Becker, op. cit.

[5]Marshall McLuhan and Quentin Fiore. The Medium Is the Massage. New York: Bantam Books, Inc., 1967. p. 63. © 1967 by Marshall McLuhan, Quentin Fiore, and Jerome Agel. By permission of Bantam Books, Inc.

[6]Herman B Wells. "Talks About International Education." Phi Delta Kappan 49 (4): 201; December 1967.

[7]Benjamin Bloom. Stability and Change in Human Characteristics. New York: John Wiley & Sons, Inc., 1964. p. 68.

[8]Mary Ellen Goodman. Race Awareness in Young Children. Reading, Massachusetts: Addison-Wesley Publishing Company, Inc., 1952. p. 183.

[9]Robert D. Hess and David Easton. "The Role of the Elementary School in Political Socialization." The School Review 70 (3): 257-65; Autumn 1962.

[10]Helen Trager and Marion Yarrow. They Learn What They Live. New York: Harper and Brothers, Publishers, 1952. p. 151.

By age six children display an awareness of both their own ethnic identity and other ethnic groups. Lambert and Klineberg, in a cross-national study of children's views of foreign people, interviewed 3,000 children of three age levels from eleven parts of the world. They found that ethnic distinctions for both minority and majority group members appear early in life. They also report that, at the six year age level, children stressed differences rather than similarities of people from other countries, and ethnic self-identification precedes ethnic recognition of other groups.[11]

Based on the knowledge and research available, it seems imperative to begin the development of world understanding during the early years, while the child is most impressionable and receptive. Another important reason suggested by Methuen[12] is that in those countries in which opportunities to continue education beyond the primary grades are limited, the only chance of influencing large numbers of children is during their early years at school. If, as Kenworthy writes, "international understanding is primarily a point of view rather than a subject,"[13] then it must begin with young children, while they are forming attitudes and points of view which will have an influence in their adult years.

HUMAN RELATIONS EDUCATION

Human relations education is concerned with the development of mutual understanding among all peoples. Such education involves the development of an appreciation for all people, their customs, traditions, and ideas. Differences are recognized and preserved as a necessary component of understanding. The focus is on learning about people of other groups, cultures, and nations. Learning to accept and appreciate oneself becomes the foundation for the extension of learnings in human relationships. Lindberg writes,

> As a child grows older, day by day, week by week, month by month, he develops bases for international understanding or he develops the prejudices and misconceptions that make it difficult for him to understand behaviors of others. The world in which he develops--his own world and his experiences in it--determines what his understandings of those close about him will be.... His relationships in groups close at hand will help determine what his attitude as a member of a still larger society will be.[14]

The beginning of human relations education is interpersonal education, accepting and understanding oneself as a basis for accepting others.

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[11]Wallace Lambert and Otto Klineberg. Children's Views of Foreign Peoples. New York: Appleton-Century-Crofts, 1967. pp. 7, 6.

[12]Carole Methuen, editor. School and Community in Education for International Understanding. Hamburg, Germany: UNESCO Institute for Education, 1964. p. 29.

[13]Leonard Kenworthy. "The International Dimension of Elementary Schools." Phi Delta Kappan 49 (4): 204; December 1967.

[14]Lucile Lindberg. "Child Development and International Understanding." In: Children and International Education. Portfolio Number 6. Washington, D.C.: Association for Childhood Education International, 1969.

Interpersonal education for the young child centers on building a positive self-concept and helping each child feel good about himself. Acceptance of oneself can then be extended to include acceptance of others. Intergroup education includes the acceptance and understanding of other children who are part of the school group. In some groups this includes children of similar cultural backgrounds, while in other groups children may represent various cultural backgrounds. The groundwork for international education is laid as children, as well as parents and teachers, from different cultures interact, work, and play together.

The task becomes one of educating for acceptance and understanding in an ever-widening milieu of self, groups, ages, cultures, nations. Relationships with groups, ages, cultures, and nations occur in a random rather than a sequential order. In reality the areas overlap, and an all-inclusive and comprehensive term human relations education more aptly describes the process.

HOME-SCHOOL COOPERATION IS NECESSARY

Human relations education begins in the home with the development of attitudes. The child comes to school with a concept of himself which has been developed through contacts at home and exposure to others. His self-concept will determine to a large degree his relation to others. Harris, Gough, and Martin found a direct relation between parents' and children's attitudes.[15] If parents are accepting of themselves, their children, and other people, they will have a positive influence on their children. On the other hand, negative influence will prevail if parents' attitudes are negative.

Schools have a unique opportunity for fostering human relations education, since school people work with parents as well as with children. Attitude development, begun in the home, can be clarified and extended as teachers and parents plan and work together to promote human relations education. Working with parents might include:

1. Helping each parent see himself as a unique individual capable of making a contribution

2. Building cooperatively with the parent a better understanding of the child

3. Determining goals parents have for their children

4. Learning special sanctities and sensitivities of families and helping parents accept and cherish these

5. Providing a setting in which parents and the school can share common problems and work together in their solutions

6. Securing ideas from parents in developing a curriculum to meet the needs of their children

[15] Reported in: Celia Stendler and William Martin. Intergroup Education in Kindergarten-Primary Grades. New York: The Macmillan Company, 1953. p. 11.

7. Sharing responsibility for improving the school and for building a better community.[16]

The Cross-Cultural Family Center in the United States of America recognizes the importance of beginning early in life, and is in the process of developing a program based on parent planning and participation. The Center has found these activities useful in linking home and school:

1. Continuing dialogue of teachers and parents

2. Some type of study group or training sessions for helping parents understand how their feelings about themselves are communicated to their children

3. Display of photographs that capture the individuality of the home or family

4. Home tasks (toys, games, books that go to the home each week) which reinforce the school activities and take different cultures into account. One of the purposes is to stimulate the parent to work with the child each day for a few moments and in so doing come to see herself as her child's teacher as well as mother.

5. Trips to see mothers and fathers at work. If the children see their parents doing a job and taking pride in what they are doing, the children's pride in themselves will increase.

6. Family outings so that families of different backgrounds have an opportunity to appreciate different family styles of enjoying themselves.[17]

Additional activities to build good home-school relationships are:

1. Gatherings where parents can get to know each other and their ethnic groups

2. Work projects at school initiated by parents or in which parents can contribute their skills.

Many programs neglect to consider the influence of the attitude of the teacher on the children in his class. According to Grambs, "Teachers, and most other adults, need to examine their own preconceptions, feelings, prejudices, and reactions to others that differ. By understanding their own feelings, teachers can be more certain that their instructional practices will be fair to all."[18] Until a teacher can face himself and his attitudes

[16] Human Relations in Action. Denver: Denver Public Schools, 1952. p. 46.

[17] A Multi-Cultural Curriculum for Today's Young Children. San Francisco: Cross-Cultural Family Center, 1969. p. 14.

[18] Jean D. Grambs. Understanding Intergroup Relations. What Research Says to the Teacher, Number 21. Prepared by the American Educational Research Association in cooperation with the Department of Classroom Teachers. Washington, D.C.: National Education Association, 1960. p. 14.

honestly, his program will be ineffective. A child can sense the feelings of the teacher and will be aware of his relations to others.

The teacher is the key to the success of a human relations education program. Lloyd A. Cook points out, "More than anything else... teachers need skill training in human relations, and experience in trying to effect changes in people rather than in talking about them."[19] This necessitates an emphasis on human relations education as part of the teacher education program in colleges and universities. Human relations education must continue as part of the ongoing in-service education of teachers, also. This paper might serve as a base for initiating in-service education meetings or workshops in human relations education for teachers of young children.

PROCESS SKILLS APPROACH

"The base for a program of introducing children to the world," Kenworthy states, "is the same as the base for any educational program--developing maturity, changing egocentric individuals into sociocentric people, stimulating growth."[20] For children under six years of age a program of human relations education must focus on an exposure to people--people of different races, different cultures, different ethnic groups, different physical characteristics. Such a program cannot be an adjunct to the daily activities, that is, world education time following outdoor play, but must permeate every part of the school day.

Strong stresses that one does not teach international understanding but creates an atmosphere conducive to its growth.[21] According to Goetz, "what is taught depends upon the total school program and the community."[22] The most important consideration is the pattern of characteristics of the pupils themselves: What do they know? How do they learn? What attitudes do they hold? What interests them?[23] Berlin suggests that to help children develop a sense of purpose and involvement,

> There must be enough human beings available who can demonstrate personally their concern and interest in the child and who can stimulate the child's senses and help each one develop a feeling of competence and effectiveness in their early efforts at learning.... The learning process must be tailored to the individual child's readiness to learn in his own sensory-motor modality, be it visual, auditory, motor, or a combination of

[19] Recorded in: Trager and Yarrow, op. cit., p. 356.

[20] Leonard Kenworthy. Introducing Children to the World in Elementary and Junior High Schools. New York: Harper & Row, Publishers, 1956. p. 204.

[21] C. F. Strong. Teaching for International Understanding. London: Her Majesty's Stationery Store, 1952. p. 5.

[22] Delia Goetz. World Understanding Begins with Children. Washington, D.C.: Superintendent of Documents, U.S. Government Printing Office, 1949.

[23] Committee on International Relations, NEA; Association for Supervision and Curriculum Development; and National Council for the Social Studies. Education for International Understanding in American Schools. Washington, D.C.: National Education Association, 1948. p. 107.

> these.... His teachers must provide models for how feelings can be understood and expressed non-destructively.... [The child] needs actual and ongoing experience throughout his education of how his involvement with fellow students in a variety of goal-oriented interactions and personal services gives purpose to his life and makes his interactions with his fellows more meaningful.[24]

Direct acquaintance with people of varying racial and ethnic backgrounds is the most effective method to introduce world education to young children. Margaret Mead has said, "You can promote knowledge about, but not real understanding of other people without persons from those countries."[25]

As Taylor points out, "The problem in education is therefore primarily one of developing empathy, since the professional or amateur study of foreign cultures may not necessarily yield a sympathy for a world point of view or a tolerance of cultural differences."[26] In a study in schools in London, it was found that attitudes of children toward people from another country changed to a more positive view after contact over a period of weeks with teachers from that country.[27] To achieve the empathy of which Taylor speaks, it seems necessary that the focal point be relationships with people, rather than an emphasis on materials or projects.

Human relations education is a continuous, ongoing process. Consequently the framework for a human relations education program must be broadly based, and one which is interdisciplinary, which cuts across age levels, scheduled blocks of time, and prescribed curriculum guides. At the same time, it must be meaningful and appropriate to children at their level. The framework for human relations education suggested here is the use of process skills, with generalizations and action proposals. Process skills in this context refer to the procedures for acquiring and applying knowledge necessary to understanding better one's self and others which can lead to more satisfying human relations.

Process skills involve a synthesis of the child's feelings and emotions with his ability to process and utilize information. Importance is placed on the procedures or methods utilized to arrive at the end product, world understanding and cooperation; for as skills in the procedures increase, the level of understanding deepens. Active participation rather than passive learning is inherent in these procedures.

Process skills have relevance for any age group and can permeate all areas of the curriculum and the daily schedule. These skills cut across narrow categorizations, and serve as a broad framework which encompasses all the facets of human relations education. Process skills are appropriate for use with young children, who learn most effectively by doing, for process skills imply action.

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[24] Irving Berlin. "Education for What?" The Record 70 (6): 509-10; March 1969.

[25] Recorded in: Kenworthy, Introducing Children to the World in Elementary and Junior High Schools, op. cit., p. 29.

[26] Harold Taylor. "World Education for Teachers." Phi Delta Kappan 49 (4): 178; December 1967.

[27] Reported in: Lambert and Klineberg, op. cit., p. 8.

"Process orientation," according to Berman, "means that a person has within his personality elements of dynamism, motion, and responsibility which enable him to live as an adequate and a contributing member of the world of which he is part."[28] To achieve the goals of human relations education, process skills of perceiving, communicating, loving, decision making, knowing, patterning, creating, valuing must be fostered.[29]

To the writer's knowledge, the approach has not been tried before either in human relations education or in the education of children under six. It was the writer's decision to adopt the approach because it met the criteria discussed previously and because of the potential of this approach for the development of people who are world minded and who are agents of change.

The program of human education suggested here is neither a course of study nor a collection of specific lesson plans. Rather, the focus is on process skills, with selected generalizations to serve as guidelines for teachers. "Generalizations," according to Anderson, "cannot be given to children; they should not be committed to memory as a fact is. Generalizations are derived through varied experiences rather than repetitive practice."[30] The generalizations presented in this paper are suggestions. They were selected by the writer as ideas appropriate for use with children under six. The generalizations, however, are written in language at the teacher's level of understanding, and are not intended to be used verbatim with children. Rather, it is the ideas presented that are important, and the teacher is expected to express these ideas in language which his particular class can comprehend. The generalizations need not be considered sequentially, but can be introduced whenever appropriate to activities and/or discussions in the classroom.

The generalizations are followed by action proposals--suggestions for varied opportunities for experiences which contribute to the child's arriving at and understanding of the generalizations. Teachers can select those proposals which are feasible for their classes, and utilize them in their particular situations. There is overlap in the generalizations and action proposals presented since several process skills may be utilized in arriving at a generalization, and conversely, the same generalization may be applicable to several process skills.

The process skills considered here are interrelated and interwoven. They are not taught as separate, isolated skills. For example, as a child learns to perceive more fully, his understanding and his search for knowledge increase, and he becomes more skillful in organizing his information. He can then use this expanded knowledge in the decision making, creating, and valuing processes.

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[28] Berman, op. cit., p. 9.

[29] For a fuller treatment of process approach, see: Louise Berman. New Priorities in the Curriculum. Columbus, Ohio: Charles E. Merrill Publishing Company, 1968; and J. Cecil Parker and Louis J. Rubin. Process as Content: Curriculum Design and the Application of Knowledge. Chicago: Rand McNally & Company, 1966.

[30] Dan W. Anderson, coordinator. A Guide to Certain Social Studies Concepts. New York: Harper & Row, Publishers, 1968. p. 4.

Perceiving

According to a UNESCO publication, "Teachers should strive to create in the mind of the child an attitude which will enable him to approach all peoples and all human relationships with understanding and compassion."[31]

Berman holds that the process skill which is basic to other processes is perceiving, or the "mode of observing the world about (one)."[32] The way in which the child perceives others is dependent upon the way in which he perceives himself. "Acceptance of others," states Gillham, "is closely linked with acceptance of oneself. The person who has faith in himself and trust in others is more willing to reach out and take others into his world. By the same token, he is more willing to let others take him into their world."[33] The young child needs to develop skill in perceiving not only to develop his own self-concept, but also to learn to perceive others' self-perceptions in order to be accepting and understanding of other people, both peers and adults.

Generalizations

1. All children are worthy human beings, meriting self-esteem and dignity.

2. There are many people in the world. They are all neighbors of ours.[34]

3. People everywhere are much alike in feelings and needs, although they differ in appearance, ideas, and ways of living.[35]

4. Children in every society are curious and use their senses to discover their world.[36]

Action Proposals

Begin the school year with an emphasis on self-understanding and building a positive self-concept. Emphasize the worth and dignity of the individual, and respect for every child.

Emphasize that the classroom is our place to learn together. Each of us has a responsibility for our own learning, and a responsibility for helping others learn. Build this into our way of living in the classroom.

Emphasize ways in which all people are alike. Look at differences also, emphasizing the reasons for these differences.

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[31]UNESCO. International Understanding at School. Paris: UNESCO, 1965. p. 42.

[32]Berman, op. cit., p. 25.

[33]Helen Gillham. Helping Children Accept Themselves and Others. New York: Teachers College Press, 1959. p. 26.

[34]Kenworthy, "The International Dimension of Elementary Schools," op. cit.

[35]John Michaelis, editor. Social Studies in Elementary Schools. Thirty-Second Yearbook. Washington, D.C.: National Council for the Social Studies, 1962. p. 93.

[36]Anderson, op. cit., p. 7.

At the beginning of the year spend time on names of the children--what names mean, possible origin, naming customs, the use of nicknames, the use of diminutives, such as Carlito in Spanish, Norichan in Japanese, etc.

Meet children in other classes at school or in other schools. Small groups from one or two classes might share story time or music activities.

Meet and become acquainted with people in the school, for example, custodians, cooks, administrators, other teachers.

Meet and talk with people who work in the school neighborhood, for example, the mailman, the milkman, the policeman.

Invite people from other cultures and nations to visit the classroom. In some cases merely visiting will suffice, while in other classes the visitor may be able to share facts about his country, music or stories from his culture. (See guidelines on p. 21.)

Take walking trips around the school to see the relationship of the classroom to the total plant.

Take trips into the community. Talk about the relationship of the school to the community. Identify the nation of which the community is a part.

In the housekeeping corner display a full length mirror so that children can see themselves and identify characteristics. Discuss the use of the mirror with the children.

Change basic furniture in the housekeeping corner to represent houses of other cultures and nations, after this has been discussed with the children.

In the dress-up area use clothes from other cultures and nations you have discussed. Select clothes, if possible, which are not of the costume variety.

Use simple props representing other cultures and nations for dramatic play.

Use toys from various countries, for example, puzzles from Holland, blocks from Switzerland. Point out to children where these toys are made, and that children in those countries also use toys of this type.

Invite parents to the classroom. Some may be able to share a talent, hobby, or interest with the children, for example, cooking, sewing, making toys, singing, dancing, playing a musical instrument, telling stories, exhibiting a collection, or painting.

Have family gatherings and outings to help children learn what families do for fun and entertainment.

Rotate the dolls in the doll corner so that many different countries are represented, for example, use dolls from Japan, Africa, Europe. Select dolls which the children can use--avoid costume dolls.

In the above activities give children an opportunity to discuss their perception of the various persons, situations, or experiences. Use language which enables a child to question, clarify misconceptions, or extend his learnings.

Communicating

Gillham holds that "What a child hears, thinks, and feels today will influence what he learns, thinks, and feels tomorrow."[37]

Communicating, or what Berman calls "the sharing of personal meaning,"[38] is vital to all the other process skills. Communication, she says, "goes beyond knowledge of the language," but includes "speaking, listening, writing, and utilizing silence appropriately."[39] It is through these skills that a child expresses feelings, ideas, understandings, and attitudes. Both verbal and nonverbal communication skills are involved. Acceptance of others is closely related to our ability to communicate feelings and ideas to them. The young child needs communication skills in order to build meaningful relationships with people.

Generalizations

1. People everywhere communicate, both verbally and nonverbally. Verbal communication may involve many different languages.[40]

2. All societies have written or unwritten codes requiring instruction for the young.[41]

3. Children learn to develop free expression within the limits of their society.[42]

Action Proposals

Provide opportunities for many types of communication to take place in the classroom. Provide an atmosphere for com-

[37] Gillham, op. cit., p. 3.
[38] Berman, op. cit., p. 43.
[39] Ibid., pp. 45, 43.
[40] Committee on International Relations, NEA; Association for Supervision and Curriculum Development; and National Council for the Social Studies, Education for International Understanding in American Schools, op. cit.
[41] Anderson, op. cit.
[42] Ibid., p. 81.

munication on a one-to-one basis, for small group interaction, for total group discussion. Provide telephones, tape recorders, records, puppets, art materials, physical activities.

Learn simple words and phrases such as "good morning," "good-bye," "how are you?" "my name is," in other languages to develop a feeling and a respect for various languages. Relate these activities to the experiences of the children--a new child in the group arriving from Denmark, a child leaving for a visit to France, a child's grandmother from Brazil visiting the class.

Play records with music from other cultures and nations. Have props available for dance, and encourage children to move freely to the music.

Learn simple songs in several languages.

Discuss nonverbal communication with the children. Help them become sensitive to nonverbal methods of communicating by helping them to observe and interpret facial expressions, posture, gestures, emotional expressions. Use pictures, dramatization, role playing as well as direct observation.

Loving

Ambrose and Miel hold that "if pleasant feelings do not find expression in social relationships, in activities and communication media, they may be pushed aside and fail to enhance the quality of living."[43]

Another process skill, loving, is essential to human relations education. Loving is defined by Berman as "human experience as co-responding."[44] Berman writes,

> The vision which a person creates for himself helps determine the persons, projects, and ideas to which the individual will devote his time, resources, and energy. Love is related to vision, for vision provides a basis for selection of persons with whom the individual will not only relate, but also co-respond--a term denoting a more honest, mutual, and pervasive kind of relating.[45]

The child who receives love from adults at an early age can learn to co-respond, or give love, both to adults and peers. As the child grows, this capacity for loving is likely to expand to include other children, other groups, other cultures.

Generalizations

1. People everywhere live in families and communities.[46]

[43] Edna Ambrose and Alice Miel. Children's Social Learnings. Washington, D.C.: Association for Supervision and Curriculum Development, 1958. p. 80.

[44] Berman, op. cit., p. 63.

[45] Ibid., p. 65.

[46] Kenworthy, "The International Dimension of Elementary Schools," op. cit.

2. Children can find happiness without material goods in any physical environment.[47]

Action Proposals

Make home visits to establish good relations between school and home.

Invite parents to the classroom. If possible, involve them in classroom activities. Some parents may be willing to share a talent, hobby, or interest with the children.

Discuss with the children role differentiation in families, especially the relationship of various members to each other.

Invite children from other classes or other schools to your classroom. Share a story, or music, or a snack, especially if these are related to other cultures or nations.

Encourage children to attempt to involve in their activities the child who appears sad, is crying, or may be ignored by others in the group.

Give the children an opportunity to clarify feelings toward other people. Ask such questions as, "What things about people make you like them? What things make you dislike them?"

Knowing

Goetz holds that "One of the important things for children to learn is to develop a habit of deferring judgment until they have sufficient information."[48]

Knowing, or the metamorphosis of ideas, is, according to Berman, "harmony with one's self and one's intake of ideas."[49] A child who accepts himself can absorb new ideas or different ideas without feeling inferior or defensive. Information about other people, cultures, and nations is assimilated and becomes part of the fund of knowledge available to the child. This knowledge becomes a resource for other process skills.

Generalizations

1. People everywhere learn the ways of their country and culture. There are variations within each culture and country.[50]

2. All societies have written or unwritten codes requiring instruction for the young.[51]

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[47] Anderson, op. cit.
[48] Goetz, op. cit., p. 7.
[49] Berman, op. cit., p. 96.
[50] Kenworthy, "The International Dimension of Elementary Schools," op. cit.
[51] Anderson, op. cit.

Action Proposals

Have visitors from other cultures or nations visit the class. In some cases the person may visit with the children; in other cases he might share a story or music with the class, or tell the class about his country. This should be related to the life, interests, work, and play of children.

Read stories about people everywhere. Read folklore from other countries which is appropriate to young children. (See guidelines, p. 21, for selection of materials.)

Show slides, filmstrips, films to view people of other cultures and nations. Choose materials related to ways children live, go to school, work, and play. "Work should always begin at the level of the child's immediate occupation and interest and proceed from there to the world outside."[52]

Have globe available in the classroom at all times. Use every opportunity to use the globe to locate countries as related to the work going on in the classroom.

Display pictures of many types of people in many cultures and nations. (See guidelines, p. 21, concerning selection of pictures.)

Use a wide diversity of people or representations from other cultures and nations when making displays, exhibits, scrapbooks, or other accumulations.

Have a classroom display of flags of other countries.

Use a current events bulletin board in the classroom. Encourage the children to bring in newspaper and magazine clippings related to other cultures and nations which are of interest to them.

Introduce a variety of foods at snack and lunch time. Parents should be encouraged to participate with this, and may be invited to the class to prepare a simple food for children. In one class of children with varied ethnic backgrounds, mothers of the children came in to the classroom and demonstrated how to make bread. The children sampled Indian bread, French bread, and Polish bread.[53]

Help children build an awareness that someone may act differently simply because he does not know and/or because of his newness to the situation.

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[52]UNESCO, International Understanding at School, op. cit.

[53]University of Maryland Nursery School-Kindergarten, Mrs. Sandra Horowitz, teacher.

Decision Making

Goetz states, "International understanding is helping children gain some idea of the imponderables--the way people of other countries feel about their problems, what they think about certain questions, and why they think and feel as they do."[54]

Decision making, or, as Berman defines it, "the present as turning point between past and future,"[55] is an ever-present need. "Persons need to understand the decision making process in order to make minor decisions efficiently and effectively so energy can be conserved to make more major decisions in as creative a manner as possible."[56] As the young child is given opportunity to make decisions appropriate to his level of understanding, he learns to accept his decisions, learns from his mistakes, and learns to accept the consequences, positive or negative, of his decisions. This is particularly important in decisions concerning relationships with other people, and is closely allied with knowledge we have of other people, groups, cultures, nations.

Generalizations

1. People and nations have problems. They are working on their problems just as we are working on ours. We share some basic problems.[57]

2. Education is a means of introducing ideas which may change or modify culture patterns.[58]

Action Proposals

Give the children many opportunities to make decisions in the classroom. Whenever possible provide a choice, for example, choice of activity, choice of color of paper to be used, choice of games, and choice of songs.

Develop higher thought processes.[59] Give children practice in weighing evidence, making inferences, predicting consequences, and applying values.

Use music from different cultures and nations and allow children to decide their response.

Discuss with the children on their level some of the problems which nations face, and how they are attempting to solve their problems, for example, feeding hungry children; the lack of

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[54]Goetz, op. cit., p. 6.
[55]Berman, op. cit., p. 101.
[56]Ibid., pp. 101-102
[57]Keworthy, "The International Dimension of Elementary Schools," op. cit.
[58]Anderson, op. cit.
[59]Alice Miel with Edwin Kiester, Jr. The Shortchanged Children of Subu bia. New York: Institute of Human Relations Press, 1967. p. 57.

schools for young children; or living in houseboats due to a housing shortage.

Organizing

"We must be careful," according to a publication by the Staff of Intergroup Education, "to organize our teaching so that the organization itself supports those relationships between ideas, facts, and insights that are most difficult to see and learn."[60]

Patterning, or organizing, is necessary for arranging new and familiar information into meaningful patterns. Becker suggests that "The task of education in expanding, sharpening, and structuring the student's picture of the world is largely that of identifying, clarifying, and improving skills and insights needed to select and process information intelligently."[61]

Young children need to develop skills of classifying, categorizing, ordering, into patterns, or systems, which have meaning for them. Becker continues, "Students cannot learn to choose relevant information in a 'content specific' setting. What is needed is some way of helping the student develop his ability to pick and choose important and relevant materials from the ever-changing stream of information from the global scene. Content, then, becomes a means of reaching a more basic objective."[62] In human relations education it is essential that children learn to organize the information they have in such a way that they can sort out fact from fiction, and use relevant facts to support choices and decisions.

Generalizations

1. Large groups of people are organized into nations.[63]

2. The people of the world are interdependent. We depend upon them and they depend upon us.[64]

3. Education within a culture reinforces patterns for each individual.[65]

Action Proposals

Use the UNICEF children's calendar in the classroom. Celebrate some holidays which people in other cultures and nations celebrate.

Encourage children for whom articles are available to bring in clothes, handicrafts, pictures, realia representing various cultures and nations. Help children determine if these are holiday clothes, special objects, or everyday realia.

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[60] Staff of Intergroup Education. Elementary Curriculum in Intergroup Relations. Washington, D.C.: American Council on Education, 1950. p. 135.

[61] Becker, op. cit., p. 504.

[62] Ibid., p. 505.

[63] Kenworthy, "The International Dimension of Elementary Schools," op. cit.

[64] Ibid.

[65] Anderson, op. cit., p. 71.

In the housekeeping corner, rotate the basic furniture to represent various cultures and nations, for example, furnishings in a Japanese house or an African house.

Creating

Teachers, according to Goetz, must help children realize that "nations benefit from each other in inventions, discoveries, new ideas. The works of artists, composers, and craftsmen are enjoyed by all the world."[66]

"Reaching for the unprecedented," or creating,[67] may hold the answer to some of the world's problems and social ills. Young children need opportunities in an accepting atmosphere to express ideas with manipulative materials, with learning materials, with language. Through these experiences they gain skill in perceiving situations from various perspectives, and learn to identify and approach problems with new insights.

Generalizations

1. Our culture and every other culture is enriched by the contributions of other people.[68]

2. People everywhere enjoy and create fun and beauty.[69]

3. Children learn to develop free expression within the limits of their society.[70]

4. People have enriched their lives through education, religion, and the fine arts.[71]

Action Proposals

Maintain a classroom atmosphere in which children feel free to create. Provide materials--paint, paper, crayons, clay, paste, scissors, blocks, records, etc., with which children can create. Also provide time for them to create.

Introduce art media used by other cultures and nations--origami, sand painting, fabric painting, etc.

Arrange a classroom exhibit of art work done by children in other nations.

Place puppets in the classroom for the use of the children.

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[66]Goetz, op. cit., p. 14.

[67]Berman, op. cit., p. 137.

[68]Committee on International Relations, NEA; Association for Supervision and Curriculum Development; and National Council for the Social Studies, Education for International Understanding in American Schools, op. cit., p. 151.

[69]Kenworthy, "The International Dimension of Elementary Schools," op. cit.

[70]Anderson, op. cit., p. 81.

[71]Michaelis, op. cit.

Visit an art gallery to view the contributions of others to the culture. Choose specific exhibits and concentrate on these with young children, for example, visit an exhibit of children in art rather than tour the entire art gallery.

Do the same as above with a visit to a museum or a library.

Display in the classroom prints of art work done by artists in other nations.

Listen to recordings of music from various cultures and nations. (See guidelines for selection, p. 21.)

Introduce musical instruments from various cultures and nations. Invite someone to explain and play the instrument for the children, for example, a guitar, a sitar, a balalaika, various types of drums.

Include musical instruments from other countries in the collection of instruments which the children use.

Play records and tape recordings of songs made by children in other nations.

Sing songs of various cultures and nations. Learn some songs in different languages. Include folk songs.

Valuing

According to Raths, "We live our values. We communicate values in our relationship with people."[72]

Valuing, or, according to Berman, "enchantment with the ethical,"[73] is a concern to all who have a responsibility for enculturating the younger generations. It is necessary to begin with the very young, since it has been established that attitudes and values may be well-formed by the age of six. As stated by the Staff of Intergroup Education, "From associations in the family and neighborhood, children learn what to believe, what to value, how to behave, what to expect of themselves and others."[74] The process of attitude and value formation begins in the home and continues in the school. The schools have great possibilities for clarification, expansion, and modification of the attitudes and values which children bring to school. The valuing process is important not only to help children clarify personal values, but also to foster respect for values of others. This is necessary, since children can deal with such problems at a peer level. In adulthood they will face problems at a national or international scale.

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[72]Louis Raths. "Clarifying Values." In: Robert Fleming, editor. Curriculum for Today's Boys and Girls. Columbus, Ohio: Charles E. Merrill Publishing Company, 1963. p. 317.

[73]Berman, op. cit., p. 155.

[74]Staff of Intergroup Education, Elementary Curriculum in Intergroup Relations, op. cit., p. 5.

Generalizations

1. People have differing philosophies of life. We share some ideals.[75]

2. People are striving to secure goodwill and peace, and to live together harmoniously.[76]

Action Proposals

Emphasize what is common to all humans--birth, marriage, death, the family, making a living, providing basic necessities.

Discuss with the children, on their level, some of the problems which nations face, and how they are attempting to solve these problems.

Provide classroom situations in which children can discuss and clarify what has caused conflict among individuals or groups.

Use photographs and pictures commercially available as a basis for discussion.

Raths[77] makes the following suggestions for assisting children in using the process of valuing:

Encourage children to make choices, and to make them freely.

Help them discover and examine available alternatives when faced with choices.

Help children weigh alternatives thoughtfully, reflecting on the consequences of each.

Encourage children to consider what it is that they prize and cherish.

Give them opportunities to make public affirmations of their choices.

Encourage them to act, behave, and live in accordance with their choices.

Help them to examine repeated behaviors or patterns in their life.

The intent of the process of valuing is to help children clarify for themselves what they value.

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[75]Kenworthy, "The International Dimension of Elementary Schools," op. cit.
[76]Michaelis, op. cit.
[77]Louis Raths, Merrill Harmin, and Sidney Simon. Values and Teaching. Columbus, Ohio: Charles E. Merrill Publishing Company, 1966. pp. 38-39.

EVALUATIVE CRITERIA

Guidelines to aid a teacher in making wise choices in the selection of materials and activities for human relations education follow.

Robertson[78] suggests that, when inviting a resource person to the classroom, the teacher should

> 1. Know something about the resource person and what he has to offer.... Care should be taken to make sure that the individual has more than cursory knowledge of the country he is discussing and that he is able to communicate with the children.
>
> 2. Brief the visitor about the work of the class and plan with him regarding his presentation.... Share with the visitor some of the things the children are doing in the school.
>
> 3. Be sure that the children have sufficient understanding of the country so that more realistic learning can take place.
>
> 4. Prepare the students for possible differences in appearance or language difficulties.
>
> 5. Have globes, maps...available.

Pellowski[79] poses questions teachers should ask as they select materials about other cultures or countries to be used in the classroom:

- In regard to musical recordings or objects--

  Are they truly representative of the culture or were they produced merely to satisfy the demands of tourists with preconceived notions?

  Do they have enough relevance to the culture as a whole so that they are worthy of general study or do they represent only a minute portion of the people?

  Can they be easily integrated into the structure of the study or will the children come to regard them as individual items of curiosity?

- In regard to fictional and folkloric materials--

  Was the material created by a participant in the culture or by an observer of it?

[78] Wanda Robertson. "Using People as Resources To Develop International Understanding." In: Children and International Education. Portfolio Number 6. Washington, D.C.: Association for Childhood Education International, 1969.

[79] Anne Pellowski. "Learning About Present-Day Children in Other Cultures." In: Children and International Education. Portfolio Number 6. Washington, D.C.: Association for Childhood Educational International, 1969.

Has it been edited to remove all elements which are morally or socially not accepted in our culture or have some of these intrinsic values of the society concerned been allowed to remain intact?

- If it is historical, is this clearly indicated?

- In regard to illustrations, photographs, or films--

Is there obvious stereotyping, such as always depicting Chinese children with pigtails, African children without clothes, Mexican children as barefoot boys with burros, etc.?

Are the facial characteristics of any race always the same, without regard for the fact that there are infinite varieties within all races?

Is the comparative wealth or poverty of a nation or people illustrated with honesty or is it exaggerated?

Is there overemphasis of rural or village life with no proportionate attention to urban life?

Are the unusually different customs depicted more for their shock value than as illuminations of parts of the total structure of the culture?

- In regard to factual materials--

What is the latest copyright date? Does this limit the usability of the work? If copyright date is recent, do geographical and political facts truly reflect the latest changes?

Whose point of view is represented--the insider or the outsider or both?

What kinds of sources are given?

I would pose these additional questions for teachers to ask themselves:

- In regard to personal teaching behavior--

Am I a world-minded citizen, concerned that my students become world-minded?

Am I constantly striving to gain more knowledge and increase my skills in human relations education? Am I planning and working cooperatively with parents to achieve the goals of human relations education?

- In the classroom--

Do I convey an attitude of approaching human relationships with understanding and compassion, both in my verbal and nonverbal communication?

Is the point of view I present free from bias?

Do I create an atmosphere of warmth and acceptance? Do I provide freedom to create? Do I provide many opportunities for children to make choices and decisions on their level?

Do I encourage children to look at problems from various points of view? Is divergent thinking encouraged?

Do I encourage children to use higher thought processes? Are clarifying procedures, making inferences, hypothesizing encouraged?

CONCLUSION

The human relations education program as presented in this paper is based on the premises that education for international cooperation and understanding is imperative in our present-day world, and that this education must begin with children under six years of age. Requirements for the program include (a) parents and teachers planning and working together to foster human relations education, and (b) a teacher who is world-minded and concerned for effecting change in students.

The focus of the program is relationships with people, utilizing process skills which encompass all facets of human relations education. Action proposals are suggested, but are not intended to be all-encompassing. It is the intention of the writer that teachers use the action proposals as a springboard, selecting for use those proposals which are feasible for their classes, and incorporating additional proposals which are appropriate.

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FOLLOW-UP FORM

Name of user:

Address:

How was the material used? Workshop, university class, teachers meeting, in-service training session, etc.

What new ideas emerged?

What are the follow-up plans?

Please return to: Dr. Joan E. Moyer
Associate Professor of Education
Early Childhood-Elementary Education Department
University of Maryland
College Park, Maryland 20742

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ASCD Publications, Autumn 1970

(The NEA stock number appears in parentheses after each title.)

Yearbooks *(clothbound)*

Balance in the Curriculum (610-17274)	$4.00
Evaluation as Feedback and Guide (610-17700)	$6.50
Fostering Mental Health in Our Schools (610-17256)	$3.00
Guidance in the Curriculum (610-17266)	$3.75
Individualizing Instruction (610-17264)	$4.00
Leadership for Improving Instruction (610-17454)	$3.75
Learning and Mental Health in the School (610-17674)	$5.00
Learning and the Teacher (610-17270)	$3.75
Life Skills in School and Society (610-17786)	$5.50
New Insights and the Curriculum (610-17548)	$5.00
Perceiving, Behaving, Becoming: A New Focus for Education (610-17278)	$4.50
Research for Curriculum Improvement (610-17268)	$4.00
Role of Supervisor and Curriculum Director (610-17624)	$4.50
To Nurture Humaneness: Commitment for the '70's (610-17810)	$5.75
Youth Education: Problems, Perspectives, Promises (610-17746)	$5.50

Books and Booklets *(paperbound)*

Bases for World Understanding and Cooperation: Suggestions for Teaching the Young Child (611-17834)	$1.00
Better Than Rating (611-17298)	$1.25
The Changing Curriculum: Mathematics (611-17724)	$2.00
The Changing Curriculum: Modern Foreign Languages (611-17764)	$2.00
The Changing Curriculum: Science (611-17704)	$1.50
Changing Supervision for Changing Times (611-17802)	$2.00
Children's Social Learning (611-17326)	$1.75
Cooperative International Education (611-17344)	$1.50
Criteria for Theories of Instruction (611-17756)	$2.00
Curriculum Change: Direction and Process (611-17698)	$2.00
Curriculum Decisions ⟷ Social Realities (611-17770)	$2.75
A Curriculum for Children (611-17790)	$2.75
Curriculum Materials 1970 (611-17882)	$2.00
Discipline for Today's Children and Youth (611-17314)	$1.00
Early Childhood Education Today (611-17766)	$2.00
Educating the Children of the Poor (611-17762)	$2.00
Educating the Young People of the World (611-17506)	$2.50
Elementary School Mathematics: A Guide to Current Research (611-17752)	$2.75
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