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ABSTRACT

Proceedings of two conferences which brought together university scholars, secondary school teachers, and curriculum specialists concerned with expanding and improving Asian studies and with broader issues of international education in secondary education are reported here. The first conference, national in scope, convened February 20th, 1970 in New York, focusing on the methods and approaches available to those concerned with the teaching of Asian studies in American schools and analyzing and comparing ongoing Asian and African studies programs in California, Indiana, and New York. The second, a state conference held in Ohio during October 1970, evaluated the discussions and resolutions of the New York Conference and formulated a new Asian studies curriculum for Ohio's schools. Conference papers, reactions, summaries of discussions, a pilot project proposal, a report on findings, and several recommendations are offered in an effort to promote quality instruction in Asian studies. (Author/SJM)

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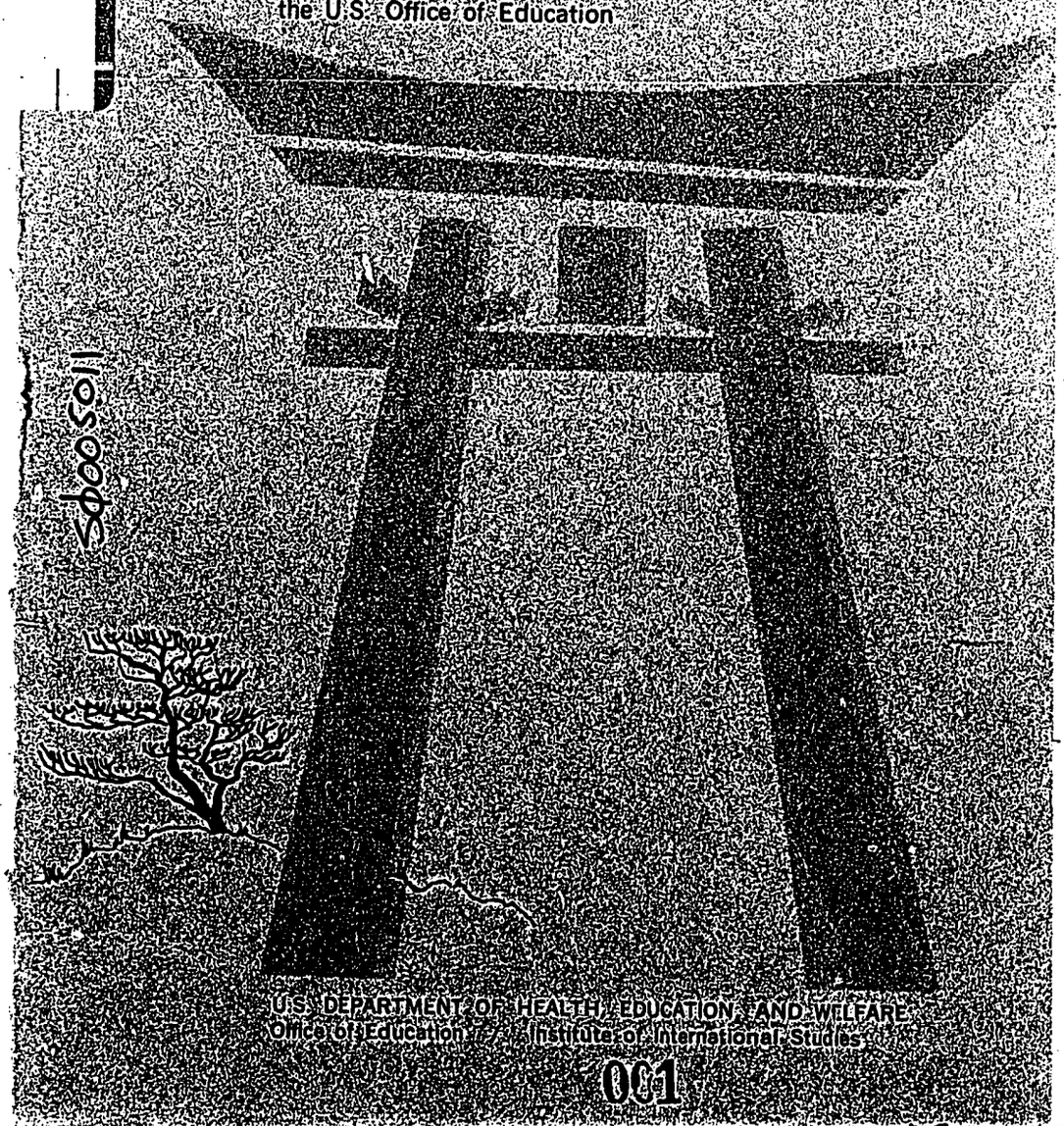

U.S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE
Office of Education / Institute of International Studies

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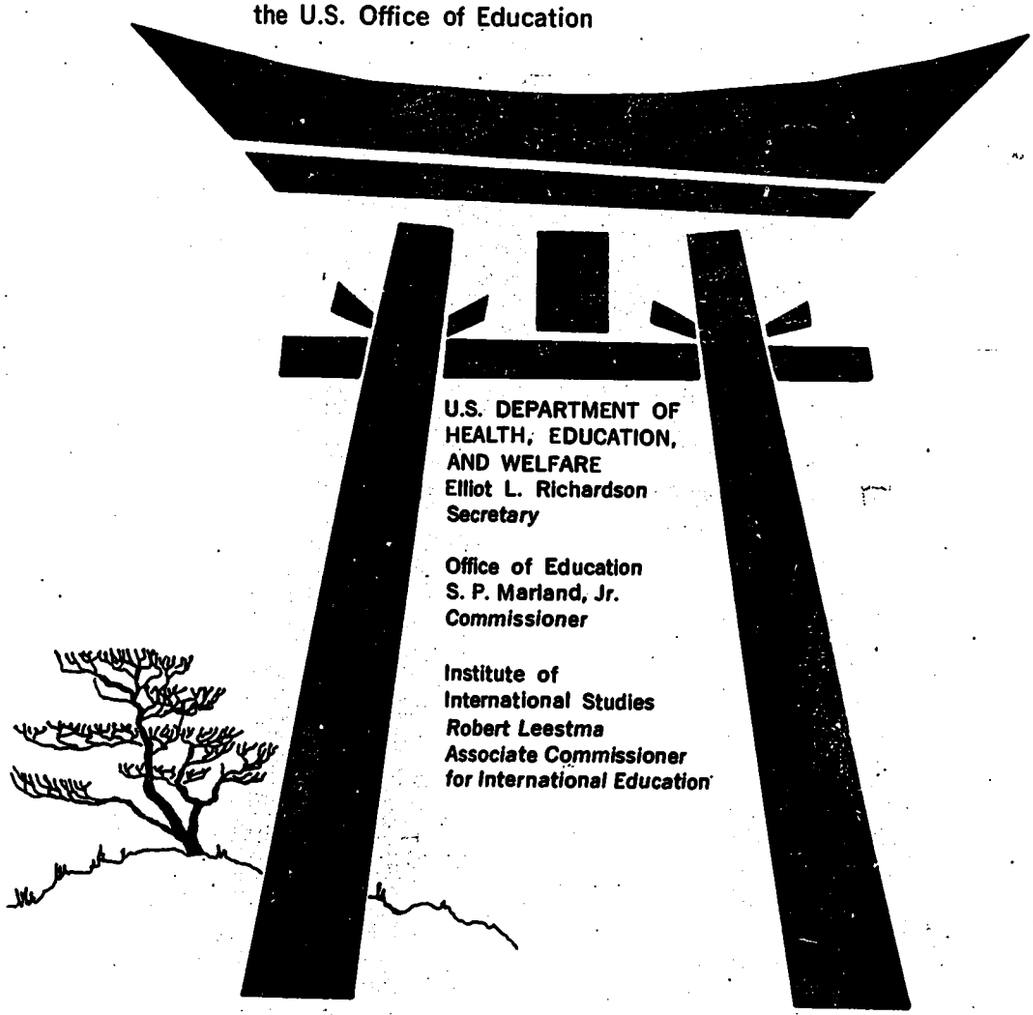

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This is a report of the proceedings of two conferences sponsored by the Association for Asian Studies. The opinions expressed are those of individual participants and do not reflect official views of the U.S. Office of Education.

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Foreword

This publication is an outgrowth of two conferences that brought together university scholars, secondary school teachers, and curriculum specialists concerned with expanding and improving attention to Asian studies in American secondary education. In the process some attention was appropriately given to the implications for elementary education as well.

The field of Asian studies is not only intrinsically important, but also clearly one of increasing significance in the times in which we live. However, at present it is one of the most underdeveloped areas in American elementary and secondary education; hence the need for the conferences and the timeliness of this publication.

A general summary of the origin of the conferences is included in the introduction and need not be repeated. What does merit emphasis here is the importance of the cooperative efforts of specialists on Asian studies, teacher education specialists, secondary school teachers, and curriculum specialists. That such a combination of participants was both necessary and desirable is amply illustrated by the contents themselves.

The growing interest of the schools in Asian studies is clearly matched by a rising readiness on the part of the professional scholars in colleges and universities to become involved with program needs in elementary and secondary education. All of this is a healthy development and a good omen. The effective cooperation of the Association for Asian Studies, the Asia Society, and the leaders of the Ohio Plan in these two conferences made possible the success achieved. The Office of Education is pleased to be associated with these pioneering efforts.

This conference report reflects the accumulated experience and considered judgment of a variety of individuals who are deeply concerned and widely knowledgeable about the general subject of the role of Asian studies in American secondary education. But as the thorough reader will see, Asian studies is frequently placed in a larger frame: man in a global context. Thus the value of the volume goes beyond its principal focus—the why and the how of coping in American education with the Asian portion of an increasingly interdependent world—to include some of the broader issues of the human condition, mankind around the world.

While not a systematic treatment of the subject with textbook tidiness and while inevitably containing some of the common weaknesses of conference reports, the present volume is nonetheless a valuable source book on several topics and aspects. It is particularly helpful in the perspectives it offers. It

contains thoughtful reflections on the concepts of international education and ethnocentrism. It includes attention to cultural values, the study of minority groups within our own society, the relationship between domestic ethnic studies and international studies, and the relative importance and relationship of the affective and cognitive domains in intercultural learning. There are informal observations on available materials, some realistic assessments of the strengths and weaknesses in various methodological approaches, critiques of some ongoing programs, and lessons from a major project on a related world area, Africa. Specific attention is devoted to questions of program rationale, administration, and public support; the preparation of teachers; methodology; and materials preparation and use.

The first conference was national in scope. The second was a State conference concerned only with Ohio. The primary purpose of the second was to consider the implications of the first in the light of local conditions and needs. The brief report of the second conference summarizes some of the efforts of concerned educators in Ohio from the State department of education, Ohio State University, and several forward-looking school systems to develop an effective plan for expanding and improving Asian studies in Ohio schools. The conference provided a helpful stimulus to further action which is now in progress.

The publication of both accounts together makes readily available to a much wider audience the prepared papers, the discussants' reactions, and useful summaries of the productive interaction in the small-group and plenary discussions. This should prove helpful to educators throughout the country and in several other nations, because of the intrinsic importance of the subject and the caliber of much of the content. Those already concerned will gain new insights and further stimulation. Those not yet involved in Asian studies may be motivated to consider needs and possibilities further and find help on how to begin programs in their own school settings.

In summary, the record of these conferences represents an honest effort to come to grips with one of the major underdeveloped areas and some related issues in American education. Many of the right questions were asked, some good answers were examined, and several options and approaches were considered. No educator sensitive to the challenge of intercultural understanding in an increasingly interdependent world and to the growing importance of Asian studies today can fail to benefit from a careful reading of the results of these two conferences.

ROBERT LEESTMA, *Associate Commissioner for International Education*

August 1971

Contents

Part I: Introduction

1. Background of the Conferences

DAVID JOEL STEINBERG
Secretary-Treasurer
Association for Asian Studies

According to a survey made in 1964 by the Institute for Social Research at the University of Michigan, 28 percent of the American people did not know that the Communists control mainland China. This shocking revelation of our Nation's ignorance about a vital area poses a special challenge to everyone involved in American education, from primary and secondary teachers to university faculty members. A high school graduate who has not been exposed at some point during his schooling to Asian and other non-Western cultures cannot be considered adequately prepared for an increasingly interdependent world. But far too few Asian studies specialists have turned their attention to the problems of mass education. Before a concerted attack can be launched against such neglect, the gap between specialist and teacher must be closed.

The Association for Asian Studies is the largest learned society in the world devoted to Asian studies. Its 4,800 members, who represent every discipline and region of Asia, have pledged themselves to "promote interest in and scholarly study of Asia . . . [and] to provide means for the publication of scholarly research and other materials designed to promote Asian studies." Increasingly aware that it must play a more active role in developing quality teaching materials about Asia, the Association arranged two conferences designed to bring together the curriculum specialist and the teacher.

The first of these meetings was convened February 20 and 21, 1970, at Asia House in New York City. The proceedings of this conference appear as part II of this volume. The participants included representatives from State departments of education and school systems and from members of the Asian studies academic community. They focused on the methods and approaches available to those concerned with the teaching of Asian studies in American secondary schools and analyzed and compared ongoing Asian and African studies programs in California, Indiana, and New York schools. The participants believed that the quality of teaching Asian studies could best be improved by mobilizing interdisciplinary community resources. Therefore, a second meeting was held in Columbus, Ohio, October 12 and 13, 1970, for members of the Ohio State Department of Education, social studies supervisors, and faculty members from Ohio State University College of Education and International Programs Office, to evaluate the discussions and resolutions

of the New York conference and to formulate a new Asian studies curriculum for Ohio's schools. Results of the Columbus conference are reported in part III.

The Association wishes to thank the Office of Education, Institute of International Studies, for professional support and financial assistance; Ambassador Phillips Talbot and the staff of the Asia Society for their gracious hospitality; Profs. Samuel Chu and Franklin Buchanan and their colleagues at Ohio State University for their active participation; Ohio State University for serving as host for the Columbus sessions; and all those persons who contributed time and energy to both meetings.

The Association hopes that this volume will help others who are similarly interested in the role of Asian studies in American secondary education.

While the Association assumes no responsibility for the opinions expressed in this volume, it does willingly assume its own responsibility to promote and encourage Asian studies in cooperation with such efforts.

2. Conference Plans and Proceedings

FRANKLIN R. BUCHANAN
Ohio State University

The deliberations of the New York conference represent a wide-ranging assessment of the current situation concerning Asian studies in secondary education and provide direction for school systems to determine curriculum priorities. We hope that this document will serve to make members of the Association for Asian Studies more fully informed of the problems and promises involved in introducing and developing Asian studies at the high school level.

Meeting in Columbus, Ohio, 8 months after the New York conference, a group of concerned scholars and educators proposed curriculum changes designed to introduce Asian studies in Ohio schools.

Parts II and III of this report are devoted to the New York and Ohio conferences, respectively. Included are conference papers, reactions, summaries of discussions, a pilot project proposal, a report on findings, and several recommendations. We hope that these working papers will stimulate continuing discussion and result in effective efforts to promote quality instruction in Asian studies at the secondary level. Such a commitment on the part of the Association for Asian Studies could very well be one of its most significant undertakings in this new decade.

We must come to know and honor our differences as well as our similarities. We must develop insight and sensitivity toward one another. We must join together to preserve our environment and acquire skills that will help us survive in a changing world. As teachers this is our mission.

Part II: The New York Conference

1. Toward an Understanding of International Education

STANLEY BOGUE
Director, Center for the Study of India, New Albany-Floyd County, Ind., Consolidated School Corporation

Manifestations of Global Topics in the Curriculum

In recent years American educators have been placing more and more emphasis on the study of areas and cultures beyond the boundaries of the United States. A brief survey of State curriculum guides shows that most provide for the teaching of topics with an international emphasis. The Indiana social studies guide, as one example, includes such topics as: "Families and Homes in Other Parts of the World," "Learning About a Neighborhood in Another Country," "Other Communities in Our World," and "Indiana in a World Setting." Also, Indiana now requires all students in the 7th grade to study "Areas of the Non-West." Traditional courses in the secondary school, such as history and geography, also reflect a more global approach. Influential in bringing this about has been infusion of anthropology and social science content and methodology into these courses. Textbooks and other available classroom materials reinforce this trend by providing units on the non-West and a variety of specific area studies.

Social studies is not the only area in the curriculum to respond to an international outlook. Literature teachers are beginning to draw illustrative genre from many different cultures. In one widely used text there are stories from Africa, Romania, and Russia. It is not uncommon to find selections from Japan, China, and other countries of the East. Music, art, and drama classes are also looking beyond the traditional classical forms. In elementary and secondary classrooms around the country students are singing African folk songs, trying batik, or writing haiku poems. Foreign language studies are also expanding beyond the usual Romance group. Russian, Chinese, and Japanese are beginning to be offered in some secondary schools. At least one school is experimenting with African languages. These are only a few examples from the formal curriculum. Drawing from student activities and other aspects of the informal curriculum could greatly expand the list.

The Many Meanings of International Education

All of these diverse activities have come to be included in the nebulous term "international education." It is difficult to say specifically what the term means.

If, however, we consider the underlying goals and motivations of international education, then we can at least begin to categorize some of its aspects. The term has two broad uses. The first, and perhaps older, refers to activity which attempts to develop relations and formal education organizations among nations, and whose goal is to promote world peace and mutual understanding. Uniformity and control of the education system are seen as keys to peace and understanding. Among the many activities of the Carnegie Endowment for International Peace, the American School Peace League, the Committee on Intellectual Cooperation, and the United Nations Educational, Scientific and Cultural Organization (UNESCO) is the effort to upgrade the professional training of teachers, provide library materials and financial assistance, and in general, encourage a greater international dimension in education. In spite of some success in these areas, such organizations have never been able to control what is taught in any particular country. Perhaps some of the impetus has been lost because of the failure to avoid two world wars, the lack of success among the international organizations, and a growing disillusionment in the power of education to establish and maintain world peace.

The second broad use of international education refers to the study about other cultures and nations of the world within the formal school setting of any *particular* nation. Massialas uses the term "international political socialization" to refer to:

> . . . the process of transmitting knowledge about and attitudes toward the international community of men. American children, for example, learn about and develop certain attitudes toward other political systems, either national, regional, or worldwide.[1]

Even though this definition has a specific political orientation, it is useful for our purposes to broaden it to include the transmission of any and all knowledge and attitudes, not just political. Within this category, at least four distinct types of activity can be isolated from the curriculum in the United States based on their underlying goals: (1) the study of other nations and cultures as an integral part of our own cultural heritage, (2) the study of other nations and cultures as a means of promoting or preserving our own national institutions and/or ideologies, (3) the study of other nations and cultures as an extension or logical aspect of a discipline, and (4) the study of other nations and cultures to promote world understanding, worldmindedness, or world citizenship.

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[1] Byron G. Massialas, "Political Socialization in International Perspective," *Educational Leadership: Journal of the Association for Supervision and Curriculum Development, NEA*, vol. 27, no. 2, Nov. 1969, p. 157.

As Part of the American Cultural Heritage

The study of other cultures as an integral part of the American cultural heritage has been a part of the curriculum since the beginning of education in this country. In the social studies the traditional focus has been on ancient civilizations of the Near East, Greek and Roman cultures, and the early nation-systems of Europe. There has been little attempt, until very recently, to study these areas as they are today. Other cultures entered the fabric of history only as an incidental thread woven by some sporadic and adventurous contact with the Western nations. India might have been mentioned as one of the areas conquered by Alexander the Great, or the Persians might have been discussed as the hated enemies of the Christians. Marco Polo's travels to China almost always provided an exotic interlude to the more sober business of learning about our great traditions.

Of course, history has not been the only subject to focus on other cultures from this traditional perspective. Latin has remained a prestigious course throughout the years. The humanities, literature, and the fine arts have all studied Western forms and styles primarily to keep alive this cultural heritage. To be sure, the content of this basic approach has expanded in recent years to include other regions. The point, however, is that the basic goal can continue even though there is a broader world coverage. We can study other cultures from the point of view of *our* contact with them, their contributions to *our* way of life, or if all else fails, as a *contrast* to the Western tradition. The content may be more global but no less ethnocentric.

For National Survival

Perhaps more in evidence today than the transmission of our cultural heritage is the study of other nations and cultures as a means of promoting or preserving our own national institutions or ideologies. International education of this type began to enter the curriculum especially after World War II. The developments in the "cold war," the bipolarization of the world around Communist and non-Communist countries, and the threat of nuclear annihilation have all been seen as factors mandating classes in world affairs. Some have argued that unless our youth is educated against the insidious methods of communism, the United States could fall prey to this political-economic system. Extremist factions have instituted courses which are thinly disguised indoctrination sessions, emphasizing the evils of communism and the brutality of a totalitarian state. Other courses on the history of Russia and in comparative economic and political systems have been more objective in their approach.

After the Sino-Soviet split and with the awareness that the world could not be neatly divided into East and West, there was a gradual shift away from studies specifically about communism and the Soviet Union. This reflection of world events in the curriculum followed the emergence of new nations in Africa and Asia, border incidents in the Middle East, and the threat of potential conflict around the world. The realization that we must be aware of prob-

lems throughout the world has manifested itself in area studies focusing on major "hot spots" and in a variety of international relations courses. The point here, however, is that most of this activity is still oriented toward the view that the United States (or the West) is facing a serious threat and that *our* survival depends on an understanding that can come through careful study.

As Part of Discipline

The third type of foreign study in the United States is that which is a logical extension of a discipline. Consider the recent expansion in world history courses. The effort to bring the non-West into world history courses could be justified by historians as an effort to make the history taught in school more compatible with the view of history held by those in the discipline. History by definition and in the broader sense does not draw boundaries excluding large areas of the world. Lord Acton wrote:

> By universal history I understand that which is distinct from the combined history of all countries, which is not a rope of sand but a continuous development, and is not a burden on the memory but an illumination of the soul. It moves in a succession to which the nations are subsidiary.[2]

Much of what has developed in recent years has therefore been justified as a reappraisal of the scope and content of various disciplines rather than as a singular effort to promote international study. Obviously, geography, being the "study of a real differentiation of the earth's surface,"[3] should be global in scope. Increased regional studies can be seen as an attempt to produce better trained students of geography. The introduction of content and method from the social sciences, notably anthropology, has been significant in making the perspective of social studies courses more global. The scientific method assumes that, in developing hypotheses and searching for evidence, there will not be a prejudicial selection. In studying revolution it is not enough to consider facts only from the American Revolution. An attempt to develop generalizations, by definition, requires universal consideration.

This same extension of content, sometimes called enrichment, can also be seen in other disciplines. Thus African art is studied to understand more fully the aspects of technique, design, or style. The music of India may be included because it is unique and widens a student's range of appreciation. It may be introduced as a contrast to Western notation and harmony to point up the role of these in our own system. Literary works are selected for intrinsic merit as well as usefulness in illustrating genre, mood, or style. This kind of enrichment has been seen as a vital aspect of international education that strives for something more than knowledge. But as long as it is introduced into the curriculum as a logical part of a discipline, then it must be considered

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[2] John E. E. Dalberg-Acton. *The Latest Age, Combridge Modern History*. New York: The Macmillan Company.

[3] Richard Hartshorne, "The Nature of Geography," *Annals of the Association of American Geographers*, vol. 29, nos. 3 and 4, 1939. ch. 12.

for what it is. This is important because of the presumption that knowledge *per se* can lead to attitudinal changes. There is little evidence to support this beyond a very general correlation between prejudice and amount of education.[4] It seems reasonable to assume that a person could study and understand another country's political system without sympathizing or identifying with it. We should not expect the study of world affairs to result in nothing more than cognitive learning. A music student who studies Chinese opera in great detail may never learn to like it. Aspects of any culture are so integrated that any one aspect is never as meaningful alone as it is in the total context—a discipline tends to focus on and isolate specific areas from a total culture. While this may promote increased knowledge in the discipline, it is doubtful that the learner views it in the same light as the people of the culture he is studying.

To Promote Worldmindedness

International education as the study of other nations and cultures to promote worldmindedness or world citizenship is perhaps the most difficult to illustrate. Part of the difficulty arises in defining worldmindedness or world citizenship, and part stems from the inability to itemize the educational process involved in achieving it. Another problem is that of the pervasiveness of nationalism. How far outside the national context can an individual really project himself? If we define world citizenship or worldmindedness within a national context, then how does it differ from the goal of teaching for national survival?

The report of the Committee on International Relations of the National Education Association lists the following 10 "Marks of the Worldminded American." Is he distinct from any other worldminded person? He:

1. Realizes that civilization may be imperiled by another world war.
2. Wants a world at peace in which liberty and justice are assured for all.
3. Knows that nothing in human nature makes war inevitable.
4. Believes that education can become a powerful force for achieving international understanding and world peace.
5. Knows and understands how people in other lands live and recognizes the common humanity which underlies all differences of culture.
6. Knows that unlimited national sovereignty is a threat to world peace and that nations must cooperate to achieve peace and human progress.
7. Knows that modern technology holds promise of solving the problems of economic security and that international cooperation can contribute to the increase of well-being for all men.
8. Has a deep concern for the well-being of humanity.
9. Has a continuing interest in world affairs, and devotes himself seriously to

[4] Bernard Berelson and Gary A. Steiner. *Human Behavior: An Inventory of Scientific Findings.* New York: Harcourt, Brace and World, Inc., 1964.

the analysis of international problems with all the skill and judgment he can command.

10. Acts to help bring about a world at peace in which liberty and justice are assured for all.[5]

In spite of the word "American" in the reference, there is an overall emphasis on the totality of the world—something which seems to go beyond national survival to include "humanity" and "civilization."

Neither the list of marks nor other descriptions offer guides to the teacher about how specifically to develop worldmindedness in children. How does one go about teaching so that a child has a "deep concern for the well-being of humanity"? What materials could be used? Would the teacher *tell* the students, or structure activities so that they might experience such a feeling? How could the teacher evaluate whether these kinds of things had been achieved or not? Equally vague are directives which suggest that study should approximate "... as closely as possible the experiences of firsthand contact of how people in other lands live ..." or "... minimize feeling of strangeness associated with foreigners and 'different' people."[6]

The manifestation in the classroom of this kind of thinking has led to a host of activities characterized by breaking *piñatas*, singing folk songs of other lands, and eating with chopsticks. Lacking goals that can be stated in behavioral terms has made it impossible to determine what this rash of activity has produced. Without much doubt, it has been difficult to eliminate the exotic quality associated with these activities and the resulting rigidity of classification into "we" versus "they."

It may be that such activity is merely another example of promoting or preserving our own national tradition. The allusion here to the consideration of variables in the classroom is most important. So far we have referred only to the goals which are stated or implied in most units and guides. It would be a grave error to assume that this is in fact what is going on in the classes. Although it is not within the scope of this paper to elaborate upon this point, it should be mentioned that too little is known about the variables in classroom teaching.

What influences do different materials, teaching techniques, and teachers' personalities have on what is learned by particular students? It is especially difficult to measure short-term attitudinal change or pinpoint the most effective means to bring about such change. Children's attitudes, the degree of stereotypes, and ethnocentrism are all vital in evaluating the success of international education for worldmindedness. Considering the difficulty of measuring these qualities, it is not surprising that so little theory or practice has been put forward.

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[5] Committee on International Relations of the National Education Association, the Association for Supervision and Curriculum Development, and the National Council for the Social Studies. *Education for International Understanding in American Schools.* Washington, D.C.: National Education Association, 1948, p. 12.

[6] Ibid. p. 39.

Educators promoting worldmindedness have emphasized that it is necessary to include the total curriculum. International education cannot be considered as a specific course or as something extra. According to Preston:

> There is a wide range of ways in which schools can contribute to world understanding. Ideas have been proposed for use in classroom instruction, school assemblies, pupil participation in rendering services to those pupils in other lands, for informal and friendly affiliation of American schools with schools of other countries and for work-camp experiences here and abroad.[7]

He goes on to explain that no one approach is enough—and especially not just the lecture method of teaching. The Committee on International Relations for the American Association of Colleges for Teacher Education lists the use of the following to promote international understanding:

1. Persons from various countries—students, lay citizens, or experts—to discuss from their personal experience their cultural backgrounds, values, and problems.
2. Films, including foreign language films with subtitles.
3. Sociodrama.
4. Literature.
5. Workshop techniques.
6. Personal reaction diaries by students showing their growth during the course.
7. Usual techniques of lecture, discussion, and bibliographies for reading.[8]

Kenworthy feels that the role of the teacher is significant in promoting worldmindedness.

> . . . It is the teacher who is the keystone of any educational enterprise, and it is with the teacher that efforts in building One World must begin. If the teacher is provincial in his thoughts and narrowly nationalistic in his attitudes, it is likely that his students will follow that pattern. If the teacher is globally minded in his thought and sympathetic in his attitudes toward other lands and peoples and the ideal of world community, it is likely that his students will grow in this direction.[9]

This type of international education—for worldmindedness or world citizenship—is characterized then by an attempt to promote knowledge about the world and the people within it, but it also aims at developing affective orientations which will lead to peace, mutual understanding, and, above all, involvement. Because of the lack of specificity about educational content and method, it is difficult to isolate specific programs which manifest this philosophy.

Recent developments in the area of international education for worldmindedness tend to deemphasize affective goals. In this approach worldmindedness is given a more cognitive meaning. It is defined as an ability to *perceive*

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[7] Ralph C. Preston in *Teaching World Understanding*, Ralph C. Preston, ed. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1955. p. 194.

[8] Committee on International Relations, American Association of Colleges for Teacher Education. *Programs and Projects for International Understanding*. Oneonta, N.Y., 1956.

[9] Leonard S. Kenworthy. *World Horizons for Teachers*. New York: Bureau of Publications, Teachers College, Columbia University, 1952. p. 5.

the world in its entirety—and more than this, the ability and "capacity to consume discriminately and process critically information about the world environment." This shift to an emphasis on the student's ability "to make logically valid and empirically grounded analytical judgments about his world" carries with it the assumptions that: (1) There *is* such a thing as a world system (or at least that it is useful to think as if there were such a system), and (2) that there is a body of knowledge related to knowing about this world system.[10] Each of these assumptions will be discussed in another part of this paper. At this point let us say only that the underlying goal of promoting worldmindedness (either affectively or cognitively defined) can be distinguished from other types of international education.

The Constraint of Essentialism

Conflict and confusion are bound to arise when one term is used for such a variety of goals, some of which are mutually contradictory. Perhaps we should rename certain of these activities. The study of world affairs, which is a logical part of a discipline, might best be referred to by using the name of that particular discipline. Studying India's government in a political science class would be "political science" or "comparative government." At least this would help to make explicit the inherent goal—understanding or knowledge from the point of view of that discipline. Likewise we might call education for worldmindedness "international socialization" or "global citizenship." But renaming different kinds of international education is not the solution to the real problem facing educators. Whether we call it international education, interculturalization, or "xenology," there is still the need to conceptualize adequately and specifically what this is.

Perhaps the greatest hindrance to developing an adequate conceptualization of international education comes from the constraints imposed by the prevailing philosophy and educational methods. Essentialism provides the rationale behind the organization of curriculum, selection of content, and the very nature of classroom activity throughout most American schools today. A brief examination of essentialist goals and practices shows as the primary purpose of education the *transmission* of certain cultural and traditional elements so important that they cannot be left to chance. The belief is that education should be "intellectual training for the individual achieved through rigorous application of the mind to the historic subject matters."[11] Essentialists thus consider as necessary ingredients a core of subjects, intellectual skills, and accepted values. Elementary school children are expected to master reading, writing, and arithmetic. In later grades, history, geography, biology, and

[10] Lee F. Anderson. "An Examination of the Structure and Objectives of International Education," *Social Education*, vol. 32, no. 7, Nov. 1968.

[11] Max G. Wingo. *The Philosophy of American Education*. Boston: D.C. Heath and Company, 1965. p. 83.

literature are included. James Conant, a popular spokesman for essential education, points out that every high school student should study English for 4 years, natural sciences for 1, and social studies, algebra, or general math for 3 or 4.[12] Essentialism has aimed to produce good citizens, but few have extended this to world citizenship.

Convinced that a common heritage of knowledge and values must be inculcated in the young, the essentialists define teaching as primarily the art of transmitting. For the most part, this consists in transmitting specific facts of a particular subject. This has developed into a kind of "middle language." It involves studying a discipline, instead of conducting actual inquiry, using the syntax of a discipline.[13] Using "social studies" instead of "social sciences" in education illustrates this.[14] To a large extent the methods of transmission are lecturing or other forms of telling. What the teacher does not accomplish by "telling" is made up by reading assignments.

Even though there are protests against this basic philosophy, it still seems to dominate the curriculum. If we reserve international education for something beyond promoting our cultural heritage, assuring our national survival, or expanding knowledge within a discipline, then we are considering something outside the goals of American education. Most Americans consider it alien and threatening to national sovereignty to teach the concept of "one world." At the same time, there is a growing realization that we cannot ignore world studies. Thus, the attempt to fit international education into the present framework results in a basic ethnocentric orientation. The overarching goal of training students to become good national citizens precludes creating world citizens.

While this constraint has hindered efforts to evolve an adequate theory for international education, perhaps even more limiting is the teaching method inherent in essentialism. Is it possible to transmit knowledge and values about the world as a whole using the techniques typical of traditional teaching? For that matter, how successful has "teaching" been in promoting national citizenship or rational, critical thinking in any subject? The evidence would seem to indicate that past results have not been too effective.[15]

One of the most debated aspects of education today is that which deals with the process of thinking and learning. Studies in psychology have illustrated that much of what is taught in school is soon forgotten because the student fails to develop a sense of the underlying pattern. Many courses are presented as little more than a collection of disconnected facts. At best they are presented according to the teacher's structure—at worst the underlying meaningfulness inherent in the discipline never reaches the student.

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[12] James B. Conant. *The American High School Today*. New York: McGraw-Hill, Inc., 1959.

[13] Jerome Bruner. *The Process of Education*. Cambridge, Mass.: Harvard University Press, 1965.

[14] Lawrence Senesh. "Organizing a Curriculum Around Social Concepts," in John S. Gibson, ed. *New Frontiers in the Social Studies*. New York: Citation Press, 1967. p. 70.

[15] Roy E. Horton. "American Freedom and the Values of Youth," in H. H. Remmers, ed. *Anti-Democratic Attitudes in American Schools*. Evanston, Ill.: Northwestern University Press, 1963. pp. 18–60.

International Education: To Promote Thinking Skills

International education should emphasize skills rather than facts. Part of the difficulty in forming a theoretical framework for international education can be eliminated by turning to the inquiry process. The philosophy of inquiry teaching holds that the school's central function is to train children to become rational members of a pluralistic society.

A rational person is further defined as "one who can think for himself, one who can use the methods of disciplined inquiry to explore concepts in the various domains of knowledge and in the world around him."[16]

And furthermore, "Unlike expository teaching, which relies on techniques of telling and emphasizes the content of the lesson as an end in itself, inquiry teaching relies on learner interaction with this content for the purpose of developing broader, more meaningful knowledge, values, and skills."[17]

Thus, inquiry teaching aims beyond recognition or simple repetition to achieve knowledge in the sense of true understanding. Transmitting content takes a back seat to the primary goal of training children to understand and utilize the processes of knowing.

For many, training children to become rational members of a pluralistic society could be a definition of international education, especially if we think of "pluralistic society" as referring to the world rather than to the nation. The question is, can we legitimately think of the world as a society to which one becomes a member? If the answer is "yes," then the major stumbling block to an adequate conceptualization of international education has been removed.

The Search for a World System

But it is not so easy to answer "yes" to the question of whether there is a world society. A number of educators have attempted to define some world system as a means of arriving at a theoretical basis for international education. It is tempting to see in this a parallel to the problems encountered in understanding national citizenship education. It, too, was manifest in the schools in a variety of ways. Educators were aware that there was more involved than the formal subject matter courses. Lacking, however, was an adequate theoretical framework. Recent research in the area of political science based on a systems approach has done much to clarify and redefine citizenship education. Formal citizenship training in the school setting has been shown to be only one aspect of what has come to be called "political socialization." This is the total process by which an individual internalizes the norms and values of the political system of which he is a part. This evolved

[16] Byron Massialas and Jack Zevin. *Creative Encounters in the Classroom*. New York: John Wiley & Sons, Inc., 1967. p. 2.

[17] Barry K. Beyer. "Inquiry in the Classroom," *Today's Catholic Teacher*. Sept. 1968. pp. 18-20 ff.

from the conceptualization that there is a political system distinct from other social systems which has the function of authoritatively allocating values within the overall system.[18] Formal and informal education is thus viewed as the systems way of inculcating the young. Diffuse support for one's political system is generated through this socialization process.

There are obvious problems in trying to parallel political socialization and "international socialization." How specifically is the individual socialized? Those who envision an international community are in the minority. Becker and Mehlinger discuss the international community of elites. They see the world as one unit for economic, political, and social groups. They point out that individuals from the same elites of different countries have more in common with each other than with their countrymen of different groups.[19]

In another paper Becker and Lee F. Anderson propose that our conceptions about national divisions may be a limitation imposed by obsolete social theories. They list five developments which are making the world a global society:

1. A rapidly developing worldwide system of human interaction
2. An expanding network of cross-national organizations and associations
3. Increasingly similar national institutions
4. An expanding homogeneous culture
5. Internationalization of social problems.[20]

A problem in attempting to use this approach is the difficulty in identifying a *single* formal world system or its mechanisms. More realistically, there are probably various systems: political, social, and economic. Some of these are more clear-cut than others. The United Nations, for example, does take on certain aspects of a truly international organization at times and under certain situations. However, there remains the overarching realization that national sovereignty stands inviolate. In spite of this, the UN receives certain demands for action from people or countries and in return receives their support. It has legislative, judicial, and executive mechanisms for satisfying these demands as well as mechanisms for generating further support. Outputs take the form of agreed-upon sanctions. It is thought that aspects such as these can become symbols in a child's development of a cognitive image of his government. According to Easton and Dennis, the child:

> . . . begins as a "political primitive," with a vision of Government as the embodiment of a man or a small set of men who constitute a yet dimly recognized form of external authority. The President forms the initial visible object of the political world, and from him the child builds down, gradually incorporating more and more objects

[18] David Easton. *A Framework for Political Analysis.* Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965.

[19] James M. Becker and Howard D. Mehlinger. "Conceptual Lag and the Study of International Affairs," National Council for the Social Studies, 38th Yearbook, *International Dimensions in the Social Studies,* 1968. p. 2.

[20] James M. Becker, ed. *An Examination of Objectives, Needs and Priorities in International Education in U.S. Secondary and Elementary Schools. Final Report to the U.S. Office of Education.* New York: Foreign Policy Association, July 1969. p. 50.

> below him until the image becomes rounded and complex. . . . The child is initiated into a supportive stance by what is probably high exposure to cues and messages about Government even while he is essentially unconcerned with such matters and too young to do much about them if he wished. He learns to like the Government before he really knows what it is.[21]

Thus it may be possible that the child could develop a benign attitude toward the UN, defining it in terms of its leaders, the flag, the building, the General Assembly, and ultimately in its function and goals.

However, other studies have shown that socialization at the national level goes on through a variety of agents: the school, family, peers, mass media, church, etc. Considering the dependency of a child and the nurturing role of the family and other agents, it is not surprising that he comes to accept and support those things that his parents value and support.

According to Davies, the child identifies with both parents because they are the early and the continuing primary source for his need satisfactions.[22]

From this point of view, the child is receiving images or messages about the UN or any world system—but through various agents. Attached to cognitive information about the UN or world system are value statements, and these "secondary messages" may represent the gamut from "useful and good" to "worthless and bad." This is also true for information about the national system; but overall support for the American system is almost always positive. This may be a key to understanding the paucity of socialization on an international level—there simply is no uniformity in the values attached to the training. It would seem that if a child's parents or some other influential socializing agent attaches negative value to the UN or a world system, then it is likely the child would develop little support for it.

Another point to be made is that identification with a world system depends primarily on one's frame of reference. Very few people think of themselves as being a part of a world community. Some groups in the world do not even identify with the nation within which they live, but rather think of themselves as one of the band, tribe, or village community. If man does not see his lifespace as the whole world, obviously he will not carry "diffuse support" for it in its entirety. Furthermore, lacking a world view would probably mean that the individual carries about with him some sense of community on a lower level. If this is the case, he would likely be consciously or subconsciously acting as a socializing agent for that level. For educators to recognize the potential of an alternative conceptualization does little to define a viable system which is actively socializing its members to it. At best it is a potential system which we could hope to develop through some program of instruction —this is far different from the recognition of a social system in motion which explains certain behaviors of the members in it.

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[21] David Easton and Jack Dennis. "The Child's Image of Government," *The Annals of the American Academy of Political and Social Science*, Sept. 1965. p. 55.

[22] James C. Davies. "The Family's Role in Political Socialization," *The Annals of the American Academy of Political and Social Science*, Sept. 1965. p. 10.

The World as a Spatial System

An inability to utilize the design developed for political science research may not mean that a systemic theory cannot be a valuable heuristic. Generally a system is defined as some functional interrelationship between parts. Usually this is more than a relationship by proximity. Sociologists, biologists, and others make the distinction between a collection and an internally integrated system. However, it is possible to perceive systems based on space and physical location within it. For example, one could consider a room as a system in the sense that it is a defined space. The relationship of a diversity of objects in the room is based on their proximity to each other in the space defined by the walls of the room. In a number of ways this analogy can be applied to the real world. The atom as a conceptual model can be seen as a spatial system, the parts of which are defined by a central nucleus about which other particles orbit. Or, at the other end of the spectrum, our own solar system is seen as a system by virtue of the spatial relationship of various planets to the sun. This conceptualization is quite useful in answering the question of whether there is a world system. There is, as defined by the physical bounds of the earth itself. We already operate to a great extent from this point of view. We relate smaller spatial systems such as the physical space of a country, state, or a community to some conceptualization of the whole. Even school children utilize globes to locate and identify places.

There seems to be a relationship between certain of man's institutions and particular defined space systems. This relationship follows from a realization that human social systems (or societies) are intimately bound to environment —real or perceived. Even though a wide variety of types of societies can be worked out within any given spatial system,[23] there are broad constraints and definite relationships to the defined environment. The size, surface character, and relative wealth of the environment are strategic factors. Another factor might be the stability of both society and environment. A change in environment would necessitate a corresponding change in society and the reverse. This balance is easily upset by the proclivity of humans to reproduce in geometric series and thus produce a greater number of inhabitants within a defined environment than that environment can support.

Throughout the past one solution to an imbalance between society and environment has been expansion—redefining the environment to include enough space to bring about a new balance. Technological change and social control have also been used to affect a balance. However, we have reached the point where we can see an outer limit to our environment, given our present technology. Perhaps the conflict which we are witnessing today on a global scale is an attempt to reach a new balance between the environmental spatial system and the human social systems within it.

This spatial-systems approach is intended only as a possible heuristic. It requires further amplification and research—especially in the sense of under-

[23] Julian H. Steward. *Theory of Culture Change*. Urbana, Ill.: University of Illinois Press, 1955.

standing the relationship between social systems existing within spatial systems. But without elaboration this conceptualization may serve our purpose in answering whether there is or is not some framework within which we can approach a rational international education. Since a spatial system is *not* the same thing as a social system, we cannot use the goal of training children for rational membership in a pluralistic *society* and refer to a society on a global level. But we can think of international education as training children for rational *participation and survival* in a spatial world system.

This point of view distinguishes international education from socialization as that term is used in political science. But realizing that socialization extends far beyond formal education, is not an attempt to do this an unrealistic goal for educators? Rather it would seem that our focus should be entirely on the process of being rational, and specifically on being rational about the world system as it is spatially defined. This approach does not specify outcomes in the way this is essential in more traditional approaches. It does not say that we will produce children who are committed to anything beyond the search for truth. If truly a world society is emerging, then it will emerge with the mechanisms for socializing new members into it.

The Emphasis of International Education

This definition makes international education similar to the study of world affairs which is logically included within a discipline. Whether it is only this depends on whether there can be knowledge beyond the syntax and content of the particular discipline. International studies have failed to deal with methodology. For the most part, conceptualizations developed within a discipline have been accepted a priori by educators and become the knowledge to be transmitted. Students' attitudes and knowledge about other nations and cultures are based primarily on their perceptions using those conceptualizations. To illustrate this, consider the theory that the earth is the center of the universe. Holding this in our minds, we conclude that the sun revolves around the earth and even justify the theory by our perception that the sun is "rising" and "setting." What is important to note is that to see that the sun is not doing this requires *another* conceptualization. Schwab expresses a similar idea by making an analogy to "black box" and "glass box" research. The latter refers to inquiry into problems falling within a particular conceptualization. Black box research, on the other hand, is that which attempts to find new theories and conceptualizations.[24] The difference between these two can be illustrated by differentiating between the research conducted by Newton which resulted in the laws of motion and all of the research which has been conducted within this conceptualization.

[24] Joseph Schwab. "Structure of the Disciplines: Meanings and Significances. in G. W. Ford and L. Pugno. eds. *The Structure of Knowledge and the Curriculum*. Chicago: Rand McNally, Inc., 1964.

Those educators who acknowledge this constraint see that the concept of the world as a whole is restricted by the overriding community, state, and/or national conceptualization. Our view of the world is formed primarily through a process of filtering perceptions through various socializing agents within our identification groups. The most pervasive conceptualization is the "we/other" categorization inherent in societal divisions. Other life styles are seen as different, odd, or illogical because of this basic divisiveness. This characteristic may be the most powerful means of specific social systems for achieving identification and support.

Because of the pervasiveness of specific societies' socialization, it is essential that international education focus upon the investigation of the basic methods of knowing and thinking about spatial divisions of the world. This does not mean that we teach that the world is a whole. Rather, we explore various conceptualizations which we hold by investigating the grounds which purportedly support them. One goal from this point of view is to emphasize category formation and use. Such activity should be geared to develop category flexibility which allows perceptions different from those formed through the tradition-bound system. For example, students should learn that we group various things for convenience and better understanding. These groupings should be thought of as changeable according to our basis for making them. Furthermore, we can develop very large, all-inclusive categories or more finite ones. We can catcgorize all men as belonging to one biological species or we can separate man into any number of groups based on whatever we wish to use as criteria. This kind of flexibility should form the basis for investigating the reasons for established categories and the value or harm that results from them.

The fact that a child lives within and is subject to the socializing influence of a specific society also means that he is constantly being bombarded with "secondary messages." These value judgments about other cultures can be fairly obvious, as in the "know your enemy" approach, or subtle, as in the inherent "we/other" division. Secondary messages cannot be altogether eliminated as long as education is conducted within the specific social system and by agents of that system. However, they can lose some of their power if we are aware of the bias of the system, attaching the secondary messages to perceptions. We are usually able to detect this bias when utilizing information put out by other systems about themselves. We are less able to detect it in our own.

It may be possible to reduce the impact of this effect by a process of message analysis. This refers to the method of reducing messages to the primary content—omitting as much of the value loading as possible. Thus, in the statement: "Russia rules her territory like an armed camp,"[25] it would be necessary to eliminate the value-loaded words and search for the deep meaning within the statement. Obviously the statement is intended to imply the use

[25] Michael Petrovich. "Teaching about Russia and Eastern Europe," *Social Studies and the Social Sciences*. New York: Harcourt, Brace and World, Inc., 1968. pp. 241–81.

of arms and military strength to maintain order, but to what degree? How can it be measured? Also implied is the contrast with other nations. This is more subtle in that it is only obvious in the context in which the statement is made. The fact that it is made for a Western audience would hint that most countries do not rule in this way. Perhaps this is the most important point—understanding why the statement "ruling like an armed camp" is not good. Why do we feel that it is not? What is lost or gained in ruling this way? Analyzing statements may be one way to allow students to go beyond their own national blinders.

The rigidity inherent in this becomes obviously tautological—why do these people do this? Because that's the way it is. This situation seems inherent in the essentialist tradition in which it is more important to transmit the knowledge of the disciplines than to investigate the underlying assumption and grounds used to support it. But the teacher must focus on searching for explanation; otherwise, we will be caught in the trap of using foreign study to reinforce our pervasive, irrational categories.

Another factor in promoting rationality in international education is the study of the implications of various behaviors. What is the effect of overpopulation on the country of Japan? What happens when people believe in Buddha? Little is accomplished in knowing the facts or details about another people unless it helps us more to predict behavior. Unless we actively strive for application of facts toward understanding behavior, the inclination will be to use the facts to support our own *Weltanschauung*.

With this emphasis on process, content is perhaps less significant than in the essentialist transmission tradition. However, content must be considered. If the cue for content comes from a spatial conceptualization of the world, then the content should be drawn in such a way as to highlight this aim. Using a scientific process precludes consciously biased selection of data. The classroom constraints may require that the teacher select material to represent obvious aspects. For example, if the topic deals with a generalization about geographic influences on the way people live, then it is the teacher's responsibility to help the student consider the widest variety of data. The teacher should also begin with examples that are fairly clear-cut—perhaps extremely cold land; hot, wet land; or hot, dry land.

Motivation is another consideration in selecting content. It is not within the scope of this paper to consider various points of view about what is or is not successful in motivating children. However, it should be said that issues-centered topics of a controversial nature seem to arouse interest and are well adapted to an inquiry approach. There is also a relationship between many controversial issues and the spatial world system. The problems of overpopulation, international or global war, ideological conflict, and the conservation of limited world resources are examples of such issues.

It may be more useful for a school system to focus on one other culture for purposes of indepth study. This should not mean that the study would become an isolated experience. Rather, it should lean to the development of hypotheses and generalizations about the total world condition. Certainly the focus on

one culture increases the possibilities for better teacher preparation, the acquisition of more authentic materials, and the possibility for considering the total cultural configuration. In brief, the content should be determined by the process. The fact that it is possible to conceptualize a spatial world system makes it essential to draw data from this whole. If there is a pervasive relationship between the spatial and social systems, then a focus on our most serious social problems will require a reflection of the total world.

Summary of Implications for Teaching International Education

1. International education is neither a specific course nor a specific division within social studies. International education within a nation may best be thought of as any education which attempts to teach students to be rational about the beliefs and knowledge they hold about other nations or cultures.

2. International socialization is a process distinct from socialization to a specific cultural or national system. The world is not yet a total social system. Therefore, socialization into such a system occurs at best in only very limited and sporadic situations. The formal school setting is only one of the agencies which may have a socializing effect on the child. It may not be the most influential and could even exert no influence without other socializing agents to reinforce it. International education should not be thought of then as primarily a socializing process to a world system. Rather it should be considered as a means of training individuals to be rational about matters outside their own culture.

3. In attempting to be rational within a specific social system, one is handicapped by pervasive conceptualizations produced within and by that system. Therefore, one must come to grips with his own limited ideas and categories. This implies an investigation of categories and category systems, and their value as a heuristic. Also implied is the necessity of investigating the values attached to objects beyond our own culture. There is a need to evaluate carefully the materials with which one is working. If these are being filtered through a social system's conceptualization and value orientation, they may be distorted. The central idea is to be as scientific as possible.

4. In spite of the constraint imposed by the pervasiveness of social systems, the world can be thought of as a spatial system. This crystallizes what the content of international education ought to include. Because of the nature of culture, as a configuration of various traits, it may be important to study any one culture in as much totality as is possible to permit real understanding of any one aspect of it.

Discussant: AINSLIE T. EMBREE, *Duke University*

I admire Mr. Bogue's paper and agree with most of his analysis. He has related his theme to general educational theory and practice. He has asked

the right questions and has given answers, which, with some exceptions, seem to me to expose our educational follies as well as our dilemmas and uncertainties. I am particularly grateful, in a morbid kind of way, for his definitions of a worldminded American. These point up very neatly the problems and perils of education—not just international education—in the Nation today. There is nothing in human nature, the definitions proclaim, that makes war inevitable. This may or may not be so, but surely those careful for the separation of church and state will protest this intrusion of a theological dogma, a kind of innocent Pelagianism, into education, even if religious people are too illiterate to perceive it for what it is. Or take the definition that asserts the worldminded American wants liberty and justice for all. We have all known worldminded people who cared nothing for those ideals; and so on down the dreary list. Reading it, one understands what Paul Goodman means when he says he would be better off without schools; that is, if schools are made to work against that growth in rationality which, according to Mr. Bogue's argument, is the end of education.

I also applaud Mr. Bogue's analysis of the constraints of essentialism. Here as elsewhere he shies away from any real discussion of curriculum, but he is still getting at the heart of the matter. The dreariness and irrelevance of many of the books produced in the field of international education are the products of the commitment to the idea that there is an essential core of knowledge that must be transmitted. I think Mr. Bogue missed a chance here to emphasize a very significant point. Given the philosophy of essentialism, which he suggests dominates the curriculum, international education itself will inevitably be excluded. The peril is not so much that this will happen, but that the inclusion of India—or Africa—or China—will carry with it the burden of this philosophy that, in Mr. Bogue's phraseology, emphasizes not the use of a syntax of a discipline for inquiry but the transmission of its knowledge products. The result will not be the kind of education which Mr. Bogue espouses, and it will not matter very much whether the subject matter is the administration of Millard Fillmore, the Peloponnesian war, or the Asokan edicts.

Mr. Bogue's identification of four types of curriculum activities in terms of goals deserves special attention. With modifications, these goals represent the major arguments that have been used for the introduction of an international component into education. His criticisms are convincing evidence—at least convincing to the already converted—that these goals reinforce, in many instances, the weakness of the existing curriculum instead of transforming it. Thus teaching about other cultures can lead to a heightened ethnocentricity if the approach is the one so often used: a study of points of contact or of contributions of the East to the West. There is nothing wrong with this kind of education; only it must not be confused with a quest for understanding of other cultures. Another goal is that international education can contribute to national survival. Here I think Mr. Bogue may have been somewhat misled in his analysis in assuming that everyone who uses this argument really believes it. I suspect that it is often used by educators because they think it will

appeal to recalcitrant school boards or other official bodies. This, of course, does not make it less deplorable in its articulation. Mr. Bogue's comments on the third way international education is often introduced into the curriculum is less critical than either of these first two on the ground of academic morality, but he rightly points out that knowledge in itself does not lead to understanding. Yet at this point one must decide if Mr. Bogue is not begging the question: Is an *understanding*—meaning sympathy, even empathy—the goal of international education? He seems to slip into this assumption, although later on he shifts his ground considerably. This leads him to a consideration of the fourth goal, the promotion of worldmindedness, together with a listing, for our edification, of the 10 marks of the worldminded American. Mr. Bogue is kinder with this list than I am inclined to be, but it is in reference to it that he asks, after all, the crucial question: If one accepted these 10 marks of the worldminded American as worthy goals for which to strive, what would be the specific content of the material used to reach them and what methods would be used to implement them?

Mr. Bogue then turns to what is in effect his own understanding of education as a prelude to the definition of the role of international education. His definition is precise: "The central function of the school is to train children to become rational members of a pluralistic society." International education would then become part of this process, with the "pluralistic society" referring not to the nation but to the world. Since Mr. Bogue sensibly concludes, however, that there is no world society, he is led to postulate a substitute—the world as a spatial system.

It is at this point that my admiration for Mr. Bogue's analysis and criticism begins to waver: I was looking for some examples of what he would actually teach, and did not find them. What he supplies in place of some detailed information as to specific curriculum content are provocative comments on general goals in using international education to train children for rational participation and survival in a spatial world system. It is necessary, he insists, to emphasize category formation in such a way that we do not reinforce pervasive, irrational categories from our own culture. I do not claim to understand exactly what Mr. Bogue means by this, but I think I get his main thrust. Surely Indian culture above all others would be useful in this process. I wish Mr. Bogue had stated boldly how he would have used Indian culture in this particular context.

Mr. Bogue then approves another goal in international education: the acquisition and application of knowledge to predict behavior. Perhaps I have misunderstood his meaning here, or his use of prediction. Presumably, he is objecting to the teaching of facts as facts, but how prediction can become a part of the educational process is not easily grasped from his argument, or indeed why it should be part of international education.

In the end, I am left with a sense of unease about Mr. Bogue's prescriptions, however much I agree with his diagnosis. I am disturbed by his use of "education," as if the term encompasses everything that goes on from primary to graduate school. We all use the word in that way but is there not something

fundamentally different happening in nursery school, in the 9th grade, and in graduate school? At least something different *should* be happening. Perhaps a partial cause of the malaise that hangs over so much of education is hinted at in our American custom that seems so curious to foreigners: the use of "school" for college and university. We need to identify what is going on at different levels and to suit not just the method and content but the goals to those levels. I find it hard to relate Mr. Bogue's final prescriptions to any particular time and place.

Should we not go a step further and drop the distinction between "international" and "national" education? Should we not say that the goal of education (at least at the secondary school level) will be not so much as Mr. Bogue would have it, to make children rational members of a pluralistic society, but simply to help them become human, or to put it in an early 19th-century way, to help them become civilized?

In this process we will not speak of "others," and their cultures. We will simply assume without question that knowledge of the religion and art of India will find a place in the curriculum, through whatever methodology, as does a knowledge of Greece or Rome. We would drop once and for all the belief that we have to give children a knowledge of all of "our heritage," which is defined in a linear sense as reaching back through European civilization to Greece and Rome and Jerusalem. We would recognize that for our children today India and China and Africa may have more compelling roots of their heritage. Unfortunately, the possibilities in this direction have been distorted by the new emphasis on ethnic studies, which may have political value, but are in fact only a variant of the old theme of "our Western heritage." I have something different in mind: a willingness to see international education as part of our search for making the educational experience more relevant to the human condition. Its aim would not be to understand others, or to learn to love them, or to learn how to manipulate them. Instead, it would be to make our children and ourselves more human by entering more deeply into all human experience. I think perhaps Mr. Bogue's paper points in this direction; I wish he had given us more specific guidance on how to do it.

Discussant: JUDITH JAMITIS, *Allegheny County, Pa., Public Schools*

In his paper, Mr. Bogue has quite aptly pointed out the various meanings attached to the term "international education." His concern for developing rational thinking in students and an understanding of cultures different from their own reflects a new trend in the social studies classroom. There is, however, a multitude of problems inherent in attempting to achieve such objectives. Mr. Bogue has identified these problems by raising several important questions that should be of concern to educators active in intercultural studies. They are: How does a teacher impart to students a feeling for other cultures, as well as giving them an understanding of American culture? What materials and methods should be used? How does a teacher evaluate these new kinds of

learning experiences? Most important, however, is the following question: How can a teacher make materials relevant to students, and thus get them personally involved?

An appropriate way to discuss these questions would be to tell you how one curriculum project has generated change in the social studies classroom. Following are the objectives of our Intercultural Understanding Project, representing a concerted effort by staff and participating teachers to develop, implement, and evaluate an innovative curriculum for world cultures:

1. To foster students' interest in intercultural affairs
2. To develop students' understanding of cultural institutions, their role and effect on contemporary world affairs.
3. To encourage openminded attitudes in students
4. To improve students' skills in collecting, interpreting, and evaluating data
5. To structure opportunities for students to practice critical thinking
6. To provide inservice training for teachers and administrators
7. To select and develop packets of materials to use in the world cultures curriculum
8. To sponsor class visits by people from or closely associated with other countries
9. To create a resource center for teachers.

Keeping in mind these objectives, materials have been created to help develop skills and concepts as contrasted with the more traditional approach of emphasizing facts. We believe that the teaching of "musty historical facts" is no longer relevant to today's students.

This contention is based on discussions with students who admit freely and openly that they memorize material, take the test, and promptly forget it.

I believe relevant studies of world cultures need one component in particular, and if I may coin a word, that component is "currency." History is still important, but only in terms of explaining the present status of a problem, institution, or way of life. We can no longer afford to delve leisurely into antiquity if we are to reach today's students, for they are vitally concerned with pressing contemporary world problems. Students must be allowed to examine problems which have real interest for them so as to develop skills and concepts which they can apply to other areas of their lives.

The project staff has endeavored to create multisensory teaching units. Each unit contains flexible lesson plans and activities designed to develop various skills and involve the students. Student readings have been collected from worldwide sources and present divergent viewpoints. Slide-tape series, transparencies, posters, and pamphlets are also provided for the teacher.

Students analyze these materials and formulate their own conclusions. They are encouraged to think for themselves rather than have someone think for them. They are being taught *how* rather than *what* to learn. Thus, the role of the student is changing from an absorber of facts to a critical, thinking decisionmaker.

In an effort to develop critical thinking, varying approaches have been used in each of the units. The first unit, "The American teenage subculture," has been designed as an introduction to world cultures. Some may ask: Why "American teenage subculture" in a world cultures course? There are several reasons for this. Students are expected to understand how people in Asia,

Africa, and Latin America live and function within their cultures, without having a frame of reference on which to base such understandings. In addition, most students taking world cultures lack the interest and/or desire to study these areas, as they feel they are remote and hold little significance for them. Students are interested in discussing and studying themselves. This interest is exploited to introduce and develop the necessary concepts and skills which will provide a "frame of reference," or, if you please, a foundation, for the subsequent study of other cultures.

Emphasis is placed on the basic social institutions and their functions within society. Once students can relate to their own society and understand how it affects and shapes them, they can better understand how other cultures function. Once students understand the meaning of ethnocentrism, they will be more open towards societies different from their own. Many of the tools necessary for an inquiry approach are also introduced into the units. Students are exposed to hypothesis formation, generalizations, and facts as opposed to opinions, values, attitudes, and the techniques of research.

It is noteworthy that during this introductory unit, students have become involved to the point of going out into their communities taking surveys, producing movies, investigating public housing conditions, and speaking to community groups to promote a better understanding between generations and races. These activities were not suggested by teachers or staff members; rather, the students thought they were relevant to an understanding of American society. This interest and involvement persisted as the class turned to the study of foreign cultures. Students continued to explore similar facets of Japanese and Indian society, constantly comparing and contrasting them with each other and with American society. Thus, students acquired knowledge about Asian cultures, as well as gaining a better understanding of their own. It is important to emphasize people, especially young people, in intercultural studies. Students are acutely interested in how other people live and think, and why they do so.

An integral part of our program has been the use of high school students in the actual development of curriculum materials. Employed during the summer months, these "student advisors" assisted in the identification, selection, and revision of much of the material contained in the introductory unit. They also were involved in the development of subsequent units on Japan, sub-Sahara Africa, India, and Latin America. It proved to be a valuable experience for all concerned. The students gained an insight into education from the teacher's perspective. They learned about the problems educators must consider when developing materials. More important, the staff came to realize the value of student participation in curriculum development. Young people have worthwhile contributions to make if we, as adults and educators, are willing to take time to listen. There was not always agreement between students and staff, but each came to respect the opinion of the others, and the final teaching packet reflected student interest and educators' objectives.

In a social studies conference sponsored by the project, participants spent an entire evening questioning and being questioned by these student advisors.

It was a unique idea and the most enlightening part of the whole conference. For some of the educators it was disturbing to listen to a group of students tell them what was wrong with the social studies courses in today's schools; but by the end of the discussion everyone agreed that these young people had something important to say. Perhaps if the practice of seriously listening to students and staff, but each came to respect the opinion of the others, and the easily.

From the beginning the project has been concerned with reorienting teachers. I believe that teachers cannot be expected simply to pick up completely new instructional materials and begin to teach them. World cultures teachers have a responsibility for which few have had academic preparation.

In a 1967 Allegheny County survey, some rather depressing facts emerged. Most social studies teachers were history majors in college. Approximately 70 percent of them had fewer than eight credits in each of the following: economics, geography, political science, and sociology; 60 percent had no credits at all in anthropology. Most of the history courses they took concerned the United States and Europe; 50 percent of the teachers had fewer than eight credits in non-Western history. When asked which non-Western area they felt most confident in teaching, 42 percent of the teachers chose the U.S.S.R. Their reason was that the news media provided most of the material on this area. It was disheartening to discover that 2 percent of the teachers did not feel confident in teaching about any non-Western area.

To acquire some of the necessary background for teaching world cultures, the teachers have been given indepth supplementary materials; they have attended inservice meetings and heard talks by specialists on other cultures. During the inservice sessions the teachers have an opportunity to share their successes and failures. They become acquainted with approaches used in each unit and evaluation techniques suited to the new kinds of learning experiences going on in their classrooms. Most important, inservice training involves teachers in developing new curriculum materials. They are enthusiastic about such materials, and there is an obvious carryover into the classroom.

Since teachers have neither the time nor the resources to become totally involved in curriculum development, university curriculum specialists must do the actual work, calling upon school administrators, teachers, and students for advice.

Persons outside the project have criticized the failure to study all world areas. There is a relatively simple reason for this. Most world cultures courses are superficial surveys of world history and geography and the student gains no real understanding of even one culture. We believe that if we can teach students how to examine a culture, using a few as examples, they will acquire the skills necessary to investigate any culture. With an indepth approach and the tools from all social science disciplines, students have an opportunity to develop real feeling for the cultures they do study. I might mention at this point that it is equally important for teachers of art, English, music, etc., to

cooperate with the social studies in teaching about other cultures. It is time for the artificial barriers between subjects to come down.

To accomplish our purposes, contemporary materials are collected and used in a form that allows for yearly revision and updating. We have sifted through the mountains of materials available, choosing those that would best suit our own situation. Accuracy and student interest were just two of the factors determining selection. Firsthand accounts are used whenever available. Short stories and poetry are valuable, not only in the English, but also in the social studies, classroom.

Audiovisual materials are most useful. It is my feeling that teachers rely too much on printed matter. They must begin to take advantage of the vast array of multisensory materials which are available today. In line with this, the project staff includes a graphic artist to develop even more audiovisual experiences for the students and to encourage them to create materials themselves. Project materials are student-centered and activity-oriented, placing at least some of the responsibility for learning on the learner.

Evaluations indicate that important changes have been occurring in the experimental classroom. The role of the teacher has changed. Teachers have become resource people instead of information specialists.

Students are "keeping teachers honest." When critical thinking and analysis are required of students, they in turn expect it of their teachers. Thus, the classroom becomes a forum for student-teacher exchange and understanding. One student said, "For the first time someone thinks I can hold a reasoned opinion on an important subject."

The project staff and participating schools are convinced that the greatest need in international education or world cultures is relevant material used effectively by the teacher. This is the only way we will be able to reach today's young people.

2. The Dimensions of International Education in New York State

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Nearly a decade ago the New York State Board of Regents stated that "the proper dimensions of general education in our schools and colleges are global in nature."[1] This paper is a description of the work of the Center for International Programs and Comparative Studies in elementary and secondary education in this period of time. The Center, an agency of the New York State Education Department, is expressly charged with the responsibility of strengthening opportunities and resources for the study of non-Western cultures in the schools, colleges, and universities of this State—cultures which have been traditionally neglected by American education. It is concerned, too, with educational exchange, programing visitors from other countries to the department (some 850 from 25 countries since 1966), and improving the department's capability in human resource development as a first step in creating programs which involve a study of manpower and education planning problems in other cultures.

Like other public agencies dedicated to broadening instruction by internationalizing the curriculum, the Center has had to rely initially to a large degree on external sources of funding, from private foundations and later from Federal sources. Since 1961, 22 grants and contracts totaling $1,349,000 have been received. Such funding was crucial in the launching of pilot projects in colleges and universities, in creating programs for independent undergraduate study of neglected languages, for improving library resources, and for developing resource and research materials to complement these programs.[2] Nevertheless, it has become increasingly clear that it is necessary to

[1] *Investments in the Future: The Regents Proposals for the Expansion and Improvement of Education in New York State, 1961.* Albany: University of the State of New York, 1960. p. 29.

[2] Several regional groups of colleges in different parts of the State have been assisted financially in organizing cooperative faculty seminars and programs for students. An example of such cooperative effort in a field of study regarded by the Center as a "target area" was a program on science, technology, and society in South Asia, held at Rockefeller University in New York City in May 1966. Participants included faculty members from the United States, officials from the U.S. Government and the United Nations, and leading scientists from Asia and Europe. Symposium proceedings have been published by the Rockefeller University Press under the title *Science and the Human Condition in India and Pakistan.*

allocate substantial funds from regular internal sources lest international studies be dependent on the priorities of foundations and the vagaries of international politics, as such conditions affect the largesse of the Congress. We are in an era of declining extrinsic support. Correspondingly, the Center's allocation from internal State sources has risen from 36 percent in 1965–66 to 53 percent in 1968–69. Departmental goals in international education were set forth by the State Commissioner of Education in 1963 and were further extended and elaborated upon in a recent position paper by the Board of Regents.[3]

Basically these goals are designed to make cultural diversity and pluralism at home and abroad not only understood and accepted, but actually cherished. As Steven K. Bailey has noted, American education has in the past been designed to make an international population American. It may not be suitable for a world in which our survival may rest upon the capacity to make an American population international.

To quote Richard M. Morse, "The real use of non-Western studies is in the emotional and intellectual shock they give."[4] It is, in short, to know ourselves better in a cognitive sense and by doing so to enhance the ability of teachers and students to think conceptually and comparatively, to become aware of their own cultural biases, and to be able to develop a fund of "value-free" concepts and language that would allow a variety of experiences to be integrated without the affective contaminations of ethnocentrism and the lapses in judgment brought about by single-culture orientation.

Further, social and cultural diversity is one fundamental reality of the modern world. Another is, to paraphrase Dr. Lee F. Anderson, that we will continue to live in a rapidly emerging worldwide system of human interactions as manifested in an expanding network of cross-national organizations, increasing similarity in mankind's social institutions, and an expanding homogeneity of culture.[5] In McLuhan's phrase, "we may already be living in a global village" but unhappily we may not yet know it.

To acquire self-understanding for citizenship and survival may be the most cogent rationale for studying alternative cultures; however, it is not the only one. An equally legitimate aim is to enable students to broaden the depth of their knowledge and breadth of their aesthetic and humanistic sensibilities in ways not possible within our own tradition. The thought and life of the major civilizations have intrinsic worth; their arts have intrinsic beauty and the reflected light of their vitality can be perceived by Western man in our techno-

[3] These goals are stated in Ward Morehouse, *The International Dimensions of Education in New York State*. Albany: The University of the State of New York, 1963. They are broadened in a statement of policy by the Board of Regents entitled *International Dimensions of Education: A Statement of Policy and Proposed Action by the Regents of the University of the State of New York*. Albany: University of the State of New York, 1970.

[4] "The Challenge for Foreign Area Study," *International Education Past, Present, Problems and Prospects, Selected Readings to Supplement H.R. 14643*. Washington, D.C.: U.S. Government Printing Office, Oct. 1966. p. 71.

[5] "Education and Social Science in the Context of an Emerging Global Society," *International Dimensions in the Social Studies*. Washington, D.C.: National Council for the Social Studies, NEA, 1968.

logical age even more so than by the random explorations of Occidental visitors to foreign shores in Europe's medieval period.

To achieve these aims, the Center for International Programs and Comparative Education sponsors various programs. Its summer institutes have included a two-phased summer experience for art and music teachers on the art and music of Africa south of the Sahara, as inservice education, a responsibility of this office. During this period one summer session was spent in classroom study in the United States and a subsequent summer (1969) in Africa. In cooperation with Syracuse University and the U.S. Office of Education, a two-phased institute on the Indian subcontinent has been in progress since 1962. In the second summer, a majority of participants are transported to India for 7 weeks of study. The India phase is under the direction of the Educational Resources Center (ERC) in New Delhi, an agency of the New York State Education Department. Subjects of forthcoming summer institutes include "Comparative Economic Development of India and China," "The Black and African Component of American History," and a specific program for 9th-grade social studies teachers on African studies.

Not all our programs are designed to prepare teachers for curriculum changes. We also show teachers how to introduce data and insights from other cultures into courses whose content has focused primarily on American and Western tradition. We hope that these teachers will become "agents of change" in anticipation of curriculum change in other subjects. We also believe that disciplines as presently defined need to broaden the base of the evidence upon which they draw. We should depend more on the resources of local public and private agencies in situations where our professional interests coincide. Therefore, when during the past several years we have cosponsored inservice programs with local school districts in semester or academic-year courses, we have enlisted the support of the Japan Society, the China Institute, and the American Federation of Teachers.

Typically, local school districts are assisted financially on a matching basis by the Center for International Programs and Comparative Studies. Usually, eight to 15 sessions are held either after school or in the evenings. Costs range from $1,000 to $3,000 per seminar. They include payment of honorariums for scholars, usually $75 to $150 per session, and funds for books for participants. Broad topics embracing a variety of cultures are discouraged unless there are faculty members who can present major conceptualizations of cross-cultural validity. We aim to concentrate on revealing the results of recent scholarship in one discipline or on one aspect of a culture which can be studied profitably from the vantage point of a variety of disciplines. Thus, topics have included "Japanese Thought and Philosophy," "China's Place in the World," and "Nation-Building in Contemporary Africa." Where possible—and it is a difficult task to achieve—lectures by scholars have been followed by sessions conducted by local teachers on strategies of implementation into the daily lessons of the concepts and data presented. Approximately 15 to 20 school districts are assisted in this way

annually, depending upon our financial solvency. It is admittedly a modest project, scarcely meeting the needs of school districts in this field.

Another type of award is made to 10 or 20 teachers selected to do independent summer reading and research on a scholarly topic of their own choosing. Teachers who have already had formal course work in some non-Western aspect of their discipline, and who would benefit intellectually from an opportunity to stretch their minds by reading and reflection on a tutorial basis, engage in independent reading on such topics as "Gandhian Pacifism and the American Experience," "The Art of Oriental Calligraphy," "Recent Economic Reforms in the Soviet Union," "Latin American Band Music," and "Sculpture in the Congo and the Sudan." Scholars are paid $400 and grantees $700 plus allowances for dependents and books.

Under a grant to the Center during the 1968–69 school year from the National Endowment for the Humanities, eight scholars were paired with one elementary and seven high school teachers in a scholar-teacher program with the following objectives: to narrow the gulf between scholar and teacher and scholar and high school student; to cultivate the intellectual propensities of former tutorial grantees; and to enable selected schools to benefit directly from an infusion of new ideas for which the scholar is noted. Each scholar received an honorarium of $1,600 for giving approximately one-sixth of his time. The schools were awarded $300 to purchase books and materials. Activities generated by the scholars included team teaching, lecturing at departmental meetings, service as resource and book selection consultants to the school librarian, and curriculum coordinators.

The Syracuse South Asia Program has helped not only those who are teaching about India in the new 9th-grade social studies syllabus but also those who can use new insights and concepts in teaching art, music, and the humanities, as well as American history and foreign policy. Under the general theme of "modernization" the overseas aspect focuses on four major subthemes: the problems of urbanization, agricultural change through technological reform, the Indian novel as a form of social documentation, and the rise of nationalism since the Sepoy Mutiny. The program makes inservice education more directly connected with contemporary problems and with one category of attempts to solve them. It serves to demonstrate the connections between a complex and varied heritage and the solutions embarked upon, and hopefully, through direct experience, assists in reducing the effects of cultural myopia and attempts at one factor analysis that are prevalent in discussing the "underdeveloped world" in classrooms. This aspect of the program is currently directed by the binational staff of the Educational Resources Center who are familiar with education in both America and India.

Funded through the use of U.S.-owned excess rupees, ERC in New Delhi was established as an experimental endeavor to introduce Indian studies to American students and teachers and provide a channel of communication between India and the United States and an educational base abroad for American scholars. It is now in its 4th year. As an example of a technolog-

ically poor but culturally resplendent nation actively engaged in modernizing itself, India is a good model for study. ERC has concentrated on producing, distributing, and sponsoring the publication of books and audiovisual materials for general display purposes, for certain grades and specific subjects taught at elementary, secondary, and higher education levels.

Projected activities include the creation of a kit comparing life and the economy in three disparate Indian villages, a biography of Gandhi for elementary school students, and a modest translation project under which useful novels in regional languages would be translated into English to allow students to view India from an Indian perspective.[6]

More significant perhaps than the creation of materials is the way in which the Resources Center has enriched the lives of people. Since its inception, itineraries have been created for five groups of curriculum specialists and Chief State School Officers. The director for secondary education for the New Albany, Ind., school system received support under title III of the Elementary and Secondary Education Act to set up the Center for the Study of India, which has served students and teachers in southern Indiana.

It is this "multiplier" effect, seen in the spread of the study of India from ERC in New Delhi to the Indiana center (frequently unpredictable and presently not subject to measurement itself), that may well be the ultimate test of the success of our efforts. What happens in the classroom—unseen by the administrators and unheralded by reports—is what counts.

Another experimental program deserves brief mention. In the summer of 1969, with a grant from the U.S. Office of Education, Basic Studies section, we conducted three institutes on black studies for teams of from three to five administrators, teachers, and curriculum coordinators from 40 school districts. The administrators remained on site for 2 weeks and the teachers for 4 weeks for more detailed reading and instruction. We used the team approach on the grounds that unless the teacher is able to conjure up administrative support, little change will take place in his teaching patterns, particularly in schools where administrators take their supervisory functions too seriously.

As a result of our experience with inservice training, we realized that new insights will not be effectively utilized and communicated unless appropriate reading and audiovisual materials are readily available when they are needed. We have therefore tried to reinforce our inservice efforts with a pilot project in the production of materials.

The Educational Materials Project, sponsored by the Conference on Asian Affairs, and in cooperation with the Center for International Programs and Comparative Studies, has developed a series of six paperbound volumes of primary and secondary source readings and lesson plans on African history, literature, and society, called *Through African Eyes* (now available commercially). Further, the State Education Department has engaged a consultant

[6] College-level materials already produced include a revised Hindi-Urdu language textbook, a documentary study of the 1967 parliamentary election, films on Indian religious ceremonies, and indexes to periodicals and newspapers.

in Latin American studies who will direct inservice training and develop materials to permit teachers to utilize alternative teaching strategies in formulating their own courses which coincide with their own formal training and interests in this field, rather than with any predetermined State-sponsored curriculum.

Since 1961, the Center has sponsored more than 124 inservice programs for more than 1,800 elementary and secondary school teachers.[7] The aim of all these activities, with the expenditure of the taxpayers' hard-earned and reluctantly relinquished dollars, is to provide students with what would have been called, in an earlier age, a liberal and humane education. I do not mean to suggest, however, that we equate programs with progress or activity with results. And I agree with John W. Gardner that in the field of international education, as in education generally, "love of learning, curiosity, self-discipline, intellectual honesty, the capacity to think clearly . . . and all the other consequences of a good education cannot be insured by skillful administrative devices. The quality of the teacher is the key to good education."[8]

There is a crucial need for the development of materials which present a realistic and broader-based picture of the world and its people and which, if used with sensitivity and discretion, will hopefully assist the teacher in creating the educational milieu to allow the student to develop an empathic recognition of the commonalities of human behavior and the universalities of the human condition despite cultural differences. An excellent treatise on international education produced by the Foreign Policy Association[9] discusses the opportunities and options available in this field. As the contributors stress, most students entering schools today will spend more than one-half their lives in the next century, and given the trend of human affairs they will need to develop a greater capacity to recognize, tolerate, and adapt to change, diversity, complexity, and ambiguity, and the ability to experience multiple loyalties and identifications.

Too often, in the elementary grades, non-Western cultures are taught for their exotic and bizarre aspects. At the secondary level, semester or year-long "world" history courses are, in fact, mere historical descriptions of the political and economic encroachments of European imperialism or simply information of other cultures as adjuncts to the study of American foreign policy. Elective courses in one or more cultures of other countries are proliferating, ironically more in response to rising student interest in Indian music and

[7] From 1961 to 1968, the Center sponsored 192 programs for elementary and secondary teachers, college faculty members, and school and college administrators. Of these, 124 programs involved 29 higher education institutions through the State. These included six public and 23 private colleges and universities. All programs sponsored by the Center cover major world regions traditionally neglected by American schools and colleges as follows: Asia, 82 (43 percent); Africa, 25 (14 percent); Latin America, 21 (11 percent); Middle East, 14 (7 percent); Soviet Union and East Europe, 16 (8 percent); and others, including more than one region, 34 (18 percent).

[8] *No Easy Victories.* New York: Harper & Row, 1968, pp. 71-72.

[9] James M. Becker, ed. *An Examination of Objectives, Needs and Priorities in International Education in U.S. Secondary and Elementary Schools. Final Report to the U.S. Office of Education.* New York: Foreign Policy Association, July 1969.

oriental thought than to teacher interest. Such courses can be counterproductive when an inexperienced teacher tends to distort and exaggerate social and political problems of "underdeveloped" or "developing" nations, either by lumping them together in a simplistic synthesis of common "problems" with little reference to similar difficulties in our society, or by repeating cold-war banalities which create the impression, to quote Dr. Seymour Fersh, that other peoples have been put on earth to "bug" us.

It *is* feasible to incorporate the study of non-Western cultures into traditional curriculums in conventional world history courses or in introductory art and music courses and to explore one culture in depth in an advanced course, if the teacher is well-prepared and sophisticated. Indeed, the argument between advocates of area studies and those of single-discipline approaches has less relevance at the elementary and secondary levels than in university teaching.[10] Further, there is a slow but steady increase in the number of teachers who have been exposed to good teaching in this field either at the undergraduate or graduate level. For example, in the New York State university system, individual semester courses listed in school catalogs relating to some aspect of non-Western studies now number 7,500, and 300 of them are in Asian studies. The number of specialists in these cultures has increased impressively, albeit inadequately. It is high time, therefore, for schools and universities to form compacts to utilize the resources of local higher education institutions for inservice training and team teaching projects in the schools.

With regard to preservice programs, it seems to me that colleges and universities have an obligation to provide future teachers with the intellectual resources to enable them to teach about the various patterns and achievements of mankind. Some States require teachers to have a specified number of semester hours in a particular field (in New York, for example, 36 hours of social studies and literature for high school teachers) without reference to the nature of these courses. Individual undergraduate institutions should expand their course offerings. I believe that colleges should require future teachers of social studies, humanities, or the arts, to study non-Western cultures. It should be as unthinkable for American history majors to study only Western civilization as it is now for mathematics majors to study only algebra.

Although it may be too early to expect each State to encourage a global curriculum, as recommended by Dr. Lee F. Anderson and others, curriculum specialists can aspire to identify key conceptualizations around which data can be organized and which, in the words of Dr. William Theodore de Bary, place "primary emphasis on the articulation of each civilization within itself, while yet placing it side by side with others and compelling the student to develop a perspective which embraces both." [11]

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[10] For these arguments, see William Theodore de Bary and Ainslee T. Embree, eds. *Approaches to Asian Civilizations*. New York: Columbia University Press, 1964. This volume is also an excellent source of debate regarding the validity of comparative studies and the applicability of social science constructs evolved from Western experience to other cultures.

[11] Ibid. pp. xv, xvi.

There can be no exact formulation of what should be taught about a civilization, ours or anyone else's, at this stage of education research. Teachers tend to teach best what they know best. Syllabuses should provide alternatives for organizing data and reaching prestated goals in both the cognitive and affective domains.

Model units of study could be developed using the data and constructs of either one discipline or several, depending on the local educational climate. Teachers could then use some of these units and the materials which accompany them, either separately or consecutively within a school year, in combination with commercially produced materials.

James Becker and his associates assert that few teachers presently follow the curriculum guides developed by curriculum specialists or even by their own colleagues.[12] This is confirmed by my own experience. Frequently they are guided by the amount of appropriate classroom material available to them at the time they need it.

In New York State, I have observed that conventional world history textbooks are almost totally at variance with the plan of instruction recommended in the 9th-grade syllabus, their only point of contact being course title. Culture studies materials produced by public educational agencies should, therefore, be detailed enough to be usable within the classroom and as the teacher sees fit. Commercial publishers might, thereby, be encouraged to produce texts which lend themselves to the "case study" or "inquiry" approach by including source readings of sufficient length and variety to be utilized in a variety of ways. It might also spur them on to produce materials that attempt to come to terms with our own cultural biases. This is not to argue that teachers and students should be asked to surrender their own normative judgments about such matters as what constitutes the "good life" or "good government." As Gandhi so aptly put it, "I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other peoples' houses as an interloper, a beggar, or a slave."[13]

Traditionally, State departments of education have taken upon themselves the quite legitimate function of curriculum preparation and coordination. Their reputations for conservatism and respectability, their cloak of authority, and the fact of their centrality have served them in good stead in an age where the need for communication between school systems was unrecognized, teacher and pupil mobility low, and in which expectations regarding the outcomes of education were limited to the aims of good citizenship and vocational preparation.

That age has expired. It is clear, now more than ever, that the fountains of wisdom flow no more freely in State capitals than elsewhere. This is not to

[12] Becker, loc. cit. p. 117.

[13] As quoted in Jawaharlal Nehru. *The Discovery of India.* New York: The John Day Company, Inc., 1946. p. 366.

advocate the undermining of standards for scholarly objectivity. What I am saying is that local education agencies have the intellectual and pedagogical resources to produce, either alone or in concert with others, curriculum materials of academic respectability. Surely zeal and the craving to publish are not sufficient. So long as the agency is willing to allocate sufficient funds and manpower, so long as the canons of scholarship, good writing, classroom tryout, teacher involvement, and feedback are respected, the results produced can be considerably more responsive to local needs and to recent scholarship. The competition would be healthy. Practiced teachers with heavy subject-area specializations and special writing skills would be more easily identifiable. Local scholars would be more accessible, and teachers would have the opportunity to exchange teaching strategies and materials among themselves, even if this material were not suitable for publication. Leon Clark, in creating materials on Africa, has found that a wide range of individuals need to be employed in the process of materials production, not the least of whom can be graduate students whose familiarity with the subject matter and recent bibliographical sources can complement the pedagogical skills of curriculum and audiovisual specialists and teachers.

With regard to inservice training in area studies, it is obvious that sufficient Federal or State funds will not be appropriated in the next few years to meet the needs of teachers in international education. State and local education units will have to organize themselves pedagogically—as some individual teachers have begun to do to improve their working conditions and salaries—to create a unified constituency sufficiently determined to capture a large enough portion of funds allocated on State and local levels to enable them to discharge their mandate in internationalizing the curriculum. Greater utilization will need to be made of local resources and options and of media such as videotapes and closed-circuit television for the instruction of teachers in both preservice and inservice education. Self-instruction techniques have already demonstrated their usefulness in language study on the college level. These techniques are equally suitable in elementary or secondary education.

Our experience in conducting inservice training bears out the observation of the late Hilda Taba that if the learning is sequential and cumulative; if there is provision for interaction, feedback, and critique; if there is instruction at the proper level of difficulty; if it is relevant to the needs of the teacher; if there is prospect of implementation, there is no one type of in-service activity that is superior to that of another.[14]

Of course, no one program we have conducted either during the academic year or during the summer meets all of these criteria in equal measure, and in some programs a number are conspicuous by their absence.

I wish we did have the financial resources and manpower to follow up the participants when they return to teaching so that we could continue to encourage their interests and meet their needs for sustained intellectual

[14] See "Techniques in In-Service Training," *Social Education*, vol. xxxix, no. 7, Nov. 1965.

refurbishment and relevant materials. I wish we could extend inservice training to all the districts which request such training. I wish we could have an Educational Resources Center in every continent to which scholars and teachers and students might repair. I wish we could take advantage of the newer discoveries in the behavioral sciences and in testing so that we could begin to evaluate the effects of our efforts by valid research. I wish, too, that teachers could be freed from their onerous nonteaching chores and from the stultifying and rigid teaching schedules which drain their energies and dull their interests. Perhaps, then, summer institutes would provide less of a haven for physical rest and recuperation and more of an opportunity for intellectual growth. And lastly, I wish the Federal International Education Act were funded so that the financial priorities of education would be more in consonance with our pedagogical priorities.

I suspect, however, that we shall have to be content with small victories for some time to come. Be that as it may, the international dimensions of education will perforce need to play an increasing role in formal schooling. As we approach the next century, it will be increasingly necessary to incorporate into the curriculum the advances made in the biological, ecological, and social sciences. It will be increasingly necessary to study the effects of the interaction of science and technology on the institutions of all major societies and to call attention to the results of research on conflict resolution. These are several of the "target areas" set forth by the Board of Regents of the University of the State of New York to meet the major and cataclysmic changes in society for which our students need to be prepared.[15]

It may be noted that much of our past effort was devoted to developing in teachers and students information and insights of a substantive nature while not directly attempting to bring about attitudinal changes by other means than ratiocination. I share the desire of those who wish to develop in students the feelings they seem to lack today—empathy and sympathy for the plight of other peoples. There is evidence that attitude formation about other peoples seems to be more an irrational than a rational process.[16] However, although some studies indicate that getting more information about an ethnic group does not result to a great extent in less prejudice,[17] others seem to demonstrate that the higher the level of education, the less the prejudice.[18] Broadening the base of data presented to students, I feel, can have an attitudinal effect. I believe, therefore, that this approach should be continued as it offers the best hope for improving the relevance of formal education without doing violence to the integrity of the human mind, to scholarship, or to the libertarian principles upon which our Nation was founded.

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[15] *International Dimensions of Education*, op. cit.

[16] See Otto Klinebarg. "I Hate Everybody," *The Human Dimensions in International Relations*. New York: Holt, Rinehart and Winston, Inc., 1955.

[17] Bernard Berelson and Gary A. Steiner. *Human Behavior: An Inventory of Scientific Findings*. New York: Harcourt, Brace & World, 1964. p. 517.

[18] Ibid. p. 515.

Discussant: LEON SINDER, *Long Island University*

I shall address myself primarily to Mr. Abramowitz's paper, but I would like to comment on all of them, having read at least the abstracts from the others, and to express some of my ideas generated by these papers.

One of the reactions I have to any paper that deals with the non-West was reflected last week in Vermont at the Experiment for International Living, where I participated in a series of discussions on this topic. I began to wonder whether the East considers us the non-East. I am very opposed to terminology which becomes connotative to a point where we use the concept of what we do in the first place and I begin to see these terms quoted. "Non" means that we are dealing with something that is negative. It's "non-nothing." I think one of the things we must do in any kind of study is to be very careful how it is denoted. I would be very careful how the term "Asian studies" is denoted. I think that very word severely limits the possibility of our sensitizing teachers to what they are about to do. Reference to "non-West," a priori, is based on the premise that the West is the bellybutton of the world and that we are going to measure all other peoples in terms of this bellybutton.

Second, I think the whole idea of the East and the West is nonsense. I wonder what we mean by these terms. I think we must get away from dealing with spatial relationships in trying to get across some basic concepts to teachers and their associates, namely the students. If you dwell upon spatiality, you always end up in a vertical approach in which you see a country as though it were a single entity different from another country. This is unfortunate in the beginning of the 21st century. The problems of urbanization, youth culture, nationalistic pride—these problems are the same everywhere.

Another item which I think we must take into account in our studies is the approach to a 5,000-year-old culture. I would like to suggest that most of Asia is about 25 years old. That's all. If you keep harking back to ancient history, you only trap yourself in inconsistencies. An Indian living next to the Taj Majal really is not very much of the Taj Mahalan in culture. He looks at it, and to him it's a tomb, just like the Pyramids. It has very little to do with a 25-year-old culture.

United Nations statistics tell us that most of the population of the world (over 50 percent) is under 25. I lived in 10 Korean villages and 50 percent of the population was under 9. To Korean children, Silla or Kolyo cultures are meaningless. What is meaningful to the young Korean is a transistor radio or Hoss Cartwright on television or its local version. In teaching about Asia we must take this fact into immediate account.

Mr. Abramowitz makes the point that we must try to be value-free in our discussions or assumptions about another continent. Here we have a spatial relationship in terms of value systems. I think that in all reality it is impossible.

It is not only impossible, but undesirable as well. I think that as scholars, it is about time we became value-conscious. The very nature of education in which we are all involved implies values. I believe that being value-free often-

times is an excuse for allowing negative characteristics to be accepted because they are there.

I read this week in the *Times* about the death of Israel's Nobel Prize-winning lawyer, S. Y. Agnon, and it struck me that he may have said something that is very pertinent to us as scholars and as teachers. A reporter was said to have come to his house, walked in, and looked at his library. It consisted of a wall full of books, the *Talmud*, the *Torah*, the *Mishna*, books on Judaic and Hebraic law. When Agnon was asked how he got his themes, he pointed to all his books. "How about your modern books?" the reporter asked. He took the reporter over to a tiny little bookshelf where he had about three books. He said, "This is my modern library," as he pointed to the bottom shelf. What I got out of that is that a sensitive human being, an educated writer, needs a minimum of continuous new material, new productivity, new data, if he is sensitive enough to take out of data items that are necessary. One hundred thousand books in a library will not make you sensitive. It will just give you a big fat library.

I wonder whether the kinds of publication we propose to do are what we should be doing. I am not saying we should not publish, but I wonder if it would not be better to abandon this whole materiel approach and concentrate instead on sensitizing to the human condition. Sensitizing to the human condition is not Asian studies or Latin American studies.

It focuses on the fact that we are all in this tragic human condition as individual human beings, participating in exactly the same kind of process and that cultural variations are socioeconomic, historical excrescences which are vitally important but, nonetheless, specific, uniquely different elements and no more.

I would reverse the education process if I had my way. I would start out by teaching children about the world; then when they get to college teach them about the United States, and when they get to their doctorate teach them about Canton, Ohio, rather than the other way around. Then they may be able to see themselves in Canton, Ohio, in a proper perspective—in an individual as well as a human perspective.

The most important thing is to sensitize teachers to get across the idea of the human condition, not only in Asia but in a world sense, and in that context I urge against breaking down the 8th year into Latin American studies, and so forth. The present hierarchical structure of sensitivity, I think, is very unfortunate.

A few weeks ago I went to see "Fiddler on the Roof." On one side of me was a young couple in their forties from Des Moines, Iowa; on the other side was another couple in their sixties from Albuquerque, New Mex. We all came in a little early and therefore had a chance to talk. While watching this charming play, there were times when I started to cry and the couples started to laugh. During the break we talked about my reaction against theirs. I was born in a small Jewish community of eastern Europe—before World War II. The poignancy of the human condition as presented in that play was significantly different to me from what it was to them. But there were parts we

both understood, especially the marriage of the three daughters and the money needed to "buy" a husband and pay for the weddings. The man from Des Moines understood that—he had three girls and he dreaded the realization that he would go into hock when they got married. All of a sudden, my crying and their laughter became symbolically intertwined in a bond of understanding based upon one element which was universal—the problem of the marriage of girls.

In conclusion, I think that we must look for the bonds between cultures because if we focus on the specificities of one culture or another, we will end up with crying on one side and laughter on the other and no understanding. And if increasing human understanding is the aim of education, we must somehow or another find how to sensitize ourselves to picking out the three girls, the daughters, the universal elements.

Discussant: PETER BENNET, *Staples High School, Westport, Conn.*

Perhaps we are so terribly ethnocentric in this country because we are exposed in our education to very few alternatives. It is fascinating to me, for example, to see how introspective, basically, the education of most Americans has been. We look at our past situation. If we become radical and exotic, we may go back as far as our European antecedents. But we rarely look at the experiences of other people as a guide in trying to deal with our problems.

When any group tries to train teachers to work with students, whether it be in the problems of the human condition, or more specifically, in Asian, Latin American, or African studies, I would like to see them pursue what I call a mirror approach, using another culture, another group of people to help individuals look at themselves. In dealing with India, for example, we look at the structure of the family, marriage customs, child-rearing practices. And I say, "All right, now. This is how the Indians do it. How do we do it?" This is not to see how much better our ways are or to see how much better theirs are, but to see how a fairly common problem is handled in different ways in different cultures and to expand the alternatives available to people when they consider the problems of the human condition.

A problem is raised, however, in using the mirror approach in the current educational system. Very little material is covered when you look at other people and then look at yourself with regard to a particular area. In this regard, I would hope we could do away with the idea of coverage.

One of the points which Mr. Abramowitz made in his paper was that the study of Asian or Latin American or African materials is valuable for all teachers, whether they teach only U.S. civilization, American literature, or Western music. I would suggest that what is desperately needed now is some documentation of this fact, some clear, hard data that the study of other cultures is not a frill, but urgently necessary, and that perhaps the continued study of the supposed basics, given the urgency of the situation, is the frill. Budgets are falling right and left. Taxpayers want to be convinced. We need some data on what I think is an extremely valid point.

I wonder how to go about setting up programs to try to do something in a hurry. Do you attempt to create a limited number of revolutionaries who are consciously trained to spread the gospel in other areas? Or do you attempt to serve the needs of a larger group of people? Obviously the latter approach will dilute your impact. From my own experience in working with title III, federally funded curriculum centers, I would lean very strongly toward the elitist approach. I think that if we fail to develop a hard-core cadre of dedicated classroom teachers—dedicated to teaching not only in their own classroom, but to levering their colleagues—not much is going to happen in a hurry.

This leads me to the consideration of the "hows," very pragmatically, the "hows" of inservice programs. First of all, I concur completely with Mr. Abramowitz that there is a need for developing administrative and collegial support from everyone who is in an inservice program. I think if you are going to run inservice programs and take one teacher from a school or a town, you are condemning that individual to a very unhappy existence. It is not enough to take a teacher—you must also take an administrator, preferably the most influential administrator in the school, the town, or the district. Teachers are not low on the totem pole—they are somewhere underneath it. By themselves, they have very little leverage for change.

Let us assume you get these people into an inservice program. I think it must be intensive and of sufficient duration. One-day seminars or weekend institutes do nothing but serve the needs of those already committed, and these are far too few. More people must be involved; therefore, we should talk about long-term commitment. Also, once your recruits are assembled, then what happens? It has been my experience that teachers are told what they ought to do in order to do a better job. It is not demonstrated to them in the way in which they are taught: Do as I say, not as I do, is the clear message. Teachers are told they should teach inductively, but they are not taught inductively in most of the inservice programs. To me this is a rather paradoxical situation, and one that is rather shortsighted in terms of results.

Aside from an inductive situation, I think that inservice programs ought to establish long-term associations with university scholars. I find it very hard to get in touch with such people in Connecticut. They are too busy or they are not concerned. I may need to change—I want to change; quite often my colleagues at the university level do not feel that they want to change, or they are simply not interested in my problems. Putting people together in a long-range association, I think, could swell the ranks of dedicated people. This must be started on the local level, however. There must be concerned scholars in these areas in every local institution. The classroom teacher is desperately in need of them. If such people are not involved as a team with the high school teachers, there will not be much change.

To me inservice training is not a luxury. I think most preservice teacher training is grossly inadequate. Most of the new teachers who come to our school need a few years' experience before they can teach effectively. They bring great enthusiasm and new ideas which stimulate their colleagues, but

they do not necessarily reach their students in a meaningful way. Yet in most towns inservice programs are considered to be the most luxurious sort of frill. As a matter of fact, such programs often do not even appear as a budgeted item. They arrive somewhere out of the vast reservoir of good will and extra teacher time. This is patently and totally absurd.

Another point: It seems to me that New York State is right in the mainstream of feeling the need to create materials. I am a little concerned, however, about the professional aura surrounding that creation. Again, from personal experience, primarily from working with a curriculum project (the committee on the study of history, called the Amherst Project), I have found that teachers rarely inspire meaningful change unless they try to create materials themselves. Materials cannot be handed down to them; teachers must be intimately involved in the construction of materials. If the teacher is a rather passive recipient of materials, it seems unlikely that he (or she) will be able to create active, participating students in these classes.

The types of materials I would like to see created and that I have found effective are not as yet widely in use. I would like to teach my course on Indian studies using all Indian literature. (In Indian studies you may be ahead of the game because there is probably more available on India than on most other foreign cultures.) I think it is time that curriculum people acquire literature—novels, short stories, poems, plays—for classroom teachers to use. I would not at all be averse to seeing some crash programs in this area.

I also am dedicated to the idea of audiovisual materials. Students taking courses on other cultures either have no visual images in thinking about these other cultures or they see grossly exaggerated stereotypes. The most imperfectly trained student in U.S. history has been in at least some part of the United States and has visual images of vast data that he can draw upon. But when you say the word "India" or "Maharashtra" or when you say "Bihar," nothing happens. The student must develop a visual frame of reference. Literature can help him do that to some extent, but the student literally needs to see things. In inservice programs, teachers should be exposed to, and trained in, the use of all the good films that are currently available. However, films are expensive. Some pretty fascinating things can be done with slides, which are more reasonable in cost. I should mention at this point, however, that teachers will have a lot of trouble in learning to use audiovisual materials inductively, if we ever get the materials to them. It takes a lot of time to learn the use of printed materials inductively, and this holds for audiovisual materials too.

How much time is spent in workshops in the use of audio material, music for instance? One of the most valuable tools that I have in teaching about India is Indian music. I know of nothing that serves my purpose better in trying to convince the students that it is absurd to talk about India as underdeveloped. No student who has had any kind of significant exposure to Indian music goes away with that idea.

Along with visual materials, I would like to suggest that in line with the mirror approach, there is also what I call the "camera" approach to the analysis of other cultures. I would like to hear what is being done to get away from students' talking about what they think other cultures are like, or talking about what they think they have read. What I try to do in my own teaching is to ask the student what I would see if I visited another culture that would provide me with evidence for the validity of his statements about it. I ask the student to act as a camera and to show me what would visually reflect what he is trying to tell me. This drives the student to a wholly different set of perceptions and does not allow him to talk in the vague abstractions which abound in cross-cultural courses.

3. Asian-American Studies in San Francisco[1]

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"We, the Chinese students of this school, want better teachers. We want Chinese counselors. We want Chinese *youth* counselors. We are not asking for this anymore. We are *demanding!* If we ask the stinking whities, they will always say 'no' if they think it's not sensible to the establishment. . . . I have written to the PIGS at the Board of Education demanding these problems to be solved or to be answered. They replied with a bunch of nonsense about 'go talk to your Principal.' We wanted to talk to him but then he gave us a lot of bull about he wanted to talk to the other big-shot whities and they will think about it. . . . We want better counseling. But those dumb broads don't understand us. They tell you to go home and talk to your parents, but your 'old Chinese' parents can't dig us and some don't care. Who can we turn to?"

Sound familiar? Of course it does—every major urban school system in the country has been working on the problems expressed and implied in this letter written by "A Concerned Student" in August 1968. The surprise is that it was written by a Chinese-American who somehow fails to fit the stereotype of the docile and studious Chinese child, subservient to parental authority. This was not an isolated instance of disaffection. Chinatown youth and their leaders in late 1968 and early 1969 pressed their demands for recognition at meetings that were colorfully reported by Tom Wolfe in the December 1969 issue of *Esquire* under the title "The New Yellow Peril."

In an "Asian Identity" symposium at the University of California in Berkeley on January 11, 1969, 1,600 students of Asian ancestry applauded the Rev. Larry Jack Wong's comment: "Why do we need a conference on Asian identity? We *have* it. Asians are ignored in opportunity programs; they are fragmented in the ghetto; they are the only people left that can be used by the politicians who have to divide and oppress the have-nots. Time is being wasted in discussion. We need to get together with the brown and black people and find, not who we are, but what we are supposed to be about."

At another Berkeley conference on September 20, 1969, students from 18 colleges and universities reported on the programs of Asian-American studies being developed on their campuses. A position paper stated,

[1] See appendix C.

Only too often, the plight of the Asian-American is one of forced rejection of his own culture in favor of the dominant one in order to survive. This process of accommodation, which often appears under the guise of acculturation, has produced considerable psychological damage. An awareness of this predicament is essential, not only in understanding the self, but also in evolving a new value system for them so that the Asian-American can carve out a cultural existence as well as an economic existence in this country.

The number of similar views that have been expressed by other Americans of varied ethnic origins suggests that the American melting pot, warmed by the hot air of political orators, but cooled by racism and ethnocentrism, has never really worked—instead of melting, the separate pieces have simply been stirred around until enough corners were knocked off to let them more or less fit with each other. Perhaps we need to change our analogy from melting pot to mosaic—a fascinatingly multicolored pattern that, like Hagia Sophia in Constantinople, was whitewashed and is only now beginning to show its rich diversity.

But the comparison with a mosaic is not right either. A mosaic is fixed and unchanging, whereas the groups that make up America shift values and orientation with bewildering rapidity. Perhaps a better analogy would be to a psychedelic light show with its dizzying swirls and pulsations. As in a light show, colors and their combinations cannot be put into fixed categories that will be the same for two consecutive moments. They flicker, fade, and fragment. In San Francisco's Chinatown alone, there is a spectrum of value systems ranging from Six Companies conservatism to Red Guard radicalism—and Tom Wolfe's article, a month after publication, is already out of date.

The response of San Francisco's public schools to this surge of interest in ethnic identity has been comprehensive and, considering bureaucratic complexities, prompt. An office of instructional development and services has been set up, headed by an assistant superintendent who has pulled together functionally related departments and developed innovative programs that are mutually supportive. Some of the programs are familiar and have become standard practice in several school systems—curriculum task forces to adapt instructional materials and practices to special needs in schools with high concentrations of black, Spanish-speaking, or Chinese students, bilingual programs in Chinese and Spanish, emphasis on the art, music, and literature of ethnic groups, and so forth. A highly successful development, but one that would have limited application outside of San Francisco, is the opening of a special school that receives immigrant families from Hong Kong, helps them with community orientation, tests and places school-age children, and conducts classes for children whose English is too limited for adaptation to regular classes. As yet, it meets only a fraction of the need because of problems of funding and finding truly bilingual certified teachers.

Awareness workshops, tried in several school districts, have generated mixed reactions. These were intended to create a climate among all San Francisco teachers of (1) acceptance of all ethnic groups, (2) awareness of

felt needs and problems of all groups, and (3) awareness of the special problems of each. The teachers met with social workers in the black, Spanish-speaking, and Chinese communities at centers of community activity rather than in the self-isolated atmosphere of the schools. Unfortunately, released time within the school day could not be arranged for these meetings, and consequently some of the logistic problems were not solved. Those who participated, however, found the meetings did achieve their objective of creating some awareness of the actual communities in which they taught.

Perhaps most useful to other school districts that are developing programs of Asian studies will be our experience with the preparation and utilization of materials on the Asian-American experience. Such materials are not limited to fostering a sense of identity among Americans of Asian ancestry. They form an essential part of American history and provide significant case studies in civil rights, economics, and human relations. They also function as an introduction to Asian studies as such—following the principle of starting with the here-and-now, moving in our search for explanations to the there-and-then.

The proposal for a 6-week materials-production summer workshop to begin June 17, 1969, was not approved until May, and for somewhat less than half the requested budget. Products were to be ready for trial use in September.

These strictures forced some drastic revision of our original plans. Instead of working with both the Chinese and Japanese experiences in America, it was decided to defer the Japanese section until 1970. And instead of an extensive preliminary series of exploratory seminars with community and academic consultants out of which would emerge the writing team, a small group of teachers had to be assembled on the basis of known competence in curriculum construction as well as experience in schools with large numbers of Chinese-American students. It was agreed, however, that the workshop products would be evaluated by members of the Chinese-American community before being released for general use. Since the working group included several Caucasians, one anticipated but unavoidable result was that some of the evaluators rejected the entire workshop output as worthless because it reflected a white point of view. With more lead time to set up next summer's workshop on the Japanese experience, it is anticipated that all participants will be Japanese-Americans.

In May 1969, the Department of Public Health estimated the ethnic composition of San Francisco's population as follows: white, 64 percent; black, 13.5 percent; Chinese, 8.3 percent; Japanese, 1.6 percent; Filipino, 2.7 percent; Latin, 9.1 percent; American Indian, 37 percent. The Office of Human Relations of the San Francisco Unified School District reported the following combined elementary and secondary school population percentages: white, 37; black, 27.6; Chinese, 14.6; Japanese, 1.7; Filipino, 3.2; Latin, 13.7; American Indian, .30. In response to community interest, work on black studies materials began on the high school level in 1963 and on the elementary level in 1967. Districtwide Asian studies development was started in 1968 (Asian studies had been taught by interested individual teachers since the

1920's) and shifted to Asian-American studies in 1969. Materials on Spanish-speaking Americans, projected in 1968, were actually prepared in 1969. Work on Japanese-American, Filipino, and native American ethnic studies is projected for 1971.

From its inception, the development of the Asian-American studies program has been based on five premises: (1) Human behavior is rational. (2) Mankind is the crew of a spaceship, Earth. (3) Social studies are relevant to the needs of youth. (4) Minority cultures must be studied, but not in isolation. (5) No course is so crowded that it cannot include the concepts and values inherent in ethnic studies.

Human behavior is rational. The study of cultures other than the Anglo-American has progressed from calling attention to quaint exoticisms ("See the almond-eyed, kimono-clad girls picking cherry blossoms.") to analytically accurate objective descriptions ("In the village, there are 400 landowners. About 10 percent of them cultivate their land directly. . . ."). Transition to a third mode—direct quotation of "native" narrative or conversation—is increasing rapidly ("After that, I see to the animals and perhaps go down to the donkey-driven collective mill to grind flour."). The increase in educational effectiveness of each step has been discussed frequently enough that it need not be dealt with here.

A necessary fourth step, however, is still relatively rare. We inevitably evaluate any experience, direct or described, in terms of our own past experience and our own environment. We compare, consciously or unconsciously, and usually to our own advantage. Because of this, if the cultures being studied are markedly different from our own, we will form ethnocentric judgments, however objective or autobiographical the materials we use. Comparisons *must* be based on the assumption that people in one culture operate rationally (i.e., in a way that they believe will produce practical benefits). Judgment *must* be based on the effectiveness of the observed behavior *in its own context.* The way of life being studied *may* have become fossilized and therefore ineffective as times have changed, but we must be sure it is no longer functional in the terms of its practitioners before we criticize or attempt to change it. An example of this approach is "The Myth of the Sacred Cow," an article by Marvin Harris in *Natural History,* March 1967. Mr. Harris demonstrates that the relation between man and cattle in India is not competitive, but symbiotic. This absolutely essential foundation to any program of Asian or Asian-American studies is presented most persuasively by Seymour Fersh.[2]

Mankind is the crew of a spaceship, Earth. Implicit in the foregoing is a second major theme. For a long time the concept of "mankind" has been given lip service as a biological and/or religious abstraction. It has now become an observable fact, although obscured by cultural differences and political nationalism. The earth is a spaceship with a closed life-support system.

[2] "Asia: Perspective Is Prologue," *Social Education,* vol. 33, Nov. 1969. pp. 781–87.

What any part of the crew does with the ecology of its section directly affects the rest. Distinctions between "domestic" and "foreign affairs" are not only obsolete; they imperil survival.

This truth has been recognized and built into the new (1968) proposed social studies framework for California. As early as kindergarten–grade 2, children are asked questions such as, "What is a man?" "Why are there rules for everyone?" "How are people alike and how are they different?" The study of materials that do not urge students to search for answers to these and related questions will be difficult to justify.

Social studies are relevant to the needs of youth. Bridging the gap between what teacher and student consider relevant to the student's life is a constant problem. The problem can be avoided, in part, by teaching modes and processes of inquiry instead of presenting volumes of facts and by encouraging the student to use his own concerns as practice material. But the problem cannot be avoided entirely. First, there is a good deal more that is relevant than the student realizes—and today, what you don't know can kill you. Second, history and the social sciences are useful. There is a good deal of truth in the aphorism that "those who do not know history are bound to repeat it." There is no guarantee that one who *does* know history will not repeat it, but at least he has the choice of learning from other people and events of the past.

There is no easy formula for demonstrating relevance. Imagination, empathy, and awareness of student problems are not readily quantifiable. Frequently, student insights can be enlisted if they are accepted without prejudgment. Also, analogies can be sought. For example, urban street gangs have a value system remarkably like that found in both European and Japanese feudalism. Comparison might be enlightening as well as entertaining to gang members. Another part of our student population is concerned with self-confrontation; here, Buddhism and Taoism provide time-tested source materials and an avenue into the consideration of the cultural value system in which these philosophies originated. Even the delicate and deadly formalities of international politics can be introduced through reference to front-page reporting of peace-talk deadlocks over the shape of a table. The seriousness underlying superficial absurdity can be reinforced by reference to the historic parallel of the Battle of the Chairs when, in 1833, Lord Napier tried to force Chinese diplomatic recognition of Great Britain. Timeliness is important—the Battle of the Tables ceased to be useful in the classroom as soon as it was settled in the conference room.

Especially among younger students, role and status within the family are always of primary concern, and references to them are never irrelevant. An examination of Asian families and the changes taking place in them can lead to awareness of and behavioral responses to their own situations. (Interestingly, these responses may not be verbalized and, often, should not be.)

Minority cultures must be studied, but not in isolation. It is essential that no ethnic culture be studied in isolation. "There is no such thing as a minority

group unless there is a dominant group. Both are involved in a common social system, and what happens in each cannot be understood satisfactorily apart from this involvement. Furthermore, there are often more than two ethnic groups on a given frontier of contact, all of them interlocked in a common system: they must be studied together."[3] Members of ethnic minorities quite rightly resent being considered a "problem."

The real problem lies in the prejudices or ignorance of the dominant group that cause educational, social, and economic injustices. According to Shibutani and Kwan nearly all problems encountered in coping with other human beings are the same for everyone. For example, does not the child in every culture have to learn to adjust to the demands of an authority figure? The authority figure may not be the same in every group but such a figure exists. It is also apparent that the ways in which adjustments are made differ, but the feelings involved in the adjustment process are similar. To portray these feelings so as to reveal this basic similarity while the overt observable traits differ is extremely difficult. But it can be done if the emphasis is less on ethnic characteristics per se and more on feelings as they affect behavior. After all, cultural traits differ because they were learned and acquired in the context of interactions with others, starting with the primary group, the family. These observable cultural traits serve as an identity for these people. And this identity is essential for all human beings.[4]

No course is so crowded that it cannot include the concepts and values inherent in ethnic studies. How many angels can dance on the point of a pin? If angels have material substance, the number is limited—and we might as well give up hope of getting into an overcrowded heaven. How many facts can a course contain? It is tempting to measure course content by facts: They are easy to accumulate, classify, and base examinations upon. But facts are increasing by geometric progression, and the progression itself is multiplied when we recognize the facts and feelings of other ethnic groups as no less significant (i.e., no less directly affecting our lives and livelihood) than those of our own group. Like the medieval theologians, we are at the point of feeling hopeless and giving up the attempt to fit still more material into the overcrowded curriculum. But it is precisely in giving up, in abandoning the attempt to deal with a dynamic world in terms of fixed quanta, that we can find salvation. In a world where many of yesterday's facts are today's fallacies, our objective must become the development of the student's ability to conceptualize and evaluate—to operate in a moving world while it is moving.

However, three caveats must be observed: (1) Concepts and values of themselves are no more fixed and immutable than facts; in a dynamic world, a fixed body of fixed ideas is as useless as and more dangerous than a limited body of fixed data. Indoctrination is more dangerous than memorization. Conceptualization and evaluation should be encouraged and stimulated by

[3] T. Shibutani, K. Kwan, and R. Billilmeier. *Ethnic Stratification: A Comparative Approach.* New York: The Macmillan Company, 1965.

[4] Agnes M. S. Inn. "The Orientals," *Social Education,* Apr. 1969. p. 446.

contact with unfamiliar values and concepts of other ethnic groups. (2) If the number of concepts is too large to permit thorough exploration from all relevant cultural viewpoints, the process is self-defeating. Generalizations are meaningful only to persons who already have experiential referents for them. (3) Just as we are unaware of the air we breathe until an unfamiliar scent is added, so our students are unaware of their own cultural assumptions until contrasting aspects of another culture are brought to their attention. Local minority cultures provide directly meaningful data for observation and comparison with the dominant culture; and teachers who say they are too busy with the dominant culture and its values to have time for ethnic minorities should remember Kipling's remark that "he knows not England who only England knows."

From the general objectives of the whole ethnic studies program, the following questions have evolved:

1. Does this item or activity help replace ethnocentrism with an appreciation of and respect for the human dignities of all individuals and the values of all cultures?
2. Does it enhance the self-respect and sense of individual worth of persons subject to dominant-group pressures and prejudices?
3. Does it help children of minority groups (note that in an urban school, these may be white) to recognize that problems of adjustment to other people and to authority are universal and not peculiar, except in cultural details, to any particular group? Related to this is the assumption that children of each group need to learn about the experiences of others to prevent sensations of paranoia or isolation.
4. Does it encourage behavioral expression of the foregoing ideals? Depending on content and context, more specific objectives accompanied the materials where they could be related directly to student activities, or were left to the teacher who, presumably, would not use the materials without having some purpose in mind.

The units produced in the workshop include "The Chinese Family," "China's Civilization," "Historical Chinatown," "Immigrants in the U.S.: The Chinese Example," "Is Chinatown a Ghetto?," an annotated bibliography, and a collection of supplementary source and resource materials.

"The Chinese Family" is a comprehensive unit designed for use in the 1st or 2d grade. It compares the activities of Chinese children and their parents in San Francisco with those of families in mainland China, Taiwan, and Hong Kong. Role playing, open-ended stories, student-recounted folklore, and other participatory activities that lead to conceptualization are stressed. Many of the concepts of this unit are designed to reappear, with greater sophistication and insight, in higher grades. For example, the question, "How do Chinese eat?" will elicit a chorus of "Chopsticks!" The implicit value-system comparison is immediately brought into the open with, "Which is better, fork or chopsticks?" Discussion leads to the generalization that either is satisfactory, given a particular kind of food— in the case of Chinese food, precut into

bite size. On the next higher level comes the question, "Which is cause and which is effect? Chopsticks because the food is cut up or food cut up because of chopsticks?" "What are the relevant factors?" Hypotheses from the students will include: (1) Food that is cut into small pieces will cook more quickly, and (2) if very little meat is available, cutting it up and mixing it with other food will extend it. From these come questions like, "Is much fuel available in China?" "Is much meat available?" and research will disclose that great quantities of coal exist, but until recently poor transportation localized its use.

"China's Civilization" and "Historical Chinatown" are more specialized, both being intended for use at the 6th-grade level in the three elementary schools where over 90 percent of the students are of Chinese ancestry. Both are built around sets of slides and community resources and both are being used experimentally in conjunction with field trips in which classes from other parts of the city are taken on tours of Chinatown by the 6th-grade students of these three schools.

"Immigrants in the U.S.: The Chinese Example" and "Is Chinatown a Ghetto?" are sets of readings, each reading short enough to be read, interpreted, analyzed, and applied within a single class period. They are intended for use on both junior high (8th-grade U.S. history, 9th-grade non-Western cultures) and senior high (11th-grade U.S. history, 12th-grade civics) levels with appropriate differences in the concepts emphasized and the questions asked. A wide spectrum of sources was used, ranging from classical examples of ethnocentrism in the *Congressional Record* to the student's outburst at the beginning of this paper.

Preparation of the bibliography brought two surprises: First, the wealth of extant source material, ranging from California miners' accounts of the 1850's to the University of Hawaii's sociology department monographs of a century later. We hope that the current interest in ethnic studies on the college level will lead to cataloging, collating, and publishing or republishing selections from these. Second, the insufferably patronizing tone of published texts on Asian-Americans that are accepted for school use. Fortunately few in number, these emphasize such concepts as how "they" are becoming like "us." Survey of the generally available resources made us feel that our project was more of a pioneering venture than we had anticipated. For this reason, we mimeographed detailed community health reports and other monographic materials to supplement the brief readings of the organized units.

Next summer, a workshop group composed entirely of Japanese-Americans will develop units for the 4th-, 8th-, and 12th-grade levels. Fourth-graders now study California and Japan; so, materials on Japanese-American experiences can be used in both directions. In the 8th and 12th grades, where civic problems are introduced, the Japanese-American struggle for civil liberties is particularly pertinent. In addition, the participants propose to collect and annotate a set of slides on the Japanese experience in America and to check commonly used textbooks for errors of fact and conceptualization.

Everyone who has ever worked in curriculum development knows that materials that are developed and simply shipped out to the schools disappear as if into quicksand, leaving few traces on classroom activities. Therefore, the products of the summer 1969 workshop were duplicated in quantities large enough for distribution to academic and community critics (these ranged from campus radicals to conservative heads of Chinese family associations) and for pilot use in fall 1969 by the teachers who had created them.

Administrators were invited to examine the materials and visit the pilot classes. Interested teachers earned a salary increment by attending demonstration/explanation workshops where they gathered background resources and confidence to try the materials experimentally in their own classes in spring 1970. In return for keeping logs on their experiences and evaluating the materials as they used them, they will receive additional salary increments. In summer 1970, the original production team met to revise the materials on the basis of criticisms and suggestions from the Chinese-American community, academic consultants, and teachers who used them experimentally. Community evaluation came primarily from a committee of Chinese-Americans headed by the editor and publisher of a liberal Chinese-American newspaper. Members of the committee included ministers, mothers of school children, social workers, an amateur historian, and the head of a family association. The revised materials are generally available at this time, and the demonstration/explanation workshop will be repeated for teachers using the materials for the first time. By the end of the fall 1970 semester, the use of the materials should be so well established that individual teachers will need only occasional aid from the staff of specialists.

There is no conclusion to this paper. It stops at the point we have reached in developing our Asian-American studies program. Our original premises still seem valid, and our procedures are on schedule. We anticipate substantial change in introductions and guides to help teachers unfamiliar with inquiry methods. In response to community criticism, changes will be made in readings that are obsolete or represent Anglo-American rather than Chinese-American attitudes. We hope that teachers who use them will keep them alive by continual revision and adaptation to meet the changing needs of their students. And we hope that these materials, or similar ones, will serve to make American and Asian studies more realistic and more relevant to our situation and needs, not only here but also in the rest of the country.

Discussant: JACKSON BAILEY, *Earlham College*

As I consider the situation as presented by Elgin Heinz and try to determine what the problems are and what we should be doing about them, I come up with four or five ideas. They are nothing new, perhaps, but they might be provocative.

The inservice training question, to which we are bound to refer constantly, immediately stares us in the face. How do we deal with the teachers' super-

visors, their principals, State boards? How can we justify inservice training and translate it into contemporary practice and the curriculum? This is one problem to which we must turn our attention; in San Francisco, at least, they have made a start in really dealing with it.

The second problem—the question of new teacher training—is not quite as central, perhaps, but I am personally very concerned about it. I think college and university requirements all around the country hamstring the possibilities of really good teacher training. I doubt that it is much better in the teacher training institutions than in liberal arts colleges. On the subject of requirements for teacher licenses as set by State boards, a student of mine came to me in desperation because she wanted to have a foreign study experience (in Japan), and the State education department told her she could not. She wanted to be an elementary teacher and there were too many other things she had to do. Here is a direct obstacle in developing a kind of teaching we want to have in the schools. It is most unfortunate for a teacher not to be able to have at first hand an experience that will help her to convey something of reality more than what she gets out of books, to her 1st-, 2d-, and 3d-graders.

An area of concern is having instructional materials geared to the right level. What can the 4th-grade teacher use? It seems the San Francisco project is heading into something that can be very helpful to us, and we need more of this. The materials question is relevant and one to which we should address ourselves. However, I think we are faced with the problem of varying levels of sophistication. The things needed at Phillips Exeter and at Richmond or Centerville, Ind., are not really the same, and I think we should recognize this. I doubt, for instance, that *Sources of Japanese Tradition* could be used in all of the high schools, but it may be profitable for some. What do we do about that?

Another area, only indirectly but I think crucially related, is undergraduate and graduate education in the United States. I have a real prejudice here: The good guys go to graduate school; if you can't, if you're not good enough, then by all means, be a teacher or take some other post in the public schools. Unquestionably, this is the attitude that prevails in our higher education institutions. The graduate schools are the villains as much as anyone. Undergraduate schools are not far behind, and the liberal arts colleges are also at fault. How can we solve other problems unless we attack that pervasive attitude at the root? Many of the courses required of students and the hoops through which they are forced to jump are irrelevant to the world in which we are living and the world in which we hope people will teach in the public schools. It is tempting to try and make our students mirror images of ourselves instead of seeing what we can do that would really help them.

I think we have a serious and fundamental problem here and if we duck it, we will not have any lasting impact. We must not let ourselves off the hook. We must jolt people out of their cultural and educational skins, and try to force them to see things in a very different light, to see with new eyes the real problem that we have not perceived before.

Discussant: H. SCHUYLER ROYCE, JR., *Phillips Andover Academy*

For me to lend weight to a discussion of Mr. Heinz's paper is not an easy matter. I am a history instructor in an eastern boys' private secondary school —where there can be no more than a dozen students of Asian-American parentage in a school population of about 850. Asian studies became part of the curriculum some 10 years ago, primarily as a result of my own interest and sense of urgency that young people not be allowed to enter the adult world knowing no more about Asia than what is offered by a daily reading of "Terry and the Pirates."

What is more, partly because of scheduling difficulties, and partly from preference, the two courses that I now offer—"An Introduction to South Asia" and "An Introduction to East Asia"—are restricted to 12th-graders who have completed highly disciplined courses in American and European history. The two Asian courses are not history per se; I prefer that the students have at hand a working knowledge of the historian's discipline, to say nothing of European and American incentives to Asian contact.

I am impressed with what seems to be Mr. Heinz's insistence that at an early age students begin investigating, in this case, Asian culture, family, thought, religion. Not too many falls ago, the New England Council on Asian Studies—an organization for secondary teachers, now sadly in discard—offered a university-led panel at the University of Massachusetts where the topic was roughly, "What should the high school population be taught about Asia?" The panel infuriated the school teachers present by coyly suggesting that the best we could do was to teach the children some geography, very important geography, and top it off by having an outing to a local Chinese restaurant.

What they were saying, in fact, was "Build the machine, but leave the driving to us." Fortunately, it seems to me, this hands-off attitude is changing as more and more university professors are finding an appreciative audience for their scholarship at preuniversity levels. Finally, as the National Science Foundation discovered long ago, it is not difficult to reteach interested and bright students, no matter how misinformed or misdirected their preparatory instruction. In arriving at college, the important things are that the students be aware, bright, and interested.

In my own case, I devoted the first long fall term of both South and East Asian offerings to (1) physical setting, (2) traditional government. The students appeared to enjoy this term's work, especially the section on thought and religion, a point which I enjoy stressing because I hear so much from my own colleagues that religion is "out" for these young people. This is simply not the case. Actually the two terms of political narrative that follow seem to them, and I think to me, somewhat pale by comparison.

In short, I heartily approve of this topical and cultural approach for young people. How far, in reality, it can be done in keeping with Mr. Heinz's concern about isolation—at least for most American students and teachers—is the brunt of my second commentary.

As an instructor in a school where that power-laden phrase "Asian minorities" seems quite inapplicable, I must question the author's contention concerning (1) the "relevant topic of the study of Asian-American families," and (2) his insistence that "minority cultures, in this instance Asian, must be studied, but not in isolation." Andover, to say nothing of Augusta, Albany, and Akron, is not an area where the study of Asian-American family life would seem immediately relevant. Better in these cases, I should think, to investigate life in China, as it reportedly *was* (Martin Young) or *is* (Jan Myrdal) than to try to dream up some illusionary Chinatown for the sake of arriving at some kind of pseudocommunity interaction. For most of America, such gimmickry will serve to accentuate rather than minimize ethnocentricity.

If we are studying Asia in isolation, and I am quite aware of the problem, I do not see anything like an across-the-board solution. The notion that Asian-American experience will find, indeed *must* find, room in the secondary school in the American history course, will find compelling advocacy in San Francisco or in a school system that has a large number of Asian-American students. But in the remainder of the country, I see little hope.

With all the current pressures from the black community, it is my strong impression that high school teachers of American history are doing much more talking than acting when it comes to wedging into the prescribed curriculum significant sections of black history. If it is not done for black Americans, what chance for Asian-Americans?

The answers, it seems to me, for most of the country lie in accelerating improved sections of Asia in world history texts or, as in my own case, offering special courses in Asian civilizations. To be sure, such offerings will suffer in most areas of the country from a degree of isolation, but if the past decade of experiences with my students can serve as a criterion, I am less concerned with ethnocentricity than with inadequate exposure. The operative concept of Mr. Heinz's mankind seems very much the student's own.

4. Africa and Asia: Links and Lessons[1]

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It is not altogether logical, perhaps, for those interested in improving teaching about Asia in American schools to look to Africa for possible guidelines and suggestions. Nevertheless, closer inspection may well reveal that there is a very close relationship between African and Asian studies in our schools. What *is* being done in one area could provide useful lessons for what *might* be done in the other.

Africa and Asia are no strangers to each other. For one thing, both are commonly associated—at least in the minds of most of us—as parts of the non-Western world. Yet these two giants have much more in common that that.

Commodities, peoples, and ideas have been exchanged between Africa and Asia for thousands, indeed hundreds of thousands, of years with significant impact on the destinies of each. Gold, iron (the Damascus steel so prized by Europe's Crusaders was in reality made in India from iron mined in the interior of East Africa), slaves, scholars, and perhaps man himself all moved from Africa to the East. Among those things moving from Asia to Africa were fine Chinese porcelain, basic food crops, scholars, merchant adventurers, and Islam.

Two great events well illustrate the magnitude and significance of this interchange. One was the migration into Africa of Asian peoples who eventually mixed with Africans in the first millennium B.C.E. and helped create a small kingdom in the highlands of east Africa that survives to this day as Ethiopia. The second was the dramatic presentation of a giraffe to the emperor of China by ambassadors from the African city-state of Melinde in 1415 C.E. —just about the time daring European sea captains were beginning to "discover" the Dark Continent!

As intriguing as these historical relationships might be, however, the links between Africa and Asia within the American education system are

[1] I wish to acknowledge the suggestions and contributions made in developing this paper by Dr. E. Perry Hicks, Associate Director of Project Africa and Assistant Professor of Education, State University of New York at Buffalo.

much more relevant for those interested in improving learning about either of these areas. The study of both areas in our schools has traditionally shared, for example, certain serious deficiencies. Both Asia and Africa have long been treated as exotic objects of classroom study. Both have been superficially covered usually in the very narrow terms of products, boundaries, capitals, and kings or as mere arenas in which the destinies of the Western world have been played out. Both have been victims of erroneous stereotypes, myths, and misrepresentation. Both have been plagued by ethnocentrism of the most insidious type. And, underlying all of this is the fact that both African and Asian studies have long suffered from two major shortcomings— inadequately trained teachers and inadequate learning materials.

To date, several efforts have been made to remedy some of these deficiencies as they relate to the study of Africa. One such effort was Project Africa, a social studies curriculum research and development project at Carnegie-Mellon University in Pittsburgh, Pa. Financed in part by the Office of Education's Bureau of Research, it began in March 1967 and was terminated on June 30, 1970.

The Project Africa experience suggests three vital areas for improving teaching, and thus learning, about any world area or region:

1. *Research*—teaching and learning about the region
2. *Development of materials*—filling the gaps uncovered by research
3. *Teacher training*—alerting teachers to what can and ought to be done and the tools available to do it.

Research

The initial efforts of Project Africa's staff and consultants were directed toward laying the foundations for the project and its products. These efforts involved essentially surveying existing commercially prepared materials, existing student knowledge about Africa, relevant recommendations in the professional literature, and suggestions of recognized specialists on Africa. From this research emerged the general guidelines for our project and its products. Research of this nature might be a most profitable way to initiate a worthwhile effort to improve learning about Asia or any other region.

A survey of existing commercially prepared learning materials on a particular region can lead to useful insights into significant weaknesses and gaps in materials already available for use in our classrooms. Our own survey identified several hundred films specifically on Africa south of the Sahara as well as over 700 other pieces of material ranging from paperback texts to written programs, simulations, games, 8-mm. cartridged films, slides, realia, and so on. Examination of each of these materials alerted us to their overall strengths and weaknesses as conveyors of information about Africa as well as learning tools. We found, for instance, that available commercial materials

on Africa suffer from such serious limitations as factual inaccuracies, ethnocentric bias, imbalance or distortion, unsupported assertions, use of "loaded" words, and overemphasis on the exotic and unusual. We also discovered certain content areas and media that receive little if any attention in the array of materials available.

A second Project Africa survey directly involved students. Effective classroom instruction about any subject cannot be planned and accomplished without an awareness of what students already know or believe about that subject. To determine precisely what American secondary school students think and believe about Africa south of the Sahara, the project administered two specially designed instruments to 3,259 7th- and 12th-graders in all types of schools throughout the United States. The results of this survey provided very valuable data about what American students know or think about Africa south of the Sahara *before* and *after* any formal study about this region at the secondary level.

For instance, analysis of the survey results revealed that American students possess a very clear-cut and strongly stereotyped image of this region that could be described as "Tarzan-like." Although 12th-graders seemed to know more about most aspects of Africa than did 7th-graders, neither group scored significantly higher than chance on any of the subtests in the knowledge instrument. And while the survey did point up certain regional and grade-level differences in knowledge and tendency to stereotype, it did something more—it suggested that those students who seem best informed about Africa are also most likely to be *mis*informed about it. Certain limitations of traditional classroom instruction about Africa were thus accentuated.

The results of the student survey were partially confirmed and amplified by a survey of what has been written in the professional literature about teaching about Africa south of the Sahara. The purpose of this survey was to identify what educationists and specialists on Africa believe American students ought to learn about this region, how their study of it might best be structured, and what materials might be useful to them. Position papers on these same topics, specially prepared by selected classroom teachers and social scientists, provided us with additional information about commonly held but erroneous stereotypes, and suggested knowledge objectives, and guidelines requisite for developing a worthwhile study of this region. Follow-up discussions based on all these data provided additional useful information in structuring the project and its activities.

The research outlined here was conducted simultaneously, although the survey of available learning materials continued far beyond the completion of the other activities. The results have been useful in two ways. A precise rationale and specific objectives for Project Africa were evolved from them, as well as very detailed guidelines for the project's operation and for the materials it was created to develop. In addition, those aspects of our research deemed most relevant to classroom teachers were compiled and published so they would be immediately available to teachers. These publications, now in

the public domain and available through the ERIC Document Reproduction Service, include:

1. A resource and curriculum guide for classroom teachers that contains a descriptive bibliography of all the commercially prepared, non-film materials on Africa now available, as well as summaries of the student survey and survey of the literature, and revised copies of the project's survey instruments.[2]
2. A detailed report of the student survey, entitled *Images of Africa: A Report on What American Secondary School Students Know and Believe About Africa South of the Sahara.*
3. Copies of all survey instruments designed for use in the project's research.

Development of Materials

Project Africa was not a massive effort to remedy all the deficiencies that plague classroom instruction about Africa in American secondary schools. Neither was it designed to produce a product so revolutionary that it could not fit readily into the structure of social studies curriculums as they now exist. Our project was, rather, decidedly limited in its concerns. It focused only on the secondary grades. In content it dealt with a part of Africa instead of the continent as a whole. And it concentrated primarily on the design and evaluation of new learning materials and strategies. By thus limiting the focus, we hoped to generate the most effective and widespread long-run improvements possible in learning about Africa in our schools.

Materials development seems to be the *sine qua non* for improving learning about Africa. However, availability of good materials does not necessarily guarantee good teaching. On the other hand, if good materials are not available it is most unlikely that good teaching will occur at all. Elaborate course outlines will not be used unless the materials necessary to implement them are at hand. Ideally, of course, teacher training, course construction, and materials development should be undertaken together. However, where funds are limited, materials development seems to offer the best avenue to improved instruction. This, at least, was the thinking behind Project Africa.

One of Project Africa's major accomplishments was the creation and field evaluation of a 16-week program of study, *Africa South of the Sahara: An Inquiry Program.* This program was designed for use in grades 7 through 10, where Africa south of the Sahara is already studied, generally in world geography, world history, or world cultures courses. Conceptually oriented and multidisciplinary in approach, it was planned for average students in accord with what we felt should be characteristic of classroom study of any

[2] *Africa South of the Sahara: A Resource and Curriculum Guide,* a revised version of the original guide updated to 1969, has been recently published by Thomas Y. Crowell Co., New York. Annual supplements are planned.

people or culture. It provided students with an opportunity for an inside, indepth study of Africa. It was built around an inquiry strategy that enabled students to *use* information about Africa to achieve broader cognitive and affective objectives of the social studies. Content used in this program reflected the highest standards of scholarship as well as the findings of the most recent scholarly research. And it was highly flexible—it could be used as a one-semester course complete in itself, or its major components could be used independently of each other by being "plugged into" existing courses.

Africa South of the Sahara: An Inquiry Program aims essentially to destroy erroneous stereotypes and correct misinformation commonly associated with this region, to help students develop a clearer perception of themselves in relation to others in our own society, and develop the skills and attitudes necessary for effective independent learning in the future. The entire program is designed so that students will enjoy learning and succeed at it, thereby helping them to develop a more positive self-image. The structure of the program has two dimensions: content and methodology. The general content is built around three basic questions: Who are the peoples of Africa and what are they like? How did they get that way? What are they becoming and why? Each of these questions is the focus of a 5-week unit of study (referred to as a topic) which, in turn, consists of four or five 4-day units on specific subjects related to the general theme of the overall topic.

Topic I consists of indepth studies of four different peoples each selected because it is representative of an area, social system, way of life, governmental system, or other features that, taken together, are characteristic of contemporary Africa south of the Sahara as a whole. Emphasis is placed on habitat, family organization, customs, traditions, institutions, and ways of living so that fundamental values, mores, and beliefs can be identified and examined.

Topic II focuses on a number of forces or events that have helped shape the lives and cultures of Africans. Data included here are designed to help students develop insights into Africa's long past and thus into the sources of much of the African character and feelings today.

Topic III deals with contemporary Africans—their aspirations, and how they will realize these aspirations through education and changing work and living patterns in an urban environment. The intent is to explore the move away from family self-sufficiency in the local setting to interdependence in an ever-growing, worldwide setting and examine the continuity in change. This is a study, in effect, of the impact of change on individuals and their cultures as a whole.

The methodological structure of *Africa South of the Sahara: An Inquiry Program* is inquiry-oriented. The introduction to the program raises the kinds of questions already described and then generates hypotheses about them. Topics I, II, and III provide data relevant to testing these hypotheses. At the end of the program students are required to draw meaningful conclusions, however tentative they might be. Each of the three major topics and their constituent units is organized in this way. The daily learning activities

themselves are designed in such a way as to require students to engage in a process of intellectual inquiry and use the skills associated with this process.

For example, students study the Hausa for several days in an effort to test their hypotheses about what the inhabitants of Africa south of the Sahara are like. They start with hypotheses about the nature of the Hausa after listening to a traditional Hausa folktale. Then they examine selected Hausa words and revise their initial hypotheses. At this point the students are asked to identify the types of sources and evidence for checking the accuracy of their inferences. Thereupon the students examine data from some of the sources, i.e., folklore, folktales, photographs (filmstrips without captions or narration), and a report on Hausa life by a noted anthropologist. Finally, the students reexamine their hypotheses about the Hausa in the light of their study of these data and modify them to reflect what they have discovered. They may hold their conclusions in abeyance while they study another people, the Kung, or use their conclusions as hypotheses in studying these people. Eventually, the conclusions formulated in the studies of each of the four African peoples in topic I are brought to bear on the original hypotheses devised in response to the initial problem—who are the peoples of Africa south of the Sahara and what are they like?

The materials and techniques which comprise this program are many and varied. They include a small booklet of student reading materials; data sheets; a teaching guide (which contains daily lesson plans, background information for the teacher, and guides to various learning activities); and a large number of audiovisual and graphic materials for each of the three major topics.

We made considerable effort to minimize the amount of "textbook" materials included in this program. One thing that seems to turn students off in social studies courses is the excessive amount of required reading and the poor quality of the writing they must read. We attempted to include newspaper accounts, excerpts from autobiographies, novels, and short stories, or songs and poems. The greatest stress was laid on audiovisual media. Program materials included transparencies, tape recordings, filmstrips (programed, self-testing strips, uncaptioned collections of photographs, and filmstrip-tape presentations), picture cards, data sheets, a specially printed newspaper, and a new type of resource map printed on translucent paper. If students are to experience another culture, they must do more than read about it.

The entire program and the materials associated with it were field tested several times in a variety of different classroom settings. A formal evaluation was conducted during the 1969 spring semester. Although final results of this testing are not yet available, indications are that the program was very well received by teachers, students, and scholars. Preliminary test results suggest that by June the students in the experimental classes knew significantly more about Africa and how to ask questions about it than did their colleagues taking conventional courses on Africa.

Teacher Training

If teachers do not know how to use the available instructional materials, there will be little if any improvement in their classroom teaching. Curriculum specialists must work with teachers in the area of materials, their content and instruction.

Project Africa sponsored a number of inservice workshops for teachers whose prime responsibilities involved teaching about Africa south of the Sahara at the secondary level. These programs emphasized the use of strategies and techniques in teaching about Africa, reasons for learning about this region and the materials (both commercially prepared and teacher-produced) for use in the classrooms. Six 2-hour meetings were devoted primarily to content with some attention to materials and rationale, while the final meeting dealt exclusively with inquiry teaching and materials.

These workshops served many purposes. They heightened interest in the subject. They brought together teachers with similar concerns who were very likely unknown to each other. They disseminated vitally needed information about content and method, and gave teachers an opportunity to meet outstanding African studies specialists. Speakers at the workshops included an anthropologist, a historian, a political scientist, and specialists on African geography, music, art, and contemporary African society. Among the consultants were Africans, Americans, and Europeans. All had extensive experience in working with teachers.

Improving Teaching About Asia—Some Lessons of Project Africa

Project Africa represents one way to organize efforts to improve teaching about a specific world area. It concentrated on research and design of new learning materials and dissemination of information about these materials and about Africa itself to selected classroom teachers. Certain observations and lessons may be especially valuable for any similar program on Asia that may evolve in the near future. To improve instruction about Asia in our schools it is especially important to:

1. *Start with a viable rationale.* In order to improve learning about Asia and to develop useful programs to facilitate such learning, there must exist a clear rationale that deals essentially with the reasons for studying Asia in our schools. Asia, like Africa or Latin America or any other region, should not be taught because "it is there," nor should it be taught because we (the United States) are here.

A useful rationale starts not with the content to be "taught" but with the total program in which this content is to be used. It must start with an identification of the knowledge, skills, attitudes, and values students should have at the conclusion of their total program and then move to a determination of how content about Asia can best be *used* to achieve these objectives.

2. *Engage in and disseminate the results of basic research on teaching about Asia.* The surveys of the professional literature and of student knowledge and perceptions undertaken by Project Africa proved to be most valuable contributions to improving instruction about Africa south of the Sahara.[3] The bibliography and research guide prepared by the project were also extremely useful. The very availability of all this information made it possible for others interested in improving instruction about Africa to build on these data as they saw fit. If there is no information on Asia, perhaps the first step in improving classroom teaching about Asia might be material preparation.

3. *Be concerned with materials development.* Good materials are the key to improved classroom instruction. However, materials development must mean something other than collecting source readings. Considerable emphasis might better be placed on developing nonverbal materials such as maps, picture cards, tapes, filmstrips, slide sets, 8-mm. loops, games, simulations, etc. On the other hand, serious consideration might be given instead—if there are enough good materials already in existence—to developing and publicizing new ways to use these materials. An effort to improve instruction about Asia might concentrate on developing a wide variety of unit plans that use many different kinds of material to help accomplish a wide range of learning objectives.

4. *Devote attention to elementary as well as secondary school study of Asia.* Unless a project to improve instruction at the secondary level is also directed toward improving the basis for that instruction as provided in the elementary grades, African studies in the high school may well have to concentrate on combating erroneous stereotypes and unlearning misinformation instead of helping students broaden their horizons and explore new areas of learning.

5. *Be a cooperative effort of scholars, experienced classroom teachers, and curriculum and media specialists.* Worthwhile improvement in classroom teaching about any subject cannot be launched by one narrowly conceived group. A wide range of expertise and interests is needed. Securing this expertise is much more difficult than it first appears, however. Too many university professors, expert as they may be in their subject, do not really know what teaching and learning are all about—especially in our elementary and secondary schools. Moreover, there are very few classroom teachers who can create good instructional materials. Identifying a qualified and balanced staff is a major prerequisite for any formal curriculum improvement effort.

6. *Involve Asians.* A major weakness of Project Africa was its failure to involve a significant number of qualified Africans. No such weakness should be allowed to handicap a similar effort on Asia. Difficulties of locating qualified Asians notwithstanding, their active participation in an Asian studies project is an absolute necessity. Their participation will not only act as a

[3] Project Africa failed to make a similar survey to discover what Africans themselves thought Americans should know about Africa. A project on Asia should not ignore the need for the type of information such a survey on Asia might produce.

necessary check on our unconscious ethnocentrism and serve to correct errors of fact and impression, but will also add to the credibility of the effort or its product.

7. *Be related in a positive way to teacher training.* Teaching about other cultures is a difficult task. Few teachers have the experience or training necessary for effective teaching about Africa, Asia, or other world areas. A well-rounded effort to improve instruction about Asia requires some attention to preservice and inservice training of teachers. This training ideally would include some period of living in the culture to be taught. It would also require considerable study of the inquiry approach in teaching, some study in content about the culture (especially ways in which the content is related to student needs, interests, and aspirations), and practice in teaching the content.

Above all, teachers need training in materials—not necessarily designing them (because too few teachers ever have the time, talent, or resources to do so), but in selecting and using them. Probably the best training any teacher can receive in teaching about other cultures is that which helps him become familiar with a wide range of existing materials—how to locate, select, and evaluate them. This will enable him to weave available materials into worthwhile lessons.

8. *Establish some type of continuing service center for teachers.* One-shot curriculum improvement efforts are not generally successful. A sustained effort is frequently needed instead. Therefore, any serious effort to improve teaching about Asia should: (1) publish periodically some type of newsletter (like Frank Buchanan's superb *Focus on Asian Studies*) to keep teachers abreast of the latest happenings in Asian studies; (2) offer scholars and teaching specialists as consultants to interested schools, grades K–14; (3) maintain a resource center with samples of all audiovisual, graphic, and written materials on Asia for examination by interested teachers; and (4) produce a continually updated descriptive bibliography of all commercially prepared materials on Asia that might be useful in classroom teaching.

Discussant: GERALD W. MARKER, *Indiana University*

Professor Beyer argues that teachers need training in materials—not in designing them, but in selecting and employing them. As one whose major responsibility it is to work with experienced teachers, I couldn't agree more. My colleagues in social studies education, rather than history and social science scholars, persist in the belief that every teacher should be his own developer. Few of the teachers I encounter perform such a role, and for that matter, neither do those who advocate the teacher-developer model. I suspect that the materials with which the teacher works have more influence upon his classroom behavior than most social studies methods courses. The point of this, at least from the perspective of the Association for Asian Studies, is that any resource should be invested in developing curriculum packets rather than in preparing lengthy lists of materials about Asia. Such bibliographies impress scholars and seem to sell well to people in the schools (the latter, I

suspect, resulting from years of conditioning by college course reading lists), but seldom do I find any but the best teachers making use of such lists, except perhaps to reproduce them and hand them out to students. In short, investing energy in producing such lists is a luxury in which I do not believe the Association should indulge. Besides, I suspect that it would add little to the work already done by the Asia Society or Frank Buchanan's newsletter, *Focus on Asian Studies*.

What if the Association were to really go into the materials development business in a serious way? Does Project Africa offer a suitable model? In many ways I believe the obvious answer is yes. It seems to me that this project is an excellent example of how scholars, educational psychologists, and social studies and media specialists can be brought together to produce a product that none of them could alone. And Project Africa has field-tested its product, an unfortunately atypical procedure until rather recently. The project has developed a multimedia package, a move that the Association would avoid only at its own risk. "Sesame Street" has dramatically demonstrated to all of us that learning can be promoted without the sacred printed page or scholarly lecture. Project Africa has also fielded a consultant staff, certainly a commendable effort but hopefully not a mandatory one.

The question that remains is this, "What, if anything, is there about Project Africa that the Association probably should not emulate?" Let me suggest two or three things that I think are questionable. As a starter, I do not think we should teach about Asia in the elementary grades. For that matter I suggest that we not teach about any particular geographic area, as such, prior to the 7th or 8th grade. I have two reasons for taking such a position. Theoretically, I believe that the elementary school social studies program should concentrate upon teaching children the concepts and inquiry style of the social sciences. The data for such inquiry would of course include some representing Asian cultures, but the concepts and principles would serve as curriculum organizers rather than the history or geography of a particular country or region.

My second objection to studying Asia in the elementary grades is a pragmatic one. If the Association were to recommend to schools that they teach a course on Asia in the elementary grades, they would have to get at the end of a very long line. Now that it is rather well documented that the children form their attitudes at an early age, every interest group wants a piece of the elementary school action. Thus, those who control the curriculum are faced with the task of setting priorities. Is it more important for the child to know about Latin America or Canada, Africa, or Asia, Western Europe or the Eskimos? It seems to me that the Association will be hard pressed to argue convincingly that learning about Asia is more important than learning about any of these other areas, not to mention the basic ideas of the various social sciences. Even if I thought teaching about Asia in the elementary grades were desirable, I would be very pessimistic about its ability to become securely lodged there.

The problem of how much time to devote to the study of Asia is also very real in terms of the secondary school. Project Africa has developed 16 weeks of study. The Africanist would argue that it is impossible to study his beloved continent in such a short time. The high school teacher, on the other hand, would argue that he normally devotes only 4 weeks in his world history course to the study of Africa. Again, we are hung up on the matter of prioritics. Two solutions to the dilemma quickly come to mind. One is to provide the teacher with a variety of small units which can be substituted for the materials he presently uses to teach about Asia. The other alternative calls for something that to my knowledge does not presently exist, i.e., a full semester course on Asia. I feel that few schools would opt to replace a semester of world history with such a course, but some might add it as an elective.

I am impressed with the goals of Project Africa. I am also aware of the political expediency of claiming to change the self-concepts of students. Of course, I do not oppose an improved self-concept any more than I oppose increased empathy for different cultures; it is just that I believe that both are unrealistic goals for a unit, a semester course, or, for that matter, a full year course. This would be especially true in communities where the achieving of such affective objectives would be most needed since the peer and adult culture would serve as a constant antidote to the desired learning. The point is that the teaching of some basic social science concepts, skills, and principles of human behavior would be a sufficient and respectable goal for any program developed by the Association.

My final comment has to do with the dissemination of the new product, whatever it turns out to be. There are many educators who are concerned with running teacher workshops of one kind or another. I admit that I have invested one-third of my time during this year to directing a series of 3-day dissemination institutes held at various places throughout the United States. Having said that I'll go on and say that any new curriculum product or practice that requires formal teacher retraining is doomed to making a small impact. There are numerous reasons for this. One is that retraining costs money, a commodity in increasingly short supply. It is true that a number of school systems provide 4 or 5 inservice days each year for their teachers, but so what? In addition to the fact that such systems are still in the minority, retraining under such conditions is all but impossible. Dissemination, yes; retraining, no.

In addition to the lack of funds, any retraining program is constantly frustrated by the rapid turnover of the teaching population. I am not suggesting that we ought to abandon retraining programs. However, we must recognize their limitations while at the same time developing a package that can be mailed to the potential adopter with some assurance that if he follows directions he can be assured some measure of success.

If and when the Association reaches the point where it begins disseminating information about a new product that has been developed, it will do well to remember that to employ developers as disseminators and demonstrators is probably wasting a truly precious commodity. The two roles are quite differ-

ent, though interdependent. Next September at Indiana University we will begin a 2-year experiment to see if we can take 12 teachers and train them to perform the role of a "field agent," a fancy name for one engaged in diffusion.

Discussant: SEYMOUR H. FERSH, *The Asia Society*

I disagree with Professor Beyer that you necessarily need a questionnaire to find out what wrong facts the students know. Such a questionnaire has certain appeal and logic, but it is likely only to confirm expectations. This is because in every culture most references to other cultures are in terms of how "strange," i.e., "bad," those other cultures are.

I would agree with the suggestion that a project on Asian studies be modified to include the elementary level. If you want to divide into affective and cognitive domains, I think the elementary school is most appropriate for getting at the "feeling" level; if you succeed in reaching the "feeling" level, then you can begin to approach the factual level. I do not believe the culture can be perceived correctly, if you do it the other way around. The students will not be ready for it.

On the question of involving Asians or Africans, you can go overboard in assuming that Asians know best about their own country. They do not always know best. As we know, some of the best observers of American culture are Dickens, de Tocqueville, Brogan, and Laski. What would we do without them in understanding who we are? It is a mistake to assume that a person somehow in his genes understands his own country. Furthermore, the idea of Asians writing for American curriculum materials is not necessarily good, any more than our trying to determine their curriculum.

I believe that existing Asian studies materials are seven times more than we need for our current plans. What we do need is a center to which all of us can begin to send materials with some assurance that they are being sorted and stored. In time, perhaps, curriculum directors and textbook writers will go to such a center knowing that all the materials are physically there. It follows, naturally, that we must devise some means of informing people about the existence of the materials. If we continue to produce them without informing people about their existence, we are not making use of them.

I should mention that the Asia Society has been working in this regard. I would hope that the center might consider working with existing organizations which have skills in certain fields or incorporating the work of those organizations into that of the center.

The November 1969 issue of *Social Education*, devoted to Asia, is, I believe, an example of the kind of things we can do for teachers by using existing platforms, such as the National Council for the Social Studies. There are many journals and social studies organs through which the center could disseminate information on its activities. Also, I want to mention the Society's Asian Literature Program, under the direction of Bonnie Crown. Her department is very much involved in getting more and more material by Asians

translated into English and published commercially. She also has contributed to the November issue of *Social Education*.

We should not be pessimistic; the students are more open and alert to the study of other cultures than ever. The materials are better than ever. Generally speaking, the teachers are better. They may not know how to move in the direction they want to, but more are less satisfied with what they have been doing. One of the reasons for this is that the students are becoming more vocal. The students are no longer submissive—they are running the teachers out of the classroom.

5. Interpretive Summary of Discussions

There were very few unanimous agreements regarding the role of Asian studies in American secondary education. Given the diversified orientations and experiences of the conferees, it was both inevitable and educationally healthy that this was so. What does emerge is a wide-ranging investigation and assessment of the current educational scene in relation to the focus of the conference. And it provides, in turn, a broad, illuminating basis for considering and ultimately establishing priorities for the undertaking of a pilot project in Asian studies—the central charge of the conference.

We have selected the following general topics for inclusion:

Reasons for Asian studies at the secondary level
Support of the school administration and of the community
Teacher preparation
Focus on the student rather than on Asia
Methodology—content and process
Use and/or development of Asian studies materials
Priority considerations for a pilot project proposal.

Of necessity, there is considerable overlapping among the categories, but we have attempted to keep them as separate as possible in the interest of emphasis and analysis.

Reasons for Asian Studies at the Secondary Level

The generally accepted practice in education when considering a new course of study or restructuring an existing one is to determine a rationale for doing so—to state the objectives. Such a consideration, in regard to Asian studies, occupied the attention of the participants at the outset of their small-group discussions. There were repeated assertions that if we are to "sell" Asian studies to students, teachers, administrators, boards of education, and especially taxpayers (a diverse and demanding clientele), there must be some clear hard data to indicate that the study of other cultures is not a frill. In other words, we need to present a practical, sensible, understandable rationale for Asian studies at the secondary level. It was stated that such a need is especially crucial today in light of tight money as reflected by a taxpayers' revolt, the cutback in Federal spending, and the drying up of foundation funding for programs in international education. In essence, the deliberations

of the conference in regard to determining a rationale for the study of Asia combined both cognitive (as well as the process of knowing) and affective aspects of education. How to implement these in a classroom and to demonstrate effective outcomes remain, of course, the crucial questions as in any statement of rationale.

There was general agreement that the customary "shopping list" of objectives preceding most courses of study of other cultures is too vaguely stated, unwieldy, and consequently unobtainable. In attempting, therefore, to identify what precisely and practically should be a rationale for the inclusion of Asian studies in American high schools, two specific perceptions were expressed and discussed: (1) to see man in a global context, and (2) to go beyond the traditional transmission of factual knowledge to assist the student in developing conceptual thought and vitalizing his acquired learning.

1. *To see man in a global context.* This approach received considerable attention by the participants. If we can see ourselves as passengers on Spaceship Earth with common problems, then we will have a meaningful curriculum for survival. Asian studies then becomes primarily relevant in relation to ecology, population, and urbanization, to name a few survival issues. In this context, it was stated that the Association for Asian Studies could go out of existence unless its emphasis is shifted from an area-studies to a problem-studies approach in relation to this universal view of man.

It was further stated that American education in the past has been designed to make an international population American and as such has excluded from view the cultures and patterns of thought and behavior of 80 percent of mankind. It was asserted that one of today's educational functions is to make an American population international.

Concurrent with these beliefs was the explicit goal of making students more "human" and, therefore, more sensitive to the human condition; and especially to sensitize teachers to the poignancy of what is happening in this world in which there is a restive youth culture. The emphasis here was to find innovative ways to develop an empathic capacity for the human condition. The only meaningful approach to arriving at an appropriate rationale, according to several participants, was to establish universals of culture and to identify some means of sensitizing both teachers and students to these universals. To this end, Asian studies are not *Asian* but the study of *people* living in Asia. "They happen to live in Asia but they could live down the block." In this connection, a slogan was suggested for the projected pilot program: "Mankind where he lives" rather than "Where he lives, mankind."

Related to the foregoing was a discussion concerning ethnocentrism and attitude formation. Referring to a curriculum project on international understanding which begins with an examination of American teenage culture, one participant observed that once students can relate to their own society and understand how it affects and shapes them, they can better understand how other cultures function. Once they understand the meaning of ethnocentricity, they will be more open to societies different from their own. It was

stated that only through exposure to other life styles and value systems—in this case, those of Asia—can this be accomplished.

2. *To go beyond the traditional transmission of factual knowledge to assist the student in developing conceptual thought and vitalizing his acquired learning.* In a more manageable approach a number of conferees focused on the development of inquiry or thinking skills, through the use of Asian materials. This process, rather than content approach, is consistent with at least a pervasively held if not widely realized purpose of American education. Two papers of the conference in particular (Bogue and Beyer) emphasized this approach as the dominant rationale which, in turn, elicited extended discussion. This approach rules out or drastically minimizes as unproductive such frequently stated objectives for the study of Asia as (1) because it is there, (2) because we are here, (3) for its intrinsic worth, (4) to reduce ethnocentrism, (5) to promote international understanding, (6) to "know your enemy" or "know the Japanese are your competitors," and (7) to understand our own culture better. The list could be expanded, but perhaps not to the extent of including the aforementioned "survival" and "sensitivity" objectives, although these could be considered as lesser realizable goals.

The underlying assumption for the promotion of thinking skills as a rationale for teaching about Asia is that the central function of the school is to assist children to become rational members of a pluralistic society. Although this cognitive function was challenged as too limiting, there was substantial agreement that it describes a generally accepted educational philosophy. A rational person is defined as "one who can think for himself, one who can use the methods of disciplined inquiry to explore concepts in the various domains of knowledge and in the world around him." To help develop such a person involves inquiry teaching, resulting in the ability to conceptualize through the cultivation of analytical skills. If this is indeed the case, it must follow that Asian materials provide a much broader, potentially productive base for such inquiry in the school curriculum. As one high school teacher participant put it:

> It seems to me that I would prefer to teach a student to be rational. I feel I can do this because there are some guidelines for being rational. However, if I can teach a student to be rational by showing him a variety of data beyond what he might see here in the United States, I think I have widened the scope of the data that he can bring to a problem, or its solution. Rather than in terms of material, I tend to think of it in terms of a process by a variety of materials.

According to this position, it is not sufficient that the objectives for the study of Asia stand by themselves in relationship to other parts of the curriculum. The central question becomes: "Why do we teach anything?" The dominant answer seemed to be consistent with one that is generally held for all social studies instruction: the development of a rational human being through the cultivation of thinking skills. Asia, with its vast cultural variety, provides unlimited data for such development. In addition, it may be stated that to study Asia is to insure survival in an interdependent world through

the growth and cultivation of sensitive awareness of and behavior toward all people. Asian cultural materials then become an essential and integrated component for the larger study of mankind. Without such materials students are deprived of a rich source of comparative and conditioning data and experiences.

Support of the School Administration and of the Community

To introduce the study of Asia in any significant way into the secondary curriculum, it was generally conceded that there has to be administration and community support. It was further pointed out that with the emphasis today on black studies, urban problems, pollution, and ecology, Asian studies per se have a low priority. Unless administrators and local and State boards of education, not to mention the taxpayers, can be convinced by some hard documentation that Asian studies serve a clearly defined purpose in the educational process of American youth, there is little likelihood that these studies will receive any encouragement and support. For this reason, several participants opted for relating materials pertaining to Asia to the common problems of survival—to use a problem-study approach by viewing man in a global context. The question then becomes one of changing the curriculum to infuse the study of Asia as well as other non-Western areas at all levels of instruction. In fact, there was substantial agreement that the entire structure of education needs to be changed radically.

Several promising suggestions were made for facilitating the introduction of Asian studies from the top down. Some States require a world cultures course, thus providing leverage to do a little more with regard to Asian studies than had been done before. Because there is a possibility that a pilot project proposal might come out of Ohio, and Ohio's Department of Education is reputed to be strong, it was stated that a required course in that State would be both appropriate and worthwhile. A similar suggestion was made to require teachers to have a minimum number of course hours in Asian studies for certification. Efforts have been made, with as yet unrealized results, to accomplish this in Ohio.

At least one conferee thought it was unnecessary to use the resources of State legislatures or education departments to change the curriculum, a result admittedly difficult to effect. He indicated two entrees to be used: (1) Asian studies can be included in introductory world history courses, and (2) Asian studies can be taught as an elective by teachers who are both knowledgeable and interested. Further, it can be infused into introductory art and music courses if the right teachers are available, or into general courses on minority cultures, such as Afro-American or Mexican-American studies.

The example of New York State was presented as a unique but obviously limited way to stimulate administrative interest and commitment to Asian studies. For the last 5 or 6 years the New York State Department of Educa-

tion, in cooperation with the U.S. Office of Education, has sent selected superintendents and supervisors to India for a 2-month study tour. The resultant effect on emphasizing Asian studies has been very positive. This approach has been far more effective in promoting the study of other cultures than relying upon individual teachers to do so. However, the likelihood of other State school districts planning similar travel/study experiences for administrative personnel is remote.

Granting recognition to outstanding teachers for their individual efforts in promoting Asian studies in their classrooms may be another way to release possible administrative support. One way to do this would be for the Association of Asian Studies to enlist such teachers to make presentations at its annual meetings, being sure to inform their superintendents of this distinction. Prestige is still an effective lever. Another legitimate strategy would be to have an Asian scholar from a nearby university visit a high school teacher who is engaged in an Asian studies program, again making certain that this is known to the school administration.

Several participants thought that the only way to gain community or public support for greater emphasis on Asian studies was to use scare tactics; for example, "We must contain Communist China," or "We must protect our industries in Ohio." While this approach was generally discredited, it was nevertheless thought to be a realistic one that warranted consideration. In the same vein, it was said that any attempt to make world understanding a justification for public support would raise the hackles of those who think that patriotism is not being sufficiently stressed in the schools.

One participant stated that he would be willing to use any argument, be it national defense or business survival, to convince legislators and the man-in-the-street about the need to study Asia. A more sanguine view was voiced by another participant who believes we do not have to worry any longer about justifying the study of other cultures to those whom he called "outside people." These cultures, he stated, are part of the curriculum; they are part of the world; they are becoming integral, and there is even no need for special funding to promote them in the schools. From his perspective, the world has become the campus—the curriculum, the materials, and the students include the world.

Teacher Preparation

Everyone agreed that the teacher is the pivotal factor in any curriculum undertaking. Differences of opinion centered on the nature and scope of professional preparation for teaching Asian studies.

Preservice Preparation

Harvard Prof. Edwin Reischauer said that only 3 percent of all university graduates elect courses on Asia. If this is the case (and how many of these

graduates are now teachers?), there is virtually no preservice preparation for Asian studies. A social studies coordinator for a midwestern State asserted that it is unrealistic to think in terms of preservice training. He said if every social studies discipline were to get what it wanted, it would take at least 6 years to earn a bachelor's degree to teach. Although preservice training would be desirable, there is little likelihood of this occurring, short of requiring courses in Asian studies prior to certification. However, even with such a requirement, there is a lack of qualified people, especially in teachers colleges, who are prepared to provide this kind of instruction.

One notable exception is a program now being proposed at the University of Northern Iowa.[1] The program envisions a teaching major in Asian studies. To staff this program, the university has eight Asian specialists, thus assuring quality instruction. The person describing the program believed that the alleged drying-up of teaching positions for Asian studies is correcting itself. He further observed that Asian scholars are finding positions outside metropolitan areas, and these people generally are of a higher quality than they were 10 years ago. In short, he believed that the problem of supplying adequate college teachers is reaching a more satisfactory solution. Another participant refuted this, claiming that teachers colleges are not attracting students with any interest in, or enthusiasm for, Asian studies.

Inservice Training

An inservice training program would provide the best instrument for retooling the classroom teacher who lacks any formal training to teach Asian studies. This topic received considerable attention during the conference. However, opinions regarding its effectiveness differed widely. The experience of many participants led them to believe that inservice training, as usually conceived and practiced, is a waste of time, energy, and money. Too often such programs are held at the end of the school day when the teachers are already exhausted. Even when a full day (other than Saturday) is devoted to such a program, many teachers consider it a day to "goof off," to disappear after lunch. It is difficult to convince them that inservice meetings are important. This may be because such programs are more lectures than workshops in which teachers can learn to internalize, to work with and adapt the materials to their own specific classes. Too often inservice training tends to be inspirational rather than task-specific. Teachers are a practical breed: they want some nuts and bolts with which to build their own inspired vehicle.

When the format of an inservice training program is task-oriented, the subsequent results are usually worthwhile and applicable. One such approach was described as follows:

> The most important thing that we have found is the use of an inservice workshop. What we are doing is involving teachers, finding out first what they feel they need in their own classes, and then suggesting that we get together and become involved in

[1] For a full description of this program, write to Richard S. Newell, Chairman, Committee on

the actual construction of unit material. Then—and here is the point that really pays off—we give these teachers a unit of salary increment credit for every experimental set of materials they develop and use in their own classroom. In order to get credit, they must keep a daily log. We use the daily log sheets developed by the Amherst History Project. . . . We are thus accumulating a wonderful set of data with which to revise the materials being developed.

Another curriculum specialist shared his experience on the necessary ingredients for an effective inservice training program:

> Our inservice experience has taught us that for teachers to retain their newly found knowledge and utilize it in the classroom where it really counts, they must have the support of their supervisors, dialog with their colleagues, sufficient and relevant books and materials for their students; further, they need to be encouraged to sustain their interest by followup activities. It is my belief that it is in these areas of endeavor that administrators and curriculum agencies, ourselves included, fail teachers very badly.
>
> Articulated planning and a systematic program of inservice training and curriculum development are needed in every school district. Sufficient financial resources must be allocated to enable the teacher to discover and to purchase materials for his lessons and to meet periodically with his colleagues and with local scholars to further his knowledge and skills.
>
> Inservice training needs money; the teacher needs time—time to think, to read, to prepare for his classes, to cultivate his professional interests. Changing the curriculum really means changing the patterns of the school day. It means relieving the teacher of onerous administrative and clerical duties; it means reducing his teaching load; it means writing curriculum materials on the local level to meet local needs; in many States it means freedom to choose more widely among commercial materials; it means breaking down the barriers between teachers and administrators, scholars and teachers.

The achievement of these conditions would greatly enhance all instruction regardless of subject matter. Although one major factor inhibiting the realization of many of these conditions is adequate financial support, a reordering of emphasis or a restructuring of approaches may achieve some of them within an existing budget. A high school teacher indicated that he leans very strongly toward the elitist approach in attempting to effect curriculum change, especially in the area of Asian studies. "I think," he stated, "that if we don't attempt to develop a hard-core cadre of dedicated classroom teachers—dedicated to teaching (Asian studies) not only in their own classrooms, but also in levering their colleagues—not much is going to happen." Thus only a few genuinely concerned teachers from each school in a given district would become involved in an inservice workshop that would be task-oriented. As part of their training back in their own schools, they would work consistently with their colleagues—creating, in turn, a multiplier effect. This would also assure a long-term commitment for continuous curriculum development which is preferable to a one-shot, 1-day seminar or weekend institute.

Another observation regarding inservice programs was that teachers are told they ought to teach inductively, but the programs themselves do not take an inductive approach. Therefore, for inservice training programs to be effective, their purpose must be clearly defined and thoroughly implemented.

There was general agreement that as long as inservice programs are task-specific, they are not a useless luxury. A social studies coordinator, however,

surveyed the current scene in regard to the status of inservice training, particularly as it may affect any involvement by the Association for Asian Studies, and found the view rather bleak:

> Anything that the AAS produces that depends upon inservice training I think is destined to make a very small impact, for a number of reasons: First, retraining costs a lot of money, as USOE, the Ford Foundation, and the National Science Foundation now know too well. School systems are finding it more and more difficult to fund inservice programs. . . . Second, there is a very rapid turnover of teachers, at least in the school I know. . . . Just about the time you have finished retraining the crew, another crew takes over. Another reason for giving low priority to inservice training is that the people with the money are getting out of the business, for example, the Office of Education.

The Cooperative Role of Professors

There appeared to be unanimous agreement that social studies teachers and Asian scholars must work together in developing Asian studies programs at the secondary level. The conference itself was a recognition of this need as expressed by the Asian specialists themselves through their Association for Asian Studies. This commitment and involvement on the part of Asian scholars at the high school level is a most encouraging development. It has not always been so, nor is it yet extensive. But the mandate of the Association to its Secretariat now specifically states that the dialog between the higher and secondary education communities must be improved.

To provide a perspective on what has long been the customary role of the professor, whether of Asian studies or any other subject, one participant observed that an arrogance of status is deeply built into the university system. The average scholar finds that promotion comes either by publishing his monographs or by training a larger number of select graduate students than his colleagues, hoping that his field will thrive, giving him greater recognition. This reward system still prevails, but one hopes that at least in the area of Asian studies scholars will become more accessible, more approachable, more eager to step into school classrooms and work on curriculums, and will do so without expecting a noticeable rise in either income or prestige. Is such an expectation naive or unrealistic? Not so, it is hoped, for Asian specialists whose professional organization has encouraged such involvement.[2]

How best to involve professors of Asian studies in secondary curriculum efforts was discussed in various contexts. Already mentioned is the role of the professor as a lecturer at inservice training programs. Aside from imparting some factual and interpretative material, it was generally thought that such an effort is of little value to the teacher in the classroom the following morning or, for that matter, of little worth in planning a study unit. One of

[2] At the April 1970 meeting of the Board of Directors of the Association for Asian Studies, Prof. Samuel Chu was appointed the new chairman of a revitalized committee on secondary education. The charge to the Association membership was that it "must not permit its commitment to secondary education to be relegated to a low priority again." Several projects are already under consideration, one of which is the creation of a clearinghouse for Asian curriculum materials for

the persistent criticisms of NDEA summer institutes devoted to Asian studies concerned the unbridged chasm, with few exceptions, between the professors' lectures and the adaptation of the material for classroom use by the teachers. In most cases, the professors, lacking specific instructions or guidelines as to what teachers needed, taught exactly what was good for their graduate studies. To insure better results, professors and teachers should have cooperated in developing a conceptual approach.

The consensus of the conference was that the role of the Asianist should be primarily an advisory one, serving a consultative function. This, in fact, was reaffirmed as the central role of the Association for Asian Studies in its support of any curriculum project proposal. To illustrate the consultative role of an Asian scholar, one participant gave the following example:

> Let us suppose that in our conceptual pattern we want to do something with the family and there are certain value differences between different types of families in different parts of the world. I would like, for instance, to be able to call upon an anthropologist specializing in India to provide me with specific examples, anecdotes of Indian family behavior that illustrate what that expert knows to be significant aspects of the value system inherent in that environment.

In a larger context, such as a Project Asia proposal, the scholar would still serve as a consultant, contributing his substantive expertise to curriculum development design of experienced classroom teachers and media and instructional specialists. The conference explored and endorsed this cooperative effort.

The Role of the Graduate Student

Positive reference was made during the conference to recent contributions of graduate students in Asian studies to teacher training programs. The Yale conference, October 17 to 18, 1969, on "Teaching about Asia at the Secondary Level" was conceived and organized primarily by graduate students and attended by several hundred teachers. An extensive annotated bibliography was prepared by graduate students for the conference.

Other graduate students at Columbia, Harvard, and on the Michigan field staff working for the National Committee for United States-China Relations have been involved with teacher preparation programs, planning and testing curriculum materials, conducting workshops, and developing research surveys. The role of the graduate student in Asian studies at the secondary level is, therefore, a teacher resource that should be fully utilized.

Another very active and committed group of graduate students and young professors has recently formed the Committee of Concerned Asian Scholars. Members of the Committee helped to plan the Yale Conference (mentioned above). A panel of CCAS members appeared at the Asian Studies Conference, Asian Studies in the Schools, jointly sponsored by the American Society for Eastern Arts and the Association for Asian Studies, held April 4, 1970, in San Francisco. Nearly 350 high school teachers were in attendance. A

lished by this nationwide group of Asian specialists who believe that scholarly knowledge should be combined with ethical and political concerns. One participant at the New York conference urged that representatives of the CCAS be involved in the planning of Asian studies projects for secondary education, stating, "If you leave them out of your group, you are failing and you will be irrelevant."

The Teacher-Scholar: A Misnomer?

An assumption prevailed during part of the conference that public school teachers are latent scholars just waiting to be developed. All they need, it was said, is the time to read, think, and conduct research. If they just had the materials from which they could select and piece together their own courses, if they could just engage in local curriculum development, then our problems relative to Asian studies programs would be largely solved. This assumption was challenged, however, with substantial support. With a few exceptions, most high school teachers are not scholars, not because they lack ability, but because they are caught up in a system in which they must play unscholarly roles. Teachers have a very demanding day physically, are much too busy, and have very little time to spend in preparation for what they do. In many cases, their schools have poor libraries. Furthermore, many teachers are constrained by community pressures.

The significance of this observation is that it is unrealistic to expose teachers to a course in Asian studies hoping that they will become scholars as well as curriculum specialists. "If you look at the kinds of things that influence what teachers do," one participant said in this context, "the single biggest influence—despite what my colleagues and I do in education—is the materials which the teachers have to work with. That probably governs what goes on in the classrooms more than any other thing." He and others stressed making available well-developed materials so that even a poorly trained and overworked teacher can do a better job than he does now. An entire section devoted to materials follows in this report (see appendix C).

Sensitizing the Teacher

Conference participants discussed at length the need to sensitize teachers who, in turn, will be better able to sensitize students. The implication here is that teachers should have a deep awareness of the human condition, whatever the culture. Speaking from a specific discipline, one participant said, "I have been talking about what I call developing an empathic capacity for the human condition. To try to do something like this in linguistics we have been trying to establish universals of language; you have been talking about trying to establish universals of culture and trying to identify some means of sensitizing students to these universals." This same conferee was opting for innovative ways to sensitize people. Although generally agreed that sensitivity

ticipants questioned the viability of any formal training in this area. The gist of their position was as follows: If we start talking about the nature of the teacher and how sensitive he is, we get into the basic question of human nature. Do certain people have certain inherent inabilities that make them insensitive to others? Is sensitivity a function that can be effectively developed? These are psychological, biological, and genetic questions better left to others to answer. This was obviously one area of teacher preparation about which there was a divergence of opinion, if not in regard to purpose, at least in regard to practical implementation.

The Changing Role of the Teacher

To overcome the impasse of how best to sensitize the teacher and resolve the teacher-scholar misconception, several conferees suggested that we acknowledge the teacher's changing role. Traditionally, the teacher has imparted information. If he is to maintain this role in the area of Asian studies, he has to be retrained. However, if one thinks of the teacher as a learner who has more time than other learners to find out what is available, then he does not really have to know a great deal more about the subject than his students. The teacher's new professional role means knowing what material is available, how to get it, and how to set up a place where students can learn. According to one participant, the existing Asian studies materials are much better than they have ever been, but the teacher is not aware of them and so keeps the student from them. An inservice training program, he stated, should not deal with teaching the subject, but with a new awareness of what the teacher's changing role can be.

An Articulated Instructional Program

Although the theme of the conference involved only secondary education, there were repeated references to the need for an articulated program in Asian studies beginning with the primary grades. Particular emphasis was placed on the interdisciplinary approach of the early grades of elementary school, using inquiry or exploratory technique. As one participant observed, this makes things fit together as a whole and that, in itself, has strong motivation for the teacher and for the student. But at the secondary level, it was observed, this approach is rarely used:

> In the 1st, 2d, and 3d grades, teachers still use the system of showing children a picture and asking them what they see. When the children reach the 4th grade, the academic powers-that-be, the textbook producers, in conjunction with curriculum developers, having decided that the student now knows how to read, feel it is no longer necessary to go through the "show and tell" business. They start giving the students academic material and this "academicizing" in some ways is equivalent to desensitizing.

it at the primary level than at any other. This led to an assertion that it would be appropriate for the conference to make a statement that beginning work in Asian studies at the secondary level is too late.

Focus on the Student Rather Than on Asia

> One trend seems to be that we are more student-oriented than we were 3 or 4 years ago.
>
> * * *
>
> An important thing to remember is that we are not teaching Asia or algebra—we are teaching youngsters....
>
> * * *
>
> If you say the student is the subject, you are never "off" the subject.
>
> * * *
>
> In my opinion, there should be a kid or kids on every board of education in every administration and on every curriculum council in the school system.

These direct quotations represent the participants' general prevailing sentiments. Although the child-centered curriculum has been an honored concept for some time, today it has a fresh and dynamic emphasis because the students insist on "relevance" and "involvement."

This focusing on the student was expressed in a variety of ways. One of the main objectives for the study of anything, including Asia, relates directly to the student: the development of a rational human being in a pluralistic world through the cultivation of thinking skills. To the extent that the study of Asia contributes to this personal goal, it has validity in the curriculum. Another emphasis, already mentioned, in which subject matter is subordinated to the student, was the stress on sensitizing the student, as well as the teacher, to the human condition. Although the need for such sensitizing was highlighted, the form it should take was not thoroughly discussed. In the area of materials, it was pointed out, the trend is toward creating them just for students. As one textbook author said, "I write directly to the student. I do not depend upon the teacher to help me out."

In assessing the attitude of today's students, a high school teacher observed that they are extremely value conscious in the things they consider and want to study, and the problems they confront. If the course work to which they are exposed is not value conscious, they lose interest.

A curriculum specialist strongly stated her belief that materials must be student centered and activity oriented. They have to place the responsibility of learning on the learner. Students, she said, are keeping teachers honest. When critical thinking and analysis are required of students, they in turn expect it of their teachers. The classroom becomes a forum in which students and teachers exchange knowledge and gain understanding, thus honoring the reciprocal contributions of individual students.

Reference was made to New York State's Self-Instructional Program in Neglected Languages as an applicable student-focused approach to the study of Asian cultures.

A set of multimedia materials could be made available, the student would work with these materials for a given length of time, the teacher would periodically discuss what learnings had occurred, and course credit would be given. The person making this suggestion echoed the dictum that all education is self-education: "All the teacher can do at any rate is to know what is available, direct the student along certain lines, turn him loose, and let him learn according to his own learning strategy."

There was a strong plea for students to be actively engaged in curriculum critique. It was affirmed that students can be creatively critical and should be involved in the curriculum development process.

Methodology—Content and Process

The general posture of the conference in relation to methodology was that process is more significant than content, regardless of the subject matter. This has already been reflected in the preceding sections, especially in the one on rationale. The development of skills of inquiry relating to basic social science concepts was the dominant emphasis, along with attitudinal sensitivity. The contention, therefore, is that we teach about Asia not only or primarily for the intrinsic worth of any one of its given cultures, but also and more importantly for the aforementioned skills and affective purposes. To these ends, Asian studies provide a rich substantive resource.

There was, however, a discussion of content, involving various judgments and suggestions. One participant observed that many of the traditional world history textbooks are wholly inadequate to the tasks set for them. Political and military events are stressed to the virtual exclusion of social and cultural facts. The exotic and the bizarre are highlighted in the usually sparse treatment of non-Western countries. Or Third-World nations are frequently lumped together in a simplistic synthesis of common "problems" and one-factor analysis. It was further stated that although it is too early to expect a global curriculum to be formulated and adopted in each State, it is time for local education units to develop curriculum materials themselves, to experiment with cross-cultural concepts, and to produce written and film materials of sufficient variety that can be utilized by the teacher as he sees fit. Another conferee indicated that Asian studies embody historical materials which provide us with more options and more data for the study of man.

In suggesting another use of content, it was stated that the need is for problem orientation rather than area orientation in Asian studies. We have to understand that we must respond to a changing society and not try to pull the world back to the comfortable decade of the 1950's, when funding for Asian programs was readily available. The decade of the 1970's will be one in which ecology, environment, and urbanization are the focuses for curricu-

lum relevancy. It was suggested, therefore, that these be seen in their international dimensions and that appropriate instructional content and programing be developed. The implication was that such a curriculum development project would have a high priority for financial support.

In relation to content there was general approval of an interdisciplinary approach to the study of Asia at the secondary level. As one teacher said, "I have felt this need for a long time in my own teaching. If the art and music teachers in my school had been willing to involve themselves with us, the course would have been so much better." Another participant, inquiring into the nature and extent of an interdisciplinary approach, asked "Is our purpose only to prepare some specialists who are going to teach Asian studies or are we also going to train a wider range of teachers to use Asian materials and concepts not only in courses in history but also in literature, mathematics, and science?" This question was intended to clarify the dimensions of a curriculum project proposal while giving credence at the same time to a multidisciplinary program.

In the area of process, much has already been reported on the commitment to inquiry learning and sensitivity training. The lecture method for high school instruction was largely denigrated and considered inappropriate for developing inquiry skills. A participant reporting on his Asian studies program stated that among the things they provided were time and the materials to allow a student to look behind the customs and traditions within a particular culture and to do so within a scientific framework. Experience has shown, he further reported, that students who are allowed to take part in the active pursuit of understanding themselves are more motivated than those who simply listen to a lecture.

Dwelling further on what arouses student motivation, it was stressed that the use of controversial issues, if properly handled, necessitates inquiry skills. There is evidence that children are excited by issues now facing their world. Although we do not know without some justification that we should study Asia, we do know that if we want to create rational individuals we certainly cannot prejudice the data being fed to them by giving them a very narrow scope—and certainly Asia is a big part of the world.

In another context, but in support of the above, it was further observed that it is not a critical matter whether all the children get Asian studies. But the feeling was that they should study some other culture in depth, using provocative materials.

One participant added a new dimension called the "mirror approach." Simply stated, it means examining another culture, another group of people, thereby helping students look more knowingly at themselves. Americans are ethnocentric because our educational process exposes us to very few alternative life styles and value systems. We rarely look at other peoples' experiences in trying to deal with our own problems.

In this connection, a question was raised, "Do we have to cover all of Asia?" References were made to various world culture courses required by

State departments of education in which a teacher is expected to cover Africa, China, India, Japan, Latin America, and Southeast Asia. The general reaction to such an effort was negative. If we are really serious about sensitivity and understanding, one participant commented, it would seem that we would probably do best by taking a look at two rather different kinds of societies either as a mirror or a base for evaluating our own culture. When you have too many, it dilutes your understanding because you are simply overwhelmed by facts and differences.

In support and extension of the foregoing, a participant observed, "We feel that if we can teach students the techniques of examining a culture, using a number of examples, they will have acquired the skills necessary for investigating any culture. By using an indepth approach and calling upon the tools from all social science disciplines, students develop a real feeling for culture studies."

Along with developing inquiry skills by using cognitive materials about Asia is the cultivation of the affective or "feeling" aspects of such an exercise. In considering the component, it is not enough to say that attitudes and knowledge can be developed simultaneously. The heart of the matter is that attitude formation is quite different from cognitive understanding of Asia. Materials to help teachers and students understand more about their own attitudes toward other people should be introduced into the classroom. If such materials are lacking, research and development can be undertaken.

Commenting on this affective domain at the elementary level, one conferee reported on the results of a recent informal survey of elementary textbooks. The survey revealed that there was less than 1 percent *affective* language in the textbooks. This meant that there was really no correlation between teaching materials and those things relating to sensitivity. There were no words about generosity, sympathy, identification; and terms dealing with empathy were completely absent. Clearly this implies a preoccupation with factual information. "A real revolution might come," the conferee stated, "if we set aside the imparting of facts for several years and worked on the opportunities to find out 'who I am' and 'who man is' at an early age, primarily through looking at the products of man's imagination in the arts and all media."

A professor of social studies education made the following remarks regarding the affective domain as a function of the school:

> I would like to take issue generally with the mood of the conference in regard to this business of "feeling" or affect. It seems to me schools ought to do what other institutions in the society do not do or what schools are uniquely suited to do. That, to me, means developing the youngster's cognitive capacity, not his affect. Every institution in the country is working on the affective part of the youngster and that is the whole socialization process. I think we have already demonstrated that schools by and large are very ineffective in changing what youngsters feel and believe. I am not against reducing ethnocentrism or against increasing empathy for other people—I think this is fine to the extent that it happens. But I would not make that my central goal. What I would make my central goal—whether in teaching Asia or anything else—is to impose upon the youngster those analytic concepts that make sense to social scientists: that when he looks at the world around him, help him see meaning

that he does not see without those concepts. Give the youngster some working familiarity of the basic principles as to why people behave the way they do. I would let the affective things take care of themselves. I would settle for rational kinds of people because I guess I think that many of the kinds of affect that we want go with rationality.

And so we have come full circle in this summary; the development of social science concepts and analytical skills through the use of Asian materials remains the primary methodological focus.

Use and/or Development of Asian Studies Materials

There was a wide divergence of thought and opinion regarding instructional materials. There were those who insisted that the development of new, well-conceived and well-constructed materials is the urgent priority; without such materials there can be no substantial change for the better. There were others, equally insistent, who claimed that an inept teacher ruins even good materials; therefore, a good teacher is the key consideration in the use of any materials. A third view held that there is a glut of materials now on the market and the last thing that is needed is the development of more materials, guides, and bibliographies. These people felt that the critical, creative, adaptive use of existing materials is what is needed.

Whether the need is for the creation of new materials or the better use of existing materials, the following considerations identified by participants should be thoroughly explored:

1. *Teachers should be involved in either the creation of or the selection and organization of teaching and learning materials.* One point of view in regard to this statement was that teachers are much more enthusiastic about materials they have helped develop. This enthusiasm carries over into the classroom and has a beneficial effect on students. It was further stated that teachers rarely have meaningful change unless they try to create materials. If they are not intimately involved in the construction of materials, they can never really appreciate the new values, strategies, or materials with which they are confronted. Teachers who have been passive recipients of prepared materials with which they have had no direct involvement cannot stimulate active participation among their students. Based on her own involvement in a project, one of the participants supported teacher involvement. When asked if the teachers make their own materials, she replied, "We give them raw materials, preselected by us, but we let them choose in the sense that they know their students and their own teaching staff better than we. We found that it does not work if we make the total selection and suggestions. Each student and each teacher will react differently. Give them materials, yes, but let them create from them what they want to use."

In support of the foregoing approach, another conferee remarked that obviously no teacher writes all his own material. He gleans things from a

variety of sources. Teachers develop their own material in that sense that they take things from here and there which, in turn, are considered the development of a unit. The creative aspects of teaching, he stated, are the interweaving of materials, children, and experiences.

A curriculum specialist, reporting from her project experience, said that most of the schools where she had worked contended that teachers themselves do not have the time, background, or resources available to develop curriculum materials. They prefer to have the materials come from a center, such as a project, and yet involve the teachers, administrators, and students.

Taking exception to the role of the teacher as his own course developer, a social studies coordinator stated that the world history textbook governs what most teachers teach about Asia because by and large in most schools it is all he has. He does not even have a book of readings to go with it. If he does, he has one book and he adopts it for 5 years and he uses it for 5 years, whether he likes it or not. Allowing for the exceptional teacher who can and does design his own course, this same person, giving further evidence in support of his position, said, "The person I meet who most needs help insists that I collect and package the material for him rather than give him three books of readings and let him make his own selection to get at the concept, for example, of family roles so they can be contrasted." According to this view, we should stop seeing teachers as essentially scholars who put together their own courses. Instead, it was recommended that a broadly based curriculum development team include Asian scholars, teachers, and curriculum and media specialists.

These differing points of view provide a further basis for determining the nature and scope of a pilot project. For instance, should priority be given to a clearinghouse operation to supply teachers with materials and suggestions from which they develop their own courses or to a full-scale curriculum development effort?

2. *Teachers need a coherent package of materials, not an assortment.* In a sense the textbook serves this packaging function for the teacher. It was stated, however, that those who want to see changes take place in the social studies, and especially in Asian studies, do not like that kind of package.

To illustrate what was meant by packaging materials, references were made to the study units developed by the Asian Studies Curriculum Project of the University of California, Berkeley. A more extensive and integrated model for a packaged course on Asia was Project Africa as described in one of the conference papers. The materials from both projects, while coherent as unit studies, are also flexible. The teacher may select appropriate units in keeping with his class needs. This optional arrangement was suggested as a useful guideline for any future curriculum development project.

At a different level it was suggested that a course on Asia could be packaged and used in teachers colleges to train future teachers. Such a course would include all the components of good teaching as well as good content. The charge was made that when a teacher-in-training finishes a course now, he

still does not have the experiential methods and related materials he needs to use in the classroom.

3. *Multimedia materials are an increasingly crucial curriculum need.* There appeared to be unanimous agreement that audiovisual materials must be more extensively and effectively developed and utilized, not as supplements but as core course material. Too long have print-oriented materials dominated the educational scene. One educator said vehemently, "The last thing we need in public schools is another lousy bibliography because they don't do anything for you." Reference was made to the possible development of a 13-unit, 3-month ITV Film Series on China, beginning with a pilot unit on Chinese contacts with the West. This is currently being pursued by the National Committee on United States-China Relations in cooperation with the Association for Asian Studies.

Of singular importance are audiovisual materials in the study of other peoples and cultures. It was stated that students who enroll in classes in world cultures are either without any clear images of other cultures or have grossly exaggerated stereotypes. A series of authentic sights and sounds, therefore, becomes imperative for any study of Asia. It was reported that slides, slide-copying (copyright problems involved here), and slide tapes are very effective and are reasonable in cost.

In keeping with the inquiry mode of instruction, uncaptioned filmstrips were mentioned as being particularly useful. Such filmstrips are a relatively recent development. When each frame is neatly captioned, the student is so busy reading the text that he has no time to look at the picture. Pictures without captions invite inquiry. Inquiry means involvement. Involvement can lead to knowledge, understanding, and empathy.

Reference was also made to the music of East and South Asia. Modern styles of Western music, borrowed from the East, have conditioned the American student to be more receptive to Eastern music. Chinese and Japanese traditional painting with its nature-man perspective was also cited as a visual aid to understanding those cultures.

4. *Materials should sensitize both student and teacher to the human, not just Asian, condition.* The use of literature was mentioned by several participants as serving this sensitizing function very well. A high school teacher, for instance, indicated that he would like to teach his course on Indian studies by using only Indian literature, of which, he claimed, there is much available. He observed that students must see things and develop a visual frame of reference in order to facilitate a sensitive awareness of other people. Literature can help them do that to some extent. Although it is verbal, it does provide "mental pictures" of people with whom students can empathize.

It was proposed that 10 paperback novels relating to Asia, including *Nectar in a Sieve* and *The Good Earth*, be mentioned. It was suggested that many teachers would accept these books if they were [illegible]

this connection, reference was made to the Asian literature program of the Asia Society, committed to translating and publishing Asian materials.

5. *A closer cooperation should exist between the commercial publisher and the teacher or project developer in the use of curriculum materials.* An observer at the conference representing the publishing industry asserted that educational publishers are as much educators as those in the classroom using the materials. She indicated that one of the problems facing publishers in the development of new materials and programs is the fact that they invest an enormous amount of money in something they are never quite sure is really useful. Their uncertainty, she said, results from a lack of communication between them and the users of the materials they produce. This gap could be substantially closed, it was suggested, if published materials could first be thoroughly field tested, as is the case with some curriculum project materials.

In response to the oft-repeated and glum forecast of little or no Federal or foundation funding of curriculum development projects, especially in the field of international education, this observer held out the promise of the educational publisher as a source of funds: "If you can bring your needs clearly and specifically to the attention of people who are producing programs and materials, they will finance you." An extension of such materials production, resulting from field testing, could be an inservice training program in the use of the materials that might also be paid for by the publisher.

Priority Considerations for a Pilot Project Proposal

An integral part of the national conference held at Asia House was the followup conference held in Ohio in October 1970. The following description of the interrelationships of the conferences was expressed in the original proposal:

> On the basis of the suggestions evolved at this first meeting and the response gained through the printing of the papers, a second conference would be held at Columbus, Ohio. This conference would also be exploratory in nature, but would be charged with developing a specific scheme to implement in the Ohio school system the general proposals worked out in the first conference. It will be at this second conference that the particular problems and opportunities of the Ohio system can be fully explored so that the theoretical model drawn up earlier can be adapted to meet local conditions.

The deliberations of the Asia House conference were indeed focused on the Ohio conference. The papers and the various discussions were intended to distill the best thought and experience relating to Asian studies at the secondary level for the benefit of the participants of the Ohio conference. The previous summaries have outlined the implications relating to a pilot project proposal. In this concluding section on the Asia House conference

we will attempt to identify these various implications and integrate them into several specific recommendations as a basis for establishing priorities for a project proposal. In the absence of any one theoretical model that could be agreed upon, the following recommendations reflect a variety of convictions. Few, if any, received unanimous support.

1. *An Asian studies program should begin at the elementary school level.* There was strong sentiment in favor of beginning an Asian studies program at the primary level. This would mean modifying the original intention of a pilot project jointly conceived by the Association for Asian Studies and the Ohio State University which was to involve only the secondary level.

The recommendation to begin at the elementary level was based on two major and generally approved curriculum considerations for the study of Asia: (1) an interdisciplinary approach and (2) an effective emphasis. Inasmuch as the elementary school curriculum is already interdisciplinary in nature, it lends itself easily and naturally to a broadly based Asian studies program. There is also fairly good evidence that crucial attitudes are formed in the primary grades.

In light of the increasing number of social sciences that have made inroads into the elementary school curriculum, it was suggested that the curriculum be organized around the concepts, principles, and modes of inquiry of the behavioral sciences. Within this framework, wide-ranging data about Asia could be included.

2. *The study of Asia should be integrated into a new and broadly based curriculum project devoted to ecology, population, and urbanization.* This recommendation reflects the thinking of a number of participants at the conference, namely, that Asian studies can best be utilized in conjunction with a course or courses on environmental education. Such a curriculum would focus on common problems of survival having global relevance. A problems-study approach would replace an area-studies one. Inherent in this recommendation is the need to restructure or, at least, to reassess the present social studies curriculum—a difficult proposal, to be sure, but necessary and relevant.

Since we are all passengers on Spaceship Earth, the whole concept of world ecology should serve as a framework on which to structure a pilot project.

It was further noted that if any outside funding were anticipated, the likelihood of acquiring it would be greater for this kind of curriculum development project than for one pertaining only to Asia. Such a curriculum emphasis, however, would eliminate a large body of substantive material related to Asia. On the other hand, it would include Asian material in a conceptual framework not now present.

3. *An Asian studies pilot project should have a long-range, followup mechanism to insure continued effectiveness.* Anticipating a well-conceived and well-financed pilot project, several conferees were concerned about adequate continuity and followthrough. It was pointed out that similar projects in the

past have been developed and curriculum materials disseminated, without mechanisms for evaluating and perpetuating these programs. The consequence has been that many promising projects with meaningful curriculum inputs have ceased to exist once funds for the projects have run out. The suggestion, therefore, was that from the outset there should be serious thought and planning regarding the continued use of the products and processes of a pilot project after its completion.

In keeping with this concern, a suggestion was made that the participants of the Asia House conference might be considered a "board of trustees" and the Ohio pilot project staff should feel a sense of accountability to, and have the support of, these "trustees." Another level of support, accountability and continuity, is indicated in the next recommendation.

4. *The Association for Asian Studies should provide continuous consultative and, when feasible, supplemental financial support.* There was appreciative recognition of the role that the Association has taken in implementing the mandate of its Board of Directors relative to becoming more actively involved in developing quality education about Asia at the secondary level. The Association has now demonstrated its commitment by sponsoring two conferences, one national, one State, with the support of the U.S. Office of Education. Association members have been informed of this action in the official newsletter and now by this published report.

Having provided a forum for exploring the role of Asian studies at the secondary level and then shifting the locus of responsibility for proposing a pilot project on Asian studies to the Ohio State University, the Association has defined its role as a facilitating agent. Its future function will be that of an active consultant. It does not have the secretariat, the teachers, or the schools to engage in any other capacity. Nor is it in a position to propose a curriculum project for either elementary or secondary levels. That kind of function and responsibility should rest with a university-based operation in cooperation with local school systems. In this specific instance, the Ohio State University conference, involving Ohio educators, will determine the priorities and procedures. The Ohio educators involved in a pilot project should know that when they call upon the Association and its members, the members will respond readily because they feel it is a project for which they, too, have assumed responsibility.

The reactivated Committee on Secondary Education of the Association for Asian Studies will serve as an appropriate liaison between the Association and the high schools, including any pilot project undertakings. In this connection, this Committee could act, with mutual agreement, as an advisory body to a pilot project and as a permanent group maintaining contact with ongoing programs.

There was a series of other recommendations regarding the role of the Association in relation to secondary education. These are beyond the purview of priority considerations for a pilot project, but since they are of relevant concern, they are listed in part III, chapter 1.

5. *An Asian studies project should be funded through the regular school budget.* The current climate for outside funding for international education projects is bleak, and no improvement is expected over the next few years. This assessment was repeatedly expressed at the conference. While the possibility of Federal or private foundation support should not be ruled out completely, it was suggested that local school systems should join together in cooperation with a university to sponsor such a curriculum project. If an instructional program in Asian studies, whatever its ultimate form, is considered to be crucial for our students, then its development and implementation should be financed, along with other programs, through local school budgets.

It was further suggested that if Asian scholars were committed to promoting quality education in their areas at the secondary level, they would willingly donate their time and expertise as consultants.

6. *Primary consideration should be given to the establishment of an Asian studies service center for teachers.* Throughout the conferences there was one unanimous recommendation—to establish a service center of a clearinghouse for Asian studies. Apparently, from the pooled information of the participants, there is a wealth of material pertaining to Asia. If teachers are unaware of this fact, it is probably because there has been no organized effort at collecting, cataloging, and making available such information. The creation of such a center or resource data bank was generally considered to have top priority. This center would accomplish the following:

a. Maintain a resource file of samples of audiovisual, graphic, and written materials on Asia, grades K-12, for examination by interested schools

b. Produce a continually updated, descriptive bibliography of all instructional materials, grades K-12, available in English

c. Publish a newsletter periodically or take over the already existing one, *Focus on Asian Studies*, based at Ohio State University

d. Offer scholars and teaching specialists as consultants to any school district interested in improving instruction on Asian studies.

It was suggested that with adequate space the service could invite social studies departments from various Ohio school systems to Saturday workshops and see the nature and scope of available materials.

Another function of the center would be the development of a national directory of schools and teachers offering courses in Asian studies, serving as a source for employment opportunities and a network for the exchange of curriculum information.

Such a service center, it was suggested, would offer an opportunity for expansion into curriculum development as need, time, and money permitted at later stages. One of the center's ongoing services could be an evaluation of Asian curriculum materials to assess the need for better or more materials and their subsequent production.

7. A long-range curriculum development project, to be known as Project Asia, should be modeled after Project Africa. Although the majority considered creating a service center or clearinghouse as fulfilling the greatest need, others believed a full-scale curriculum development project had the highest priority. For this purpose Professor Beyer had an excellent model.

According to Professor Beyer, there are three vital areas of any project to improve the teaching of any world area or region:

a. *Research*—teaching and learning about the region

b. *Development of materials*—filling the gaps uncovered by the research

c. *Teacher training*—alerting teachers to what can and ought to be done and the tools available to bring it about.

For an explicit elaboration of project activities pertaining to each of these areas as they relate to Asian studies, see Professor Beyer's paper, "Links and Lessons," chapter 4, part II of this report.

Part III: The Ohio Conference

Introduction

Representatives from the Ohio State Department of Education, individual Ohio public school systems, and Ohio State University met with delegates from the U.S. Office of Education, the Association for Asian Studies Committee on Secondary Education, and senior Asian scholars in a working conference on "Asian Studies in Ohio Secondary Education," October 12–13, 1970, at the Center for Tomorrow at the Ohio State University. This conference was the second phase of a two-part effort cosponsored by the Association for Asian Studies and Ohio State University under a grant from the Institute of International Studies of the Office of Education.

Inasmuch as the majority of the participants of the Ohio conference were not in attendance at the New York conference, and since the emphasis at this meeting was to focus on the findings of the New York session, it was considered essential that several papers should be presented to elaborate further these findings. The first paper was delivered by Gerald W. Marker on "Getting Asia into the Curriculum: Why Is It Taking So Long?" and the second paper, "Why Asian Studies?" by James Neil Hantula. In addition, Barry K. Beyer presented a lecture-demonstration on "Inquiry Learning and Asian Studies." A précis of the second paper is included in this report.

Prior to the Ohio conference, each invited participant was sent an abbreviated draft copy of the findings and summaries of the New York conference to serve as the basis for a thoroughgoing assessment of them as they applied to the respective Ohio school systems represented at the conference. The main part of the report which follows is concerned with this assessment, along with specific decisions reached for postconference action toward the design of an actual Ohio Plan. An Ohio Action Committee on Asian Studies was subsequently formed.

Précis of *Why Asian Studies?*

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Mr. Hantula finds striking omissions in the rationale presented by the New York conference on "The Role of Asian Studies in American Secondary Education":

1. To see man in a global context
2. To . . . assist the student in developing conceptual thought and vitalizing his acquired learning.

He contends that this rationale "minimizes the conventional reasons for the study of Asia in favor of 'thinking skills,'" while leaving unstated "objectives relating to citizenship, imaginal development, creative thinking, and the interests of the child."

Mr. Hantula further states that the rationale confuses the role of Asian studies in social education and social studies. To alleviate this confusion he offers an approach to infuse Asian studies units into existing social studies curriculums and provide for complementary studies which share the objectives of both. In addition, the Asian studies component must "function as a catalyst for developing appropriate attitudes and skills."

Mr. Hantula offers the following alternative rationale:

1. To see a true history of man
2. To develop an understanding of the concept of culture and provide data for vitalizing acquired learning
3. To become aware of the problems of international conflict and seek world peace
4. To stimulate insight and outsight into social issues
5. To serve as a catalyst for discovery
6. To follow the interests of the child in larger units of space, varieties of time, and diversity of life styles.

Mr. Hantula further suggests that, in order to become further involved in American secondary education, the Association for Asian Studies should—

1. Establish a service center for teachers.
2. Cooperate with the National Council for the Social Studies in its annual and regional meetings.
3. Provide space for commentary on materials for the secondary school student in the *Journal* and *Newsletter*.
4. Stimulate research in attitudes and skills useful in developing an understanding of Asia.

5. Devise several computer-assisted programs of instruction on Asian studies.
6. Sponsor a nationwide inservice television program on Asian cultures.
7. Establish a directory of Asian scholars who are willing to work with secondary schools.
8. Commission a series of pamphlets on the "gifts" of various Asian cultures similar to *China's Gifts to the West.*
9. Provide several models of Asian studies curriculums for possible adoption by secondary schools.
10. Include secondary school teachers in the committee structure of the Association.

2. Analysis of the Ohio Conference

The Ohio conference had two primary purposes:

- To assess the findings of the New York conference with respect to the applicability to the particular concerns of the Ohio school system, and
- To delineate priority considerations for the actual design of a plan for curriculum change in Ohio, hereinafter called the Ohio Plan.

This analysis attempts to summarize the main issues and resulting recommendations for the Ohio Plan.

Assessment of the New York Conference

The Ohio conference reviewed six critical concerns of the New York conference for relevance, if any, to the Ohio scene.

1. *Rationale.* It was agreed that the following general statement to include Asian studies in any secondary curriculum was an acceptable rationale within Ohio:

a. To see man in a global context
b. To go beyond the traditional transmission of factual knowledge and assist the student in developing conceptual thought and vitalizing his acquired learning.

However, the need for a far more definitive rationale which would hold specific relevance for Ohio taxpayers, educational administrators, teachers, and students was deemed of utmost importance for gaining support. Consideration was given to the idea of developing a "grab bag" of objectives from which to draw pertinent components for specific clientele. It was further stated that the needs and interests of the individual school systems should also be reflected. In preparation for both rationale and program development, specific attention was given to an attitudinal survey to determine how Ohio administrators, teachers, and students feel about the study of Asia, as well as the scope of extant programs involving Asian studies. The 6-point rationale presented by James Hantula (see précis), justifying the study of Asia from the points of view of both social education and social studies, was seen as still another pertinent guide in evolving the rationale for the Ohio Plan.

2. *Administration and public support.* This is a top priority issue. No curriculum change can be effected without a commitment from administrative elements. Therefore, local resources such as the Ohio State Department of

Education, the Ohio State University, local school systems, school administrators and curriculum supervisors, and the Ohio Council for the Social Studies should be involved, collectively and/or individually, in any development of the Ohio Plan.

Administrative support must be gained through an applicable rationale and a program model having appeal through its (1) relevance to the local scene, (2) adaptability to current curriculum, (3) provision for early documentation of its merits, and (4) assurance of long-range followup provisions.

It was also felt that a program model (pilot project) should be worked out first within a limited area, e.g., a single school district or even a group of schools within a district. This approach would permit testing and refining the model and provide a hopeful measure of success, thereby justifying wider dissemination.

With reference to public support, the need for hard-sell promotional techniques to embody political considerations was conceded to be very real. Justification along these lines would stress, for example, the need for world understanding, fear of China, gaining international trade advantages, or more simply, knowing your enemy and your competitors.

3. *Teacher preparation.* Accepting the position that teachers will not teach what they do not know or anything with which they are not comfortable, there was consensus that the Ohio Plan will eventually need to include a program of teacher preparation. While noting the real need for and desirability of an overall program to improve preservice training, the participants felt that the Ohio Plan should concentrate its effort in the area of inservice training.

It was considered most practical to direct an inservice program toward a specific rather than a general instruction course. Further, an inservice program was envisioned as a task-specific workshop, or series of workshops, in which teachers, presented with a set of course materials, actually worked with and adapted the material to meet their own classroom needs. To insure the sustained interest of the teacher, it was felt that provision should be made for followup activities with colleagues and locally available Asian scholars.

4. *Student focus.* Reflecting the New York statement that one of the main objectives for the study of any subject is the development of a rational human being in a pluralistic world by cultivating thinking skills, the participants expressed the need for a student-centered program in the Ohio Plan, i.e., one in which both materials and methodology would focus on the direct involvement of the student in the learning process. What does the student want to study and, given the material, how can he/she best approach it for an effective personal learning experience?

5. *Methodology.* It was felt that Asian studies could not be expected to receive top priority consideration if presented as just another study area seeking space in the curriculum. Therefore, it was agreed that one of the objectives of the Ohio Plan should be the development of social science concepts

and analytical skills through the use of Asian materials, i.e., the development of a curriculum change model using Asian studies.

In terms of methodological process, the participants supported some type of inquiry strategy; on the subject of content, experimentation with cross-cultural concepts. It was also suggested that the role of language be considered an integral part of an introduction to the study of culture.

6. *Materials.* It was felt that the urgent need in this area is not so much the creation of new materials as the evaluation and better use of available ones. The proposed Asian Studies Service Center (discussed below) could partially serve this function. Although there is a marked need for such a clearinghouse of materials, it was agreed that priority attention of the Ohio Plan should be directed to packing multimedia materials in flexible study units from which a teacher could choose according to his/her needs.

To answer the question of how to engineer educational change (methodology), a multitrack pilot project could be developed on three levels for various types of school systems:

a. One with a well-developed Asian studies program
b. One in the process of change and needing help
c. One where no change is underway but where a program would be welcome.

Priority Considerations for the Ohio Plan

The national conference in New York had outlined seven priority considerations for a pilot project proposal.[1] These were considered at the Ohio conference for their adaptability in an Ohio plan.

1. *An Asian studies program should begin at the elementary level.* It was felt that the Ohio project should be directed at both elementary and secondary levels simultaneously. The interdisciplinary approach and formation of attitudes and learning skills characteristic at the elementary level would facilitate the program's introduction.

2. *The study of Asia should be integrated into a new and broadly based curriculum project devoted to ecology, population, and urbanization.* While given partial credence, this was felt to be beyond the immediate scope of the present pilot project. Practicality dictates working with existing courses, e.g., world history, while capitalizing on the current interest in curriculum revision in Ohio.

3. *An Asian studies pilot project should have a long-range followup mechanism to insure continued effectiveness.* Such a provision for the Ohio Plan or any future State plan was envisioned in the establishment of an action committee of State educators with responsibility on the local level. Such a task force would have support from a permanent national body like the reactivated Committee on Secondary Education of the Association for Asian Studies.

[1] Discussed in this report at the end of part II.

4. *The Association for Asian Studies should provide continuous consultative and, when feasible, supplemental financial support.* The Association itself will serve as an active consultant and its Committee on Secondary Education as liaison with an Ohio Plan or similar undertaking.

5. *An Asian studies project should be funded through the regular school budget.* While echoing the New York assessment of the bleak future of outside funding, the Ohio group felt that initial financial support for the Ohio Plan would have to come from outside sources, possibly from small foundation grants matched at the local or Federal level. With a concrete program in hand, financial backing could reasonably be expected from local school budgets. Care must be taken to insure that required funding for adoption of the pilot program be at a percentage per pupil rate within the budget limitations of the Ohio schools when the program is taken over on a regular basis.

6. *Primary consideration should be given to the establishment of an Asian studies service center for teachers.* The establishment of an Asian studies service center is an essential part of the Ohio Plan. (Columbus was regarded as a definite site possibility.) Such a service center would perform the following functions: Develop and evaluate curriculum, annotate and catalog materials, channel communications via a newsletter, plan teacher inservice programs, house library materials, and provide for professional consultations. Financial limitations would necessarily determine the scope of the center's activities. Possibly, the Humanities Center in Bowling Green, Ohio, might serve as a possible model for the center.

7. *A long-range curriculum development project, to be known as Project Asia, should be modeled after Project Africa.* While time did not permit a thorough investigation of this consideration, it was implied in many opinions and subsequent recommendations that the model of Project Africa and Professor Beyer's observations for a similar program on Asia offer valuable lessons in developing the Ohio Plan.

Prof. Franklin Buchanan and Dr. Samuel Chu, of Ohio State University, Mr. Robert Hunter of the Ohio Council for the Social Studies, and Mr. Byron Walker of the Ohio State Department of Education were appointed the initial members of an action committee to continue the work of the Columbus meeting in developing the Ohio Plan.

The committee will determine its own future size and have complete autonomy in tapping resource persons to complete the Plan's development. Members of the committee will work closely with the Ohio State Department of Education, Ohio State University, and other State resources. In this regard, recommendations were made that the committee request the Council of Social Studies to devote an issue of its newsletter to Asian studies and spotlight Asian studies at one of its annual meetings.

One of the committee's first tasks should be to survey the attitudes and needs of the people of Ohio to form a data base for the proposal.

Appendixes

Appendix A. The New York Conference: Participants and Designated Observers

Participants

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Appendix B. The Ohio Conference: Participants

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Associate Professor, Department of Education (Conference Cochairman)

Eugene Ching
Chairman, Department of East Asian Languages and Literatures

Samuel C. Chu
Professor of History, Director of The East Asian Program, Department of History (Conference Cochairman)

Eugene Gilliom
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Paul Regan
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Richard Thompson
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Association for Asian Studies

Henry S. Richmond
Administrative Secretary

Jerry C. Richmond
Conference Rapporteur

Members of Committee on Secondary Education of AAS

NINA ADAMS
Yale University

EDITH EHRMAN
Foreign Area Materials Center

THOMAS EISEMON
Chicago Social Project, Independent Learning Project, University of Chicago

SEYMOUR H. FERSH
Education Director, The Asia Society

JAMES HANTULA
Department of Teaching, University of Northern Iowa

(also Franklin Buchanan and Samuel C. Chu)

Guests

BARRY BEYER
Director, Project Africa, Department of History, Carnegie-Mellon University (Speaker)

GERALD MARKER
Coordinator for School Social Studies Indiana University (Speaker)
(James Hantula also an invited Speaker)

H. THOMAS COLLINS
Director, School Services Division, The African-American Institute

ARNE J. DE KEIJZER
National Committee on United States-China Relations, Inc.

DONALD KNOX
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Appendix C. Guidelines for Preparing Materials on the Asian Experience in America

I. Basic Assumptions for the Study of Intercultural Relations (developed in a series of Asian Studies Workshops at the University of California, Berkeley, 1957-67)

1. *Learning is active, not passive.* This does not mean that one learns about China by building a paper model of a pagoda; it means finding out why pagodas are part of China's traditional landscape—analyzing a context for its operational elements.
2. *World history and international relations are meaningless unless we understand the geography of the world in which these relations occur.* Interdependence is one of the first lessons of geography.
3. *There is no longer in any country a valid distinction between international relations and domestic affairs.*
4. *Nations are people.* Too often foreign affairs and world history are seen as "the story of relations among monolithic symbols, not among complex and dynamic societies of real people."
5. *Although nationalism and industrialism are the dominant forces in the world today, cultural empathy is the only means we have of achieving permanently peaceful international relations.* Even establishing the bare minimum of communication requires an understanding of customs and protocol.
6. *We in the United States can no longer act from the standpoint of physical and moral power—if only in self-interest.* With weapons of total destruction becoming generally available, we must take into account what other people think is best for themselves—not what we think is best for them.
7. *Value judgments are unavoidable; the comparative approach is necessary.* But these will do more harm than good unless we: (a) recognize the validity of ideas, ideals, and actions derived from contexts and premises other than our own, (b) substitute satisfactory-unsatisfactory for superior-inferior in making judgments, and (c) avoid selection of items for comparision simply because they are quaint or reinforce our parochial prejudices. Any study of a region should stress those aspects of a culture that *the people of its area* find significant.
8. *One who does not understand another's culture cannot understand his own.*

The applicability of these assumptions to ethnic studies requires only an occasional simple substitution of terms. In no. 6, for example, "we" can be read as "White Anglo-Americans."

II. Some Questions Pertinent to the Study of the Asian-American Experience

1. What were the behavioral and value-system norms of the times and places from which Asians came to the United States? (for example: pre-Communist Kwangtung Province for most persons of Chinese ancestry in San Francisco; post-Communist Hong Kong for most current immigrants)

   a. What were the significant behavior patterns in the point-of-origin culture of (1) adults, (2) children, on (a) folk, (b) elite, levels?

   b. What written expressions of this culture's value system are available (written in English, translated from Chinese, or available for translation) that are considered accurate by persons familiar with that value system?

2. What American (specifically, San Franciscan) environmental conditions (physical and social):
   a. Were historically encountered by Asian immigrants?
   b. Are currently lived in by second- and third-generation Asians?
   c. Are most likely to be encountered by immigrants now entering from Asia?
3. Many students and young adults of Asian ancestry are now third and fourth generation. Among them:
   a. What point-of-origin values and/or behavior patterns have persisted?
   b. Which have been changed? In what ways?
   c. Which have disappeared?
   d. What seem to be the principal areas of conflict or disagreement with their parents or older members of the community? Do these differ from generational differences in other ethnic groups?
   e. What values and problems do they themselves identify as significant?
4. In the current search for ethnic identity,
   a. What circumstances and/or values are unique to this particular ethnic group? How do they differ from those of any other ethnic minority?
   b. What traditional values or behavior patterns of the point-of-origin should be reestablished or reemphasized?
5. To Americans of Asian ancestry, what should be the specific roles or functions of the elementary and secondary schools? How can the activities of the schools be made more relevant to the needs of people of Asian ancestry?

As aids to conceptualization of the norms sought in these questions, the following are some characteristics of Anglo-American culture that have been selected by William Theodore deBary as distinctive in comparison with Asian cultures. Note that they do not indicate absolute differences or polarizations but, rather, differences of placement along a continuum.[1]

1. The rule of law—concepts of justice that are binding on the ruler as well as on the ruled. (No concept of the inalienable rights of man in Asia.)
2. Human rights which belong to every individual in the society and which involve (a) a view of the dignity and sanctity of the individual, and (b) value of the individual personality or soul. (Asian civilizations have equivalents, but they derive from different premises; most Asian philosophies see the individual socially as a member of a family or other group and philosophically as part of nature or as a Brahman rather than unique.)
3. Self-determination of peoples—a tendency toward a pluralistic society accompanied by the formal provision for opposition, with contending groups in party politics that represent diverse segments of the society or economy. (Asian society is traditionally marked by a small elite, unchallenged by the mass except violently when conditions become intolerable.)
4. Hope—a concept associated with the Judaeo-Christian tradition of Creation by a good God and the promise of a Messiah. (Hinduism and Buddhism are cyclical; the anticipation is of release from the cycle. Confucianism provides a linear time-view, but the models for behavior are in the past.)
5. Material progress—the implementation of hope. (Asian social philosophies are concerned with material well-being; but the concern is with meeting immediate and recurring problems rather than with steadily improving the condition of the people as a whole.)

The revolution of aspirations in Asia has concentrated on points 4 and 5. There is a tendency to reach for grand panaceas and to resort to scapegoats when grandiose reforms

[1] "The World and the West," faculty seminar on non-Western studies. Alameda State College. 1961.

do not succeed. The most common scapegoat is imperialism, exploiting the Asians, and preventing them from achieving their just aspirations.

The other three are talked about rather than practiced:

1. Low level of education puts an automatic limitation on exercise of personal freedom.
2. Institutions or organizations through which one might exercise his rights are lacking —a free press, political parties, legal counsel, and an independent judiciary.
3. An Asian might claim individual autonomy on religious grounds—that his aim transcends human society—but this does not support individual rights within society.

III. The Problem of Ethnocentrism

Ethnocentrism is normal and, historically, it has bad great survival value. It creates a sense of mutual aid and solidarity that is particularly useful when confronting competing groups. However, it becomes a problem when the group with which one has to live and work becomes larger than the group with which one feels an affinity. Our circle of interdependence is now global; our affinitics, however, have not only remained local, but minor physiological and cultural variations have been used as excuses for fragmentation within the locale.

Most students arrive in class with a strongly developed ethnocentrism that tends to take advantage of necessarily comparative approaches to reinforce we-they attitudes in which "they" are inevitably inferior. To reduce this tendency:

1. Make comparisons *under comparable circumstances.* For example, villagers in India and American pioneers crossing the plains; both groups lacked firewood and used dung for fuel.
2. Use 3-way rather than 2-way comparisons.
3. Start with anthropology rather than history. Show the persistence of social patterns.
4. Make initial statements about a culture positive rather than negative. China's historical cycle, for example, is not an instance of lack of progress but of a system that worked so well it was rebuilt after each collapse.
5. Try a multilevel approach to a culturc, place, or problem:
   What ethnocentric visitors observe.
   What local litcrati have written about it.
   What folklore tells.
   What anthropologists and other social scientists observe.
6. Encourage questioning of generalizations to keep them from becoming stereotypes. Back up generalizations with specific examples—a generalization has meaning only in terms of experiential referents, actual or vicarious.

D. N. Morris and E. W. King make some practical suggestions in "Bringing Spaceship Earth Into Elementary Schoool Classrooms."[2]

1. Use resources common to every school—the children themselves. In a classroom of 30, one child represents 1/30 of the world's population, or approximately 100 million persons. Two children can represent the United States population. 18 for Asia and 3 for Africa.
2. Relationsbip of population to land area can be shown by using desks to represent land surface and grouping them in "continents" using the same ratio. The United States and China would have the same number of desks, but one group would be occupied by two children while the other was crammed with seven.
3. Develop an awareness of ethnocentrism by identifying "loaded" words. "Why was it a 'massacre' when the Indians killed white men but a 'battle' when Indians were

[2] *Social Education*, Nov. 1968.

slaughtered?" Why "cattle dung" in India but "buffalo chips" in the United States? Why "concentration camps" for American prisoners of Japan in the Philippines but "relocation centers" for Japanese-American citizens in this country?

4. Attention can be drawn to the equal validity of differing cultural patterns with things we all do and say, but in different ways. Which is the "right" way to eat—with forks, fingers, or chopsticks? How does a dog bark?—"bow-wow" (United States), "bu-bu" (Italy), "how-how" (Spain), "hov-hov" (Turkey), "vas-vas" (Russia), or "wang-wang" (China).
5. Multiple loyalties that seem subversive to opponents of the United Nations can be put into perspective by listing groups of which children are members but which are not mutually exclusive—family, school, scout troop, church affiliation, etc.
6. If a global frame of reference is desired, initial experiences in primary education should be with globes rather than maps. Children can make their own with balloons, beachballs, styrofoam spheres, and so forth. Markings should indicate physical features, not the arbitrary mosaic of political boundaries.

IV. Selecting Readings

Textbooks are needed in most social studies courses to provide a frame of reference and a sense of continuity. Without them, it is difficult to establish a common denominator for a class in which students have widely varying abilities and interests. But even the best textbooks present students with predigested information organized according to a predetermined point of view or set of values. This encourages the students (and often, the teacher) to accept textbook content as the totality of that which is necessary and true in any given course. Memorization, unthinking application of rules or formulas, a single-method approach to problem solving, and the accumulation of "facts" that can be listed on an examination tend to result. To overcome these tendencies, we can use readings that express various points of view—that are written by participants in an event of historical importance rather than by historians writing with the neatly organized clarity of hindsight. Carefully selected readings will help develop the characteristics commonly considered major goals of education: (1) thinking instead of memorizing, (2) asking "why it happens" instead of "what happened," (3) deriving or discovering rules and regulations as well as applying them, (4) trying different approaches or methods in solving a given problem, (5) finding relationships rather than accumulating unrelated "facts." Choosing readings that will be useful in achieving these aims can be facilitated by checking them with the following questions:

1. *Can the students understand the material?* Sometimes an item can be edited or rewritten to bring it to the comprehension level of the students without losing the flavor of the original.
2. *Is the reading short enough to be read and discussed within a single class period?* Sometimes a longer item can be assigned as homework if the students understand what they are looking for as they read; or, the class may be divided into small groups, each responsible for part of the reading.
3. *Is the reading a primary source?* If not, does the writer say anything that couldn't be said better and more economically in the direct narrative or exposition of a textbook?
4. *Is the reading relevant to a specific problem?* As a corollary, are there accompanying questions that encourage the students to look for relevancies and relationships?
5. *Does the reading present the observations and values of a participant in the problem or event being studied?* For example, 19th-century China's relations with the West become meaningful through Commissioner Lin's letter to Queen Victoria on the opium problem, Meadows' observations on local bandits and Chinese morality in *The Chinese and Their Rebellions* (Meadows was an interpreter in the British Civil Service during the T'ai P'ing rebellion), and a letter of advice written in 1807 by John Gibson, an

experienced merchant, to a young man embarking on his first trading venture to Canton.

6. *Does the reading show people as they see themselves?* Two kinds of material are relevant: (a) Translations of things written without self-consciousness in the course of normal life; letters, diaries, and poems are pertinent (for example, Tu Fu's *The Chariots Go Forth to War* expresses the effect of conscription on farms and families). (b) Self-evaluation by perceptive people who have encountered Western culture (see, for example, the selections in Teng and Fairbank, *China's Response to the West*).
7. *Is the reading interesting?* Does it include enough personal, human-interest, specific experiences for students to develop a sense of rapport and identification? Fictional (for example, Markandaya's *Nectar in a Sieve* or the exploits of Judge Dee, the T'ang Dynasty detective-magistrate) and graphic materials (political cartoons and the like) are useful.
8. *Are documentary readings necessary?* Documents tend to be arid and abstract, full of legalistic details that obscure main points. In general, they can be summarized. Key passages can be quoted, especially if the students are being asked to compare documents to determine shifts in national policy (for example, the Meiji and post-World War II constitutions of Japan).
9. *Have readings been selected to represent more than one point of view or set of values?* This is essential if students are to discover or develop answers rather than be told answers. This can be done in various ways. For example, chronologically—Western opinions of Asian peoples at different times in history; culturally—Japanese concepts of labor relations compared with American; politically—quotations from speeches by Mao Tse-tung and Chiang Kai-shek.

V. What Kinds of Questions Do You Ask and What Kinds of Questions Do the Stndents Ask?

> The primary-grade child is full of questions. His questions show he is interested more in the *here* and *now* and less in the *there* and *then*.... The teacher's first task is to help the pupils discover a problem, one that is within their experience, but not one that has an obvious solution.... Learning is fun for children. *They want to make their own discoveries*.... Clements, Fielder, and Tabachnick have suggested a model analogous to the solution of a murder mystery for motivating and initiating inquiry. In a mystery the big question, "Who did it?" is approached by formulating a series of smaller questions. For instance, the Big Question might be: "Why are policemen needed in our community?" A number of smaller questions could be: "What do they do? Why do they carry a weapon? What do yon hear about them? What would our town be like without them?" (Caution: Don't start this kind of inquiry unless you are prepared to permit free and candid discussion.)[3]

VI. What Are Students Learning—Facts, Concepts, or Values?[4]

> Every subject in the curriculum can be dealt with on three levels: the facts level, the concepts level, and the valnes level.... Obviously, the factual level has its importance; bnt few would dispnte the point that teachers must go beyond this level.... Teachers must help stndents to understand concepts and to see how separate facts can be related throngh the process of generalization.... However, a

[3] O. A. Rogers, Jr. and S. L. Genovese. "Inquiry in the Primary Grades: A Means to a Beginning," *Social Education*, May 1969.

[4] Adapted from M. Harmin, H. Kirschenbaum, and S. Simon. "Teaching History with a Focus on Values," *Social Education*, May 1969.

student may be able to think and learn at the concept level and still find history irrelevant and boring. . . . This is where the values level comes in. On the values level, the student is asked not only to understand history, but also to become personally involved in it, to take a stand, to relate the concepts to his own times, and to consider alternatives of action for his own life. . . .

Examples of questions at each level for ethnic studies:

Facts level

1. Name three outstanding Asian-Americans and their achievements.
2. What happened to the Japanese-Americans of California in World War II?

Concepts level

1. What are the causes of prejudice against Asian-Americans? Are they the same ones that have operated against other ethnic minorities?
2. Was the relocation of the Japanese-Americans in World War II constitutional?

Values level

1. What are your attitudes toward Asian-Americans? On what experiences are these attitudes based?
2. Do you think a government has the right to segregate large groups of citizens? Under what circumstances? Why?

We cannot emphasize enough that the purpose of these questions is *not* to transmit the teacher's values to the students, but to stimulate the students to formulate their own values, as a vital part of the process of learning a body of knowledge.

VII. Using Case Studies[5]

A case study is a problem situation, an unfinished story that brings a chunk of reality into the classroom, to be worked over by students and the teacher. . . . It normally includes (1) a statement of the facts of the case, (2) the limitation to an issue or special problem, and (3) questions intended to highlight certain aspects of the case. Some of the best cases take less than a page to describe. . . . Cases to be used with elementary pupils may be read to them as open-ended or unfinished stories that have appeared in the NEA *Journal*.

The best case studies (1) are built around problems of concern to the individual . . . (2) present a variety of possible alternatives . . . (3) deal with problems that represent a fairly common or typical situation . . . (4) present a problem about which something can possibly be done.

To be suitable for classroom use, a case study needs to be carefully written and edited . . . report only what has been seen and heard . . . have no interpretations or opinions . . . should include enough facts so that the problem has the atmosphere and detail of reality . . . should include irrelevant material in order to give students practice in selecting significant facts and opinions . . . may need to include background information familiar to adults.

In working with case studies you will often find many unstated (and sometimes unintended) assumptions brought out in the analysis and discussion of a case. You will help students learn a great deal by lifting these assumptions up for recognition and examination. Once assumptions have been sorted out for analysis, we can question their validity and consider whether other assumptions might reasonably be made which could lead to different conclusions.

[5] Excerpts from W. E. Dunwiddie. "Using Case Studies in Social Studies Classes," *Social Education*, May 1969.

Some cautions:

1. Don't overuse case studies.
2. Don't take part every time a member of the group speaks.
3. Instead of replying to each question, refer most of the questions back to to the group.
4. Sometimes the shock is devastating to students who previously have been dominated by authority and have been faced merely with the relatively simple task of receiving and repeating facts and ideas.... Many people will always prefer to have answers handed to them.
5. Teachers unused to case studies may find it disturbing to leave the safe haven of dogmatism and meet their students on a democratic plane.

VIII. What Instructional Materials Do

Many interesting and potentially valuable instructional materials are less effective than they could be because they have not been selected, created, or organized for specific purposes. This chart can be used to check materials for what they *do* (in an ideal learning situation, all elements would be involved, leading to socially desirable survival behavior).[6] Read sequences both vertically and horizontally.

COGNITIVE SEQUENCE (THINKING)[7]	AFFECTIVE SEQUENCE (FEELING)	BEHAVIORAL SEQUENCE (ACTING)
1. Challenge (confrontation; recognition of a new element in the situation)	1. Receiving	1. Listing of possible action
2. Comprehension (incl. recognition[8] of word meanings in their contexts)	2. Responding	2. Selection of appropriate action
3. Application	3. Recognition of own role in private and public decisionmaking	3. Overt behavior
4. Analysis	4. Development of value system[9] (recognition that there are many possible value systems; realization by student that he has and lives by a value system, even though he may never have formulated it)	4. Evaluation of behavior

[6] All activity can be looked at as prosurvival or contrasurvival. Apathy, frustrating to the teacher who sees it as contrasurvival, may be the student's protection of his value system or self-esteem.

[7] See "What Kinds of Questions Do You Ask...."

[8] For example, American definitions of "capitalist" and "socialist" are very different from West European. A comprehension activity might have a student listen to a short tape, then tell (or write) what the speaker *actually said* (not what he talked *about*); the exercise is then repeated with the student using a checklist of questions a social scientist would ask of the speaker.

[9] See "What Are Students Learning: Facts, Concepts, or Values?"

IX. Inquiry in the New Social Studies

Examples of inquiry. Classify the following according to some system:

1. Bauer	Jaeger	Shepard
Braun	Nero	Verde
Carpenter	Rose	White

2. Army general	National Commander, American Legion
County judge	National Labor Relations Board
Congressman	Newspaper editor
Doctor	President
Governor	Sheriff
Mayor	School board member
Minister	Town banker

Key questions in inquiry-learning and teaching.

1. Why do these phenomena behave as they do?
2. Who am I? (Or who are we?) What is my relationship to the phenomena?
3. What do I do next?

Model of inquiry learning.

Questions—data—analysis—tentative answers

Model of inquiry teaching.

1. The task
   - Mutual inquiry
   - Cognitive objectives
2. The inputs
   - The encounter
     - The "hook" (motivation, relevance)
   - The evidence (data)
     - Artifacts
     - Primary sources
     - Charts, graphs, and the like
   - The analysis
     - Cues, questions
     - Interaction
     - Organizers (relation to structure)
3. The outputs
   - Meaning
     - Concepts
     - Inquiry skills
     - Generalization, hypotheses
     - Insight
   - Transfer, reinforcement
   - So what? The wrapup

X. Thinking Processes in Inquiry [10]

1. Concept formation (the organization of an aggregate of information into a system of groups and classes): *what, when, who, where?*

Stimulus	*Response (overt)*	*Response (covert)*
A. What did you see/ hear/note?	A. Enumeration and listing	A. Differentiation
B. What belong together— on what criterion?	B. Grouping	B. Identifying common properties, abstracting
C. How would you call these groups? What belonga under what?	C. Labeling, categorizing	C. Determining the hierarchical order of the article, superordination and subordination

2. Interpretation of data (evolving generalizations and principles by processing concrete data): *Why?*

A. What did you notice/ see/find?	A. Identifying points	A. Differentiation
B. Why did you think this would happen?	B. Explaining items of identified information	B. Relating points to each other
C. What does this mean? What picture does it create in your mind? What would you conclude?	C. Making inferences, generalizations	C. Determining cause and effect relationships, recognizing limitations of data

3. Application of principles (applying what one knows in order to explain new phenomena, to predict consequences or make hypotheses about causes and consequences, to build theories): What does it mean?

A. What would happen if...? What idea might account for .....?	A. Predicting consequences, explaining unfamiliar phenomena, hypothesizing	A. Analyzing the nature of the problem or situation, retrieving relevant information
B. Why do you think this would happen?	B. Explaining, and/or supporting the prediction and hypotheses	B. Determining the causal links leading to prediction or hypotheses
C. What would it take for ..... to be generally true or generally false?	C. Verifying the prediction	C. Uaing logical principles or factual knowledge to determine necessary and sufficient conditions

[10] The Taba Model, as used by Dr. Jack Sutherland, San Jose State College.

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