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ABSTRACT

Study of the world and its people have always been goals of the educated person. Until recently, the social studies curriculum has been the focal point for world study. Traditional curriculum plans usually have had world history as a major component, and, in some instances, electives in comparative economics, world culture, sociology, and other related areas were available for interested students. However, despite efforts by isolated educators, the study of the world and its people as a continuing component of the school curriculum has been an exception. Recently groups both within and outside of the formal educational system have begun to realize that we are living in an increasingly interdependent world. In order for mankind to continue to progress without threat of catastrophic man-made disaster, the peoples of the world need to understand each other. This need can be met by global awareness, the process of becoming open, sensitive, positive toward other cultures as well as toward one's own. This report contains the edited proceedings of a conference on global awareness. Papers by professional educators cover a variety of topics in cross cultural education, particularly for elementary school students.
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GLOBAL AWARENESS IN THE
CURRICULUM

By
Dr. Michael R. Simonson

Volume II, Issue I

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Edited Proceedings of the
Conference on
GLOBAL AWARENESS IN THE
CURRICULUM *

June 23-24, 1975

Sponsored by the
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and
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PREFACE

Study of the world and its people have always been goals of the educated person. Until recently the Social Studies curriculum has been the focal point for study of the world. Traditional curriculum plans usually had world history as a major component, and in numerous instances electives in comparative economics, world culture, sociology, etc. were available for interested students. However, despite notable efforts by isolated educators, the study of the world and its people as a continuing component of the school curriculum has been a rare exception.

Recently, many groups in and out of the formal educational system have begun to realize that we are living in an increasingly inter-dependent world. In order for mankind to continue progress without threat of catastrophic man-made disaster the peoples of the world need to understand each other. This need or feeling is the need for a global awareness.

Simonson and Peterson (Audiovisual Instruction, Feb. 1976) formalized the term used by many by giving global awareness a definition and by proposing a scheme for its incorporation into the school curriculum. Global Awareness is defined as:

"...the realization that the earth is a simple system, and that global awareness is the process of becoming open, sensitive, and positive toward other people's cultures as well as toward one's own."

Since Global Awareness is a continuing process, a taxonomy of awareness levels was also proposed by Simonson and Peterson.

GLOBAL AWARENESS IN THE SCHOOL CURRICULUM

Grade Level	Awareness Level	Curriculum Activities	Technique/Activity Media/Used
K	GLOBAL CONSCIOUSNESS (a knowledge that there is something out there, the world).	study of man--characteristics and differences study of local society/community study of one or two "different" societies Introduction of the idea of "inter-dependence"	culture kit display dramatization/ role playing model
1			
2			
3			
4			
5	GLOBAL SPECIALIZATION (study of specific lands, peoples)	study of gross groupings of cultures/societies chronological study of history study of nation states study of examples of "inter-dependence"	film culture kit slides videotape audiotape display transparency
6			
7			
8			
9			
10	GLOBAL UNDERSTANDING (study of the basic similarities and differences of people, their inter-relationships, problems, and possible solutions: a realization of global inter-dependence)	cross-national studies, such as anthropology, economics, sociology study of the possible benefits of inter-dependence	all forms of media applicable stress on use of student produced materials
11			
12			

Global Awareness in education is not a new idea, but numerous groups are placing a new emphasis and importance on its basic concepts. One such group is the College of Education at Iowa State University. The College has had a Global Awareness coalition for several years. This group attempts to promote the infusion of Global Awareness concepts in education.

In the summer of 1975 this group proposed "Global Awareness in the Curriculum" as the theme for the 12th Annual Elementary Education Conference. Three Conference keynoters of national prominence were invited to present papers, and several local educators were asked to present projects with a Global Awareness theme that they were developing in their own schools or classrooms. The Conference was held June 23-24, 1975 and was attended by University students, faculty, practicing teachers, school administrators, and interested community persons. The edited proceedings of that conference follow.

CONFERENCE PLANNING STAFF

Dr. Michael R. Simonson
Assistant Professor of Secondary
Education

Dr. Paul Mortenson
Assistant Professor of Elementary
Education

Mr. Dennis Peterson
Program Assistant, International
Resources Center

CONFERENCE OVERVIEW

<u>TIME</u>	<u>TOPIC</u>
June 23, 1975	
9:00-9:15	Welcome
9:15-10:00	General Session #1
10:00-10:15	Coffee and Displays
10:15-11:30	Concurrent Sessions
1:00-1:45	General Session #2
1:45-2:00	Coffee and Displays
2:00-3:00	Concurrent Sessions
6:00-8:00	International Banquet (Folk Dancing)
June 24, 1975	
9:00-10:00	General Session #3
10:00-10:15	Coffee and Displays
10:15-11:30	Concurrent Sessions
1:00-2:00	Concurrent Sessions
2:00-2:15	Coffee and Displays
2:15-3:00	Conference Wrap-up

List of Presenters

Presenters with Presentations Included in this Published Proceedings

Dr. Joan Breiter	Assistant Professor of Elementary Education, Iowa State University
Dr. Larry Crockett	Director of Curriculum Services Experiment in International Living, Putney, Vermont
Ms. Jane Edwards	Assistant, International Resources Center, Iowa State University
Dr. Irma Galejs	Assistant Professor of Child Development, Iowa State University
Mr. James Graham	Academic Dean, Central College, Pella, Iowa
Ms. Anne Pellouski	Director, Information Center for Childrens Cultures (UNICEF), New York, N.Y.
Ms. Lucille Rust	Community Worker, Ames, Iowa
Mr. Douglas Schermer	Elementary Teacher, Northwood School, Ames, Iowa

Other Presenters

Mr. Jim Dewey	Social Studies Coordinator, Ames, Iowa
Ms. Beverly Everett	Community Worker, New Sharon, Iowa
Mr. John Hilgersen	World History Teacher, Central Junior High School, Ames, Iowa
Ms. Rosiva Johnson	Home Economics Teacher, Welch Junior High School, Ames, Iowa
Dr. Charles Kniker	Associate Professor of Secondary Education, Iowa State University
Dr. Barbara Matthies	Assistant Professor of English, Iowa State University

- List of Presenters Continued -

Mr. Ron McLagan	Assistant Elementary Principal Nevada, Iowa
Mr. Marvin Scott	Social Studies Teacher, High School, Ames, Iowa
Dr. Roger Volker	Professor of Secondary Education, Iowa State University
Dr. Michael Whiteford	Assistant Professor of Sociology, Iowa State University
Ms. Barbara Wickless	Curriculum Coordinator, Iowa Department of Public Instruction, Des Moines, Iowa

General Session #1

Dr. Jess Beard, Head, Department
of Elementary Education, College
of Education, Iowa State University,
Ames, Iowa

"WELCOME"

Dr. Michael Simonson, Assistant
Professor and Conference Coordinator,
College of Education, Iowa State
University, Ames, Iowa

"INTRODUCTIONS"

Dr. Larry Crockett, Director of Curriculum
Services, Experiment in International
Living, Putney, Vermont

"KEYNOTE ADDRESS"

"EMPOWERMENT FOR GLOBAL EDUCATION"

Dr. Larry Crockett

In talking about Global Awareness we are talking about empowerment. The empowerment of teachers, of students, of administrators, members of the school board and of people in the community. Empowerment to truly open American education to the truth and the beauty, the struggle and the horror, and the pain and the urgency of what is happening in this globe. What is happening in an endangered planet. This 'spaceship earth' as Kenneth Bauldin has called it, on which we are all willy-nilly passengers.

Now what is empowerment? Empowerment is giving power. Giving power through our example and facilitating the release of power that is inherent in everyone of us. A power which is personal -- a power which comes from within and which is grounded in our self-knowledge -- our self-confidence and our continual self-discovery, but also a power that is connected with ever larger and more challenging tasks in the world at large. Now that, to me, is what Global Awareness is all about.

I had an experience of empowerment last night. When I came to Ames, Dennis Peterson picked me up at the airport and brought me to my room and I found myself here, alone. I was apprehensive, or put it just plain down-to-earth language--I was scared about the opportunity and the challenge that had been set upon me to come here and to somehow take Jack Wallace's place. I called back to Vermont to find out how

Jack was doing because I wanted to be able to say how he was. I called his home really expecting to get his wife, but Jack was there. My apprehension came out in that conversation when I said to him, "Jack, I don't feel that there is any way that I can fill your shoes at this conference." Now, Jack has had a creditable experience in international travel and administration, program planning and implementation. I have had very little such experience and that was essentially the source of my apprehension. Jack said to me, "Well, why don't you just wear your own shoes?" and that was an empowering statement, because it said to me - just do what you can do best.

Having been so empowered by Jack I realized that I had been tempted to do a couple of things which are very human. First, I had been tempted to try to do what I thought he would do - try to stand in his shoes. I had also been tempted to do something which I suspect almost all conference speakers are tempted to do; try to do what I thought you wanted me to do. Now, both of those temptations are crippling and you only need to think back to all the conferences that you've attended and remember all the talks that you've heard that were boring and fruitless - to realize how many speakers fall prey to those temptations. We must stand in our own shoes. I also think this is a critical ingredient of understanding global awareness. It is the very problem of global awareness.

Empowerment comes from many places. There is a person who is particularly fitting for me to pay tribute to because 25 years ago this month I graduated from Anamosa High School and we had a man there who

was the superintendent of that high school who empowered me. Now there was much about that school that was crippling and which denied power, but in any such school there is always a person or two around who is able to give power to people - to free them to be themselves. The superintendent was one of those people. He was free enough himself. He was mischievous. He was concerned about students. He was available, and he had fantastic rapport with us and thereby just by being himself he empowered us. His name was Virgil Lagomarcino and I understand he is the Dean of the College of Education here at I.S.U. I haven't seen him since 1950 and I'm sorry that he had to be out of town this morning because we would have had a really lovely reunion. The point of that is I would like you to be, in your school, the person that Virgil Lagomarcino was for me. The person who empowers your students to be themselves because that empowering, that enabling, allows students to find the power of their own uniqueness and thereby to be able to see the power of the uniqueness of every other person in this world. This characteristic of the student is more important for global awareness than any possible curriculum program could be.

I would like to paraphrase the words of Paul - 'Though we speak with the tongues of men and of angels and have all knowledge, and though we have resources and curriculum planning and have a veritable stockpile of realia or artifacts from other cultures - though we have a tremendous audio-visual library of films about peoples of other cultures and even though we have traveled the world wide, but have not

power to use that knowledge we are nothing'.

Now in thinking about this Conference, I became aware that we are likely to make two fundamental errors in thinking about global awareness. The first of those errors is to believe that students need to be made more aware of global issues and the second error is that we are the ones that are going to provide that awareness. I think you will have to agree that most of us may have fallen into those errors. It is true as an American people we are incredibly naive, we are ethnocentric, we are sheltered in relationship to most of the other people in the world and most importantly we are incredibly arrogant in our attitudes toward the rest of the people in the world. Undoubtedly we do need more information in order to overcome our naivete, to break us out of our shelteredness, and to bring us to a humility in the face of the diversity of this world. And it is also true that as teachers or administrators we are in a uniquely favored position to deal with the problem of providing information. It is true that we need to give more information and that we are in a position to do that, but those are not the basic problems and issues of global education.

Now in respect to the need to give our students more awareness, I believe that already, you and I and our students have more global awareness than we know what to do with. We have an incredibly sophisticated system of gathering information, storing it and using it. Our children have picked much of this up from television, from newspapers, from magazines, and from a whole host of media. Marshall McLuen was right when he said that 'we live in a global village'. This is what television

has done for us. We are so much more aware than our forefathers of what is happening in the world and we find out about these happenings virtually instantaneously. We have so much more information than our forefathers did about the world, but we are so far less able than they were to act on that information. We are quite literally crippled, all of us, in our inability to connect our individual lives with these global issues. We simply do not know what to do. It is too overwhelming and so we are paralyzed.

I'd like to illustrate this. Our individual lives are like a cart. Since I come from Vermont and I have to cut wood to heat my house I'm going to illustrate this with a load of wood. Now this load, these logs, represent our global awareness. We are loaded with it. We know an incredible amount about this world. Now this cart is so loaded that it is pressing down on the wheels so that they cannot move. The cart cannot go anyplace, and even though we hook up the biggest horse we can find, that horse is not going to be able to pull the cart. In other words, the most high powered curriculum program just isn't going to work. The horse cannot pull it. If the horse tries, the cart is either going to break or the horse is going to fall down in exhaustion and give up.

The problem is in the suspension system. The springs are simply not strong enough to carry the load. The power that we need is not the power of the horse - that is, some external program that is going to pull us into involvement in the world - the power we need is this internal power which we might call a resiliency within ourselves which can carry this load of global awareness. Our resiliency has been so crushed that the awareness of the world has become a burden so our springs have just flattened right out and the cart is pressing on the

wheels. We need a new suspension.

In other words, before we can really make use of new programs we need to be empowered, just to be able to deal with what we already know.

The second error that I mentioned was that we think we are the ones to provide the information that is needed. Really, we are the persons who first of all must be taught. Now there are really two parts to the solution for overcoming our error. First, we need to recognize that there is already a great deal of global education going on and that these programs of global education are incredibly effective.

If any of you have ever sat down with children on Saturday morning and watched the Saturday morning cartoons you know that global education is going on. We need to be taking a rather hard and close look at the kinds of values which are inherent in that global education. What kind of values are they communicating to our children about the nature of this world in which we live. Now I am not saying that they are bad; I think there are probably some good things and some bad things about what is coming across, but we must realize that these are incredibly effective programs in global awareness.

Second, we are mistaken if we believe that we are the teachers and the children are the learners. The children in your classrooms are innately and intuitively more capable of thinking globally than you are. For example, if we are to all be immediately put on a 747 Jet and had in our midst a five year old child. If that jet carried us to a foreign country in which none of us knew the language, that five year old child would learn the language and would relate to the people right down

to a mastery of every gesture, every facial expression probably ten times faster than anybody else in this room.

We know that children are able to pick up a foreign language and relate to people who are different from themselves more easily and more quickly than any of us. We have got to take that seriously when we talk about education and global awareness. The children that we are presumably teaching are already more skilled than we are, and what we have to do is to first of all, learn from them. We need to get back in touch with the capability that we used to have to adapt. I believe that the educational system suppresses that ability. As we teach people we force children to become specialists and to fragment their knowledge. We put down that innate ability to think globally. As the student goes through the system they become less and less able to deal with global concepts.

I have seen countless students from all over this country come to the point of their graduation confused, uncertain, with incredibly low self-esteem. They reach this point in their lives not knowing what their skills are, not knowing what to do with themselves, and not knowing what kind of work they want to go into.

Now, that sounds a little harsh but I offer it, partly tongue in cheek, and partly because it is real. This is the system that we are going to have to somehow try to beat because that system is doing something to our children which is going to work against the implementation of global awareness.

We give our children some incredible double messages. Just think for a moment about what happens when the family is sitting in front of the television and the child sees portrayed on the television screen

the famine and hunger in Bangladesh. Let's say it's the first time the child has seen someone who is starving to death and the child looks around and nothing is happening. The big people in his or her life are not doing anything. Well, children, as you know, are very quick to pick up on things - extremely quick, and they get the message. They see that the people around them do not know how to relate to starvation and do not know what to do about it. They are paralyzed and overwhelmed by the awesome reality of global starvation. Think how confused and bewildered this child must be when those same big people, or their representatives in the classroom, turn around and try to teach them global awareness.

What it comes down to is that we are where this all has to begin. If we are going to truly empower our students we are going to have to be empowered ourselves, and it is possible. I would not be here today if I didn't think it was possible. It is not easy, but it is possible.

I would like to use the last few minutes that I have to talk about how that empowerment can take place. The first thing that I would say to you may seem a little strange to say this in this context, but I believe it and I cannot help but share it. If you have any inclination toward religious faith I would urge you to turn to your faith to be empowered. Now, I guess I really have to say not just any kind of faith, because there are some religious faiths that don't empower. These kind keep us weak.

There is certainly inherent in the tradition that is common to most of us, the Christian tradition, precisely the kind of empowerment that we need. We need to know that there is a Power that can work through us so that we will not be overwhelmed.

The first level of power to be experienced would be to perceive the source of power from others when it is directed toward ourselves. An example of this would be the experiences of a new born child who experiences complete dependence on external power. That is level one. The power is perceived as coming from an outside source and directed toward one's self.

In level two the individual perceives the source of power to be self directed toward self. This is occurring when the child starts getting rebellious.

The third level of power is one which not everybody reaches. The source of power is perceived and known to be one's self and this power is directed toward others. This is approaching what we call maturity.

In level four the person perceives power to come from the outside and to flow through us for others. This is what might be seen as a religious understanding of power, but it doesn't have to be. It can just as well be a secular understanding.

I think we can very quickly see that everybody still has a great many vestiges of level one. There is still a lot going on inside of us in which we feel the power is outside, and we are the objects. It often follows that we feel we are the victims. I believe it is progress to a person to the point where they can see that the power is really in them, and they can use it for themselves. Global awareness is really the ability to see the object of power and to let our power work for other people.

Now, level three is probably where most of us would locate ourselves, at least when we are at our best. This is where we really know that we

have some strengths and that there is a power within us and we want to use it for others. I do not think that any of us would be here as teachers if we did not believe that at least part of the time. There is a problem inherent in this level. The problem of being overwhelmed because the power is entirely from within. There is going to be a point when the cart simply will crush itself because the load will be too great. To really deal with the world we have to find ourselves at level four with power coming from outside through us to others. Now, how does that happen?

I would suggest that religious faith is one method, but there is another way and it is a way which is open to all of us. The source of power is other people and particularly people who are different from ourselves.

How are we going to deal with global awareness? Are we going to shut the windows, pull the drapes and then sit in that closed classroom and read about other people? Are we going to bring safe objects into the classroom which we can let the children handle and talk about and say "aren't they interesting, aren't people quaint? They are different from us, that's very nice." Is that what we are going to do? Or are we going to open the classroom, open the doors, open the windows and not only let the world come in but also get ourselves out into the world.

It is obvious the problem is not that we need more information, but that we need power. Reading about the rest of the world is not going to do the work because that just gives us more information, and that is just going to load the cart up even more. We need to get power.

That comes from people to people contact.

I leave you with this plea. First of all you see yourselves as the place where global awareness has to begin that you learn to learn from your children. Expose yourselves to new experiences and especially to people who are different. Derive from them the power and the energy that can flow through you into the lives of your students and empower them to be able to walk into the 21st century and not be utterly overwhelmed and paralyzed. Thank you very much."

General Session #2

Dr. Michael-R. Simonson

"INTRODUCTION"

Mr. James Graham, Dean
Central College
Pella Iowa

"ADDRESS"

"Sensitizing Students, Teachers, and the
Community to Global Awareness Concepts"

Mr. James Graham

This speech might be in a tangle because it is so hard to keep apart what you might call the intellectual material from the missionary zeal. There is no way to teach effectively without having both components. You can explain but you also have to change people that you are working with. You can talk about global concepts and you can talk about international contact and cross-cultural communication.

I'll begin as simply as I can by telling you a little bit about myself, about my own feelings, about what my limited credentials are, then we will get into some of the problems of our topic.

My credentials really are very limited. My work is entirely at the college level with some work in adult education. Apart from watching my own children progress, and trying to remember long ago what it was

like for me to learn while living in another country, I really don't know enough about how you work with elementary, junior high, even high school students. I'm hoping that what I know has some transfer value.

There seems to be nothing in education that so grabs and transforms students as having a personal encounter in another culture. From my own experience, I was born and grew up in Brazil and I came to the States when I was fourteen. It was very tough coming to the States. It was very tough growing up here and for many, many years I felt like a person with roots in two countries and belonging to neither. But the whole time I was living in the States I had a sense of being a multi-dimensional person in a one dimensional culture and being unable to express or share myself with the people I was living with. I've seen that same problem with many Americans who have had an encounter with a culture abroad. Many come back very much different. They want to share what they have experienced, but find others unable to understand, or to assist them.

At Central College we've set up courses on campus that deal with cross-cultural perception and communication and we've set up centers abroad where students go to spend as little as ten weeks and as long as 12 months studying these concepts first hand. We have those centers in Europe and in England and in Mexico. We also support students who work out their own independent study abroad. Each year something between 150 and 175 students, or roughly 10% of the students on campus, are abroad. Over a four year period something between 40 and 50% of the students have had a study abroad experience. So I am working with that size of a sample. I have also been involved on the adult level in a

sister state relationship with the State of Yucatan in Mexico where people in many Iowa communities on a volunteer basis have been matched up with others in the state of Yucatan. I've been exposed to the enthusiasm of adults and have tried to work out problems with them, but I've never done it with really young people.

I'm going to begin by trying to define just as clearly as I can the two or three simple topics that I am going to talk about. When we talk about global concepts, for example, I think most people mean what you might call big or major world problems. The obvious ones are hunger or peace or nutrition or population -- problems that you hear dealt with on TV, radio, or appear in the papers. The problem with these type problems is that they are by and large mind blowing and sterile. That is, you are overwhelmed by the vastness of the topic and the implications, and you can see that it leads in many directions and you can see that these topics pull together many disciplines. How you take hold of it and how you work with it is something else. In my experience, prior to dealing with those big topics there needs to be some sort of gut level direct! personal encounter with some person that's a completely different culture than our own. A big objection usually raised to that is expense and I'll discuss that shortly, but right now I just want to talk about it in theoretical terms - educational, teaching and learning terms. I've been a teacher for a long time and it seems to me that all learning comes down to the student sharing an experience with the teacher or the teacher saying here is something really good to know or to master or to be able to do. It's commonplace for example to say, "Oh, wouldn't it be wonderful if we could have our students as interested in our social studies program or in our language arts program as they are about wrestling or

as they are about band, as they are about participatory activities. That sort of experimental encounter and mastery is the heart of learning. What I would like to be able to do in English classes, for example, is to be able to have students read a story or poem and respond to it with so much inner joy that for them it is an experience as real as eating watermelon or as talking a language or playing the piano.

Now, I find in cross-cultural encounter a great example of what you can do with this type of learning. My model for learning very simply is that the heart of learning is an experience or an encounter with something that is tremendously stimulating because it hits you at many points at the same time. It is not just an intellectual experience, but it is feeling, hearing, and tasting in new ways a something that is shifting your whole perspective. It is often a very exciting, not necessarily pleasant but powerful experience that when you are through with it you know you have been shifted and you know you have been moved. You are not the same person you were before. I know that students need some way of anticipating a pay off and it is part of the teachers craft to build that up, and to say this lesson will have a payoff. For example, there is nothing that seems so abstract and useless and pointless as learning Spanish in Ames or Webster City. Why learn Spanish, this abstract picking up of words and patterns that don't fit. Why work away at this skill for a year or two years or three years. We all know the pay off for learning language has got to be talking to somebody who speaks Spanish without learning it. The payoff in learning Spanish is to be able to see a Spanish film or listen to a Spanish

radio broadcast or read a Spanish newspaper, but best of all go to Mexico and function. What about social studies. What's the pay off for learning geography and history of the USA - a place you already know. In my experience one of the pay offs is to suddenly find yourself in a country where you don't know the geography and you don't know the history and you suddenly realize that you wish you did; that you're not understanding or picking up what is happening because you don't know, because you don't know why these people behave the way they do, why they have the values that they have, why they seem to have these customs or these manners, why their agriculture is as it is, why their transportation system is as it is, why they don't eat something different than they do.

Also, the pay off comes when you are in that country and somebody asks you "How wide are the railroad tracks in Iowa?" You suddenly notice that the railroad tracks in Yucatan seem to be awfully narrow and they say "How wide are they in Iowa?" and you say "How wide are they in Iowa?" and they say "Why are they wider in Iowa than they are here?" and you say "Why are they wider?" and they say "What do you grow in Iowa? What crops grow there? How much rain do you have? When does it come? What are tornados?" And suddenly, what are tornados. I'm living with people who don't know what tornados are. The effort of trying to explain who you are and where you come from and why you are the way you are suddenly gives a meaning to the social sciences and to the language arts that you simply weren't aware existed.

In the future it is very obvious to anyone who reads and understands what is happening in the world that our children and certainly our grandchildren are going to live in a world in which cooperation between nations

is absolutely indispensable. How they are going to cooperate is the question. How they are going to manage is the question.

How are we going to get all the nations adjacent to the Pacific Ocean to agree on how to use the Pacific Ocean, when they can't decide whether a salmon is something whose eggs are important or whose flesh is important or whose beauty is important or whose feel on the end of a line is important or whose worship is important. How are we going to solve sharing of the Pacific? If we don't solve it we are going to be in such serious problems that our children's life will be in many ways miserable.

Now, I think I'm saying that from a long range point of view as well as from an immediate point of view, getting students to understand that their own culture one has a great importance because it is mine and somebody else might want to take my salmon away from me. They are going to take all my salmon and I'm not going to get to go fishing out there on the west coast anymore. My own culture has a certain importance and it is just one of many. It is no better and it is no worse than others. I had better understand it and know what is a priority and what's second and what's third in my own culture when we get into big sharing discussions.

The Pacific Ocean becomes important when there is only so much Pacific Ocean for us all to use, when the globe is only so much of it for us to use. At that point we better know what we are all about and our social studies and our language arts and our values at that time become very important for us to understand and very important for us to be able to communicate to someone else. At the same time it is terribly important for us to understand what is valuable and necessary for them to understand.

I hardly know how to move from this kind of theoretical picture to some practical, but practical is where I want to get to. I believe that we have to be inventive and imaginative in creating laboratories, creating laboratory experiments in which almost all teachers and many students have a chance to encounter at least one other culture and have a chance to feel on their own nerves, feel in their own selves what it is like to experience another culture.

I think that there are different ways of working out that laboratory and perhaps it is not necessary to go to Mexico to have it. But, I'd like to start off by talking about what happens when you go to Mexico then we can talk about how we can simulate that here. In the first place, going to Mexico is not that all out of range. A tremendous number of people are traveling and travel remains one of the greatest baits that you can throw out to child or child's parents. The travel, especially a controlled travel, that is a travel which is supposed to produce certain insights or certain results, remains one of the greatest carrots that we can toss out. What I've seen happen in such experiences is the following: A person goes as a straight tourist and certainly sees novelities but skims the surface so thinly that nothing much happens and they come back oftentimes with their stereotypes confirmed instead of changed and that's something that the schools can really work at to change. I've seen it create this kind of result - a story that is usable almost anywhere but use it in this situation of the stereotyped American who drives down to Mexico and goes through Texas and is miserable. In Mexico he is more miserable and comes back to say to his friends, "What the United States ought to do is give Texas back to Mexico and raise the IQ of both countries 20 points." It's a story which has its

reverse twist when the Mexican says, "Who don't we give Tijuana back to California and raise the moral level of both countries 20 points?"

It is possible to go and simply have confirmed what you thought was always true, but it's also possible to set up with just a few preliminary cues, a trip abroad in which you say, "Look for these characteristics and jot these down and come back prepared to tell the class or prepared to discuss these observations"; and they can be very simple things. You can take from your social studies and language arts techniques of observation data instead of saying in a general expression, "This is what Latin America is like; these are their crops and this is their history and this is their geographical distribution and these are their capitals. Instead try to ask, "How does a Latin American think about bodily cleanliness? How would you know what their religious values are. How would you know whether they are polite or rude, whether they are braggers or modest, whether they are energetic or lazy.

If you were to describe what a Latin American is like from just watching him what would you watch for. What are the cues. What tells you what people are like. Supposing you had a Mexican friend who came to your town and he had one day to find out what a typical Iowa town is like and you wanted to show him what Iowa is like. What would you do? Where would you take him--to the supermarket? What if he said, "Oh, is this how Americans dress?" You might say, "Well, a supermarket might be a good place to see how Americans dress. Or maybe I should take you to two or three other places, but why do you ask?" "Well, why are Americans so immoral in the way they dress?" You say, "What do you mean by that?" How would I show my Mexican friend that Americans are not immoral in spite of the way they dress. What are the signs that you would look for that would show you Americans are not

immoral. What do you pick up by watching one day in a typical Iowa town about Americans being courteous or rude, about being loud or soft-spoken, boastful or modest, are Americans energetic--how would you see that, where would you look for it?

We are talking about what at the college or graduate level would be very elementary observation techniques in a sociology or anthropology class but which are easily picked up by children five and six years old. It is possible to ask a student who is traveling abroad to keep a journal or to find some way of keeping a record of what he observes and ask him to look for certain experiences. It is possible to prepare a student for that and then to follow up after the student comes back. The student himself finds after coming back from that experience that there is so much that he did not see and his appetite is whetted to go back.

On the local level now, it is possible to set up many simulations for what I just described. For example, play the game that you have a foreign visitor who is coming here and you are trying to explain to him in a short while what the United States is like. Play the game fair, that is, recognize that this student doesn't know anything about you. How long would it take a Mexican visitor to really understand the United States?

Global concepts like hunger, population are going to be solved in the same way in which three countries might cooperate or a school district might reorganize. That is, cooperation will succeed when someone in this culture has some understanding of what another culture is like. That's an indispensable minimum. If we sit out of our point of view and say, "What would we do for world hunger?", we're just looking at it with blinkers on. We inevitably look at it from our point of view. It is the only point of view we've got. We cannot

work with world hunger until we have had experience with at least one other culture in some gut level way.

How you do it, of course, is very much up to your ingenuity. I hope that if nothing else, I communicate that it is both terribly important and possible, at least on a limited scale, and nothing that I know of in education is quite as romantic. Nothing is so powerful in shifting people's point of view and nothing which is more vital to the future of our particular globe.

General Session #3

Mr. Dennis Peterson, Program
Assistant, International Resources
Center, Iowa State University,
Ames, Iowa

"WELCOME AND
INTRODUCTIONS"

Ms. Anne Pellowski, Director
Information Center on Childrens
Cultures (UNICEF), New York, N.Y.

"KEYNOTE ADDRESS"

"Childrens Acceptance of Global Awareness Concepts"

Ms. Anne Pellowski

I would like to start this morning with just a brief resume of our center, how it got started, some of the things we are going and a few of the conclusions we've come to about children and how one can introduce them to the world.

In 1966, UNICEF approached me because they had heard I was doing a world study on children's materials, principally literature, but also some non-print material. They asked me to do a year's research on whether it would be possible to set up world information centers for them. This center was to help answer the many questions that were coming to UNICEF because wherever people think they can turn for an answer about children of the world they turn to UNICEF. Since UNICEF is the United Nations agency that deals with children, people were turning to it thinking they could answer my question about children.

I drew up the plan for the center and late in 1967 we began the actual collection. It now consists of about 12,000 print volumes, about 10,000 photographs, another 8,000 pictures, several thousand pieces of children's art from around the world, artifacts, objects, particularly clay objects, some teaching objects and some textbooks. We also have a very modest amount of material made in European countries, mostly for comparison purposes, but we make no effort to collect those materials. We now answer questions at the rate of about 4,000 a year by mail and about 1,000 by telephone or in person. This work is done with a total staff of five persons.

I soon noticed that although we were kept very busy answering questions, a high proportion of questions were coming from teachers. These questions tended to be very general ones. They would be something like this. "I'm a second grade teacher in Nebraska and I'm very concerned because my children have a very narrow world and I believe it's important that they learn a bit more beyond that world, how can I begin doing it?" To answer a question like that by mail is pretty difficult, but we felt we had to make some effort because they were coming in increasing numbers.

At present, most of what we do is very experimental and what I report to you now and in the sessions with children I do not pretend to be definitive in any way. There are things we have tried with children which seem to work. We began a system of taking classes of children from all types of schools in the New York Metropolitan area. A class is booked in advance and we select a theme or a subject, or a unit of study. Then we build up a program. Teachers who are interested in that sign up their class for the full morning, bring it to the center

and spend the morning there having about an hours program and the rest of the time browsing. The children are able to handle the materials, ask questions and so on. Out of those experiences we have tested most of our programs on about 2,000 to 5,000 children.

We have developed little sheets that we call 'mini units'. We now have developed about a dozen of those. They are simply strategies giving very specific materials, suggestions, and techniques that we have tried and that seem to work. So we now feel that we are ready.

We did not keep track of any kind of attitude changes in the children because what we felt was that first we needed to experiment with some very general materials and techniques and only when we had refined them could we be ready to begin more serious research. I really feel that the fields of education and the humanities have a great deal to learn from the science fields in the area of research. So many of our projects are designed to come to the conclusion that we want to come to. We are afraid to design a project that can fail and that can prove something by its very failure. We have not learned that it's really mostly out of your failures that you learn a lot. I think that's an area where education, particularly, has a great deal to learn. Because of this, I was loathe to go into any formal research. In other words, we were still talking in terms of designing programs that would achieve the kind of results that we wanted. We were always thinking in positive terms.

Now, I don't think one should be thinking in negative terms, but I think we do have to design programs that risk a great deal and most of us are just not ready for that. We now feel that we are ready for this type venture, and we are beginning a fairly major research program involving about 90 children. There will be extensive attitude testing prior to participation in the program.

I would like to report specifically on some of the units that we have tried out and particularly on one research program, very modest, that we did this spring which I feel certainly bears out my impressions of how children respond to the world at large and their particular world around them. I have been very interested to note that the classes of children we took might be called really severe inter-city ghetto children. They had very little verbal ability. They had severe emotional problems in some cases. On the whole, we had fairly good luck with these children and the teachers found it very helpful because it provided them with a means of discussion afterward.

One of the devices we used was to have the teacher have the students write a letter or draw a picture. They were not to tell the children anything. They were just to say, "draw a picture or write a letter telling about the most important thing that happened to them on their trip". Some of the children who came from really closed-in areas most loved coming up in our big elevator, which is a huge freight elevator. Also, believe it or not, they loved our clean restrooms because the schools in New York City have severe problems and these children have never known such a thing as cleanliness; "asthetic beauty because of order". They would all comment on this and many of them drew a picture of the restrooms. But on the other extreme, the children that came from the most sophisticated schools that have fantastic social studies programs such as "The Family of Man", and "The Sea Programs", were what might be called the opposite effect. They were so base and so already closed in their minds that we found that their responses were, in many ways, similar to the other children because they were unwilling to open up enough

to learn other things. You don't have to tell me, I've already been there. A very kind of blasé attitude about the world.

Ms. Pellowski then discussed a handout of resource material available for teaching Global Awareness. This handout would be available from the "Information Center on Children's Cultures" in New York.

Concurrent Session #1

"A Child and New Year"

by Anne Pellowski, Director
Information Center on
Children's Cultures (UNICEF)
New York, N.Y.

A.P.: There are many different ways that New Year is celebrated around the world. What month starts the New Year?

Children: January

A.P.: Right, and it will go on to December. Here is a calender that we use in America. Here is the one for this year and here is the one for next year. You would start your year on January 1. Right there. Now, in many parts of the world that's the New Year also, but in many others New Year falls on different days. Now, if you were given the choice of being anywhere in the world on New Year's Day, where would you choose to be?

Children: Here - Ireland.

A.P.: Frank, where would you choose to be?

Frank: Canada

A.P.: Canada, any special reason? Have you relatives or friends there?

Frank: No, my Dad's going to work up there.

A.P.: Oh, that's good. That's a good enough reason.

A.P.: Brian, where would you choose to be?

Brian: Africa.

A.P.: Africa, what do you think you would see on New Year's in Africa?

Brian: I don't know.

A.P.: You think it would be fun. Good reason. Ellen, where would you like to be?

Ellen: Okoboji.

A.P.: Where?

Ellen: Okoboji.

A.P.: In Okoboji. That's very good. Why not? and Mary Beth?

Mary Beth: Hawaii.

A.P.: In Hawaii. Very nice place to be. and Kathy -

Kathy: Africa.

A.P.: Two for Africa. Well, I wouldn't choose any of those places. If I could choose to be (and if I were a child, that is) I would choose to be in Japan. That is because when you are a child in Japan on New Year's you have it made. I mean, that is your day. You really cash in. So, let's learn a few of the things that happen to you on New Year's Day in Japan. Now, the first thing you might get on New Year's Day is - you'd almost be sure to get one of these creatures. That would be one of the things you'd get. Now, what do you think?

Children: What is that? It's a head.

A.P.: I have to call it a creature and you'll soon find out why. What do you think you might get something like this for? Anybody want to guess? Frank?

Frank: It's like a rattle. I mean.....

A.P.: Like a rattle?

Frank: Ya.

A.P.: No. Good guess. Very good guess, but it's not right, it doesn't rattle. What might you get it for?

Child: You mean we would get it?

A.P.: Yes, if you are a child in Japan. Why do you think you would get that?

Child: I don't know.

A.P.: You don't have any idea? Kathy? No one has any guesses? He made a good wild guess.

Child: It's a doll.

A.P.: Now you're getting close. You're getting very close.

Child: It's a good luck charm.

A.P.: He got it! It's a good luck charm. It's a good luck charm and not only that, it is a witching figure. It's a daluma, listen carefully - what would happen when you get your daluma. Notice that he has no painted in eyes. He has spaces for them but nothing painted. When you would get your daluma you would have a little ceremony and you would bow and say, "Honorable daluma, I want my wish", then you would paint in one eye and then you would secretly make your one wish. Then, when you got your wish, if you got it, you would paint in the other eye.

Child: Then could you get another wish?

A.P.: No, you don't get a second wish. Only one wish per daluma. So, let's just look for a minute at this story. It tells you about how these children who get their daluma's on New Year's Day get their wishes.

Three red daluma's lived together in a Japanese house. They were fat and had painted faces. They had funny black eyebrows but no eyes. Instead of eyes they had two white spots. They had no legs. They just rolled around. Sometimes they lay on their faces, sometimes they lay on their backs. But they always bounced up again ready for more rolling around. They were called 'daluma's'. People liked daluma's because they had magic powers. Daluma's would grant people wishes. The biggest daluma belonged to a boy. The middle sized and small ones belonged to his two sisters. For short the children called them Big D; Middle D; and Little D. They had gotten them on New Year's Day to bring them good luck. One day the boy came home from school and took off his school uniform.

He folded up his white shirt and black pants and put them on the shelf and his sisters took off their school uniforms. Everybody in Japan, by the way, uses uniforms in all schools. They neatly folded up their white middy blouses and skirts and put them away and then they put on their old play clothes and went to their dalumas. The boy looked around for the black ink slab that his uncle sometimes used to write or paint pictures and then he took the ink stick, dipped it in water, and rubbed it on the ink slab to make ink. He arranged the point of his brush, dipped it in the ink and then he was ready. He picked up Big D and painted an eye on the white spot of the Daluma, then he made a secret wish. He promised Big D that he would get the other eye when the wish came true. The children didn't tell anybody what they had wished. Each of the roly-pollies then had one eye. And now they would have to work hard to get the second eye.

Let's put where they can talk to one another, said the girl, that would make them happy. Maybe they will work faster that way. So the children set the dalumas on a straw mat that covered the floor of their house and then they asked their grandmother if they could go out and play. The boy opened the sliding door, it led to the gate, but before he went out he stopped to put on his tennis shoes and so did his sisters. The boy was in such a hurry to play with his friends that when he went out he slammed the door, and that's when the trouble started! The slam knocked down a figure on the wall. He landed right in the middle of the dalumas. The figure had a

long nose and he was carved out of wood. He was a mean old elf who had come down from the mountains. He did not like the fat, round dalumas, he began to make fun of them. He said they looked silly with only one eye. He said they sat there like toads. He called them a bunch of goody-goodies. He said that it was more fun to be bad. Had they ever tried it? Well, this made the dulamas mad. They rocked back and forth - back and forth - sometimes they could see the figure and sometimes they couldn't. That was the trouble with having only one eye. The harder they rocked the more he laughed and called them names. He said they were afraid to run away. Big D got so excited that he rocked harder and harder. Soon he was next to a paper sliding door. Big D rocked so hard he poked holes. Now this was a terrible thing to do in a Japanese house. Anybody who did that got badly punished. He decided to run away. Big D rolled through the hole and fell straight into the garden, he hid under the pine tree that stood there next to the pond full of goldfish. Middle D and Little D saw him go. Middle D was scared, but didn't want to stay without his friend. Neither did Little D. They fell on their faces and they fell on their backs. The figure laughed and gave them a push with his nose. They tumbled out of the hole, rolling over and over. They were like a ball that couldn't stop. Plop went Middle D - plop went Little D - right into the goldfish pond. They floated there, side by side.

It was almost dark when the boy and his sisters came home. They looked all over the house for their roly-pollicies. But

only the figure was there. Lying on the floor with his long nose straight up in the air. How strange it was.

Who tore that hole in the door? "I didn't" the boy told his mother, when she came home from the shop where she worked. She was a widow and she had to work very hard to take care of her family. "We didn't tear the hole" said the two sisters. Oh, mother was cross! The children were afraid of being punished. They had lost their dalumas - they were having a very bad time, and they were afraid they were not going to get their wishes.

The dalumas, meanwhile, were working very hard so the children could get their wishes - suddenly their uncle comes to the door. He has all kinds of packages. He says he will take them to the festival, and that was what they had wished for. Some new clothes and to go to the festival where there are rides and fun for children.

They try on their new clothes, and then they go off to school - because they are going to go after school. And there they go out after school and find their roly-pollies, and their grandmother says, "Well, now you have to give your daluma's a second eye, because they earned it."

So the children carefully paint in the second eye and then they go off to the festival and each of them comes back from the festival and they bring a little present for each of the dalumas - a candy butterfly, a little basket, and a goldfish bowl with a goldfish in it. And then, suddenly the boy cried "Look!" Right before their eyes, the figure tumbled down to the floor. He landed so hard that he broke

his nose.

A.P.: That's a story set to show you how you would get your daluma and how you would use it. And once you've used up your daluma with the one wish then that's it. You just let them sit on your dresser and that would be all.

You can get dalumas, however, in this country in some Japanese shops. However, if you want to try making your own daluma you can find instructions on how to make a daluma in a book called "Folk Stories Around the World" on how to make them. You can try making one on your own. I can't guarantee you that the magic will work, but you can try it.

A.P.: I have another story you might like.

This is a legend; a very beautiful legend, that comes from the Buddhist religion.

A long, long time ago, Buddha was sitting under his tree, the bow tree; his thinking tree. He began to think how wonderful it would be if all the animals of the earth were to come to him and they could celebrate and have a party together. They could pay him homage. He sent out word far and wide that all the animals were to come to him on such and such a day at this place under the tree. If they did not come he was going to send a flood and destroy them. When the day came Buddha went out and he looked and saw only 12 animals that had come. None of the others were there. And at first, he was

angry and was going to send the flood, but then he decided that he liked the animals too much and that they were too good for the earth. He said, "I do not wish to destroy any animals so I will not send the flood - instead I will pay honor to these 12 animals who did come."

Every year after that he called the year's by the name of those 12 animals and when the 12 years had passed, he started over again. So from that day, thousands of years ago, to this, in those countries where Buddha's religion spread the people do not call their years by numbers, they call their years by the year of that certain animal. What year is this?

Child: Mouse.

A. P. : Rat.

Ms. Pellowski then proceeded to describe what animal corresponded to each child's birthday. She then entertained several questions from the audience and the meeting was adjourned.

Concurrent Session #2

The Social Studies Curriculum:
a Basis for Global Awareness Studies

by Dr. Joan Breiter
Assistant Professor
Elementary Education
Iowa State University

Summary: Small group presentation
Global Awareness Conference, June 1975

This small group presentation focused on the following materials and concepts.

- I. Global Awareness defined.
- II. Background of global awareness curriculum development.
 - A. Curriculum statements and recent shift in emphasis.
 - B. What research reveals about children's attitudes and the presentation of materials and concepts to develop global awareness.
- III. Overview.
 - A. The foci of recent global awareness programs.
 - B. Areas of needed curricular improvement.
 - C. Errors to avoid when developing a global awareness program.
- IV. Approaches in developing a global awareness program.
 - A. A school-wide approach.
 - B. Two overall approaches.
 - C. Trends in current curriculum projects.
- V. Content of global awareness program.
 - A. Identification of appropriate content.
 - B. Assumption regarding content selection.
- VI. Procedures for developing a global awareness program.
 - A. Group investigation as a factor.
 - B. Primary and intermediate program differences.
- VII. The study of nations.
 - A. Criteria for selecting nations to be studied.
 - B. Reasons for selecting nations to be studied.

- C. Ways of approaching the study of a nation.
 - D. "Dangers" to be avoided in developing a study of a nation.
- VIII. Current programs to investigate.
- A. Taba.
 - B. Glenn Falls
 - C. Spaceship Earth.
 - D. MACOS.

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Concurrent Session #3

FOLK DANCING AS A PART OF
GLOBAL AWARENESS

by E. Lucille Rust
Community Worker

Preparation for Folk Dancing as Global Awareness included dances of various countries and some short discussion as to the wide range of differences among countries and in regions within the same country, styling, historical information, et cetera.

However, the attendance was very small and therefore, disappointing. Some persons said they came to watch only, and one said he came to learn how to polka, which while it is a part of the heritage of many countries in various forms, was hardly what the plans of the leader called for.

With the upswing in interest in folk dance nationally and the ever-growing availability of material and leaders should certainly justify its inclusion in the choices for small group sessions.

Concurrent Session #4

"A Global Awareness Activity: Iran Day"

by Doug Schermer
Northwood Elementary School
Ames, Iowa

OVERVIEW

Iran Day began simply as a "Persian Party" at which I shared with my 6th graders my experiences as a Peace Corps Volunteer. From this, Iran Day has evolved into an opportunity for elementary students to meet foreign nationals on a person-to-person level.

Throughout the school year I use broad concepts about culture as a framework for teaching specific facts and skills. I call this "culture detecting" and, ideally, my students should be able to apply these skills to any cultural situation whether Latin America, Canada, Germany, or Iran.

WHY IRAN?

I chose Iran because I had lived there, I enjoyed telling students about Iran, and the people from the Office of International Education Services at ISU encouraged me to invite Iranian students to visit my classroom.

OBJECTIVES OF IRAN DAY

The main objective of the two weeks devoted to Iran Day is for the children to have a positive experience with foreign nationals. To state this in behavioral terms: The students shall express in some way that they enjoyed meeting Iranian nationals on Iran Day. Any facts learned or skills practiced, while important, are secondary.

SETTING LEARNING OBJECTIVES

Rather than establishing the content by myself, I decided to permit the students an active role in the planning. Since I had scheduled Iran Day well in advance, I paced our work on Latin America to end two weeks before Iran Day. Thus, we began with literally blank chalkboards. The question; "What do you want to learn about Iran?"

stimulated such answers as religion, art, government, and population. Each child with a suggestion was given a piece of chalk and directed to the chalkboard. After five minutes of near silence, the chalkboard remained effectively blank. Finally, the class wise guy wanted to know if they have toilet paper in Iran. I gave him a piece of chalk, too. Then the chalk dust flew! Soon the chalkboard was covered with questions about potato chips, television, Coke, and bubble gum. Now we had our learning objectives. (The OIES staff used this list as a guide for people making culture kits, collections of objects from various cultures. Their title for our list is: "Do They Have Bubble Gum in Germany?")

LEARNING ACTIVITIES

I made a list of possible learning activities from which the students could choose. (See page 54) They were expected to earn 100 points by any method they desired. Several had ideas of their own, so I negotiated point values with them. Generally, I tried to assign high point values to activities requiring a student to use previously learned skills.

RESOURCE MATERIALS

Louise Rosenfeld of the OIES staff loaned us the Iran Culture Kit, which we placed on display in our IMC (Instructional Materials Center). From the Ames Library and the Area XI Regional Media Center we borrowed over twenty-five books, including cook books. In addition, I brought such items from my personal collection as a samovar, tapes, letters and slides.

PLANNING WITH THE IRANIAN STUDENTS

Jane Edwards of the OIES staff contacted the Iranian students for me. We met with them four days before Iran Day to check

transportation arrangements, times, and to discuss what they would do. They suggested such things as post cards, candy, picture books, and small carpets as being interesting to show. One volunteered to play the piano and another offered to help make halvah, an Iranian candy, if the kids brought the ingredients.

PLANNING WITH THE CHILDREN

Getting the piano was my job, but the students organized themselves for the rest of the work. Soon bread bakers, halvah makers, and tea servers were busily deciding what to bring from home and who was in charge of what. Food plans for the party were simple -- everyone bring a cup and spoon for tea and a sample of a fruit grown in Iran. Those who didn't know what fruits grow in Iran went to the IMC to find out. A list of twenty-three fruits mysteriously appeared on the chalkboard.

We also took time to review our learning objectives and were surprised to discover how few of them we had met. So we discussed and evaluated what kinds of information we can best learn from books and what kinds of information we can best learn from people. Now the stage was set for our guests.

IRAN DAY A.M.: PLANS FINALIZED

The bread bakers were dismissed to the school kitchen to mix their dough while the remaining students were divided into four groups. In the afternoon each group would rotate from station-to-station to meet and to talk with the Iranian students. At each station would be one or two of the Iranians who would show what they had brought and answer questions. Each child was given a name tag and instructed to leave space for the Iranians to rewrite his name using the Persian alphabet.

IRAN DAY P.M.: PLANS UNDERWAY

It was a beautiful March blizzard. Not all of the Iranian students arrived, but those who did were assigned stations and the plans were underway. About every twenty minutes the children rotated so that they had a chance to visit with several of the Iranians. Meanwhile, the bread bakers and halvah makers reported to the kitchen to finish their tasks.

With thirty minutes left in Iran Day, the party began. Everyone sat on the floor because that is how Iranian villagers eat. The tea servers brought hot tea to the seated revelers as the bakers distributed bread. The halvah didn't turn out right, so it was the only thing left over. One speedy eater challenged one of the Iranians to a game of chess and very quickly learned that chess is a favorite sport in Iran. (While in Iran, I lost every game I played!)

EVALUATION

How effective was Iran Day if giving students positive experiences with foreign nationals was the major objective? I gave the students an evaluation sheet the day after Iran Day. Here are the questions:

1. What did you do to earn your points?
2. List the questions you asked the Iranian students.
3. What did you learn from the Iranian students?
4. What can you tell me about Iranian culture?
5. What things did you like about Iran Day that we should do again?
6. What things did you not like about Iran Day?
7. Compare the Iranian students that you met. How were they alike and different?
8. What did you tell your family about Iran Day?

Questions 5, 6, and 8 were used to partially measure the objective that the students shall enjoy meeting Iranian nationals on Iran Day.

I was willing to accept such unscientific measures as smiles and twinkles in eyes. Questions 2, 3, 4, and 7 were used to evaluate the level of social studies skills practiced.

The results showed that the children thoroughly enjoyed visiting with the Iranian students. The bread bakers were upset because they had to bake their bread while the others were visiting with the Iranians, which signifies that being with the Iranians was a lot of fun. The level of social studies skill usage varied widely. One student reported that whether or not these Iranian students should be considered rich or not depended upon whether or not they were being compared with richness in Iran or in the U.S. Another was surprised to learn that not all of the Iranians liked their present form of government.

Our June evaluation of the entire year included over 100 things done during the year. The students were asked to rate each of the 100 items on a scale of 1 to 5, 1 meaning very good. Iran Day rated straight 1's and 2's and even received 5 zeros!

CONCLUSION

From a simple "Persian Party" with a few slides, Iran Day developed into an opportunity for children to meet foreign nationals and to practice their "culture detecting" skills on an interpersonal level. The overwhelming verdict of the students: Do it again next year!

IRAN WEEK LEARNING ACTIVITIES

The following is a list of the activities which I suggested to the children. Their goal was to reach 100 points.

POINTS

- 100 Make and serve an Iranian meal at home.
- 100 Make a 3-D relief map of Iran.
- 100 Write a two page book review of one of the books on the reserve shelf in the IMC.
- 100 Go to the ISU library and look through the books about Iran in the oversized collection on the fourth floor.
- 100 Write a three page report on some aspect of Iran.
- 100 Make a model of an Iranian house.
- 100 Try to make a miniature Persian carpet.
- 50 Make Iranian bread for Iran Day.
- 50 Make and serve tea on Iran Day.
- 50 Make a bulletin board of Iranian foods.
- 50 Make a special purpose map of Iran such as natural resources.
- 50 Make a large travel poster about Iran.
- 50 Learn to count to twenty in Farsi.
- 50 Read Mr. Schermer's letters from Iran.
- 50 Listen to Mr. Schermer's tapes from Iran.
- 30 Work on the Iran Jigsaw puzzle for sixty minutes.
- 30 Make a No-Ruz (New Year) planting in an aluminum pie pan.
- 30 Polish Mr. Schermer's samovar for thirty minutes.
- 30 Take pictures of the activities on Iran Day.
- 10 View filmstrips on Iran, ten points each filmstrip.
- 10 Read captions under pictures from Iran.
- ?? Study objects on display in IMC. List the questions you have about them. Two points per question.

Concurrent Session #5

"Creating a Culture Kit"

by Jane Edwards
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The small group session entitled "Creating a Culture Kit" began with an introduction to the International Resource Center in the E.O. Building. A prepared handout entitled "Concerning the International Resource Center" was distributed and discussed. The International Resource Center consists of country collections of sensory involvement items from over one hundred nations. The majority of these items have been loaned or donated to the Center and are available to Iowans who are interested in using them for global awareness educational programs. It was noted that in the six-month period between July 1, 1974 and December 31, 1974, 107 elementary school classes, 22 Iowa State University classes, 18 community groups, and 9 teacher groups (a total of 6,354 persons) had utilized the Culture Kits. The distribution system was discussed. It was noted that besides the pickup system now in effect, a pilot distribution plan through the seven regional library systems of Iowa would begin in July of 1975, with the location of eleven Mexican Culture Kits in the Waterloo region for a six-month period. These Kits would later move to the other six regions.

The pamphlet "Creating a Culture Kit" was distributed, followed by a discussion of a sample Culture Kit on Laos which was developed at the International Resource Center. The Laos Kit is an example of an integrated assortment of items from several organizational categories, including the working world, arts and crafts, family, food, clothing and textiles, religion, music, leisure time, and education. A second Kit on the "Arts and Crafts" of Mexico illustrated the use of one of the organizational topics to develop a Culture Kit in a specific area.

Thus, the participants were exposed to both an integrated and a topical Culture Kit developed at the International Resource Center. The topical organization chart was made available to all participants.

Discussion followed on the utilization of community resources in the development of Culture Kits. Participants were encouraged to organize materials available to them to create "Culture Kits" for personal and community use. A handout on "Using Community Resources" was made available.

The session closed with a tour of the International Resource Center located on the third floor of the E. O. Building.

Concurrent Session #6

"Children's Cultures"

by Dr. Irma Galejs
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Children's Cultures - a Brief Comparison of Children in China and Soviet Union

In today's society man's achievements in physical sciences and technologies seem to have exceeded social advancements. The most pre-sing social problems are related to communication and understanding between races, societies and cultures. The time for a country to exist in isolation has passed.

One way to understand other cultures is to understand their goals, values, and beliefs, reflected in their child rearing practices and educational objectives. No culture can afford to bring up their children by chance and hope to maintain their culture. The home and the school make up the child's world and prepares the child to continue his culture.

The purpose of this presentation is to briefly examine the basic differences and similarities between the children's cultures in China and Soviet Union.

Soviet Union

Since October revolution in 1917 the Soviet Union has undergone many changes regarding their social structure as well as economic system. Their first attempt to do away with the family as a social institution and as a symbol of the past had very short duration. The government quickly realized that family had to be the key stone for any culture to instill the goals, values and child rearing practices.

In the Soviet Union the person's primary responsibility is to support and to increase the well being and benefit of the state, not that of the

individual. One is to always do his best for the benefit of the state. Thus, there is collective cooperation which entail the family, school and the government working together to bring up the Soviet citizen. No one family can achieve this goal alone. The guidelines are clearly stated how and what needs to be done and these guidelines are the same for all Soviet Union!

Only a few of these guidelines will be examined. Obedience is important since it prepares the child to fulfill demands of the world, teaches the child respect for adults and thus guarantees success for later life. Obedience also fosters self-discipline which is seen by the Soviets as an integral part of adult citizens. Discipline has to be controlled from within a person and this can only be achieved if one learns to obey, which, of course, calls for self-discipline. Where there is no obedience, there is no self-discipline nor can there be a normal development of independence. The concept expressed by many Soviet experts in child rearing implies that if the child does not learn to obey, to consider others then his independent striving will result in selfish and anarchistic behavior. Several procedures are suggested for developing obedience.

First, use explaining and persuasion. Second, express praise and encouragement but use it sparingly as a tool, rather than every day occurrence. Third, reprimand and/or deprive privileges. Only as a last measure express withdrawal of love and affection. Thus, the latter is considered as the most severe method. The above is only one illustration of how to instill a certain behavioral trait.

Guidelines for collective school settings are equally specific. A few examples starting with public nurseries for children 6 weeks to 2 years of age will be discussed. Collective living is emphasized by

group activities, group playpens, group toilet training, etc. Daily schedule for activities is followed rigidly. For example, certain amount of time is allocated for: physical-motor activities, sensory stimulation, language training, social interaction and sharing, etc. Groupness is well expressed in a saying: "mine is ours, ours is mine."

School is considered as an important part of child's world. Positive orientation to school is reinforced by starting each school year with an all community involved grandiose celebration. Activities for each grade are specific and are described in behavioral terms. For example, arrive on time, wipe feet before entering classroom, stand up when spoken to, etc. Monitors are used in most grades. They are responsible for order, cleanliness and other group performances. Children are working in groups, in reality-in rows; rows compete with each other, classes compete with classes, but never an individual with another individual. For older elementary grades, children are evaluated by an elected peer committee from the same class. Evaluation includes academic performance as well as personal conduct in the classroom. Evaluations are signed by parents each week. Here again it should be emphasized that parents, school and community all work together to follow the same collective guidelines issued by the Ministry of Education in conjunction with the Soviet government.

In general, the child's world in the Soviet Union is simplified in a sense that expectations are the same from parents, school and community. The same behavior is reinforced and the child has no doubts what is expected from him.

People's Republic of China

China has undergone drastic changes since 1949. These changes include every phase in life: Government, philosophy, education, child

rearing and life style in general. Basically China has divided its population into 3 large groups: (1) workers - industry, (2) peasants-agriculture, and (3) army - soldiers. The key concept of China's philosophy is dedication to love, to helping each other and to work together with self-interest being minimized.

Revolutionary education (integration of theory and practice or integration of intellectual and physical labor) is means by which the trinity of workers are united. To achieve this goal the elitists, reactionarists, and other non-trustworthy groups had to be re-educated which was started in 1966 with the Great Proletarian Revolution. This movement resulted in many people being sent out to work in the country under the supervision of military guards. Local Revolutionary Committees are governing schools, factories, farms, and other group establishments. Each of these committees have 3 components: party, army and representation of the local authority. The functions of these committees include: group meetings regarding a) production, b) analysis of the "bitter past" and c) analysis of present philosophy. Child rearing and education are an integral part of the country's philosophy. Child rearing and education are an integral part of the country's philosophy as well as an integral part of revolutionary committee's responsibility.

The basic principles of education starting with nurseries from 2 months to 3 1/2 years of age include: love for work; practical knowledge rather than high specialization in an area; group involvement; importance of fellow workers; group approval, group leadership; conforming to a uniform value system, etc.

Mao's sayings, Mao's doctrine, Mao's posters are used very extensively. Contradictions among people are settled by discussion, criticism,

persuasion, not by repression. There are extensive involvements between schools, parents and communities. For example, even in kindergarten children do practical work for a nearby farm or factory. Another example: in order to enter the existing 3-year university, the potential student has to complete 2 to 3 years practical work and it is the co-workers evaluation and the students' political consciousness, not grades received, that open the doors to the university.

In general, the child's life in China is guided by Mao's philosophy, implemented by the local Revolutionary Committees and parents. The basic goal for all is one and the same: to bring all the societies in China toward socialism.

Although the governmental philosophies of the two countries are similar there are some differences in child-rearing and educational goals.

The following summary is an attempt to look at similarities and differences of children's worlds in the Soviet Union and People's Republic of China.

Similarities

1. Group care of children seen as important component of child-rearing.
2. Provision for group care for children from 2 months of age and up.
3. Collectivism, group involvement, group cooperation emphasized.
4. Socialism taught very early in behavioral terms.
5. Peer evaluations, peer approval practiced on all age levels.
6. Everyone is expected to perform to the best of his ability.
7. Man is trainable - perfectability of man should be a goal to strive for.
8. Individual's motivation should always be channeled to promote groups interest.

9. Equality of sexes exercised.
10. State's interests before the individual.
11. No "double-messages" for children. No change of expectations, values or socialistic morality.

Differences

1. Soviet Union has more centralized government, centralized education and highly specialized educational goals (credentialism, qualifications, and specialists).
2. China exercises government more through local Revolutionary Committees, train for practical life and for increase in production. Educational programs not as specifically spelled out as in Soviet Union, many more paraprofessionals in all fields including education.
3. Soviet Union has explicit guides for behavior whereas in China Mao's thoughts are used as guidelines.

In conclusion, the child's world is determined by the culture in which he finds himself. Each culture has different values and different goals which are reflected in their child-rearing practices and educational objectives. The goal of any culture is to prepare its young to continue their culture. Values and goals are subject to change and with it changes the child's world.

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