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ABSTRACT
               This guide is designed to assist educators develop
curricula to embrace global perspectives. The guide is organized into
five sections. The first section provides an overview of global
studies, and seeks to answer such questions as "Why study global
studies?" and "What does global studies include?" The second section
identifys themes and topics of global studies within the existing
social studies curriculum and among the social science disciplines.
The third section provides a number of sample teaching units for all
grade levels. Examples of these units include: "All the World's a
Stage" (Grades K-2); "All that Garbage" (Grades 7 and 8); and "Human
Rights--Given? or Created?" (Grades 9-12). The fourth section
examines the role of global studies at the elementary and secondary
levels and how it may be integrated with the natural sciences, the
humanities, and foreign language instruction. The fifth section
contains eight appendices. These appendices include a list of
references and additional printed resources, microcomputer resources,
a list of global and international studies organizations and centers,
U.S. addresses of other nations' embassies, and nine rules for being
human. (DB)

Global Studies

Wisconsin Department of Public Instruction
Herbert J. Grover, State Superintendent

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A Guide to Curriculum Planning in Global Studies

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Preparing students for citizenship, including teaching them to understand their responsibilities and opportunities in an increasingly interdependent and complex world, may ultimately be the most important educational goal we face. Our nation's well-being is tied to that of individual citizens, and vice versa. That overall well-being is intimately related to our knowledge of how the world works, from cultural changes to economic exchanges.

Our students will inherit the world in the twenty-first century. They must be prepared with an understanding of that world, even though that world does not yet exist. To visualize and plan for it are acts of great courage and imagination. If we are to prepare students to take their place in next century's global society, we must ensure that they possess knowledge, wisdom, imagination, courage, and all the other best features of human society. And we must ensure that we give them an education that prepares them far beyond what was necessary and sufficient in the past or even in the present.

The Wisconsin educators, students, classrooms, schools, and districts who contributed to this guide did so in a manner that is inspiring and exciting. Their interest in global education and in education for citizenship attests to a strong faith in the future and in the present as well. This guide summarizes their efforts and knowledge on the topic of global studies. I present it in the belief that it will help other educators and students take a step toward understanding the complexities, the dilemmas, and the promise of a world which, as humans are now beginning to understand, has always been interdependent and is becoming recognized increasingly as such. I present it with great pride and the hope that it will serve Wisconsin educators as they strive to create a just, strong, and wise citizenry among present students.

Herbert J. Grover
State Superintendent

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Waukesha School District. Valuable input came from these individuals from Rose Glen Elementary School, Meadowbrook Elementary School, Banting Elementary School, Heyer Elementary School, Hadfield Elementary School, Prairie Elementary School, Butler Middle School, South High School, and North High School: Phil Ferguson, Sara Hudson, Charlene Curtis, Sharon Beil, Sally Michalko, Sue Hine, Dave Sponheim, Cathy Stencil, Doug Walters, Frank Remphrey, Katie Anchor, Steve Sansone, Nick Pamilia, Sue Bacun, Tony Bralick, and Steve Haessler.

We stand on the brink of a new age: the age of an open world and of a self capable of playing its part in that larger sphere. Every goal which humanity reaches provides a new starting point, and the sum of all humanity's days is just a beginning.
—Lewis Mumford

This *Guide to Curriculum Planning in Global Studies* is constructed upon a fundamental curriculum truism: everything is interrelated. Connectedness is a fact of life. And, connectedness is also necessary for personal meaning. The topics, themes, and issues (that is, the scope of the global studies curriculum) suggested herein offer a means by which students can explore the temporal and spatial territories of human existence. If teachers are sensitive to student interests, student development, and the complexities of global issues, then they should be able to observe students beginning to feel the excitement of moving back and forth across time and space, trying to figure out how we got to the present from the past and the present's implications for the future.

Creating a More Inclusive Perspective on Human Events, Trends, Values, and Curriculum

We are entering a new time. Much like the human passage from an agrarian way of life to an industrial-economic complex, we are, today, moving from one economic time into another. This new time is and will continue to cause social and environmental dislocations on a scale unknown in human history. From families to schools, from the way we worship to the way we do business, very little of our lives would be recognizable to our grandparents. And, we are just beginning to witness and feel the acceleration into the future.

How did we get from the world of our ancestors to that of today? How can we help create our future?

In a sense, these are the driving questions of a global studies curriculum, for the answers cannot be found within the exclusive context of one political system, culture, or region. Yet answers may begin to emerge as we become more inclusive in our understanding of who we are and what is expected of us. Considering the noteworthy historical shifts that surround us can help us create a map for the future.

Two Great Shifts in Human Thinking: The Last Days of the Fifteenth and the Twentieth Centuries

This guide goes to press in 1992—500 years after Columbus's landing in the Western Hemisphere in 1492. The contemporary relevance of 1492 seems most dramatic when we study the transformation in human assumptions about the world and ourselves that has occurred since that time. The last days of the fifteenth and the twentieth centuries alike can be characterized by the breaking of physical and mental boundaries. Boundedness permeates human thought. We are bounded by our language, our laws, our beliefs, our sense of territory, and our way of thinking. Yet, this is precisely what was and is at issue during the transformations that took place in the fifteenth century and that are taking place today.

The end of the fifteenth century marked the beginning of the modern period in Western history. Punctuated by revolutions in religion, science, and economics, it was capped by a

new conception of the nature and purpose of a nation-state. The second period, today's postmodern era, is also marked by religious, scientific, economic, and political revolutions, including a rethinking and reworking of the nation-state's nature and purpose.

Consider the issue of information technologies in each of the centuries. We can argue, for example, that the development of modern nation-states and information control are parallel in their development. In the fifteenth century, the printing press created an unprecedented opportunity to sustain the state via control of paper-borne information. Within this context, information is power, and absolute information control means an even greater degree of power.

Now, in the twentieth century, we have crossed over into an "information age," in which the computer and other electronic devices have revolutionized many aspects of human communication. As these changes have happened, information has slipped the bounds of control. With this loss of control, the very concept of a nation-state is problematic.

One could argue that the events of Eastern Europe which took place from 1989 to 1992 resulted when nations could no longer control information. There is a power in the red light atop a filming television camera that makes the state feel the need to capture and use the press to its own advantage. So, a nation-state may be able to control its own press for its own ends. But the advent of global mass media, with a flow of information teeming into and out of Eastern Europe, is a revolution beyond state control. It may be that this shift alone had more to do with the causes of change than poor living conditions and political leadership.

Above all, these two periods of time, separated by 500 years of human dreams and human dilemmas, have changed and continue to change the way we looked at the world and each other. In the fifteenth century, "world view" became an operational concept. In the last days of the twentieth century, global realities call upon us to again rethink our fundamental assumptions about the nature of the world, our society, our belief systems, and ourselves.

Rethinking Curriculum in Light of These Changes

What this all implies is a fundamental, crucial, and immediate need to rethink curriculum, as well, for it is through education that a society recreates itself from generation to generation and adapts to change. For educators, this era, 1492 to 1992, is relevant because it offers opportunities to design new educational models to prepare students for participation in a truly global society. For students, this means gaining the tools to understand their own complex and multiple identities: as individuals within families and groups, as citizens of their society, as members of the human species, and as people involved in the life and health of a fragile planet.

A curriculum that can begin to help students do these things will have to transcend separate curriculum components and address integrated themes, topics, and issues. These curriculum elements will begin to define the scope of the educational program. It is precisely this transcendence that *A Guide to Curriculum Planning in Global Studies* is seeking to support.

As new curriculum territory is explored and implemented, and as learning opportunities for students are created, emphasis will need to be placed upon scholarship. The central attribute of scholarship holds respect not merely for the demands of logic, but also for the demands of a community of scholars where students and teachers can practice the craft of scholarship in a context of mutual respect and integrity.

This guide represents an effort to define curriculum as a vehicle for time and space travel. It offers teachers suggestions for taking the standard stuff of curriculum (the fragmented, content-area-based acquisition of facts) and viewing it from a new—global—vantage that offers vastly larger horizons for learning, thinking, and acting. So, students don't cease to

study this nation's great Civil War; instead, they view it from the "outside," tying together the threads of the U.S. cotton economy and the larger global context of the cotton trade. They do not give up on studying the history of regional conflicts; they explore them and construct policies for resolving them, both in other nations and within our own society. They do not stop learning about the historical, geographic, and economic issue of food; they trace the travels of food around the world, learning to recognize why and what we eat is related to global events, movements, and accidents and how food is related to power.

A Guide to Curriculum Planning in Global Studies is designed to assist educators as they begin expanding the scope of their curriculum to embrace global perspectives. And, while the guide's topics, themes, and issues comprise the scope of the global studies curriculum, it does not deal with questions of sequence. An appropriate social studies curriculum sequence can be found in the DPI's Guide to Curriculum Planning in the Social Studies. With this global studies guide, the authors aim to begin defining education as a search (verb) and as quality (noun). As a quality and an ongoing search, education brings meaning to a person's life, allowing the individual to see life differently and inclusively, with sensitive eyes that behold the fullness of what it means to be human. This means that global studies should provide the individual with a means to develop a continually expanding conceptual framework for looking at and deriving meaning from the whole world.

An Overview of Global Studies

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Why Study Global Studies?

Global interdependence is a fact. The world today is linked together in a series of interrelated global systems, with communications, economics, security, and the earth's environment being the most obvious and familiar examples to most people. On such a small and crowded stage as the earth, events in one area of the world have unprecedented impacts on other areas because they are connected by systems such as these.

- In 15 short years the HIV virus from the tropical climates of West Central Africa has traveled the globe to kill humans from Alaska to Australia.
- A ripple in stock prices in Tokyo can translate into increased business for brokers in Toronto.
- The burning of forests in Brazil may contribute to droughts in the agricultural zones of North America and North Asia.
- Although it is well known that many less technologically sophisticated nations import most of their weapons systems, making their ability to wage war dependent on the tacit agreement of the supplier nations, it is less well known that technologically advanced nations such as the United States also import parts and materials for weapons systems. Even a strictly military notion of national security is an oxymoron: national security is, in fact, an international enterprise.

The common lesson of these examples and of the curriculum espoused in this guide is quite simple: acting alone, no nation can control its economy, its security, or its environment. National economic policies are in constant flux because of changes in the world economy, which makes regional and international planning necessary for local stability. Visions of an earth-based, Star Wars defense system notwithstanding, no nation can secure its borders in a nuclear age. And only with regional and, ultimately, international cooperation can any nation hope to construct symbiotic relationships with other nations amid the competing forces of rapidly increasing human demands, finite natural resources, and the earth's ecosystems.

The most critical issues of our time concern global, systemic problems that require a systemic approach to be understood and solved.
—Fritjof Capra

The challenges and promises of a global society pose difficult new problems for educators. Teachers are in the historically unprecedented position of having to prepare children to perform and succeed in a global society, some of whose features are not yet clear and others which are clear and may be troubling or difficult. Traditional and existing curriculum cannot prepare students for existing, recognized challenges, let alone the ones that will emerge in coming years. This means that teachers are charged with creating new, effective, unprecedented curriculum to train students for a future that is difficult to envision.

It sounds like an impossible task. However, *A Guide to Curriculum Planning in Global Studies* is designed to offer a curriculum that will help today's students get ready for life, work, and citizenship in a global society. That society is marked by three features.

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Economic and environmental interdependence. Global society is increasingly interdependent economically and environmentally. This will have revolutionary effects on much of what today's children will do as adults in their work, home, and civic lives. They will not be able to avoid the effects of one nation's environmental policies or one city's economic disasters. Life in a global society requires individuals to be flexible, responsive, understanding citizens. This curriculum guide will show teachers how to sharpen students' critical, analytical, and integrative skills and how to teach them to use content (facts) as building blocks for the larger, global reality they will construct and inhabit.

A more inclusive reality. In abstract terms, the global reality is more inclusive than the reality of the national or local society: it includes a broad and diverse set of other, narrower realities. If they are to succeed as workers and citizens, students need to feel confident when confronted with the more inclusive, global reality, such as other peoples' cultures, beliefs, and practices. This curriculum guide will aid in building that confidence by helping them become familiar with, cope with, and benefit from their encounters with the diverse realities of the world's peoples, incorporating those particular realities into a larger, global framework.

A need for informed citizenship. Above all, this curriculum guide is concerned with helping students become active, thoughtful citizens of a global society. Local civic participation is one element of this responsibility, but today's students will need preparation for global citizenship as well. They will need to make important, informed decisions about their work and lives. Students' career planning and preparation must include consideration of the economic realities of the future. In developing an understanding of the world's economy, they will become better citizens of their nations and states, able to participate more fully as voters and citizens. This curriculum makes that possible by stressing that all learning is ultimately outwardly directed: educators teach students so that students may act strongly, positively, and in service to others, not merely to achieve their own (that is, the students' own) goals.

America is woven of many strands; I would recognize them and let it so remain....Our fate is to become one, and yet many.
—Ralph Ellison

The Global View: Unity and Diversity

As distinctions among individual, cultural, national, and global interests become blurred, John Donne's familiar phrase inherits added meaning. "No man is an island, entire of itself; ... any man's death diminishes me, because I am involved in Mankind; and therefore never send to know for whom the bell tolls; it tolls for thee." (*Devotions upon Emergent Occasions,* 1624, no. 17) More recently, Michael Jackson and Lionel Ritchie echoed this sentiment, singing "We are the world, we are the children." Yet this notion of humanity as a seamless whole is not confined to recent or Western thought. Twenty-five hundred years ago, Indian philosophers defined a whole, and holistic, system of "knowing" and "being," the *Upanishads,* that can be summed up in a translation of the religious and philosophical

formula, *Tat tvam asi*: "That thou art." In defining themselves as Human (with a large and very universalist "H") Donne, Ritchie and Jackson, and the Vedic scholars exemplify a global perspective: they have transcended cultural and national bonds.

An examination of human history, on the other hand, reveals that human beings (with a very small "h") are, to a large measure, defined by and find identity in a certain place, culture, and/or nation. The focus of this *Guide to Curriculum Planning in Global Studies* is on that diversity within the unity of globalism. This curriculum guide aims to help teachers impart to students that it is not sufficient to be aware that globalism exists; a citizen of the world must understand and respect the vast diversity of the world's people.

Thus, from the standpoint of this curriculum approach, the fact that all cultures have language is less instructive than that certain people speak Swahili, that others speak Spanish, and others speak Farsi, and that these languages construct reality in vastly different but equally valid ways. It is not enough to understand that all nations have national symbols. The student must comprehend something of what a particular flag or monument represents to the group(s) for which it has meaning: a Torii gate of Japan, an Ashokan column of India, the Tricolour of France. It isn't sufficient to know the fact that all human beings celebrate a form of marriage. It must be understood that some marry under a canopy and break a wine glass, some marry in front of an altar and drink the blood of Christ, and that some walk around a sacred fire seven times to sanctify their union; and furthermore that all of these are equally meaningful ways of establishing a matrimonial relationship. (Geertz, 1973)

This raises an interesting and instructive paradox. As the world grows increasingly interdependent in material ways it remains enormously diverse culturally and ideologically. Only if such diversity is recognized and valued is a larger unity attainable. Certainly, recent events around the world attest to the power of cultural identity and nationalism as a continuous and pervasive force and offer a familiar and rich background for lessons about diversity and globalism.

● In Eastern Europe and the former republics of the Soviet Union, people are trying to reclaim their regional identities and build political structures that maintain a sense of security and order while allowing individuals to assert themselves culturally.

● The efforts of the governments of Iran, Iraq, and Turkey to "nationalize" their Kurdish populations by making various aspects of Kurdish culture illegal have instead further contributed to Kurdish demands for autonomy.

● Denying Tibetan culture in China has strengthened it and not led to Tibetan assimilation, as the government of China had intended.

● In recognizing some French Canadian demands, the Canadian government is trying to defuse the militant aspects of Québecois nationalism. (Johnson, 1985)

● In the United States, it has become clear that ignoring or giving superficial treatment to the needs and identities of non-European Americans in our schools can only lead to their further alienation and loss of trust in the larger community.

If we cannot end now our differences, at least we can help make the world safe for diversity.
—John F. Kennedy

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Again, what gives a global perspective meaning is the recognition of local values and local situations in correlation with differing values and differing local situatiors (be it the situation next door or halfway around the world). In the classroom this means that students cannot effectively discuss the challenges of an interdependent and pluralistic world to their own value systems and their relationships to the rest of the world unless they understand other cultures and world views.

The Local Nature of Globalism

Because almost all specifically national or local issues are ultimately, to varying degrees, international or global in scope, a global focus has far-reaching ramifications for curriculum. Global issues either *parallel* local issues or have *direct impact* on them. An example of a global issue with parallel local concerns is the study of human rights around the world. Students can learn about this mechanism by realizing that, although over 140 members of the United Nations have signed the *U.N. Universal Declaration of Human Rights*, nations interpret the document widely depending on their national ideology. On the other hand, if students study the gap between the world's rich and poor, they will find illuminated the nature of global interdependencies and their direct impact on local issues. This study would raise and investigate questions such as these:

● What does a widening gap between the rich and poor in Mexico mean to the United States?

● What does a shrinking middle class and middle class market in the United States mean to newly industrialized countries who need to sell their goods and services?

● How can the issue of the shrinking middle class in the U.S. be used to examine both internal and external causes of poverty there and in, say, the Philippines?

Focusing on locally and globally relevant issues from a variety of interpretations provides a framework for the study of global interdependencies and global pluralism. The most effective teaching will occur when local and global concerns overlap. Teachers can use students' local interests as the springboard for lesson plans, seeking global concerns that correspond to local ones.

From the standpoint of teaching practices, this approach offers the benefit of placing student concerns at the center of curriculum development, helping ensure that students will be interested and involved in what they are learning, thus leading to self-understanding. This is the case because the study of culture and notions such as happiness or justice (which are always defined within cultures) will not allow for direct investigation. If students are to come to a clearer understanding of their own knowledge about the nature of happiness, justice, love, or the divine, they will need to approach the study metaphorically—through the study of others' cultures—and then create the links of understanding to their own. (Hartoonian, 1973)

We shall not cease from exploration, and the end of all our exploring will be to arrive where we started and know the place for the first time.
—T.S. Eliot

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The Goals of Issue-Oriented Content

To create curriculum with local relevance to global issues, teachers must be willing to allow students to investigate their own, spontaneous questions about world issues. This does not mean that the global studies curriculum espoused in this guide focuses on teaching students to answer their own questions by memorizing content (facts). Instead, this curriculum advocates issue-oriented teaching, where content serves as a springboard for a more complex understanding of global versus local issues.

So, students may have a question about environmental interdependence such as, "Is the depletion of the world's remaining rainforests really a serious issue?" A lesson plan built around this question could use documented facts about rainforest depletion as a point of departure for other learning. Unlike a lesson in a traditionally constructed curriculum, this one would move beyond the gathering of facts. Students might find it necessary to define the terms of their question—considering what they mean by "depletion" or how they determine whether the issue is "serious." This alone can lead them to the understanding that fact-gathering alone can change a question's formulation.

A wise person makes his own decisions. A weak one obeys public opinion.
—Chinese proverb

This type of learning is driven by the acquisition of facts but does not end with their memorization and regurgitation. The ultimate goal is synthetic, critical, integrative skill. students learn how to relate what they learn to their own lives. Self-understanding and "other-understanding" is thus accomplished in one learning process.

In general, using content as part of an issue-oriented curriculum accomplishes three major goals.

1. Primarily, and most importantly, it provides students *a rationale for further inquiry* by connecting their own concerns to curricular ones. It has been amply demonstrated that students find little value in or energy for learning when they do not perceive their own connection to the curriculum. Within a local/global issues context, students learn to view those Muslims, these Mexicans, that artist, and this politician as legitimate, meaningful groups or individuals with their own needs, perceptions, and ways of thinking, not merely exotic or interesting "others."

2. The inherently controversial (and therefore interesting) nature of the debate and the ethical questions raised in issue-oriented content present students with *the opportunity to study and consider the essential dilemmas of our time.* The future will be, of necessity, different from the present, but challenging students to take part in the debate gives them a stake in that future.

3. The marriage between critical thinking and global issues is natural and perhaps even obvious. Because there are no simple answers or solutions to the questions and problems these issues raise, issue-oriented curriculum ensures that *thinking and reasoning skills will inherit added importance* for students. A global look at real-life problems in students' own front yards can reveal to them the cultural and systemic nature of issues they face daily—academic and otherwise—in the classroom, the community, the nation, and the world.

This guide is constructed mainly upon a geographical framework because the authors believe that the context of *place* is fundamental to students' thinking about the world or any topic. In fact, the whole issue of "global" versus "local" is predicated upon a sense of place: the world is larger, farther, and more remote, than any locality, while what is local is smaller, nearer, and more familiar. As we think about local and global territory, we think about more than mere space. We think of the unique and special features that give each place meaning for ourselves and others, and we realize that each individual's or each culture's sense of place can vary, even for the same space. The distinction between place and space is discussed a bit more fully starting on page 11.

The collective and individual creation of concepts like region, nation, or territory serves as a screen which protects us from a world often viewed as complex and hostile. The authors will go so far as to suggest that we may, in fact, be incapable of describing events in nonterritorial, nongeographical terms, so steeped are we in geographic thinking. *A Guide to Curriculum Planning in Global Studies* uses this tendency as an asset: it is within our own concepts of place and territory that we can begin to study the world's diversity and richness. We depart from our own concepts, but always return to who we are as we compare the familiar with the remote.

Related to this geographical framework, archaeological and historical evidence suggest that the earth's great natural and cultural diversity have played a significant role in human continuity and change. Cross-cultural contacts through trade and conflict have always linked human groups to their environment and to other human groups, and geography has played a key role that will be discussed later in this chapter. Since the fifteenth century, however, such connections have become more global in scope and impact.

Within the context of Western history, "the globe" has been a significant perspective for only 500 years, dating approximately to the time when Europeans' view of the earth shifted from a plane to a sphere upon the "discovery" of the American or Western hemisphere. It was not as though the hemisphere didn't previously exist: the "discovery" itself, as well as the global metaphor it engendered, was primarily a conceptual one that meshed with other transformations then occurring.

In the fifteenth century, Europeans were developing new ways of thinking about religion, science, communication, transportation, economics, and the nature and purpose of the nation-state. Some earlier individuals knew the earth was round. For example, Eratosthenes of Cyrene calculated the earth's circumference in the third century B.C.E. (Before the Common Era) using two sticks and the noon summer solstice sun. However, in Europe, it wasn't until the 1400s that a broad, fairly sudden cultural realization of the world's spherical form provided a metaphor for thinking about the other transformations then occurring. The old, flat world was replaced with a globe around which sailing ships could carry a new form of information— printed and paper-borne—to sustain a new form of imperial nation-state.

As the traveler who has once been from home is wiser than he who has never left his own doorstep, so a knowledge of one other culture should sharpen our ability to scrutinize more steadily, to appreciate more lovingly, our own.
—Margaret Mead

This global view has structured Western thought for 500 years, and a new kind of globalism is emerging now, in the late twentieth century. Since the era of European colonialism and the subsequent industrial revolution which nurtured colonial markets, these two social forms have given rise to natural and social systems marked by increasingly rapid connections and interdependent relationships. And they have affected the vast majority of the earth's peoples. Electronic communication is transforming the twentieth-century view of the globe in ways that some people characterize as "shrinking" the world, accelerating change, multiplying information exponentially, and stepping up all nations' interdependence. Today, it is clear that, if students lack an understanding of their role in these systems, they will be at a disadvantage as they assume full citizenship, for the reasons discussed earlier.

The Global Studies Perspectives

The term "global studies" as used in this guide engages four important perspectives, which teachers can think of as lenses through which students can view global issues. Each lens offers a different, yet valid, glimpse of the issue.
- selected academic disciplines
- diverse cultures and/or nations
- global systems
- global issues

These four perspectives can be built into the global studies curriculum according to the educator's own knowledge and resources, student interests, and so forth. Section 3 of this guide contains sample teaching units to guide K-12 curriculum development using these perspectives.

Academic Disciplines

The academic disciplines perspective can be summarized by these questions:
- What academic or related discipline(s) offer(s) the best framework for incorporating global studies in the K-12 program?
- To what degree does a disciplinary focus determine world view?

The academic disciplines perspective provides the best available framework for thinking about human history and contemporary conditions. It can also reveal the connection between disciplinary methods of study and world view or the way in which ideas and events are categorized and interpreted. Implicit in this perspective is a tradeoff: while disciplines encourage questioning by structuring inquiry along content lines, they can also discourage other questions. It is important for teachers to be aware of this tradeoff and to teach students to think critically about the benefits and limitations of inquiry in various disciplines.

The authors of *A Guide to Curriculum Planning in Global Studies* have chosen to use the academic disciplines contained in the social studies as the foundation for this particular study of the world. This does not mean that another disciplinary focus could not have been chosen, of course.

Cultures and/or Nations

This perspective celebrates the fact of global pluralism, considers related problems, and examines the nature of prejudices and ethnocentric assumptions, including our own. Seeing through the eyes of others, we confront ourselves anew. The cultures and/or nations perspective asks one of the main questions of social science:
● Why is it that human beings throughout history have seen themselves as members of a specific group and not as a species? (Johnson, 1985)
How different peoples view the world and bring meaning to their lives is something students should seek to understand because studying others' cultures and knowledge is the surest path to self-knowledge. Teaching students from this perspective leads them to a rich fund of resources that will help them solve problems and achieve self-knowledge. There exist great reservoirs of human wisdom that need our students' recognition and validation, if not their personal acceptance and adoption.

Global Systems

The global systems perspective includes both natural and social elements. It asks these questions:
● In an interdependent world, what are the consequences of relative power and powerlessness to nations and to groups of citizens within nations?
● To what degree do different human groups have an impact on each other and the earth's ecosystems?
In a sense, "systems" thinking is fundamental to global studies since a major focus of inquiry is global connections and the nature of dependence, interdependence, and relative independence. Systems thinking lets students understand relationships and interactions and their impacts.

Global Issues

The global issues perspective offers a bridge for spanning the (often contradictory and competing) three other perspectives. It examines problems that transcend national boundaries and beg for wider human participation to resolve them. An issues perspective asks questions such as
● What are the common issues, that, to varying degrees, affect all human beings?
● What are the causes of pollution, hunger, unfair resource distribution and economic injustice, war, denial of human rights, and so forth?
An understanding of cultural and national differences as well as collective common interests is imperative for teaching students to construct a dialogue on these large issues. All global issues have dimensions of space and time. One of the most intriguing global issues is how different cultures use and structure time and space and how this affects their perceptions of the world. For example, students need to understand that every place on earth is a unique one and that people's interaction with it will be affected by that uniqueness.

Geography's Role as Integrator

Since we all occupy a unique geography, each of us sees the world from a slightly different perspective. An individual's personal "map" puts his or her sense of place at the center of the world. This is true for most people, regardless of their background. A simple exercise bears this out. In the United States, world maps are created that place North America in the center. In the atlases of Japan, Japan appears in the center. For someone from the United States, viewing a world map centered on Japan is a disorienting experience. Exercises such as this help teachers and their students consider the ways in which the world's other people conceptualize global issues. Teachers can use maps to help challenge students' notions of how space on the earth is structured by people's cultural biases. A sample appears on page 19: a map of the Western Hemisphere from one possible perspective of people whose sense of place is oriented differently than ours.

Because people's culturally derived sense of place is so strong and powerful, geography is an ideal discipline for studying global issues. An integrating discipline that seeks to understand the world's places, geography bridges art and the physical sciences, social sciences, and earth sciences and helps explain historical events, scientific processes, spatial organization, cultural development, political processes, and spatial relationships. To understand the world's places requires knowledge of the human, cultural, and physical environments. The concepts that explain life at a place and that are fundamental to geography apply to all social studies disciplines. Geography can make the familiar strange, offering students the opportunity to break old patterns of thinking and construct new understandings of a place and its people.

Locating places and describing and explaining their physical and cultural characteristics is only the first task the discipline of geography can accomplish. Geographic inquiry continues by exploring relationships that develop as people respond to and shape their physical and cultural environments. Geography lets students compare, contrast, and comprehend regions at a local, national, and global scale.

Geographic Themes that Frame the Global Studies Curriculum

Owing to its integrative nature, geography is perhaps best suited of all disciplines to provide this framework. However, an interdisciplinary approach to studying global issues is essential; and all disciplines should be able to address the five geographic themes discussed below when studying global issues. It may help to break global studies content further into content areas of space and place, environment and society, and spatial dynamics and connections. For instance, historians, economists, sociologists, and anthropologists alike discuss floodplains throughout history as places of great economic importance and sites of major tragedy; the Nile River floodplain is one example. And geographic understanding is not limited to the social studies. Teachers in any content area can use the geographic themes to help students understand global issues. For example, English teachers can have children explore and discuss how people adapt to unexplored or unfamiliar environments after reading literary portraits of

the phenomenon, relating incidents in the story to the five themes. The following list offers a few titles that could serve as the basis for such exploration, either in an English/language arts class or across the curriculum:

- *Black Elk Speaks*
- *Roots*
- *The Swiss Family Robinson*
- *The Mosquito Coast*
- *Land of the Spotted Eagle*
- *Lord of the Flies*

Teachers could easily generate dozens of other titles. And students have their own favorite exploration stories they can use to consider global issues from the geographic framework.

Five geographic themes can provide a conceptual framework for the global studies curriculum.

- location
- place
- human-environment interactions
- movement
- regions

Location: Position on the Earth's Surface

Location offers a way of orienting an issue spatially on the earth's surface. Absolute locations are precise points on the earth's surface determined by using a mathematical grid system such as latitude and longitude. Understanding locations and their characteristics is a key aspect of understanding interdependence at local, regional, national, and global scales because every global issue is somehow associated with location.

Population growth is one global issue that can contribute to an understanding of interdependence via an understanding of location. Since the development of civilizations, 60 percent of the world's population has lived in three major regions on earth (China, India, and the Nile River delta) with two other minor regions (Western Europe and the northeastern United States) evolving as population centers in more recent times. Across the ages, human exploration has originated from these population clusters and travelled out in search of other civilizations and new resources; examples include the migrations from Mesopotamia to Western Europe in the fifth century B.C.E. and from Western and Eastern Europe to North America in the fifteenth through twentieth centuries C.E. (in the Common Era).

Place: Physical and Cultural Characteristics

In this global studies curriculum the notion of place is held to be different than that of space. Although place has a spatial element, it also has cultural ones. Every place on the earth has physical features that distinguish it from other places. The physical characteristics of a place include its geology, topography, climate, soil, and vegetation. Cultural characteristics include factors such as population composition, economic activity, religious beliefs, languages, and political organization. The decisions people make are influenced by their perceptions which, in turn, reflect their ideologies, which have been shaped over long periods of time and have been affected by the

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physical characteristics of where they live. For example, the eastern portion of Russia and parts of Wisconsin share a very similar physical environment. Yet variations between these two places are reflected in their political organization and attitudes. Although their natural environments are similar, their cultural characteristics are quite different, and these cultural differences contribute to the very different "feel" that two places can have.

Human-Environment Interactions: Changing the Face of the Earth

All places on earth have advantages and disadvantages for human settlement. The natural environment offers certain constraints which affect the kinds of human activity that can be undertaken at a particular place. The ways in which people interact with their environment by modifying it or by adapting to it reveals much about their cultural values, economic needs, political circumstances, and technological abilities. In some regions of the world rapid population growth has led to a change in the physical environment which impacts on other places' physical and cultural characteristics via deforestation, desertification, soil erosion, and declining water and air quality.

Global themes such as scarcity and sustainability or place and conflict can be partly explained by the environmental advantages (resources) of one global region over another. Environmental deterioration, obviously, falls directly under this theme but, as shown, it also is related to the other themes as well.

Movement: Humans Interacting on the Earth

People everywhere interact, travelling from place to place, communicating with each other, and depending upon other people in distant places for products, ideas, and information. The most visible evidence of global interdependence and global interaction are the transportation and communication networks that link virtually every part of the world. This movement has permitted interaction and growth in trade and culture. But it has also been responsible for historical disasters. For instance, population growth in Western Europe in the Middle Ages was largely responsible for the spread of bubonic plague. Prior to this period in history the brown rat, a field-dwelling animal, was the dominant rat type in Europe. The development of densely populated urban centers created a suitable environment for the Norwegian rat, a house dweller, which came to the cities via trade routes. The bite of the Norwegian rat and of the fleas they carry is directly related to the spread of this disease. So numerous were deaths from the plague that nearly 1,400 years of prior population growth were erased.

Regions: How Unifying Characteristics Form and Change

For any global issue, regions divide the world into manageable units for study. Regions are areas defined by certain unifying characteristics. They can be of any size and tend to change over time. Some regions are defined by a single physical or human or cultural characteristic such as a particular type of soil, population, or language. This means that regions are not primarily limited to place or location. Other regions represent the complex

interplay of other features: the circulation of a newspaper or magazine can be thought of as a region, spread as it is across different locations and cultures.

Geographic Themes and Global History: Familiar Examples

Data that can be mapped play an important role in representing the geographic factors that enhance understanding in a curriculum with a global perspective. As each topic and/or event is discussed students should refer to a map or atlas to place the event (topic) in the appropriate geographic setting. Once it is located, the teacher can ask several questions.

1. Do the physical and cultural features of this location have any particular importance to the topics being discussed?
2. What characteristics of the immediate environment played a role in or modified the outcome of an event?
3. What human factors at this place influenced the occurrence of this event?
4. What does this place have in common with other places so that this event or a similar one could occur elsewhere?

One curriculum area in which global themes and global events are frequently discussed is world history. Historical events are of importance because they provide a temporal framework for understanding human interaction and human patterns of behavior. Most historical events were heavily influenced by their geographical settings. Demographics is a common global theme that has important consequences for global studies curriculum that includes world history.

It is probably fairly obvious to most students that historical events are important because of when they occurred. However, it may be less obvious to students that every historical event also occurred at a unique place. This spatial component to history adds a global dimension which is often missing in a student's mental image of what the world is like. Student concerns that can drive curriculum might include the questions: Why do people live where they do? Why do they move? To demonstrate the importance of combining geographic and historical inquiry, the following topics, common in most world history courses, will provide some examples. This is not to say that a global studies curriculum must rely solely on geography and history; these examples were chosen for their familiarity to most social studies teachers.

Education is the leading of human souls to what is best, and making what is best out of them; and these two objects are always attainable together, and by the same means. The training which makes men happiest in themselves also makes them most serviceable to others.
—*John Ruskin*

Geographic Advantage and Natural Disasters: Crete

As mentioned earlier, a population map of today's world displays regions of heavy population density and other, very scarcely populated, regions. Sixty percent of the world's total population lives in three geographic clusters: China, India, and the Mediterranean coast of Europe and the Middle East. It is noteworthy that these three regions have been the major population centers since ancient times. Two additional population clusters have developed in the past 150 years: western Europe and northeastern North America. Much of world history is directly related to the movements of people between the major population clusters. In ancient times the ability to travel great distances was limited by the technical capabilities of ocean-going ships.

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Crete was at the center of economic activity in the Mediterranean about 1400 B.C.E., and its economic prominence was due in large measure to its geography: it was ideally centered between southern Europe and Asia Minor, and its large shipping fleet handled trade between these two locations. A favorable climate on the island along with suitable soils allowed the population to be self-sufficient in food products. Yet, despite these considerable advantages, Crete suddenly lost its power. Archaeological evidence indicates that a powerful volcano erupted on the island of Santorin about 1450 B.C.E., burying Crete in deep layers of volcanic ash. Tidal waves washed across all the islands of the Aegean and touched the eastern Mediterranean coast, destroying Crete's villages, agricultural fields, and shipping fleet. As a result, Mycenaeans, a warrior people located on the Greek mainland, took control of the region.

Geography, Warfare, and Weather: Alexander the Great and Kublai Khan

Two other examples of historical events that were directly influenced by geographic factors are the weather conditions that thwarted invasions by Alexander the Great in the fourth century B.C.E. and Kublai Khan in the thirteenth century C.E.

Alexander the Great led his army over the Hindu Kush mountain range in the spring of 327 B.C.E. Despite the hardships of a tortuous climb above 11,000 feet they reached the Indus River one year later. At that point they faced both a well-equipped army defending India and seasonal monsoon rains. Although Alexander's army was victorious and India was virtually his for the taking, his army refused to go on. The monsoons had destroyed morale, and his army mutinied and returned home.

Similarly, by the late 1200s, Kublai Khan, the leader of the Mongol Empire, had already taken control of China and Korea and set his sights on Japan. In 1274, he amassed a fleet of 900 ships and 40,000 men to attack Japan. In November, he sailed to the shore of Kyushu and attacked the coast. After one day's fighting his troops returned to their ships to rest for the next day's attack. That evening a typhoon, common in the Sea of Japan from July through November, struck his fleet, sinking 200 ships and killing over 13,000 soldiers. As a result, the weakened Mongol army retreated to Korea. Four years later they again planned to attack Japan with two forces; one from Korea with 900 ships and 42,000 troops, and a second from China with 3,500 ships and 100,000 men. However, fate once again worked against the invaders. A typhoon struck the combined fleet in the Sea of Japan. The Mongols lost an estimated 4,000 ships and 10,000 soldiers. It was the final attempt by Mongols to invade Japan.

Geography and Transportation around the World

Geographical locations often have strategic importance which has allowed groups of people to assume political and economic power over regions. The Emperor Constantine chose Byzantium (later Constantinople and later yet Istanbul) as the capital of the Eastern Roman Empire in 330 C.E. because of its location on a fortifiable peninsula. The city controlled navigation through the Bosporus from the Black Sea to the Aegean and Mediterranean. By the 900s, the city had grown to more than 1 million

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people. It repelled all invaders until the year 1204. Similarly, the city of Damascus was situated at the crossroads of Muslim trade routes and has been continuously occupied by numerous different groups since 1600 B.C.E. The powerful West African kingdoms in Ghana and Mali dominated the southern and western region of the Sahara trade routes between 900 A.D. and 1500 A.D. because of their geographical location. Gold and sal. ere the primary trade items. Because Timbuktu was centrally located to bring traders together, it was one of the most culturally advanced cities in the world during this period.

Geography and Economic Expansion

The economic factors that led to European exploration of the Western Hemisphere interacted with geographic ones to affect the character of colonies there. Europe's knowledge of India and the Far East had been gathered over several centuries via trade route contacts with these regions, however, a quicker, less expensive ocean trade route was sought. Christopher Columbus, an Italian navigator, deduced that a trade route to the East Indies was attainable by heading west for a distance of about 2,500 miles. Portugal's King John II was not interested in Columbus's proposal; Portugal had already invested resources in the journey of Bartholomew Dias, who rounded the Cape of Good Hope at the southern tip of Africa in 1488. Therefore, Spain's Queen Isabella funded Columbus's proposed voyage in hopes of beating Portugal to an East Indies trade link.

The navigator's estimates of the distances involved in such a journey were inaccurate but he did reach the West Indies. Resulting from Columbus's voyage was a 1493 treaty in which co-signing nations Spain and Portugal carved up the world for further exploration and colonization. Spain was granted exclusive rights to lands west of 60° W and Portugal was given rights to all lands east of that meridian. Spain's future development of South America and Portugal's of Africa and the East Indies—with all of the historical and cultural consequences of that colonization—date directly to this treaty.

Push and Pull Factors

Another way to characterize historical interactions between different peoples is as the result of "push" and "pull" forces triggering human movement. Push factors include war, famine, oppression, and overpopulation; that is, things that drive people away from the land in which they reside. Pull factors include fertile soil, milder climate, more freedom, and economic opportunity; these are factors that attract people to new places or encourage them to migrate.

Overpopulation was a push factor in the Europe of Columbus's time. Compared to today, population densities were not extreme in the late 1400s. However, given the level of agricultural production in those days, the land's ability to support a growing populace was near capacity. The thinly populated Americas offered a solution to Europe's overpopulation problem

and comprised a pull factor. Population growth in the Americas started slowly in the 1500s and 1600s but exploded into the millions in the 1700s. Between 1850 and 1950, 65 million Europeans migrated to the Americas.

Cultural Universals

The social studies posit that people live at the intersection of culture and environment, building and changing institutions to meet their dynamic needs. They are born into a cultural and geographic context that will affect their worldview, their needs, and the institutions they construct. Cultural universals depict features of the cultural context and play a complementary role to the geographic themes (which depict features of the geographic context) in creating global studies curriculum. While the geographic themes characterize the natural environment, cultural universals are elements of culture common to all nations and peoples. For instance, while food choices and methods of preparation vary among nations and cultures, all nations and cultures nevertheless share the biological need to acquire and consume food and the apparently cultural need to prepare it within a context of manners, myths, and customs. Figure 1 on page 17 shows examples of cultural universals which will be helpful to teachers as they begin to construct global studies lessons, units, or courses.

Conclusion

The historical events discussed in this chapter were selected to represent events that were not only important at particular periods but also were related to significant geographical sites and situations. Global themes such as demographics, migration, environmental change, political power, economic survival, technological change, and freedom connect many historical events and periods. Creating a social studies curriculum with a global perspective can be accomplished using a variety of content-area disciplines. Geography's ability to broaden students' mental image of the diversity and character of people worldwide makes it an essential part of a global studies curriculum.

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Figure 1 ■

Examples of Cultural Universals

Government
Family
Education
Places of worship
Ethnic groups

Dance
Literature
Music
Art
Theatre
Folktales
Crafts

Tools
Goods
Services
Transportation
Communication
Jobs
Business
Food
Shelter
Clothing
Trade

Institutions   **Arts**

Symbols
Writing systems
Words
Idiom
Pronunciations
Grammar

Economy   **Language**

Selected cultural universals

Morals
Values
Customs
Religions
Traditions
Cultural practices

Beliefs   **Environment**

Geology
Geography
Habitat
Wildlife
Communities
Climate
Resources

Recreation   **Time/Place**

Games
Toys
Arts
Media
Festivals

Story
Place
Change
Continuity
Territory
Maps
Explanation

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Key Questions and Concepts
for the Study of Global Interdependence

Topics	Concepts/Key Ideas	
Why do human biological necessities lead to the formation of human group (cultures)?	Child maturation Food acquisition	Defense Species survival
How does a human group stay together over many generations?	Family Kinship Regulation of human behavior Rules Common needs	Shared values Shared symbols Division of labor Learning Cooperation

Why are there different human cultures?	Cultural
	  universals
	Geographic
	  limitations
	Different habitat
		Self and group
		  identity
		Ownership
		Loyalty

Why do different cultures interact?	Ethnocentrism Territoriality	Curiosity
How do different cultures interact?	Communication Trade Cooperation Fear	Avoidance Intermarriage War
What are Earth's natural systems?	Air Water Energy	Plants Minerals Animals (humans)
How do natural systems support and sustain each other?	Gaseous exchanges Climatic exchanges Soil formation	Seed propagation Food chains

How do changes in one natural system effect changes in other natural systems?	Interdependence
	Only one Earth
		Consequences
		  (expected and
		  unexpected)

What choices do humans make relative to changes in earth's natural systems?	Air quality Water quality Species extinction Soil preservation Climatic change	Habitat extinction Toxic radiation Sharing resources Competition

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Which Way Is Up?

Below is a map of the Western Hemisphere from one possible perspective. North Americans (and South Americans educated in northern ways of thinking) will instinctively find it "upside down" and will feel compelled to invert it so that the compass direction of north is at the top. And yet, as anyone knows who has seen photographs of the earth taken from the space shuttle mapping missions, there is no absolute "up." The convention of having the North Pole at the top of a map is a simply that—a habit of thought that carries with it many cultural biases. Exploring with students the concept of "up" is one way to introduce students to the kinds of assumptions about place that we all bring to our thinking about global issues and the world's peoples.

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Global Studies in the K-12
Social Studies Program

BEST 6..

Introduction

> Knowledge is the
> only instrument of
> production that
> is not subject to
> diminishing returns.
> —J.M. Clark

Our relationships to each other and the earth are fast becoming the most significant factors determining the continuity and change of all life on the planet. Floods and famines are no longer the sole preserves of the supernatural or the natural sciences. Increasingly they are directly related to the social, cultural, political, and economic forces that drive human activity.

For example, Mexicans are denied the use of the water from the Colorado River and its subsequent agricultural benefits not because earthquakes and soil erosion altered the river's course, but because citizens of the United States in the nineteenth and twentieth centuries saw the settlement of the desert regions of the Southwest as a necessary condition of Manifest Destiny. Settlement and development of U.S. desert cities diverted sources of water that once fed other regions.

Similarly, Bangladesh's densely populated delta areas are prone to increasingly predictable and severe flooding because of social and economic pressures on rural Indians and Nepalese. Deforestation of the Himalayan foothills resulting from high population density leads to soil erosion and flooding. Such complex, far-reaching problems are no longer merely of interest to people "elsewhere." The study of these and other global issues will be crucial to students' understanding of their roles in the future as citizens, as family members, as workers, and as individuals engaged in lifelong learning.

Global studies offers a more inclusive way of viewing curriculum development and can provide a framework for the entire K-12 school program. The ultimate goal for a model K-12 global studies program is to infuse a global perspective across all subject areas—from art to physics. Yet experience with curriculum development reveals that curriculum leadership should come from an established academic subject area. This guide was prepared with the belief that no subject area is more suitable for global studies curriculum leadership than social studies.

● Social studies will either address global studies questions directly or serve to integrate areas of human and natural concerns.

● By the nature of their subject area, social studies educators are located best of all in the overall K-12 program to provide leadership in global studies curriculum development.

● Without such leadership the broad-based, inclusive nature of global studies as a coordinating area of curriculum development will be lost in specialization and diffusion and remain, at best, fragmentary.

Successful global studies curriculum development relies on the abilities of social studies educators to consider and choose new content and to recognize and enhance existing curriculum connections. In a K-12 social studies program as described in the Wisconsin Department of Public Instruction's *Guide to Curriculum Planning in Social Studies*, such curriculum connections are numerous. That guide recommends that students gain necessary information, knowledge, and wisdom through balanced content in three broad areas: the social science disciplines, study of the United States, and global studies. Far from being mutually exclusive, these three content categories are implicitly linked and mutually inclusive.

Global Studies and Themes from the Social Science Disciplines

Any academic discipline is defined primarily by the questions it seeks to answer and the broad categories or themes it develops to organize information and create knowledge. The themes of each social science discipline offer basic reference points for global studies curriculum development. The National Geographic Society has identified five themes (location, physical and cultural place, human/natural interactions, migration, and region) as critical to geographic education, and the authors of *A Guide to Curriculum Planning in Global Studies* consider and have adopted them as equally necessary to global studies.

Students can more effectively discuss cultural perspectives, global systems and interdependencies, and global issues when they understand these geographic themes. Each theme helps explain historical events, cultural continuity and change, and economic and political relationships. Likewise themes from the disciplines of anthropology, economics, history, philosophy, political science, and sociology are similarly fundamental.

Each social science discipline offers a different perspective. Anthropologists tend to focus on and study the particulars and ideologies of specific human groups. Economists generally explore and find critical the development and allocation of resources, goods, and services within and among human groups. So, anthropology helps students understand cultural diversity, while economics helps students understand certain global relationships regardless of cultural diversity. Both points of view are critical to global studies.

It is no accident that the economist and the anthropologist view the world differently, and it is important that students realize that a combination of different perspectives contributes to the greatest understanding. Consequently, curriculum development in global studies should reflect a balance of social science disciplines. For each global studies perspective, as defined in the introduction, certain social studies disciplines are more appropriate than others, but all are important to a more complete comprehension of the topics or issues under study.

The perspective of *cultures* is best understood using the questions and themes found primarily in the disciplines of anthropology, geography, and history. All three *disciplines* help to explain the continuing and changing values, ideologies, behaviors, and assumptions of different human groups across time and space. The nature of *global systems* is best explored within the frameworks of economics, science, technology and society, environmental studies, and geography. These disciplines define different aspects of specialization and interdependence between and among the earth's human and natural systems. The perspective of *global issues* engages all disciplines; however, as the nature of power and powerlessness are studied ethical questions become a major focus of inquiry. Thus, the disciplines of philosophy, political science, religion, and sociology provide important guideposts. For examples of how each discipline can contribute to the global studies, see Figure 2 on page 24.

Whenever I have confronted that which was unfamiliar to me, I constantly sought neither to praise nor to condemn but only to understand.
—Benedict Spinoza

If each perspective is developed as recommended above, then a more inclusive view of the world will emerge that illustrates both the complimentary and contradictory contributions of each discipline to understandings of the globe.

■ Figure 2

Some Disciplinary Contributions to Global Studies

Discipline	Sample topic	Disciplinary focus
Anthropology Geography History	Perspective of cultures	Continuing and changing values, ideologies, behaviors, and assumptions of different groups of humans across time and space
Economics Science Technology and society Environmental studies Geography	Nature of global systems	Different aspects of specialization and interdependence between and among the earth's human and natural systems
Philosophy Political science Sociology Religion	Ethical questions/ questions of meaning	Nature of power and powerlessness; roles of children, women, and men; nature of the divine

Global Studies and Topics within the Social Studies Curriculum

The topic of global studies is often no further away than Main Street. If culture is defined as a group that shares a distinct language, ethnic heritage, and belief system, then Wisconsin—or any other state—is a multicultural entity. If "third world" is defined as cycles of poverty and lack of opportunity, then third worlds exist in rural and urban Wisconsin. The United States, for better or worse, is connected to the world and this reality should be an aspect of any United States history or world studies curriculum.

Infusing global perspectives into existing United States history and world studies curriculum can enhance students' understanding of themselves and the ways in which United States history is part of world history. It can also help define everyday problems in meaningful ways. Three sample problems follow that illustrate the perspectives of cultures, global systems, and global issues, and each problem relates to a specific area of United States studies: multicultural education, the U.S. Civil War, and Wisconsin Indian treaty rights. The discussions of these topics is provided to show how teachers might encourage students to think about the United States within a global context. The discussions are not provided to define these content areas, but to exemplify a process, a way of thinking about the United States within a global context.

Multicultural Education and Global Studies

The role of multicultural education in global studies can be summarized by this question: how should a pluralistic (multicultural) society such as our own recognize and value cultural diversity while, at the same time, developing the broader civic consciousness or political consensus necessary to its survival? The case for including both multicultural education and global studies in United States studies curriculum hinges on the assumption that an honest celebration of pluralism and equal opportunity is a necessary condition of the search for civic health and cultural awareness. We must be able to find, study, and accept diversity while at the same time understanding and working for a sense of unity. Unity can and should be defined in terms of the diversity contained within it; that is, understanding the richness of the differences among people and their cultures makes for a healthier unit. The wealth and health of any society depends on how well its members understand the richness of their difference.

A New Way to Frame the Topic of Diversity

Attention to diversity is a recent phenomenon in social studies education. An historic overview of the field in the United States suggests that cultural assimilation without attention to diversity was thought to be both a necessary and primary precondition of citizenship. For many reasons, social studies education developed and promoted an acultural ("melting pot") perspective of society in which the individual and the history of the nation became the primary focus of study rather than immigrant or indigenous cultures or social groups.

For example, social studies educators in the 1960s and 1970s acknowledged race as important but chose to combat racism by teaching our children that "we are all the same under the skin," implying, falsely, that all people are heir to a similar cultural experience. Despite these educators' very real concern about the problem of racism, such assumptions have inevitably led to the rejection of true pluralism because the unacknowledged, but culturally rooted, ideas of the dominant culture were perceived as universal truth and taught that way. The perspectives of the dominant culture thus prevailed and those who did not learn the rules generally became marginal citizens.

While the ethnocentric "melting pot" view of United States history and society is changing in social studies curriculum, a significant number of groups in the United States remain second-class citizens. To the degree that the nation chooses to accept this situation, it threatens its own civic and economic health. Yet educators who wish to challenge the traditional curriculum may find themselves facing numerous, difficult questions, such as these:

* What effective ways exist to ensure citizenship opportunities for all Americans regardless of race, culture, and class?
* Do we include multi-ethnic versions of the "American" experience in curriculum?
* Do we use curriculum to expose those social systems that, however deliberate or however benign, foster injustice? If so, how? (Sleeter and Grant, 1988)

We are of course a nation of differences. Those differences don't make us weak. They're the source of our strength.
—Jimmy Carter

● How can we construct policies (both personal and public) to help bring more "justice for all?" (Banaszak, et al., 1991)

Equal Opportunity as a Path to Self- and Cultural Awareness

Multicultural education has now become an established area of curriculum and instruction and a part of many school programs. Although including the contributions of women, African Americans, Asian Americans, Hispanic Americans, and indigenous Americans in United States history and social science texts and curricula is welcome and long overdue, it is legitimate to question whether or not this alone can make a significant impact on cross-cultural, racial, class, and power relationships within the United States. It is also important to ask whether these inclusions alone can improve the nature of and opportunities for citizenship. Because the interconnected issues of culture, race, class, and power in the United States are highly sensitive, curricular and textbook inclusions of a multicultural nature rarely invite the inherently controversial examination of these aspects of our society.

There are words like Liberty that almost make me cry / If you had known what I knew you would know why.
—Langston Hughes

Teaching students to examine complex global issues from a multicultural perspective may lead to controversy. Yet this controversy will lead students to a more inclusive notion of society. Multicultural studies by their definition focus on human diversity. And global studies provides the broader perspective that guides students toward seeing common elements in all societies' beliefs and practices. The authors of this *Guide to Curriculum Planning in Global Studies* believe that such an endeavor will prepare today's children for future survival in a world that even now is undergoing an important historical shift in consciousness toward common, shared, global concerns. As in the earlier example, it is not enough to teach children that we're "all alike under the skin." It is more important for students to recognize that we each occupy a unique geography which, if we don't connect with one another, can lead to isolation and separateness. However, if we do connect, our unique sense of place can help us appreciate the diversity of the world's peoples and give our own actions and history context and meaning.

Alternatives to the Status Quo

If a goal of the social studies curriculum is to provide more complete knowledge and improve the promise of equal opportunity for all citizens, then educators are obligated to offer students alternatives to today's curricular status quo. This can be responsibly accomplished if students are given the international metaphors they need to construct general questions about equal opportunities and how they apply to attitudes about race, culture, and class. For instance, a course or unit on racism in your local community might generate anxiety, anger, or denial, any of which can prevent open-minded analysis of the topic. Conducted within an international or global framework, a unit on racism would allow for frank examination of the topic without generating a sense of local threat. In this way, the study of an important global issue is conducted in a metaphorical manner, and the lessons learned can then be applied locally.

This approach departs from the study of the "other" because self- and cultural awareness begin with such an examination. Global studies pro-

motes the study of cultures as well as the study of the *relationships* between and among cultures and groups. Because these relationships are unequal, the fact of access to power or of the ability to change economic, social, and political status must be built into the global studies curriculum.

So, if teachers offer a unit on the relationships between government policies, cattle ranchers, rubber tappers, and indigenous Amazonian cultures in present-day Brazil, they can impart to students an important lesson in how less powerful groups and cultures can begin to redress the unjust economic, environmental, and other policies of more powerful groups. In making this unit relevant for students—which the authors of this guide consider a necessary part of the global studies curriculum—teachers will help students discover parallels and connections to their own experiences.

Curriculum Development: Breaking the Familiar Frame of Reference

Educators in multicultural classrooms often see little value in global studies curriculum development. Here is a formulation of some of their concerns: "Why should I develop a unit on Brazilian rubber tappers, or hunger in Mozambique, or racism in Japan, or human rights in Pakistan, when my classroom is divided along racial and ethnic lines, when half the children's families are on public assistance, and a quarter do not speak English?" This guide's authors believe that this is a question worthy of consideration and would argue—with experience to support this position—that global studies curriculum development in fact can meet the goal of easing racial, ethnic, and class tensions in a classroom while helping students understand their own situation through considering others'

In short, it is far more effective to address these difficult and controversial matters initially in a nonthreatening, metaphorical fashion rather than confronting it directly. There's not much use in ordering students to break their frame of reference and learn to see things in a new way. This type of rethinking has to occur naturally, as a result of compelling examples and lessons that lead students to reconsider their stance. The power of existing frames of reference to control the interpretation of new evidence or the acquisition of new knowledge is tremendous. A brief, simple classroom exercise highlighting this phenomenon appears on page 29.

Thus, direct discussion of poverty and public assistance can only stigmatize those students in the class whose families rely on public assistance for their survival or those who have inherited a fixed set of beliefs about the topic. A discussion, however, of government and international policies toward the problem of hunger in Mozambique can allow for student feelings about public assistance to emerge, albeit in the metaphor of Mozambique. (Hartoonian, 1973) Overcoming racial, ethnic, and class tensions in the classroom and in the larger society is a daunting task that global studies curriculum can address. For example, students with very little experience of cooperative social action can learn about their own potential power to effect change by studying the situation in the Brazilian Amazon, where rubber tappers and indigenous Amazonian peoples, traditional enemies, sought and found common ground to form an alliance to challenge the cattle ranchers.

We must dare to think about "unthinkable" things because when things become unthinkable, thinking stops and action becomes mindless.
—James William Fulbright

Observations and cautions. A few points need additional discussion here. First, this teaching and curriculum development method relies on the metaphoric nature of language itself, in which any kind of knowledge, including self-knowledge, derives from stories about others. This way of creating curriculum is vastly different than that created under the psychological paradigm, in which curriculum aims to teach children about themselves via a direct study of themselves. Second, this is not to suggest that Mozambique be incorporated into the curriculum merely as a vehicle to prompt questions about and analyze issues of local importance; that nation's doings are every bit as important in and of themselves as are local, U.S. ones, even if we find it difficult to identify as strongly with the "foreign" ones. And, finally, using this approach does not imply that a study of power relationships in Mozambique or anywhere else can replace a direct study of power relationships within the United States.

Curriculum in a nation of immigrants. One fundamental truth that teachers in the United States can rely upon is that, being a nation of immigrants, this nation is global/multicultural in its own way. This is a fortunate state of affairs because it offers teachers ample opportunities to draw on local multicultural issues that parallel global ones. While this route to understanding appears to be a less direct one, it is in fact the less traveled one, yielding new vistas and great excitement at every turn in the road.

Drawing parallels and making distinctions. As students begin to make parallel connections between local and global issues, the multicultural and/ or global educator must draw distinctions between these parallels to enhance their multicultural and global awareness. For instance, a unit about "homeland" policy in South Africa will often prompt student comparisons with the system of American Indian reservations in the United States. While it is important for educators to reinforce the similarities between these two experiences—such as the fact that both indigenous Americans and black South Africans are victims of European colonialism and expansion and are legally denied full citizenship in their respective nations—it is also important to recognize and teach skills for doing in-depth analyses that can reveal fundamental historical and contemporary differences between the two. This careful balance between local/national content and international/global content provides opportunities for understanding others as well as ourselves, and that is the essence of global studies.

[That particular man] flattered himself on being a man without any prejudices; and this pretension itself is a very great prejudice.
—Anatole France

Conclusion

The endeavor of creating and teaching global studies is not devoid of the possibility of controversy or conflict. When global studies students stand at the intersection of the remote and the familiar, looking to the remote for a glimpse of their own reflection, it is an exercise bound to challenge frames of reference cherished by themselves, their communities, their families, and even their other curricula. Considerable tension can arise in discussions or investigations of how local and global issues are the same and different; sometimes the very concepts of similitude and difference will require examination. But this informed, honest, and responsible analysis is the very stuff of critical thinking, an important and integral part of democratic citizenship.

How Frame of Reference Changes What We Think We See

Introduction and Setup

This exercise offers an opportunity to demonstrate in the classroom how context or frame of reference has dramatic effects on people's interpretations of a new piece of information. It can be used to introduce a lesson on any global issue by illustrating for students how the frame of reference each brings to the lesson is likely to influence his or her interpretation of the issue.

Before class, take four sheets of paper. In the center of the the first, print a 4-inch-tall capital A; in the center of the second, the number 12; and on the remaining two, the number 13, all as shown below. For each sheet, create a flap of paper or cardboard that can be lifted to reveal the symbol underneath. Mount the four sheets at the front of the classroom in the following configuration, with the flaps hiding the symbols.
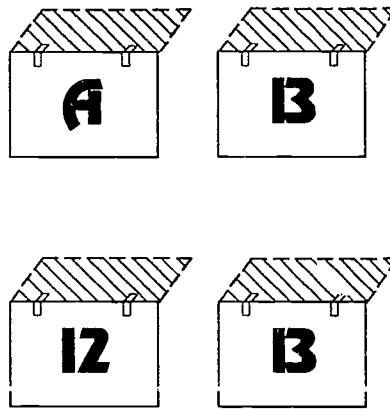
Exercise

Divide the class into two groups. Ask both to close their eyes and rest their heads on their arms on the table. Group one will view the top two symbols; group two will view the bottom two.
- Ask group *one* to look at the board. Uncover the "A." Ask them to hide their eyes again.
- Ask group *two* to look at the board. Uncover the "12." Ask them to hide their eyes again.
- Repeat the first two steps, with group *one* viewing the "13" on the top row, then group *two* viewing the same symbol on the bottom row.

Then, with all the flaps covering the symbols, ask everyone to sit up. Invite them to shout in unison, at the count of three, what they saw under the right-hand paper. Group two will say "13" but group one will say "B."

Discussion and Conclusion

Discuss the notion of a frame of reference and how people view new information or experiences differently depending upon the context in which they see it. In this limited instance, the study of the particular issue of "13" takes on different meanings, depending on the context in which it arises. Similarly, we come to understand that our worldview and history influence how we define and get new insights into new issues.

Three general points of this lesson can inform all subsequent ones in global studies. We can better understand an issue if: 1) we recognize it as an issue; 2) other people deal with it; and, 3) we recognize that, like any issue, it has a context which, in most cases, goes beyond our own local understanding or familiarity.

The Threads That Bind: The United States Civil War in Global History

How can the careful use of global history timelines enhance the theme of global interdependence and United States studies curriculum development? The following outline of the story of cotton and the industrial revolution is one example. Seen within a global perspective, neither the Civil War nor any other major aspect of United States history can be accepted or taught as a strictly parochial event, as is commonly the case in existing curricula.

A Role in World History

The United States has been and remains part of the planet; United States history has always been part of world history. Any event that is given historical significance in United States studies curriculum is, to varying degrees, part of a larger historical context as well. This reality can, in turn, serve to integrate interpretations of United States history into global studies. Events in one or more areas of the world have molded our nation just as our actions have shaped others'.

In recognizing our historical and contemporary connections to the world, students gain a necessary understanding of the world and our role in it. Examples of these connections are numerous and include emigration and immigration, trade, economic cycles, and wars. Even a brief look at our Civil War from a broad, global studies perspective can reveal fundamental trends and themes that a more detailed, but strictly American perspective, cannot.

The U.S. Civil War was certainly a result of historical events and forces unique to the nation, such as the state's rights movement, Western expansion, the existing political system, and so forth. It was also a result of other themes parallel to and interacting with other national experiences: slavery, tensions between a plantation and an industrializing economy, ideals, cultural identity, and so on. But viewed through the lens of world history, the Civil War was all, yet none, of the above; it was merely one of many results of a vastly more significant global event: the first global industrial revolution.

Our knowledge is a little island in a great ocean of non-knowledge.
—Isaac Bashevis Singer

Mechanization and Division of Labor as Driving Forces

The invention of the cotton gin notwithstanding, it was the mechanization and division of labor occurring in the English cotton textile industry over a period of 50 or so years that crowned "King Cotton" and revived the South's perception that its economy demanded slave labor. If the first industrial revolution had occurred 30 years later in a different part of the world, there is reason to doubt that the western Carolinas, Georgia, Alabama, Mississippi, Louisiana, and Texas would have been settled as cotton plantations and that slaves would have been an aspect of that settlement.

In the 1790s, the decade to which the initial flowering of the industrial revolution dates, the South was a net exporter of slaves. By 1860, the demand for slaves had risen so fast that despite mass breeding schemes the price of slaves had risen 800 percent. In the 1790s, bales of American cotton

rotted on British docks. By 1825, cotton had surpassed sugar and tobacco as the most important commodity of the Atlantic trade. By 1860, 2,000 million tons of cotton were exported to Britain alone from the plantations and farms of the "new" South, which was involved in the global marketplace. The hunger of Lancaster's mills for raw cotton gave slavery a perceived economic value far greater than the "peculiar institution" ever commanded in an agrarian mercantile system. (Hobhouse, 1986)

The Global Connections

Whether by chance or design, our Civil War occurred because the first industrial revolution, a revolution in the manufacture of textiles, began in England. The threads of cotton which changed United States history also unraveled patterns of social, economic, and political relationships in most of the world, especially South Asia. Before the first industrial revolution, cotton was a fabric of immense luxury and expense, produced primarily in South Asia, Persia (Iran), and Egypt. For example, it took six days of eight hours' labor (48 hours) to produce silk fabric from raw silk and twelve days of 14 hours' labor (168 hours) to produce about the same amount of cotton fabric from raw cotton.

So valuable was cotton in the ancient world that controversial evidence suggests a Pacific cotton trade as early as 3000 B.C.E. Shreds of cotton fabric of a type particular to the civilizations of Mohenjo-Daro (along the Indus River in what is now West Pakistan) and Harappa (along the Indus River in India) have been found in Peru. (Brazier, 1989) By 1000 B.C.E., the cotton textile industry was important enough to South Asia that it was mentioned in religious texts.

By the time of European expansion in the fifteenth and sixteenth centuries, textiles bought in South Asia were used to barter for goods across Southwest Asia, East Asia, and West Africa and was critical to the success of the Sino-Portugese pepper trade. It was as late as 1609 when the Portuguese introduced South Asian cotton to Japan. In short, the manufacture of cotton textiles had sustained local and regional economies in South Asia for millennia, employing hundreds of thousands of farmers, weavers, dyers, and merchants. (Curtin, 1984)

By the middle of the nineteenth century, however, the cotton industry in South Asia had been severely crippled if not completely destroyed by a combination of factors: a classic colonial relationship with Great Britain, the industrial revolution, and "global" competition with the United States. Famine, underemployment, surplus rural labor and the consolidation of landowners' power, the introduction of cash crops, and the creation of a plantation economy are just some of the results. A British official of the time commented that "misery can hardly find a parallel in the history of commerce. The bones of the cotton weavers are bleaching the plains of India." (Hartmann and Boyce, 1983) The first industrial revolution and its effects in South Asia date economic patterns which define the economies of the so-called third world today. For cotton is cotton no matter where it is produced. What counts is how it is produced.

India's Khadi: Cotton as Symbol and Challenge

In 1947, Mohandas Gandhi gained Indian political independence by organizing mass, nonviolent, civil disobedience campaigns. In the 1960s, with a debt to Gandhi's methods, Martin Luther King, Jr., gained the legal civil rights due African Americans since the end of the Civil War with methods of non-violence and civil disobedience. Both of these political leaders' stories are related to the global story of cotton.

Khadi, Indian homespun cotton cloth, became the major unifying symbol of the Indian independence movement. The vast majority of Indians could relate the introduction of foreign cloth to a decline in their living standards and sense of honor and identity. The historical roots of this development deserve consideration. In 1840, an official of the British East India Company had commented on the condition of textile manufacturers in South Asia: "Dacca, [now in Bangladesh] which used to be the Manchester of India, has fallen from a flourishing town (of 150,000) to a very small and poor one (of 40,000)." (Hartmann and Boyce, 1983). By 1860, when the United States was on the brink of the Civil War and becoming a world class economic and military power, India was feeling the full intensity of British colonialism, having been annexed by the Crown only three years previously. This resulted in the destruction of the South Asian economy, the political partition of South Asia, and, ultimately, to India's political independence.

By the time Mohandas Gandhi was organizing for independence from Britain in the twentieth century, India relied on Britain for many of its goods, including cotton cloth. In 1947, Gandhi wrote:

> "Khadi to me is the symbol of unity of Indian humanity,
> of its economic freedom and equality. . . Moreover, Khadi
> mentality means decentralization of production and dis-
> tribution of the necessities of life. Therefore, the formula
> so far evolved is, every village to produce all its necessi-
> ties and a certain percent in addition for the require-
> ments of the cities. Production of Khadi includes cotton
> growing, picking, ginning, cleaning, carding, slivering,
> spinning, sizing, dyeing, preparing the warp and the
> woof, weaving and washing. These, with the exception of
> dyeing, are essential processes. Every one of them can be
> effectively handled in the villages. I feel convinced that
> the revival of hand-spinning will make the largest contri-
> bution to the economic and moral regeneration of India.
> The millions must have a simple industry to supplement
> agriculture. Spinning was the cottage industry years
> ago, and if the millions are to be saved from starvation,
> they must be enabled to reintroduce spinning in their
> homes and every village must repossess its own weaver."
> (Johnson, 1981, p. 37)

To provide financial incentives for khadi production, Gandhi urged a boycott of foreign cloth and other foreign goods which lasted from the 1920s until independence in 1947. During this time, khadi spinning and foreign cloth burning became the subjects of popular novels, plays, and movies. And the influence of khadi remains. By the 1970s, India's annual production of

hand-loomed cotton cloth was two million yards, approximately one-eighth of the world's total output. (Mueller, 1985) Today, khadi continues to have an effect on India's political economy. Any politician with national aspirations must pay lip service to the idea of khadi; most wear it, at least while campaigning. Even in contemporary India, economic planners discourage importing foreign goods and capital, "earning" India one of the three places on the United States' list of "unfair trading partners."

Conclusion

The cotton threads that bind the khadi movement in India to the civil rights movement in the United States are not as strong nor as significant as the ties that connect United States, British, and South Asian history. There is more poetry than historical balance in the fact that both Gandhi and King used similar and uniquely moral methods to achieve short term goals. The distant kinship that can be claimed by the descendants of the first industrial revolution and "King Cotton" is, at this point, more a matter of justice than cotton production. For neither the promises of Indian independence nor civil rights legislation have been realized in either nation.

Yet these connections, both direct and indirect, serve global studies curriculum development by placing the events of United States history in the context of world history. Such a perspective ` in help identify and reinforce major and relevant themes. In this particular example, the Civil War is seen as part of larger processes: industrialization, colonialism, the beginnings of an international economic system, and economic inequity. Each of these processes has a direct impact on our lives today, giving added importance to the teaching of the Civil War or any other aspect of United States studies.

Local/Global Issues and United States Studies: International Treaties and Wisconsin Chippewa Treaty Rights

How can global issues be used in United States or Wisconsin studies curricula to better understand local issues? In many cases, knowledge of the contemporary world is critical to understanding local issues. The closing of the Chrysler plant in Kenosha, for example, can only be explained by taking into account complex sets of national and international relationships including the artificially low price of oil in the United States, Chrysler's management decisions, United States support of Israel, the Arab-Israeli conflict, United States support of the Shah of Iran, the Yom Kippur War, the political and economic power of the Organization of Petroleum Exporting Countries (OPEC), and Toyota and Nissan management decisions. Another example is the influx of Hmong to Wausau, which is similarly related to international policies: French policy, the Geneva Accords, Vietnamese policy, Cambodian policy, Laotian policy and ethnic rivalries, and, of course, United States government policy.

Although there is no direct relationship between the local, Wisconsin issue of Indian treaty rights and recent other events in global history, the legal and moral implications of this extremely divisive issue are more

Authority without wisdom is like a heavy axe without an edge, fitter to bruise than polish.
—Anne Bradstreet

objectively understood if ideas about international treaties and federal law are taken into consideration. The controversy contains elements of racism, concern about the tourist industry, local economy, depletion of natural resources, and concern for the environment. While each of these elements should be debated with respect to factual analysis, one element of the controversy, the treaties themselves, seems to be relatively straightforward and a good starting place to understand the issue's national and international dimensions.

Treaties, Property Rights, and Sovereignty

Any treaty is, by definition, an agreement between two or more sovereign entities. A recognition of sovereignty is a de facto recognition of a separate and sovereign government and thus any treaty is, in degrees, international. Before Wisconsin became a state, the federal government signed a treaty with the government of the Chippewa. As with all treaties between Indians and the United States government, the Chippewa gave up most of their rights, owing to the unequal power between the two parties.

The Chippewa sold most of their property, about one-third of the territory of present-day Wisconsin, but reserved certain property rights in perpetuity, to fish, hunt, gather rice, and harvest timber on that land. These property rights apply to any property owner in the United States. Any property owner can sell off some portions of and rights to his or her property while reserving others. One can sell property surface land rights but reserve property mineral rights or sell surface and mineral rights but reserve air rights.

When Wisconsin attained statehood, the federal government gave the state most of the lands it had acquired through the treaties with the Chippewa. What it did not give and could not give Wisconsin was property it did not own, that is, Chippewa property, or the rights to fish, hunt, gather wild rice, and harvest timber on treaty land, in other words, all land originally sold by the Chippewa. Thus, spear fishing in northern Wisconsin is not a local issue, in the sense that the state government does not have the power, nor the jurisdiction, to abrogate the treaties. It is a state and local issue, however, in the sense that the United States Constitution and the federal government include Wisconsin. (Wentland, 1988)

Treaties and the Rule of Law

Residents of Wisconsin who believe that the treaties with the Chippewa should be abrogated probably pride themselves on being citizens of a nation under the rule of law. They would not, for example, suggest that the U.S. should abrogate the START treaties. Yet in both cases the constitutional legal processes behind both agreements are the same. In the absence of an international rule of law, treaties are the only assurances nations and sovereign governments have of negotiating security.

The United States makes treaties, agreements, and contracts with other nations, groups, and individuals. These are and should be fixed by a high degree of honor between parties. For example, the failures of the savings and loan institutions in the early 1990s have resulted in the government (that is, all of its citizens) repaying depositors for money they've lost. Why

is the government making good on these losses? Because we have a contract with each other that calls for a high degree of honor. As a people we can do no less. If we do less our word will mean little and then so too will our nation.

Conclusion

Can we better understand a local treaty issue within a global context? History is full of unkept promises and broken treaties. A study of treaties between and among nations today can be instructive in understanding our local issue. For example, we have treaties of the sea, treaties about the "use" of Antarctica, treaties on the environment, and so on. Nations signing these treaties vary from the powerful to the weak. However, the "worth" of these treaties is always a function of the degree to which all parties will honor them. And, the responsibility placed upon nations is always directly related to a nation's power.

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General Global Studies Content

Topics	Concepts/Key Ideas	
What major trends in world history have affected U.S. history? How is global interdependence acted out in conflicts such as World War I, World War II, the Cold War, and others? How did the cultures of North Africa and Southwest Asia contribute to South Asian, East Asian, and classical learning and link these with Renaissance Europe? How did the scientific and religious revolutions of Europe affect the American hemisphere? How did the mercantile trade policies of Europe contribute to the establishment of slavery in the American hemisphere? What European attitudes and assumptions contributed to similar and differing policies towards slaves and indigenous Americans? How do outside events today play a major role in the formation of U.S. policy? Why do most citizens of the United States identify with a specific ethnic group or groups living outside our nation? What do changing U.S. immigration patterns tell us about world events? Why is it important to know how women and different ethnic groups, including indigenous American cultures, interpret and affect U.S. history and present policy? To what extent does dominant U.S. culture acknowledge and value U.S. multiculturalism? How have other multicultural societies built nations? What tensions exist between the notions of nation and multiculturalism?	Economic trend War Environmental damage Political repression Cultural perspectives	Heterogeneous/ multicultural society Dominant culture Minority

Topics	Concepts/Key Ideas	
Why and to what extent are citizens of powerful nations directly or indirectly responsible for events and conditions outside their borders? What role has (and does) the U.S. played in world events? What historical trends make international cooperation necessary? What events are beyond the control of any given nation? How does an examination of global issues help us understand local issues? How does an examination of local issues help us understand global issues? What are the major global issues you predict for the future?	Interdependence Technology Superpower Resource consumption Worldview Transnational corporation Nuclear age	Ecosystem World trade International institutions Nongovernmental pressure Groups International treaties

Cotton, Cars, and Computers:
Goods and Technologies in a Global Economy

The nineteenth century's global cotton production and market have twentieth century counterparts. Global studies perspectives will let students learn both about history and current events as they consider the world's market for those two classes of goods that have so thoroughly transformed the present century: automobiles and computers.

Basic Questions to Consider

Cars have radically transformed human transportation with far-reaching effects on both space and place for everyone in the world, not just that nations that can afford to use them. Computers, also, are causing a no less important transformation in human communication and memory. What can we learn about the United States economy and human relations among this nation's citizens by looking at the global production of automobiles and/or computers?

Method

Choose a technology. First, have students choose one of these two technologies to consider. This can be done effectively as a small-group research project, with each group focusing on one of the two topics.

Tell the story of the technology from a U.S. perspective. Ask students to prepare a history of each technology in the United States, in their own words and using whatever media they wish. Thus, students choosing the automobile might choose to begin with the antecedents of wheeled transportation in the U.S. and work forward to the invention of the internal combusion engine and the effects of automobiles.

Be sure students are aware of the choices they make, such as how to present the history, what parts of the history to include and exclude, and so forth. Encourage them to think critically (at an age-appropriate level, of course) about the technology. Why was it needed? Who produced the raw materials for its manufacture and who consumed them? Who produced the goods? Who consumed them? What effects did the technology have on families? Homes? The environment? The nation's economy? The landscape? Their home town?

Tell the story of the technology from a global perspective. Once students have prepared their U.S. history of cars or computers, ask them to prepare a history of the technology from a global perspective. Ask them to answer the same questions about the global history of the technology as about the U.S. history. In addition, ask them to consider: What parts of the story change? How? How do relationships among nations change because of the global trade in cars and computers? Which citizens of the world gain influence because of international economic activity? Which citizens lose influence?

Compare these stories to those of other times and other technologies or goods. Compare the global story of automobiles or computers to that of the nineteenth century cotton trade. What are the similarities and differences? Who are the people gaining or losing international economic influence in each case? How does or did that change over time?

Sample Teaching Units

5

Introduction

The following units are distinct from but include ideas contained in the DPI publication *A Guide to Curriculum Planning in Social Studies*. Topics and concepts in these global studies units were selected to coordinate with the scope and sequence offered in the social studies guide. At the elementary level, the broad topics of social roles, social drama, food, and education serve as ways of integrating the social studies topics of family, neighborhood, community, state, nation, and the world into appropriate curriculum. At the secondary level, the topics of garbage, population, conflict, human rights, and deforestation provide necessary frameworks for the study of civics, the social sciences, and history. Each topic has, furthermore, been selected to suggest motivating and interactive instructional strategies.

The authors encourage K-12 teachers to consider both elementary and secondary units as they develop curriculum. Through discussions at the local level, each program may sequence these topics to fit individual or local needs. In these discussions educators should make sure that attention is given to the so called "non-Western" world and United States "minority" cultures. This is not because Western Europe, Canada, and the dominant culture of the United States are unimportant, but because each, with the exception of contemporary Canada, is standard social studies content.

Learning is not defined by age or status, and the implementation of a comprehensive global studies curriculum should reflect this reality. Perhaps, then, the value of such an exercise lies in the fact that it demands as much learning, imagination, risk, and reflection from the educator as it demands from the student. In other words, teachers should become students in this process. In many cases, this will involve reading new materials, setting up study and discussion groups with other teachers with similar interests, and taking professional development courses that also can support the creation of comprehensive global studies curriculum.

Instructional Strategies

The secret of education lies in respecting the pupils.
—Ralph Waldo Emerson

Because global studies is an area of curriculum development that must focus as much on instructional strategies as on the introduction of new content, teaching strategies in the global studies curriculum should be consistent with the general global studies goals of *cooperation* and *cross-cultural awareness*. Each unit offered in this section was designed with those goals in mind, and the teaching strategies were selected to lead naturally to them.

Simply infusing global perspectives into existing social studies disciplines and/or United States studies does not constitute adequate global studies curriculum development. Global studies is not an aspect of United States studies; the study of the United States is seen within the context of global studies. It is in this sense that global studies can be viewed as distinct

from, but inclusive of, social studies and all other curriculum areas. Thus, global studies is not an "add-on" to the already overcrowded curriculum but a framework or key organizing idea for existing and new curricula.

Grades K-2
All the World's a Stage

Subject Areas Included in this Unit

Language arts
Social studies
Art
Music
Physical education

Goals and Objectives

The goals and objectives for this unit are consistent with those listed for these grade levels in *A Guide to Curriculum Planning in Social Studies*, pages 35, 38, and 42.

Topic Introduction

This unit begins with a question that might seem insurmountable to educators: what are some appropriate methods to introduce the global studies perspectives of academic disciplines, diverse cultures, interdependence or global systems, and global issues at the primary level? After all, can we really expect early elementary age children to be capable of the kinds of abstract thinking and reasoning required by a global studies curriculum?

The authors offer a two-part answer. First, a special section on how to develop thinking and reasoning skills among young children appears on page 50. Early elementary age children can learn to move from concrete experiences to conceptual understanding with the help of their teachers, and global studies curriculum offers an ideal set of opportunities for learning and exercising thinking and reasoning skills.

Second, this K-2 sample unit avoids the way social studies lessons at the primary level usually attempt to introduce children to an understanding of others' lives and cultures: in the form of a comparison between my life, my family, and my neighborhood and, say, Juan's life, Juan's family, and Juan's neighborhood. This approach carries the inherent danger of subverting the teacher's good intentions, as will be discussed in a moment.

*Creative dramatization helps a child to develop and use his natural creative abilities that are so necessary to survive in our increasingly mechanized world.
—Wisconsin Kindergarten Association*

Concept Development

Children carry concepts with them which, we are likely to discover, are flawed in one way or another. Nevertheless, these ideas belong to the students, and effective teaching must start from the student's point of view. The strategies of concept development apply here. To objectify one's own experience and others' as well requires the use of concepts such as "self," "family," and "neighborhood," concepts which, for children, are constrained

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by the limits of their own experience. Teachers need to understand that students bring to their study of others many personal theories about how the world works and then build into curriculum opportunities for students to examine their concepts and understanding. While children's ideas may not be accurate, they can form a bridge from children's present reality to a reality that is more inclusive, more accurate, and broader in scope.

The Importance of Guidance

Guidance in concept development is crucial; its importance cannot be overstated in a global studies curriculum. Lacking a larger context of understanding and experience and without necessary guidance in concept development, children can make comparisons that subtly, even if unintentionally, enhance ethnocentrism. In traditional social studies curriculum, students are encouraged to learn about other nations or cultures by comparison. They learn to look at Juan as "the other," setting him and his experience up as "foreign" or "not-me." This can lead to their thinking "I'm glad I'm not Juan" or "Juan is a strange person; he is so different than me and my friends." Studying others as "the other" will not lead to a broader view, even when the purpose of the comparison is to do just that.

The approach suggested in this unit offers an unusual means for teaching global studies and social studies concepts: producing and performing a drama. The use of drama at the elementary level offers numerous advantages. It is familiar even to primary school students. Further, because the act of creating drama requires skills from all disciplines, drama-based units can include any content. And, the methods of teaching classroom drama are consistent with general global studies goals of cooperation and cross-cultural understanding.

Drama as a Metaphor for Cultures

Most cultures use dramatic performance as a metaphor for life probably because each element of the dramatic production represents elements of necessary social order and social continuity. A society or a group continues in tact if each of its members follows its rules (or script) by playing the roles assigned them by the group or society, some of which include status, division of labor, and family roles. For example, in the modern mainstream culture of the United States, a 15-year-old girl is "cast" in the roles of daughter and student. If she becomes a mother, a role her society has not assigned her in its particular script, she disrupts the drama and strains the social order. By comparison, it is not uncommon for other cultures' scripts to assign the role of mother to someone of her age, thus making the role fully acceptable and supportive of the social order.

All the world's a stage, and all the men and women merely players: They have their exits and their entrances; and one man in his time plays many parts.
—William Shakespeare

While scripts, roles, direction, casting, and staging of the globe's multi-cultural dramas are enormously varied, the central elements remain universal to all cultures. These common elements, called *cultural universals*, can be traced to human biological and survival needs. One example of this is the institution of the family, which humans probably developed at least in part out of children's need for supervision and care for a long time.

The family division of labor. Unless a society is structured to permit it, it is difficult for one adult to accomplish all the tasks necessary to ensure the

survival of her or his children. Therefore, different societies have developed diverse forms of parenting partnerships. A family is a social unit that sets up a division of domestic labor, teaching its members the skills involved in the work of the family and assigning responsibility for that work. Families in different cultures set up different kinds of work and levels of responsibility for it, but all cultures have families. Moreover, the survival of individual families is made considerably easier if groups of families cooperate.

Human institutions and cultural beliefs. Cooperation leads to the evolution of other groupings, such as government and economy. Human institutions that embody the common elements of a concept of universal culture, family, government, economy, belief systems, etc., are generally believed to be necessary to individual well-being and the group's continuity. Once institutions become sanctified as cultural beliefs, the beliefs are handed down from one generation to the next, often in symbolic form. Language is the most obvious form of cross-generational symbolic communication.

To develop our metaphor a bit, we can say that the drama of the family depends on each culture's script about families, who gets to set and cast the roles, who directs and stages important scenes, and so on. The formation of human culture is a cooperative, group endeavor in a similar way to the production of a drama. Drama is a useful global studies teaching strategy for early elementary students. Children of this age cannot easily make the conceptual progression from the tangible or material universal needs (such as procuring food and shelter) to the symbolic and ideological needs of human culture. Yet by presenting them with a lesson in which they can simulate this process, teachers can give them an opportunity to experience it directly.

One of the major obstacles to creative thinking is the concept that...play is frivolous.
—Roger Von Oech

Children as Actors in the Community

Unlike a dramatic script, which is static and unchanging, cultural scripts and natural settings change constantly. While total role reversal creates revolution and/or chaos, there are choices students can make as individuals and members of groups to change their cultural roles. How do children feel about their culturally assigned roles in their families, their school, and their community? To what extent can a global studies curriculum help students create more active and important roles in the dramas of family, school, and community? The concept of interdependence, exemplified by the process of producing drama, offers a way for students to understand choices and roles and their impacts. Like a family, the environment, or society, a dramatic production is an interdependent system, meaning that a change in any element of the system can change the whole. The potential of this observation for the reality of students' lives is enormous. A change in student roles changes an entire school. A shift in community awareness changes the community.

The metaphor of drama is most meaningful when the stage in question is the reality of the community. There is drama in the community in which even early elementary students can participate: global issues must be acted upon in a wide range of contexts, from local and regional through national,

international, and global ones. The field of action is also wide-ranging: in social, cultural, political, economic, environmental, and other arenas.

The Three Rs and Citizenship

The authors of *A Guide to Curriculum Planning in Global Studies* believe that the necessity of practicing citizenship (locally, nationally, internationally, or globally) is surely as important as practicing the skills of reading, writing, and arithmetic. The slogan, "Think globally, act locally" is a good first step for young children, a valid, appropriate, and necessary beginning that allows them to experience, understand, and act in the a narrow context, the local community and citizens' roles in it. By becoming actors in the community, early elementary students can learn and practice essential citizenship skills.

This analogy between practicing the skills of local citizenship and the "three Rs" is not in any sense frivolous. The emphasis, the time, and the detail devoted to primary school children's practice of reading, writing, and arithmetic skills should also be granted to notions of community and group action. To teach them to practice the citizenship skills with educational integrity, our education methods must be as important as our stated outcomes. And such methods should be reinforced daily, as are other skills. Notions of community and group action thus become much more than restricted participation in a canned goods drive around Thanksgiving, a sharing-and-caring theme week, a school celebration of Peace Day, or a visit to a local nursing home. They become part and parcel of children's education year round, each and every day planned to include extensive, important, effective, and appropriate training in citizenship skills.

Foundations of Success for Student Projects

The educational validity of a global studies curriculum for primary school students rests upon two foundations. First, projects must be student based. A class, grade, school, or district project must be researched, debated, and chosen by students since, for a project to be chosen otherwise, their participation cannot be viewed as active community citizenship. Full citizen participation means each member of the community takes responsibility for figuring out what needs to be done, assembling the resources to do it, and seeing the effort through to completion. To learn these skills, students need opportunities to practice them.

The topics and projects that students choose must have a high degree of probable and tangible success if the learning experience is to be of value to them. A first grade class, for example, might choose to end world hunger as its project after learning about global food shortages and food distribution patterns. Even if an astute teacher modified the project so the children would donate time and resources to a local soup kitchen, the end results might not be satisfying to all concerned. Do the soup kitchen organizers really want dozens of six-year-olds volunteering every week for the nine months of the school year? And can the children document to their own satisfaction the positive differences their contributions have made? Success means more than simply the chance to participate in an unusual activity, though it is far easier for teachers to offer students projects that have a known or proven set of results.

When students become someone else and enter the fictional here and now, they have the opportunity to work inside a story connecting their own emotions, experiences, and values with the situations and themes of literature. This is drama.
—Larry Swartz

Community action projects with a known success rate abound; but because every community offers different strengths (for instance, an active citizens' group with a commitment to education) and weaknesses (say, a totally indifferent district superintendent), educators need to be sensitive to the character of local needs and resources to ensure that students' energies are focused in an appropriate way that will ensure positive outcomes. If the students mentioned above were to organize and run their own meal program for hungry neighbors—with, of course, a great deal of adult cooperation—their project would have a better chance of success, offering them the opportunity to learn about organizing effort, assembling resources, and learning about how citizens can act locally on a global problem to produce tangible results.

Teachers should not rule out the possibility of students' creating learning activities right in the school. Some school-based projects, such as those that follow, can offer effective global studies learning experiences and can also be accomplished by any committed school community.

Abstract ideas are hard to understand; ...Allow [the child] to act out the idea and it becomes real.... Action is the test of comprehension. This is simply another way of saying that learning by doing is a better way to learn than by listening.
—John Dewey

Reducing and recycling school waste. Student committees can be established to monitor and improve all aspects of waste creation, such as the amount of paper procured, used, and discarded; changing the school lunch program to decrease waste of food; and organizing recycling receptacles throughout the building. These efforts can mesh with content-area study of related issues. Through such a project even very small children can develop concepts such as waste, preservation, efficiency, and individual and community action.

Taking responsibility for their classroom and school setting. This involves providing students the opportunity to plan and execute everything from bulletin boards to playground maintenance to bathroom scrubbing. A sense of place is crucial to all humans, but students rarely have much input into the appearance or nature of the place they spend most of their waking hours. After all, it is *their* school, and the opportunity to maintain and enhance one's place can offer profound learning experiences.

Establishing real student government. Real student government is more than a nod toward or a ritualized enactment of the democratic process. It involves student negotiations, agreement, and implementation of class/school rules, cross-grade cooperation, standards, and more. And real government deserves adult respect for young children's ideas and aspirations. Children are perfectly capable of learning about justice, fairness, rules, and cooperation through participating in self-governance, although it may take some adjustment on the part of adults to guide them in the process.

Any project of this sort is dependent on group, not individual, action and on cooperation among different groups. Such projects mimic how change occurs on all levels of human societies. At the minimum, young children come to understand that they have important community roles as agents of change. And, in the broader context, all learners come to understand that as a group(s) we all have the power to rewrite the script and change our roles.

Using Drama to Teach about Culture

We learn about culture in a variety of ways, and drama is one of them. Drama introduces very young children to complex concepts in creative and holistic ways. Even though the primary goal of the exercise in this unit is to objectify notions of culture, skills from language arts, math, reading, social studies, physical education, music, and art can be taught as part of the process, depending on the content dramatized. Creating, writing, directing, casting and staging a dramatic performance involves students in a cultural metaphor that provides a foundation for further cultural inquiry. Questions such as these can spur children to think about global issues in concrete ways:

● What is the play's content? Its meaning? How do we convey that meaning? Would the audience understand the meanings of sun or wind in our play if they were symbolized by a brown leaf or a seagull? These questions focus on the story itself and on the symbolic communication of meaning. It is easier for early elementary students to understand the symbolic nature of communication if they have experienced making the decision to symbolize the sun with a yellow backdrop or the wind with a rippling scarf, rather than the leaf or seagull—or if they have made choices which they later learn others could not interpret.

● How are roles assigned? Who assigns them? What happens to the production if an actor independently changes his or her lines? These questions can draw parallels between the basic "roles" of the performance and the necessary "roles" of family, school and society.

● How does the stage "environment" shape the play? How does the location of the play affect the action? These questions help students draw parallels between staging and interactions between humans and the natural/geo-graphical world. They lead to other questions such as, How does physical geography shape a community?

● What costumes, music, and hand gestures are appropriate for the play? This question lets children consider variations in culture and realize that, while different people may express themselves in different ways, all people have similar concerns.

A creative teacher can immediately think of many possibilities for this exercise. A sample lesson which is open to variation and adaptation begins on page 47.

Resources

Enloe, Walter W., ed. *Creating the Intercultural Classroom: Cross-Cultural Communication Exchanges.* Tucson, AZ: Zephyr Press. Forthcoming in 1992.

Last, Ellen. *A Guide to Curriculum Planning in Classroom Drama and Theatre.* Madison: Wisconsin Department of Public Instruction, 1990.

Drama and Global Studies: All the World's a Stage

Resources Required

Kruse, Ginny Moore, and Kathleen T. Horning. *Multicultural Literature for Children and Young Adults.* Third ed. Madison, WI: Cooperative Children's Book Center, University of Wisconsin-Madison, and Wisconsin Department of Public Instruction, 1991.

Paek, Min. *Tales from Around the World.* San Francisco: Children's Book Press, 1988.

Introduction

This activity uses classroom drama to teach children about cultural differences and the immigrant experience. The beauty of drama as a teaching tool lies in its metaphoric and integrative power. As metaphor, drama can help students see, hear, and understand themselves by learning about others through a story that they conceptualize at their own level of understanding. And educators can use this strategy to integrate geography, anthropology, psychology, history, the sciences, the arts, mathematics, physical education, music, and other content areas into any class.

Drama offers a twofold teaching opportunity:

● Children learn that dramas possess settings (geography), roles (characters) and scripts (story lines/myths).

● Children come to understand that, in their daily lives, they play different roles in different settings and according to varying scripts. They learn how this is the same for others. A familiar example is their teacher, who plays the roles, in different settings, of parent, spouse, sibling, citizen, teacher, and so on, all according to different scripts, plots, and settings.

These insights will serve children as they study other cultures, and classroom drama can develop these insights. This exercise lets them consider how roles vary from culture to culture. Literature of other cultures can be used to establish a living sense of place, story, and values. The titles listed above ("Resources") offer other possibilities.

This sample activity is based on the story "Aekyung's Dream" from *Tales from Around the World.* This story tells of Aekyung, a young Korean girl, who used to jump out of bed every morning and greet the world, including the birds. But now, after six months in America, she isn't as eager to wake up in the morning. Her classmates at school tease her about her "Chinese eyes." She speaks very little English, and she is afraid that her friends the birds can no longer understand her, either. One night, she is transported in a dream to the magnificent fifteenth-century palace of King Sejong of Korea. As the court dancers gather around her, the wise king encourages her to be strong like a tree with deep roots. "In this way," he says, "the cruel winds will not shake you, and your life will blossom like the *mukung* flower."

Procedure

This story speaks to the immigrant experience and can be turned into drama as students develop a play based directly upon it. Taking their cue from the story, they can produce a play on whatever parts of the story speak to them.

● What does it feel like to be an immigrant? Or the "new kid in town"? How can that be represented in a play?

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- What places are important to Aekyung's story? How does the world appear different to her, depending upon the place she occupies? How does that translate into drama?
- What is the story really about? Who is telling it? How are its events arranged? Can drama accommodate the same kind of narrative? What changes need to be made?
- How would we describe—and enact—the relationships between the characters in this story and its resulting play?

Teachers can turn such an exercise into an important source of global understanding for elementary school students. The teacher might

- assign the same story to be dramatized by different classes, allowing children to witness the resulting productions and consider the differences between them.
- ask children to consider how students of the same age in different cultures would stage the play: what if the classes were in Eau Claire and Milwaukee? Milwaukee and Korea? Korea and Mexico? How and why would the productions change?
- compare the children's production with an authentic production captured on videotape. Often, children will find the authentic production has little meaning for them because they do not understand the symbols used to communicate the meaning. For instance, hand and facial gestures are critical elements of dramatic productions in South and Southeast Asia, as are the uses of puppets and specific types of music.

Grades K-2: All the World's a Stage

Topics	Concepts/Key Ideas	
How does producing, directing, staging, and acting in dramas of our own creation, our own culture's creation, and other cultures' creations help introduce basic global studies concepts? How does the metaphor of drama relate to the concept of cultures? How was the story and/or script developed? On what criteria were/are the parts or acting roles assigned? Are some roles considered better than others? Why?	Cultures Social norms Social roles Status Values Division of labor	Social disruption Metaphor Story development Cause/effect relationships
What happens to the production if an actor does not follow the script? How many ways can the story be dramatized? Does the feeling of a story change if it is staged in different ways? If a different dialect or vocabulary is used? If puppets are actors? Are there common themes in dramas across cultures? Why? Are there unique themes specific to certain cultures? Why? Why do some stories/scripts survive for millennia and others do not?	Cultural universals Basic needs Cultural diversity Tradition Change	Symbolism Moral/meaning Communication (skills) Writing (stories)
How is the script for our lives written? How are the parts assigned? How do our roles change over the course of time?	Culture Age Sex	Education Lifecycles or stages
To what extent do we choose our scripts, our roles? If we do not like the script and/or our role, how can we change it/them?	Individualism Ethnicity Social needs Bias/prejudice	Family Citizenship Values
In what ways is drama production an interdependent system? Does every member of the production have a function necessary to the finished work? How is the play changed if new members are added? Some members drop out? To what extent is the production dependent on the resources of the school, the community, and beyond? Will the production have an impact beyond the class? Why? Why not?	Division of labor Systems Adaptation Natural resource	Human resource Trade Production of a work of art (drawing pictures)
What are some other examples of interdependence systems? Is the earth a single interdependent system? Why don't all cultures produce the same plays? In what ways is our continuity dependent on the roles all children, worldwide, are taught?	Family Society/culture Water cycle Ecosystem	Impact Cultural identity Cultural survival

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Teaching Thinking and Reasoning Skills to K-2 Students

The subtlety, nuance, and sharpness of critical reasoning do not happen without cultivation and guidance. Teachers are always concerned with developing in students the abilities to reason, to locate problems, and to solve them, and, while building these outcomes into curriculum can be a challenge at the early elementary grades, it is both possible and rewarding. The following guidelines can help teachers build thinking and reasoning skills into the K-2 global studies curriculum. The authors suggest that teachers consider these guidelines carefully before building global studies activities at these grade levels.

What Would the World Look Like if You Were Four Feet Tall?

Thinking and reasoning can take place anywhere. In fact, it is impossible to prevent although, unfortunately, children's enthusiasm for learning can be dampened by inappropriate teaching techniques. The trick is to give them opportunities to practice thinking and reasoning skills in a way that inspires them and feeds their sense of accomplishment. Perhaps the most important thing for a teacher to remember is that students' success in becoming better thinkers will depend upon your capability to create a loving atmosphere and a climate of thoughtfulness that is rich in trust and support. Trying out a new idea is risky business, so children need lots of encouragement. Teachers can serve their elementary students best by trying to think like a K-2 student, using four recommendations that stress the importance of developing

- an expanding conceptual framework,
- an awareness of connections,
- an understanding of sequence, and
- an ability to see and predict consequences.

Since a student's thinking takes place within his or her view of the world or conceptual framework, try to get inside that perception and work from there to expand it. Early elementary students flourish in an atmosphere that challenges their imagination, and the best teachers possess the sense of balance that lets them walk the line between patronizing children and probing what they do and do not know. One of the best ways to help students broaden their conceptual frameworks is through stories and drama. Teachers can read or tell them stories about the people, events, ideas, and objects pertinent to the lesson at hand. Reading aloud to children helps them understand that written symbols capture and convey meaning. Telling stories or acting them out helps students understand that stories are, essentially, inventions of someone's imagination. In both cases, the listeners' knowledge base expands, providing them with more tools with which to greet the future and solve problems. Within stories and conversations with students, teachers can discuss general tendencies in the ways in which events occur. This will help them develop patterns of thinking that address continuity and change, cause and effect relationships, and the creation of new stories.

Since reasoning is basically an ability to see cause and effect relationships, it is important to help children notice the connections between and among events and occurrences. We should encourage children to see beyond individual happenings, learning to see the relationships that exist among all things. For instance, when children watch a parent bird feeding its young, an adult can help them develop thinking and reasoning skills

by pointing out the system or unity of what the children are observing. Asking "What is the parent bird feeding the baby?" is good. Going on to ask "Where do you think the parent bird is getting the food?" is even more effective for helping them develop the ability to infer from facts. Listening to stories and observing events are valuable resources for any learner. But, in general, early elementary age children learn best when actively involved in learning. Stories make better learning experiences when children enact them in the form of drama.

Since reasoning involves connecting disparate events or items in some order or sequence, children need to practice doing and discussing this. By no means should every discussion with children be turned into a quiz session, but there do emerge teachable moments when it pays to interject a probing question in a natural way. Engaging in this type of natural conversational give-and-take also adds to children's self-esteem. If they talk to adults who genuinely listen to them, they will grow in security as they come to realize their perceptions of the world are respected and understood. Questions like these can serve this purpose.
- What do you think will happen next?
- What do you think is the best order for these items?
- How do you think they go together?

Children can also order items, events, and according to time, size, distance, quality, number, and function. Consider questions like the following:
- What happens first? Second?
- Which item is the largest? The smallest?
- What town will we arrive at first? Next?
- Which event is better? Why?
- After the farmer plows the field, what do you think she does next? Before the cook adds the eggs to the pan, what does he have to do?

By learning how to place items in order or sequence, children learn to see consequences and understand outcomes. They recognize that there are reasons that adults place things in a certain order and that order and sequence are common ways of organizing the world.

Since reasoning is concerned with seeing relationships between events and consequences, children need opportunities to discuss outcomes that may arise from particular actions. Observing consequences is fundamental to constructing connections between conditions. That is, being able to reason that if "x" happens then "y" will happen or might happen is predicated on being able to observe "x" and "y" and then postulate the relationship between the two. In the case of observing the baby birds, if the parent bird is killed by a predator, what might the child expect to happen to the baby birds? If the baby birds grow feathers, then what will happen to activity in the nest? If the nest is in a tree and there is a windstorm, and if a baby falls from the nest, what will the parent bird do?

In a general sense, as their thinking and reasoning skills develop, students will move from awareness to experimentation to becoming individual thinkers. This cycle is repeated and the skills reinforced with each new bit of learning.

Grades 3-5
Pleasᴜ Pass the Potatoes

Subject Areas Included in this Unit

Social studies
Science
Language arts
Art

Goals and Objectiᴠes

The goals and objectives for this unit are consistent with those listed for these grade levels in *A Guide to Curriculum Planning in Social Studies*, pages 46-7, 51-2, and 56.

Topic Introduction

"Please Pass the Potatoes" builds on the social studies topics and concepts listed above and can either be used as a distinct unit at one grade level or in sections at each grade level where content and concepts are appropriate. The content focus of this unit is merely a suggestion; the teaching method, however, is recommended: a cross-cultural one in which the teacher chooses a concrete experience familiar to students and traces it across cultures and across historical periods, relating it to global studies themes.

This unit departs from the simplest human activity: eating. In it, the ingredients for a simple "Wisconsin-style" dinner of roast chicken, corn-on-the-cob with butter and salt, rice, and salad are analyzed across cultures and time, introducing (or reinforcing) the themes of cultures, interdependence, and global issues. This teaching method integrates these global studies themes in a way appropriate for younger students. (Visser, 1986)

Food and Culture

The fact that food is fundamental to life as well as culture makes it an excellent topic of study. Food and its acquisition are basic to human survival and integral to notions of cultural identity as well. Studying distinctions between and relationships among methods of food acquisition, distribution, and consumption presents a microcosm of social and global interdependence. It also provides an excellent theme for studying environmental and global inequity issues. Even younger children should be made aware of some of the reasons why, despite the existence of more than enough food to feed every child, woman, and man on the planet, even the most conservative estimates show that 20 percent of the world's population is starving.

Eating is more than a biological necessity. It is a ritual whose features and meaning can vary from culture to culture. What one eats, how one eats it, how it is prepared, who prepares it, and its symbolic significance are categories that all cultures share, but their specifics may appear quite different from nation to nation, region to region, or even family to family.

The environmental setting, the technology, and the social roles assigned in food preparation and consumption are cultural traits that can be used to build hypotheses for more in-depth cultural inquiry and interpretation.

The view from a Wisconsin dining room. A Sunday chicken dinner in Wisconsin probably calls to mind the Norman Rockwell painting of the Thanksgiving dinner: an older man stands in front of a large, rectangular dining table. He is flanked by seated younger men, older and younger women, and children, presumably members of his immediate family. He is in the process of dismembering with a very large knife and fork a large, whole roast fowl on the platter in front of him so he can distribute it to each of the people at the table. This scene is a stereotype of contemporary North American and northern European culture. Of course, there are many Wisconsinites who would question whether this particular scene applies to the larger culture or whether it even applies to them. Nevertheless, it offers a point of departure for a social studies dialogue about the study of cultures.

The view from China. In China, a family gathering for a chicken dinner would not expect it to be served roasted and whole to family or guests in the Euro-American manner. To suggest that those being served must work to eat (by cutting up their food) is an insult to one's guests. Thus, the cook in China would cut chicken and other food into bite-size portions before serving and usually before cooking.

Although not visible in the Wisconsin dining room, the oven plays an important role in the roast chicken meal. Roasting meat takes hours and requires a significant amount of energy, whether the Wisconsin oven is gas-, electric-, or wood-powered. However, in China, the chicken would be cooked in a wok over a charcoal or gas fire, a cultural fact related to the nation's environment: fuel wood and electricity are in short supply, and "stir frying" in a wok is more fuel-efficient than roasting because it is a quicker method of cooking.

The view from India. Indian society's *jats* (castes) define their identity in part through choices of what they will or will not eat. For some *jats,* contact with a "chicken eater"—much less actually eating a chicken—would be considered a spiritually insulting experience. However, the northern Indian dish "tandoori chicken" is popular with Indians in that region as well as with American tourists, although people of southern India would not eat it. The tandoor oven itself, a clay oven which came to India by way of Persia (Iran), is an excellent example of appropriate technology. Meat or chicken can be cooked in a tandoor using very little fuel, which is important in a nation that suffers from serious shortages of firewood.

What the Ingredients Can Tell

Analysis of this sort can also focus on the methods of serving, the etiquette of eating, and the uses of the ingredients—including their role(s) before they come to the table. Even the humblest ingredients in the Wisconsin dinner have a rich and varied set of uses, symbols, and rituals surrounding it. For example, in Bali and elsewhere, roosters have high cultural status for their role not as a food source but as fighting animals, and

the cockfight is a prominent social spectacle. In many places throughout the world, chicken bones are used for divination.

An important ingredient on the Wisconsin menu is rice, a grain upon which half of the world's population depends for its sustenance. The "rice cultures" of Asia have come about in part because of the high degree of social cooperation and organization required by paddy rice cultivation. More familiar to North Americans is corn, which is celebrated in Wisconsin's July and August "corn festivals." These festivals are variations on an ancient theme: corn has played and continues to play a major role in many cultures of the Americas and is appropriately celebrated in each. For indigenous and immigrant Americans alike, corn is the mother of life.

The salt on the Wisconsin meal's corn-on-the-cob has acquired a negative association in the contemporary United States because of the role it can play in strokes and heart attacks. Yet salt has played a major role in many cultures as life-sustaining necessity. A great deal of pre-industrial cross-cultural contact can be attributed to the salt trade. The English word "salary" comes from the Latin word *salarium*, which was an amount of money Roman soldiers would receive with which to buy salt. Far from being a rare commodity in today's U.S., salt appears in or on so many prepared foods, in communities' drinking water, and dining tables, that many people need to cut back on their consumption of it to preserve their health.

Dealing with Students' Misconceptions

Exploring cultures through an examination of food selection, preparation, and symbolism can lead students to misconceptions that the aware educator should correct as they arise. In trying to develop a global awareness, elementary students might conclude that there is economic and cultural significance in the fact that many restaurant menus in the U.S. include food items of Asian, South American, African, and other origins. However, this is not very significant in the cultural sense. Eating a burrito at a fast-food chain restaurant implies "Mexicanization" at its most trivial: the entire historical and cultural framework has been reduced to the burrito itself, in this context a fast food item whose ingredients have been grown on twentieth-century industrial farms, processed in factories, and shipped to fast-food restaurants for assembly and sale. The history of how the burrito came to appear in U.S. cities, what its ingredients are and how they vary, why it takes the form it does, and why it was created is missing and, furthermore, is not traceable by going to a fast-food restaurant. The cultural framework of Mexican food practices and beliefs is also missing.

So, an in-depth look at cultural attitudes and food should help students distinguish and understand the complex and varying relationships between notions of food selection and a larger cultural identity. In other words, many people in the United States consider it part of their cultural identity to eat roast turkey on a holiday set aside to give thanks, to the point where this is something of a national cultural norm. Yet this doesn't mean that not eating turkey on Thanksgiving is an "un-American" act.

Food and Interdependence

So far as we know, all cultures and societies assign different roles and functions to members. Social roles, specialization, and division of labor are

the foundations of interdependent relationships within a group of people and between various groups. The human female has the unique ability to give birth to infants who have a subsequent dependence on others, while the U.S. farmer depends on foreign markets. The human need to eat provides a bridge between peoples and helps us understand specific cultural cohesion, ecological sustainability, and global economic interdependence. Notions of cultural cohesion, environmental health, and economic interdependence in turn can be highlighted through food. Students can consider the global issue of interdependence by thinking about food and how it ties people together. They can generate their own concerns and try to answer questions such as these:

• How much food can the earth produce without threatening the atmospheric and climatic conditions cultures depend upon to acquire food?
• How do different cultures acquire food and what is the subsequent effect on the earth's ecosystems?
• What impact do methods of food acquisition have upon social relationships and institutions within a culture?
• How do methods of food acquisition in one part of the world impact on other parts of the world?

Attempts to answer these questions will have to incorporate notions of status, stratification, and power. Certainly a concept of civilization (urbanization) is impossible without corresponding concepts of social, economic, and political interdependencies. Although some cultures and most civilizations have had interdependent relationships with other cultures and civilizations—often with corresponding assignments of status, stratification, and power—the degree of global interdependence today is unparalleled. Manipulation of these relationships within a society not only results in change but helps keep the society intact.

In the future, we will learn whether or not the intended and unintended manipulation of global interdependencies will keep the globe intact. It would seem that there is tension between forces that are moving us toward more global interdependence while people simultaneously are more concerned with issues of local survival. Educators should be aware of such local/global tensions and use them as teaching opportunities.

An Example of Global Interdependence: "Miracle Rice"

Going back to the Wisconsin dinner menu, growing of that menu's rice offers an excellent example of how interdependence works. Rice growing has recently been revolutionized in parts of Asia and elsewhere by the introduction of hybrid seeds, petroleum-based fertilizers, pesticides, high-tech irrigation systems, and mechanization. These methods have produced a significant rise in the ratio of crop yield per acre which, according to one set of evaluations, is a positive development. Yet few people in these areas like this so-called "miracle rice." To begin with, it doesn't taste very good, owing to the hybrid seed and the chemical fertilizers used to grow it.

"Miracle rice" creates a dependence on foreign imports of fertilizers, seed, energy, and equipment which few nations can afford. It also upsets cultural and environmental balances in some regions as fertilizers kill the fish that used to thrive in the paddy fields, thus depriving paddy growers of an

The Ifugao people of the island of Luzon in the Philippines identify more than 200 varieties of sweet potato by name, while farmers in India have planted perhaps 30,000 different strains of rice over the past 50 years.
—*Worldwatch Institute,* State of the World, *1992*

important source of protein. As crop yields rise, so do land values. Land owners are therefore more reluctant to comply with land reform strategies that would threaten their wealth. This rural wealth is further concentrated among landed elites that possess the land, financial resources, and influence to procure the inputs (tractors, seeds, chemical fertilizers, and so forth) that make "miracle rice" possible.

This has global economic and social impacts: displaced landless and tenant rice farmers migrate to urban areas to seek adequate employment, yet rarely find it because they lack the skills necessary to urban job markets. This frequently leads to the growth of an urban "underclass," which, however, may be attractive to certain transnational corporations that seek a cheap and centralized labor pool. Such developments in Asia can have effects on the U.S. economy. A transnational corporation may make the decision to move a textile factory from, say, the Carolinas to Bangkok to take advantage of the Thai labor pool.

This is not to say that "miracle rice" is a significant variable in a transnational's decision to move U.S. textile jobs overseas; this is merely the outcome of a long string of decisions and outcomes. Yet how many displaced textile workers in the United States are aware of their connection to displaced paddy workers, or even consider this issue as they prepare an instant, "miracle rice" dish for their evening meal?

The creators of the "miracle rice" seeds (scientists at the International Rice Research Institute) did not intend what is happening to occur; they intended to help hungry people feed themselves. But global interdependence is complex and impossible to control. The United States *exports* the majority of rice in global markets and thus controls its price. Decisions made where the rice is grown in the United States will affect the wealth of Asian "rice barons" and subsequently those Asian farmers, merchants, and workers dependent on them. The impact of "miracle rice" is greatest in the areas that introduced the seeds and supporting technologies, but spread throughout the world in a chain reaction that no one could have predicted, let alone controlled.

Interdependence, Food, and Hunger

Malnourished, hungry, and starving people are everywhere, even though the earth produces enough food to feed adequately the five billion-plus humans living on the planet today. Why such gross inequities exist in this most basic of human rights—access to food—is a difficult issue for adults to consider, much less to explain to elementary-age children. Yet it can be approached by taking into account global trends and specific local situations.

- Bangladesh is an abundantly fertile land which would be more than able to support its dense population. Why doesn't it? Local land ownership patterns exacerbated by outside aid agencies that, inadvertently, further legitimize and empower the land owners.
- Land ownership patterns in Brazil are similar to those of Bangladesh but hunger in Brazil is increasing, in part, because of foreign pressure to repay outside loans. Land owners are encouraged to specialize in cash crops such as coffee, sugar, and cattle for foreign markets.

One in three children is malnourished.... Nearly three million children die annually from diseases that could be averted by immunizations.... About one billion adults cannot read or write....More than 100 million children of primary school age are not in school.
—Worldwatch Institute, State of the World, 1992

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- In Saharan and sub-Saharan Africa local governments and foreign agencies have promoted a form of agricultural change that is rapidly bankrupting the area environmentally; these lands are unable to support crops or livestock. War within and among these nations further consumes resources necessary to rebuilding environments.
- Hunger in the United States is also a result of unequal ownership. This is a phenomenon compounded by racism and a lack of educational opportunities. Such opportunities give people the knowledge and abilities to make larger systems respond to their needs as well as the skills they need to find meaningful employment.

Hunger and Powerlessness

Although each local situation is different, hunger everywhere is essentially a problem of powerlessness. Because the concept of power and the different ways it can be attained are so abstract, teachers will need to work hard to make that notion as concrete as possible for younger students. In most cultures, power can be attained in three basic ways: through military and political, technological and economic, and cultural or moral means. The relationship between the ability to eat and relative economic power is easily demonstrable. The person who has the means neither to produce food, barter for it, buy it, or steal it, starves. By introducing political systems into the simulation, individual control, community control, or state control over food can demonstrate how different political systems can affect one's ability to eat.

Other decisions concerning the production and distribution of food can exemplify how cultures' moral order determines notions of power and whether or not one eats. If the hungry are considered shiftless and lazy, their value and subsequent power are dramatically eroded. On the other hand, if begging for food and giving food to beggars are considered meritorious occupations (as in some Buddhist countries), then one eats despite a lack of economic or political power: one nevertheless possesses a certain incontrovertible moral power.

Conclusion

Whereas the short-term ability to feed every child, woman, and man lies in a redefinition and redistribution of power at the local, national, and global levels (a model that certainly does not yet exist), the earth's long-term ability to feed and thus sustain human habitation is threatened by the methods industrialized and industrializing nations have adopted or are adopting to provide for their citizens. Arable land, fresh water, biological diversity (resistance to disease), and oil are all commodities that are, for the foreseeable future, nonrenewable. The causes of hunger today will not necessarily be the causes of hunger tomorrow.

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Selected Resource Organizations

These resource organizations publish and distribute print curriculum, film, and video materials on various food related issues. But each organization promotes its own projects in these materials, and all learners (and their teachers) should be aware of this fact when using them. Because the topic of food is popular, the teacher can refer to the list of general international and global studies organizations below.

CARE
Education Department
600 First Avenue
New York, NY 10015

Oxfam-America
Educational Resources
115 Broadway
Boston, MA 02116

Returned Peace Corps
  Volunteers of Wisconsin
P.O. Box 1012
Madison, WI 53703

Save the Children
Campaigns and Events
154 Wilton Road
Westport, CT 06880

United Nations Development
  Programme
One United Nations Plaza
(Division of Information)
DCI-1900
New York, NY 10017

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Further Activity Ideas

- Plan and plant a school garden.
- Trace food trade by village or city names. For example, world regions that exported salt all have centers that reflect this fact. The city of Salzburg recalls in its name its history as a salt-exporting city.
- Which food acquiring groups have the most leisure time: industrialized societies; non-industrialized settled agricultural societies; pastoralists; or gatherer-hunters? Compile the data and compare. (Hint: gatherer-hunters spend approximately ten hours per week acquiring food.)
- Look at relationships among various religious food taboos and local geographies, political systems, and economies. Are the taboos purely ideological or do they have basis in material surroundings?
- Become a Vista or Peace Corps partnership school and trace the impacts of food aid in a specific location.
- Research how and why different cultures categorize food groups. We have four major food groups: meat, starches, dairy, and fruits and vegetables. The Chinese have hot and cold foods; the people of India have pure and impure food groups.
- Collect food-related proverbs from around the world and analyze what they teach about different cultures' attitudes toward food preparation, consumption, distribution, and so forth.

The first duty of a human being is to assume the right functional relationship to society—more briefly, to find your real job, and do it.
—Charlotte Perkins Gilman

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Please, Pass the Potatoes

Resources Required

Bring to class servings of treats that all children can share at snack time or during class. Make sure the treats are as similar as possible for everyone and the servings are small. To discourage in-class munchers, wrap them separately if they aren't prepackaged, and bring enough to cover the distribution described in steps one and two.

Procedure

Using concrete examples of how food can be secured, apportioned, or shared, teachers can introduce younger students to the complex notions necessary to building a global consciousness about food. In this activity, a treat "harvest" and distribution provides a challenging and fun introduction to the global issue of food distribution and consumption.

Step one. Divide the class into small groups of equal size and no more than four students each. The smaller you make the groups, the greater the inequity of "harvest" they'll experience and need to redress later in the activity. (At the same time, the greater the number of servings you'll need! See step two.) Assign each group a number or a name.

Step two. Explain to the groups that each of them represents a town or village in a nation that is about to begin its important work of harvesting treats. However, because the nation has a strict set of rules about how the harvest is distributed, the groups each get a different share. The rule is that group one gets one treat, with the number of treats doubling for each successive group. Distribute the treats.

Group #	Share of "harvest"	Total treats needed
1	1 treat	1
2	2 treats	3
3	4 treats	7
4	8 treats	15
5	16 treats	31
6	32 treats	63
7	64 treats	127
8	128 treats	255

OR, place all the treats on a table in the classroom, and let each group in turn "harvest" its own share according to the rules, so all children have an opportunity to watch the inequity increase.

Step three. After all groups have received their share of the "harvest," ask them to consider these questions and raise others of their own.
● Is the "harvest" fair?
● Do the groups with many more treats than individuals find it more fair than groups with more individuals than treats? Why?
● What did each group do to earn its share?
● How many treats does each individual need?

Step four. Ask the class to decide on a way to distribute the treats fairly to everyone. Allow students to determine the process by which redistribution will occur, guiding them, if necessary, in resolving conflicts, but letting them work out the details. Of course, the entire process is bound by the arbitrary mathematical rule in step two; encourage their efforts to challenge and rethink the rule. They may also wish to consider trade between groups, rather than challenging the rule.

Step five. Once the treats have been distributed more fairly—by the *class's* own definition—lead the students in a discussion of the process of negotiating everyone's share, determining what is a fair share, and redistributing the treats.

Then, guide them to consider how food is actually produced and distributed globally. They will be able to consider factors such as number of people, size of the harvest, each person's contribution in terms of labor, each person's ability to change the rules, access to land and technology, and so forth. Help them consider as many factors as possible, and use local examples where possible to support the exploration.

Step six. Introduce a world map of food producing and consuming areas, including the seas and oceans. Ask students to consider:
- Where is food produced?
- How is it distributed?
- How do people pay for it and what does it cost?

Grades 3-5: Please, Pass the Potatoes

Topics	Concepts/Key Ideas	
How does the biological need for food relate to the formation of culture?	Cooperation Rules Observation	Defining human relationships to specific environments
What does a person need so that he or she can eat? Culture (rules regulating human behavior) Land (pasture or tillable or naturally abundant)	Seed Water Markets	Barter, trade items Needs
What can we infer about our own and other cultures from the ways the same foods are produced, · prepared, and eaten?	Cultural roles Social status Decision making Hypothesis	Gatherer-hunter Pastoralite Settled agriculture Urbanization
What are the relationships among land ownership, technology, and eating?	Green revolution Global economy Independence Dependence Interdependence	Export Import Subsidies Technology Problem-solving
Who owns the land in China? In the United States? In a country of central America? Of Africa?	Individual Corporation Transnational corporation Community	State/nation No concept of "ownership" (land is for all) Stewardship
Who produces the food?	Land owner Wage laborer Sharecropper	Women Men Children
How is the food produced?	Technology Production system Market economy	Subsistence economy Export-oriented economy
Why are 20 percent of all humans on earth starving or malnourished when there is more than enough food to feed everyone?	Poverty Distribution	Access to power
How do differing methods of acquiring food impact on the earth?	Nonrenewable resources	Symbiosis
How do different techniques for food acquisition relate to specific environments, population, and social organization? (for example, rice cultivation in east Asia? California? Central America?)	Land carrying capacity Population density Natural resources	Human resources Technological resources Social organization
How do methods of food acquisition and consumption reflect cultural roles and social status?	Cultural values Status	Role Division of labor

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Topics	Concepts/Key Ideas	
How are ways of food selection and food avoidance (taboos) related to cultural values?	Cultural symbols Cultural rules Sacred symbols	Tradition Festival Ceremony
How have eating habits changed or remained over time and across cultures?	Agricultural revolution Industrial revolution Urbanization Colonialism Global economy	Environmental degradation Technology Cultural values Cross-cultural trade Cultural identity
Why are 20 percent of all humans on earth starving or malnourished when there is more than enough food to feed everyone?	Poverty Local distribution of resources	Global distribution of resources Powerlessness War
How is hunger related to local and global economic systems?	Labor displacement Industrialization Market economy Consumer economy Global economy	Economic specialization Economic diversity Debt
How is hunger related to political systems?	Capitalist democracy Socialist democracy Capitalist dictatorship	Communist dictatorship Welfare state Consensus decision making
How is hunger related to cultural values?	Kinship responsibilities Religious responsibilities Morality State responsibility	Land reform/ redistribution Nongovernmental agencies Industrialization Problem solving
What are some ways people have tried to abolish hunger locally and globally?	Food aid Education Technological aid Green revolution	Farm subsidies World Bank/IMF United Nations Welfare revolution
What are some of the effects of these policies?	Increased food production Urbanization Environmental degradation Increased hunger	Global inequity Increased subsistence Local equity Local inequity Depletion of non-renewable resources
What can you do as an individual or community to abolish hunger?	Consequence Action Inaction	Expected results Unexpected results
What are some of the questions you have concerning food and culture, food and global connections, and food and hunger?	Continuing education Theorizing Forming and testing hypotheses	Forming and researching questions Making judgments

Grade 6
An Education Exam

Subject Areas Included in this Unit

Language arts
Social studies
Science
Mathematics

Goals and Objectives

The goals and objectives for this unit are consistent with those listed for these grade levels in *A Guide to Curriculum Planning in Social Studies*, page 60.

Topic Introduction

A Guide to Curriculum Planning in Social Studies outlines for sixth graders an introductory course focusing on world history, world geography, and world cultures entitled Cultural Perspectives. Thus the content of that curriculum is already global in scope. To further involve and interest students in global studies concepts and to meet young adolescents' need for student-centered curriculum, this unit focuses on education and cultural learning as concepts for organizing content. This unit organizes the exploration of global issues through a consideration of the cultural universal of education.

For most Wisconsin children, the sixth grade in formal schooling represents a "rite of passage." They view it either as the culmination of an elementary school experience or as the beginning of young adulthood, middle school. Since they are aware of this issue, it forms a uniquely appropriate one to frame an examination of

- education in different world cultures,
- similarities among and differences between curricula from around the world, and
- what cultural "secrets" U.S. schools and society may have.

Three very simple questions can summarize this investigation: What do we learn? How do we learn it? Why do we learn it? There are many ways sixth graders can proceed with such an investigation, ranging from requesting elementary school curriculum outlines from the embassies listed in Appendix F to interviewing frends or neighbors who have been schooled in other countries.

Education makes a people easy to lead, but difficult to drive; easy to govern, but impossible to enslave.
—Henry Peter Lord Brougham

Universal Goals of Education

Education is a fundamental institution in every society. Whether it takes place in a large, up-to-date building or on a grandparent's lap, education is necessary to pass the heritage of a people to succeeding generations. While the first goal of education in any society is to pass the cultural heritage from one generation to the next, another goal is to prepare children for the future, a dimly imagined yet inevitable world which may be quite different from the

past or the present. These two goals hardly seem controversial, and yet they raise difficulties for curriculum planners.

Tension between past and future. The first goal's tension between the familiar past and the unknowable yet inevitable future often makes schools and school curriculum seem internally inconsistent, because information from the past can often be dysfunctional to the future. For instance, the amount of time children spend in school each year and the content they study is still based upon patterns established in the late nineteenth and the twentieth centuries. Yet educators have difficulty changing what and how children study, even though we all know the old ways don't quite work. We continue business as usual by calling revivals of old educational reforms by new names.

The next generation will find the cultural heritage we pass on useful only if we truly understand *how* that knowledge applies to the future and how that knowledge was created in the context of the present. Applying present knowledge in the future means recreating the present in the future, but in the service of creating a better context for ourselves and our children. The transmission of cultural heritage is indirect and complex, but it can have great benefits to future generations.

When we are planning for posterity, we ought to remember that virtue is not hereditary.
—Thomas Paine

Selecting curriculum content. As for the second goal, deciding what to teach from the broad and diverse cultural heritage is an important and difficult question for educators to address. The only truth we know about the future is that it will be a lot like the present—only different. If this sounds like a contradiction, or a paradox, or a puzzle, we should neverthe-less make the most of it. As do we all, students need to be able to live with complexity and ambiguity within a context of cultural stability. Viewing education as a global issue can help contribute to this goal by offering students the opportunity to look, learn, and teach with an eye focused beyond the differences people have and upon human similarities, including the future we all have in common.

Two Important Cultural Universals

Cultural universals provide a means for teaching sixth-grade students about complex global issues. Students can apply cultural universals in a critical examination of a school's K-6 curriculum and later use them in research projects and cross-cultural curriculum comparisons. Here are two examples of cultural universals other than education that are important for this sample unit.

A sense of history. All cultures recount a past, and these stories of the past differ from culture to culture. They can be religious or mystical in nature, can feature the exploits of ancestors, or can be built on interpretations of tangible data. They can describe the nature of time and human passage in linear progressions, cycles, or spirals. And stories of the past are taught and learned across generations via oral traditions, textbooks, videos, dance, secular art, sacred texts, or any other medium. Despite these wide varia-tions, all human societies have a fundamental sense of history. This raises a question that could inform sixth-grade curriculum development: Why is

a sense of history fundamental to all human societies? A simple exercise can bring this concept home to sixth graders: ask them to describe who they are without making any reference to the past, including personal, family, local, or national history, and without using any verbs in the past tense.

A sense of place. Similarly, all societies have a sense of place or space, relative location, and territory. Such geographic criteria are described in a variety of ways. Territory, a sense of place, acts as a container for understanding events. The power of a sense of place is so absolute that most people seem to be incapable of describing events in nonterritorial terms. One of the manifestations of this sense of place is the use and creation of maps. Maps can can be quite diverse in nature. For example, native people of Australia describe their territory in their artworks or representations of "dream paths," which serve both as art and as maps. Beyond being representations of land features, these maps are also keys to the soul of nature. Those who possess the skill of reading the maps not only decode features of the land but can also read the maps of peoples' minds encoded there.

Because cultural universals are core components of any human group they will be a part of any child's learning process or formal and informal curriculum. Factors like language, laws, tools, and common myths (stories) are shared by all cultures, and there is no way we can understand the unique or particular elements of the human family without understanding these common traits.

Education in Different Cultures:
Variations on the Universal Curriculum

Culture and education—whether informal or formal—are more or less synonymous. Culture is simply learned behavior, and any educational system or learning process accurately reflects the values and priorities of a society, culture, or nation. Changes in child-rearing practices or a school's curriculum are often microcosms of changes in the larger culture. The opening sentence of *A Guide to Curriculum Planning in Social Studies*, points out that "Education [is] always defined within the context of a particular society, primarily because education is responsible for maintaining the cultural heritage. . . ." (Hartoonian, 1986, p. 1) This reality, the interplay between culture and education, is a fundamental tool for understanding cultural differences and similarities.

By comparing U.S. children's in-school and out-of-school cultural learning with what children learn in other parts of the world, sixth graders can explore the particulars of a certain history, location, and value system. For example, why is it, that both English and American children must devote a significant part of their social studies education to learning about ancient Greeks and Romans when Nigerian and Thai children do not?

Confronted with the fact that every human group has a different version of the universal curriculum, students begin to understand the ideological reasons for global pluralism and cultural perspectives. This, in turn, helps them construct the necessary stories and rationale for future learning. The wonderful variations in what, why, and how children around the world learn their culture is a way to begin to understand our own and others' cultural

perspectives. For instance, if sixth graders are engaged in an exploration of education's role in their own community, they might start by asking parents and elders about what they studied in the "old days." However, it would be clear that this strategy alone would not help them learn about the different ways that different people are educated: the global element is missing.

Similarly, if they limited their exploration to what sixth graders in other parts of the state are studying, both the global element and historical elements are missing. By expanding their exploration to include individuals from different generations, as well as their peers around the state, in other parts of the nation, and in different regions of the world, their concept of education will be richer and more global in nature. Through such activities, they come to understand that all students pursue the study of languages, science, social studies, mathematics, and so forth, but that this study varies by era, place, and individual or group interests.

All things are connected like the blood which unites only family. All things are connected.
—Chief Seattle

Our Curriculum Owes Global Debts: Cultural Diffusion in World History

Few cultures live in isolation and most trade in goods and ideas. This phenomenon of cultural diffusion is one key to understanding world history and world knowledge. In examining relationships among world locations, histories, cultures, and cultural perspectives, children learn what has meaning for "us" and what has meaning for "them." They understand what makes different peoples around the world feel special and unique as well as what makes them feel as one.

In every subject area across a Wisconsin K-12 curriculum much of what children learn and know has origins not only in European, but in African, Asian, and indigenous American cultures. To ignore this aspect of world history is to deny students a sense of the global community of which we are all a part. Imparting to students a sense of global "connectedness" does not detract from their own individual or cultural uniqueness. It serves instead to broaden and enrich their understandings of the past and present world.

If sixth graders learn, for example, that the word *rodeo* is Spanish in origin and that the word *bandanna* comes from Hindi, this does not lessen the quintessentially American picture of cowboys on the range which the two words conjure in their imaginations. Students might be aware of how English happens to have many Spanish words, but probably don't know how Hindi, a South Asian language, came into our vocabulary at a relatively early date. Lists of these cultural borrowings in the subject areas of language, social studies, mathematics, science, or health (from medicine) offer a wonderful method to explore world history and contemporary global issues.

Let's go back to the example of the bandanna, whose name comes from the Bandyun caste (*jat*) in India. They were the makers of a uniquely patterned cloth. To move from the Bandyuns' cloth to the bandannas of the folk heroes of the American West means moving across time and space, encountering the common origins of Latin and Sanskrit, traveling the Arab-South Asian trade routes, and learning the significance of Arab cultural flowering to the subsequent history of Europe and, by extension, ourselves. (Api, 1988)

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There can be hope only for a society which acts as one big family, and not as many separate ones.
—Anwar al-Sadat

The processes of cultural borrowing, assimilation, and cultural change are by no means unique to the United States. A national dish of Japan, *tempura*, is Portuguese in origin. And there are more words in Japanese borrowed from Dutch/German and Portuguese than from English. The distinctions, however, between cultural borrowing and cultural imposition or imperialism are not often so easy to discern. What happens to a culture when a different set of values is imposed by members of other cultures? It is not uncommon for a conquered or an economically overwhelmed people to be forced into using the language of the more powerful culture. Those in power generally determine which language will be the important or mainstream one. This has ramifications for the future as well as the present.

● Young children in the United States are required to learn English, which is the language of the school and the larger society. Even where the community is composed primarily of individuals who command a different language, it is considered more important that children learn the language of the "broader" community, and usually English is the language in question. Yet the breadth of that perceived community stops at the United States' borders. Although more people in the world speak Mandarin, a dialect of Chinese, than any other language (about 16.5 percent of the world's people compared to about 8.5 percent who speak English), there are few arguments in U.S. schools that all children should learn Mandarin since it represents the most common language of the global community!

● For many years, European and Japanese businesspeople have been required to learn English. While U.S. businesspeople engaged in international commerce currently find it advantageous to learn Spanish, Japanese, or German, only a few are required to do so. This will probably change in the lifetimes of today's sixth graders and is one of the few things we can predict about their futures.

● Native American languages have all but disappeared despite the ongoing vitality and survival of the cultures that created them. What does it mean when an entire culture's native means of communicating dissolves?

Educational Systems and Cultural Imperialism

"Cultural borrowing" and "global connections" are neutral terms that imply mutually beneficial cross-cultural and international relationships. But the systems that bind the world are inherently unequal and are rarely mutually beneficial. The relationship between formal education around the world and the basic global issue of relative power and powerlessness can reveal necessary and important questions relevant to student expectations and national and international priorities.

Knowledge is power. This is particularly true in global relationships, whether they are economic, military, social, or aesthetic. The more knowledge people acquire (language, culture, science, and so on) and can apply, the more power they have. Ignorant people cannot govern themselves, nor can they acquire power. One of the increasingly sure things about the future is that, as time goes on, the connection between knowledge and power will be more closely linked than at any time in history, owing to the unprecedented power of information storage and retrieval of the twentieth century communications revolution.

Most national and international leaders have assumed, and continue to do so, that education as defined by the (more powerful) industrialized nations is a means toward, even a precondition for, a more just, prosperous, and peaceful world. (Api, 1988) Thus, nations who came to industrialization late, in the second half of the twentieth century, and nations that remain nonindustrial "borrowed" the educational system of the West, including trappings such as adult literacy programs, compulsory elementary schooling, and college and university programs, all of which have quadrupled in the non-Western world since 1946.

Any educational system values certain kinds of skills and knowledge over others, but in the case of numerous nonindustrial nations, the values integral to the imposed system were (and remain) in contradiction to local beliefs and needs. Western education values reading, writing, and reasoning skills over such local skills as being able to identify the properties of local plants, memorizing village history, and weaving ceremonial cloth. By devaluing these traditional skills and cultural learning and by rewarding different skills and loyalties, has education helped the peoples of the world become more prosperous in every sense of the word? Are the earth's resources more equally shared? The answer, with some exceptions, is no, even though literacy rates in these nations have soared and colleges and universities are graduating increasing numbers of professionals. An ability to read about the latest agricultural techniques is of little value to a landless villager. An engineering degree is relatively useless if there are no engineering jobs.

Gaps between what is needed and what is taught and learned are also clearly apparent in many industrial societies. For example, too small a percentage of minority groups in the United States benefit from the compulsory ten years of schooling. If devoid of the goals and means to chagne society, education becomes a powerful institution of the status quo. In what ways can—or should—education be a catalyst for change at the local, national, international, and global levels? What potentially beneficial skills do we devalue and at what cost? A unit on how curriculum is constructed— what it includes and what it excludes—can give sixth graders the opportunity to turn a critical eye toward their own education.

Where I was born and where and how I have lived is unimportant. It is what I have done with where I have been that should be of interest.
—Georgia O'Keeffe

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An Education Exam—Words, Words, Words

Resources Required

Students will need access to materials that let them investigate word origins. One example is a dictionary that contains historically accurate etymologies. The *Oxford English Dictionary* is probably the best source, although it may be difficult to secure for the classroom. Teachers could, however, get access to an *OED* at a library, photocopying words and their definitions for students. Another good source is the *American Heritage Dictionary*, whose Second College Edition is more manageable for classroom use.

Note: Be aware as students choose words in step two, below, that some new words or borrowings may not yet appear in these dictionaries. Other sources may be required.

Introduction

In this activity students use a map of the world to explore how cultures influence each other's languages. It is designed to teach them how languages move around the world, following trade routes and communications pathways. The activity also encourages them to be aware of and sensitive to words' national origins and teaches them a method for exploring them.

Mapping Words and Language

Step one. Explain to students how words can be treated like archaeological artifacts that offer evidence of different cultures' interactions. English is noteworthy for consisting primarily of words borrowed from other languages, and those borrowings continue even today. In this part of the activity, students will learn to do research on the origins of words and ask questions about them that will lead to further exploration. An example follows of how a student might conduct this research, starting with a word and its dictionary etymology and definition.

Word	bandanna
Language and nation of origin	Hindi language in India
Location on the map	India is in South Asia
Original form of word and its meaning	According to the *American Heritage Dictionary*, the Hindi word *bandhnu* meant "a dyeing process in which cloth is knotted." That word came from the verb *bandhna*, meaning "to tie," which came from a Sanskrit verb meaning "he ties."
What the word means in our language and how we use it	A bandanna is a brightly colored handkerchief that people wear tied with a knot. Cowboys in the U.S. wore them to keep the dust out of their mouths and noses. Today, people wear them around their necks or heads.

Questions this raises: What is Sanskrit? What is Hindi? Is Hindi the same as Hindu? Were the cowboys' cloths from India? Bandannas were made from cotton, but, in the cowboys' time, the U.S. grew a lot of cotton. Why do we have a word from South Asia for this thing?

Step two. Assign students to small work groups and distribute to each group one or more words they can explore as shown above. Choose words for their ability to teach students about the movement of goods and ideas between cultures, at different periods of time. Choose words that have older origins (such as "bandanna") as well as those that are newer borrowings, such as "robot," "rap music," "chimichanga."

Step three. Secure a large map of the world and post it in a prominent place in the classroom. Use colored map pins to locate the origin of words students investigate and the movement of the words from the nations of origin to the United States.

An Education Exam—Knowledge and Power

Introduction

In this activity, students have the opportunity to analyze the curriculum of their own school, evaluate it, and develop their own educational goals. The objective is to help them consider how and by whom curriculum is constructed and what that means in terms of their own lives. Then, they can consider how their own "ideal curriculum" compares not only with the one in their school, but also with that of other students. This exercise works best in small groups.

Exercise

Step one. Students need an introduction to what curriculum is. This might be done by explaining it to them or by guiding them through a concept development exercise.

Step two. Next, ask students to make a list of the curriculum materials and resources they use. Examples include textbooks, software, teachers, parents, school board members, and school administrators. Then, for each of the examples students generate, ask them to answer questions such as these:

● What is the content of *textbooks and software*? Who published them? What kinds of things are not included that you think should be? Why should they be included? Why do you think they aren't?

The idea is to guide them, through questioning, to an understanding of how curriculum content is created and to a realization that curriculum is created via decisions people make about what should and shouldn't be taught.

● How do *teachers* fit into curriculum? How do teachers use it? How do they affect it? What are the rules that govern oral communication in class? During class, who talks the most? Who asks the questions and who answers them? Who has more power in the classroom, teachers or students? Explain. Do some teachers like empowering students? What's the difference between learning in a classroom where students have input and a classroom where students are expected to sit quietly and absorb information?

Considering questions such as these should lead students to understand how power is apportioned in the classroom and to consider their own ability to empower themselves as they pursue their education.

● What kinds of *outside experts* are involved in making decisions about what should be part of the curriculum? Who are they? What are their roles in the community? Do students get to interact with them? Why or why not?

These and other questions should guide students to consider how curriculum is designed by a broad assortment of individuals in a school, a community, a region, and even a nation.

Step three. Guide students through the process of summarizing the curriculum in their own school. They may want simply to list the courses they take. More motivated groups might want to interview teachers, the principal, or others on what the school's curriculum consists of and how it was constructed. The sixth-grade portion of a school's curriculum guide, for example, could be used as a resource. So could the guides for higher grades, since part of the traditional justification of curriculum choices is to prepare students for future grade levels.

Step four. Guide them through a consideration of what education in general and their own sixth-grade education are supposed to do. Does their education do for them what they think it should? What standards should they use to assess their curriculum? Are their standards the same as the (state) board of education's? Their parents'? The president's?

This should lead to whether their sixth-grade curriculum includes things students consider important for meeting their educational goals. Should their curriculum be different than it is? How? What courses, learning objectives, and so forth should the sixth grade include that aren't currently in place? How will teachers and students know whether the curriculum works; that is, what kinds of educational assessment would be needed in their ideal curriculum to ensure they were learning the things they consider important?

Step five. Help students secure a sixth-grade (or equivalent) curriculum from another town, state, or, better yet, nation, and have them compare it to their real as well as their ideal curriculum. Or, have small groups each take responsibility for acquiring and analyzing one other curriculum. This permits students to compare a variety of different approaches and draw some conclusions about the connection between educational goals, curriculum design, and educational attainment.

Optional. Today and tomorrow alike, power and knowledge will go increasingly hand-in-hand. Students may be familiar with data that indicate that, in coming decades, most new jobs created will require less formal education (some postsecondary education, but short of a bachelor's degree) than has previously been the case. Ask them to consider their own future in relation to their educational objectives. How should people set educational goals for themselves? How and why is knowledge acquired at the individual and social level? Is knowledge a kind of product to be bought for money and traded for a job, like a commodity? Or is knowledge something different? Can a price tag be put on knowledge?

Grade 6: An Education Exam

Topics	Concepts/Key Ideas	
Why have human beings always defined themselves as members of a certain group? What defines "us?" "Them?" How are such categorizations useful? How are they harmful? How do we learn them? How do we learn these categorizations? How do the words and concepts we use to describe ourselves and others reveal our world view and prejudices?	Culture Community Prejudice Worldview Learning Education	Cooperation Competition Similarities Differences Identity
How do formal and informal educational systems reflect the histories, worldviews, values, and future visions of cultures and/or nations? How can an examination of our school's curriculum help us understand our community's values and expectations for us? Why do people establish schools? Should the needs and values of all groups in our community be represented in our curriculum? Is school the most important social institution in the community for inculcating behavior, values, and future roles? Why? Why not? How can we identify elements of our school curriculum shared by children around the globe?	School system Needs Institution Behavior Role (purpose of school) Parents	Peers Economic system Media Political system Common and shared learnings Curriculum
What would we have to know about Japan (and other countries or cultures) to write a curriculum for learning in a Japanese school? What subjects would be taught in a Japanese (or any other nation's) school?	Education/schooling Education/training	Formal learning Informal learning
In what ways would a Japanese school curriculum be different from ours? In what ways would it be similar? If your class could sit down with a comparable Japanese class, could you all agree on a common curriculum? If so, on the basis of what subjects? What reasons? What do Japanese children learn outside of school? How do children who do not go to school learn? How is it similar to or different from school learning?	Learning how to learn Cultural borrowing Global learning	Economic change Social change Educational system
What aspects of our own culture have we "borrowed" from other cultures past and present? What aspects of history, geography, and economics made such borrowing possible?	Movement of people Cultural change Cultural resistance Cultural annihilation Cultural integration	Exchange of goods Exchange of services Exchange of ideas Expanding worldview

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Topics	Concepts/Key Ideas	
Is formal education as a social, economic, and political institution consistent with cultural, national, and global needs and goals? How have the education systems of Europe and North America affected education systems around the world? How is education both a conserving force as well as a potential force for change? How is curriculum a pathway to achieve social values? How is what you are learning in school and out of school going to help your future? How much of your future depends on other areas of the world? On solving certain local and global problems? Given a chance, how would you go about learning what you think you need to know to have a fulfilling future?	Change Continuity Conservation of values Prediction	Quality of life Continuing education Problem solving Learning to learn

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Grades 7 and 8
All That Garbage

Subject Areas Included in this Unit

Social studies
Health
Mathematics
Environmental education
Science
English/language arts
Technology education

Goals and Objectives

The goals and objectives for this unit are consistent with those listed for these grade levels in *A Guide to Curriculum Planning in Social Studies*, pages 64-5 and 68.

Topic Introduction

Beginning in the early 1980s, West Germany traded its toxic and non-toxic garbage with East Germany for deutsche marks. The exchange had a clear economic rationale: West Germany produced more garbage than it could dispose of cheaply and safely within its own boarders and East Germany was desperate for hard currency. With German reunification, however, the West Germans learned what other garbage exporting nations have yet to understand: national borders cannot, in the long term, shield citizens from the consequences of consumerism and planned obsolescence and their by-products of garbage and environmental pollution. Now, all Germans must take responsibility for past waste management policies and the local and national choices that, while they seemed expedient at the time, now raise difficult new problems.

It is better to know some of the questions than all of the answers.
—James Thurber

Such garbage policies as the trade in waste and toxics happen around the globe, and a vigorous trade in garbage exists worldwide. In general, garbage flows from the industrial countries of the North and West to nations in the South and East. The ways people create and deal with garbage illustrates concretely and dramatically how local and global consequences are inter-twined. It is a global studies topic that b. .gs immediacy and relevance to the seventh and eighth grade curriculum such as that outlined in *A Guide to Curriculum Planning in Social Studies* under "Global Connections" and "Citizenship." Examining the issue of garbage from the global studies perspectives of cultures and nations, global systems, and local-global issues provides students with the opportunity to frame and explore questions about the economic, ethical, and moral choices they make daily in an interdependent and unequal world, including these:

- What is garbage?
- Who creates garbage?
- Who is responsible for garbage disposal?
- Where will the garbage be disposed?

- What are the economic and environmental prices of garbage disposal?
- Who pays the price of garbage disposal?

Defining Garbage in Different Cultures

Variation in cultural attitudes toward a particular product is determined mainly by the economic and other values placed on the product. If the product is determined to be valueless, it is disposed of as garbage. On the other hand, if items have economic worth, they become commodities with economic, and, in some cases, spiritual value. While it may be easier for students to understand the proverb that "One person's (or culture's) trash is another's treasure," it takes more effort to learn reasons why this is true for a particular culture or a particular commodity.

For students to engage in a broad discussion of garbage and culture, they must ask and answer questions about the sources of different cultures' value systems. What follows are examples of how and why different cultures consider some commodities valuable that would be considered garbage in the United States. The substances themselves are likely to be familiar and understandable to every seventh and eighth grade student.

Cattle dung. Dung produced by animals in Chicago's stockyards is a major polluter of the Chicago River. As runoff, it pollutes the river with nitrates, phosphates, and sulfates that kill fish and cause overgrowth of aquatic algae that uses up oxygen as it decays. Cattle dung is thus considered toxic waste in that city. However, the ancient texts of Hinduism and the oral traditions of many African cultures venerate cattle dung. Mixed with straw, it is used as fuel. Burnt to ash, dung anoints the doorway to purify the home. Mixed with water and soil, it forms a plastering material. And composted dung fertilizes the soil. The geographic conditions in which these diverse cultures arose contributed to their use of an animal waste which is considered of little economic value in the United States.

Food waste. Table scraps from Wisconsin homes generally end up in plastic bags in landfills, since they are considered garbage with no value whatever. But for the Quechua people of Andean Peru, table scraps are a vital link in the human food chain. Potato and other vegetable scraps form food for guinea pigs, which comprise the main protein source of the Quechua diet.

Discarded durable goods and their by-products. The automobile has transformed the landscape of the U.S., and it's easy to forget that, once cars are used up, this familiar product must be discarded. Yet other nations have learned ways of converting this trash to treasure. For example, recycling discarded car batteries from the U.S. is a booming and profitable business in Taiwan and China.

This is not to say that there is no cultural diversity in the United States where garbage is concerned. In fact, the U.S. has both pioneered and benefited tremendously from other nations' attitudes toward waste management in areas such as composting and recycling. More U.S. cities and towns and their citizens are redefining the concept of garbage and seeing it

more as a part of the cycle of our days than something merely to be put out of sight and out of mind.

In general, a nation's or culture's material circumstances will determine how garbage is defined. These circumstances include local economic systems, the area's physical geography, and demography. A subsistence culture will, by definition, find uses for virtually all the products and by-products it creates, gathers, barters for, or buys. And the small amount of waste generated in such societies is usually biodegradable. A consumer society, on the other hand, creates durable and disposable goods and can afford, it has traditionally been assumed, to be inefficient; that is, to create waste.

Similarly, geographic and demographic constraints help explain why the consumer economies of Europe and Japan produce, per person, an average of two pounds less garbage per day than does the consumer economy of the United States. One reason is simple necessity. Japan is an extremely crowded nation which has found a way to use garbage to create land. Parts of the Mazda plant in Hiroshima are built on "garbage fill" in Hiroshima Bay. Another example is that the use of cattle dung in India and Africa may have origins in necessity. Historians argue that the ancient deforestation of India led directly to the use of cow dung as a fuel and that Africa's migratory "cattle cultures" may have sound economic and ecological reasons for cattle veneration. Given the fragile landscape of northern Africa, survival would depend upon respecting both land and cattle.

However, material factors are not always the only ways that garbage is culturally defined. In many cultures, individuals who deal with garbage of any sort are seen as necessary, but, like the garbage itself, they are often shunned. In Hinduism, religious ideas of purity and impurity have traditionally defined what substances are considered garbage. Handling the most impure objects—dead animals and humans and human excrement—was (and largely remains) a task reserved for the lowest religious *jat* or group, the "sweepers" or "untouchables."

Yet some "untouchable" groups have been able to gain economic and political power from the cultural definitions of garbage and pollution that render them social outcasts. The handlers of corpses have an extremely profitable monopoly in the Indian city of Benares (Varanasi), where devout Hindus come to die. Similarly, in Japan, the *Burakumen* (or tanners) of animal hides, were (and still are) shunned, perhaps reflecting the Hindu origins of Buddhism or a similar, but independent, value system. Similarly, Cairo's Zabaleen Christian minority has been recycling the city's garbage for the past 50 years. (Ward, 1990)

A Cultural Analysis of a Garbage System: Mexico City

Within urban cultures that have complex systems of division of labor, definitions of garbage vary widely depending on socioeconomic class. The creation and disposal of garbage in Mexico City illustrates a number of points, including
- differences in how the rich and poor define garbage, and
- how political systems both contribute to the problem and help work toward solutions. (Guillermoprieto, 1990)

What is the first part of politics? Education. The second? Education. And third? Education.
—Jules Michelet

This example is important because garbage "culture" in 1990s Mexico City is reflected, to a greater or lesser degree, in every large urban area of the globe. Studying different cultural definitions of garbage lets students make connections between physical geography, demography, economic system, political system, and socioeconomic status. Because of the interdependences of the global ecology, these relationships have impacts on other nations, cultures, groups, and the earth's natural systems.

The greater Mexico City area has an estimated population of 19 million, and at every stage of garbage collection and disposal in this huge metropolis, a monetary exchange occurs. The government of Mexico grants the initial garbage concession to the Federal District's sanitation department. From then on, concessions are granted to businesses by the department in exchange for political patronage or bribes or both. This system determines whose trucks pick up what garbage from which neighborhood and into which dump the garbage will ultimately be placed. Those with the ability to pay also have the comparative luxury of ridding themselves of garbage by forming alliances with those in political power.

A route in a wealthy neighborhood is considered especially valuable because it will yield numerous goods that can be retrieved for resale. In fact, the garbage from such a neighborhood may be scavenged numerous times by different people. Here is how it works. Teams in trucks designated to collect wealthier neighborhoods' garbage will scavenge from it the best commodities (such as used clothing, furniture, and toys) for eventual resale. If the remaining garbage is transferred to a larger truck on its journey to the dump, it will again be scavenged for high quality reusable or recyclable items such as glass bottles or aluminum cans.

Next, as the truck pauses at the gates of a dump to pay the entrance fee, teams of children board the truck and quickly rummage through its contents, scavenging anything they consider saleable. Finally, the garbage is dumped in a pre-arranged location and is given a final looking-over by a selected family or group of friends of the truck driver before tractors compress and flatten the trash. This last salvage will contain broken glass, zippers, buttons, cardboard, paper, bones (for making gelatin), and rubber. The dump boss will purchase these items and resell them at considerable profit to factory warehouses located near the dump. (Guillermoprieto, 1990)

The *pepenodores* or garbage pickers who inhabit Mexico City's sprawling dumps, are one of the world's most visibly exploited socioeconomic groups. The fact that multiple generations (four, in some families) of *pepenodores* have made a subsistence living mining toxic and nontoxic garbage demonstrates that for some there is no such thing, in the abstract, as garbage, and that the definition of garbage is economically relative. Equally important to understand are the larger forces in Mexico and beyond that create and perpetuate the *pepenodores'* culture. The *pepenodores'* existence can be traced directly to the larger themes of population pressure and urban migration, unemployment and underemployment, lack of housing and Mexico's political patronage systems. The *pepenodores'* large numbers, their relatively stable population, and their complete dependence on the dump boss gives the dump boss enormous political power (in the form of votes) that hinders fundamental reforms in the system.

Until the late 1980s, Mexico City's dump bosses enjoyed a monopoly in the city's salvage trade. But two factors are eroding their power. One is the reform nature of the younger wing of the PRI that seems committed to breaking Mexico's patronage systems. The second is garbage competition with the United States. Mexican salvage yards prefer to buy garbage from the United States than from the *pepenadores'* pickings because American garbage is considered cheaper, cleaner, and of higher quality. But the relatively benign or nontoxic nature of the garbage the United States exports to Mexico City factories (primarily cardboard, paper, and plastics) is only a minuscule fraction of the worldwide garbage trade.

The Global Trade in Toxic Waste

The vast majority of the global garbage trade is in toxic and potentially toxic materials. Every year, 2.2 million tons of toxic waste crosses international borders. This flow is not only increasing in volume, but is one-sided: it travels from the industrialized democracies to Eastern Europe, Asia, Africa, and Central and South America. Canada and Great Britain, however, are net garbage importers, importing more garbage than they export to other nations. Every year, it is estimated, each U.S. citizen generates a ton of toxic garbage. (Center for Investigative Reporting, 1990) And these millions of tons of toxins have to be stored or dumped somewhere.

The products of the toxic global garbage trade have a diverse range, including

● everyday industrial waste such as used batteries (containing lead and cadmium), automobiles, and capacitors (containing polychlorinated biphenyls), antifreeze (with ethylene glycol), and floor polish (containing nitrobenzene).

● the less-understood by-products of chemical and pharmaceutical manufacture.

● municipal incinerator ash (containing dioxins and furans).

Mercury poisoning in the sea south of Tokyo, the concealed toxic waste dump at Love Canal, and similar events in the industrial world led to the enactment of strict environmental laws regarding the disposal of both toxic and nontoxic garbage in these nations. Negligence and liability laws, furthermore, were strengthened to hold manufacturers and waste managers accountable in perpetuity for toxins spilled or leached into the national environment. Such environmental protection measures did not, however, apply across all borders; some manufacturers and brokers of toxic waste therefore continue to dump and profit across borders. Apart from the illegal trade in toxics, the *legal* trade in toxic garbage increased 40 percent between the years 1988-1990. The problem has been compounded by the closing of landfills. Between 1984 and 1988, 1,175 landfills closed in the United States, and by 1988, only 325 landfills were in operation. Nevertheless, each individual in the United States continues to produce about four pounds of toxic and general garbage per day. (Center for Investigative Reporting, 1990)

If the toxic wastes at Love Canal, New York, and Times Beach, Missouri, caused significant birth defects, sickness, and premature death, it comes as no surprise that similar and identical toxic exports cause equally harmful

Our numbness, our silence, our lack of courage, could mean we end up the only species to have minutely monitored our own extinction. What a measly epitaph that would make: "They saw it coming but hadn't the wit to stop it happening."
—Sara Parkin

results in garbage importing nations. There are, no doubt, sites like Love Canal all over the world. And the situation is much worse in importing nations. These nations do not generally have adequate resources to relocate affected populations or to counteract the pollution at its source. Like Mexico City with its *pepenodores*, garbage-importing locales and nations only accept the notion of living in a garbage dump because they conceive of no other alternative for local and for national survival.

We are all connected in a global network of creating and dealing with garbage, even where the connections may not be clear at first glance. Collective incidents of lead poisoning among the workers and surrounding residents of battery recycling plants in Taiwan and China do not immediately affect the major battery exporters, the United States and Japan. Nor do the deaths of villagers and water contamination in Nigeria affect Italy, which exports its toxins there. Philadelphia's incinerator ash, now contaminating parts of Haiti, poses only a future hypothetical threat to the Pennsylvania city.

However, what goes around comes around. While we may not immediately see the connections between garbage producers and garbage importers, this is mainly because it requires a global perspective to appreciate them. A case in point is the relationships between and among garbage production, wages, and garbage disposal laws and the nations of Mexico, Canada, and the United States. American-owned companies or *maquiladoras* have located in Mexico near the U.S. border to take advantage of cheap labor and nonexistent or unenforceable environmental laws. Contractually, the *maquiladoras* are required to process and dispose of all toxic waste in the United States. But the *maquiladoras* do not abide by these laws, choosing instead to dump their wastes in northern Mexico's few rivers, one of which, the New River, flows into California's Imperial Valley and is one of the most polluted rivers in the world. No one knows what environmental or health disasters may arise from this situation.

To the north, Canada, imports 85 percent of United States toxic waste. Canada's less stringent environmental laws enable its managers in the waste trade to realize a considerable profit. However, evidence suggests that toxins from Canadian recycling firms have negative effects on the health of local populations similar to those found among people near recycling facilities in Taiwan and elsewhere. Furthermore, pollution does not respect the national boundary between the United States and Canada. Air currents and water flow will eventually bring the toxins home. (Center for Investigative Reporting, 1990)

Local and Global Garbage: A Moral Challenge

The story of the movement of garbage within nations and across international borders is often a barometer of powerlessness and inequity. The international creators of garbage often do not have to take responsibility for their products. Less powerful nations, eager for hard currency, provide the safety valve for garbage producers by accepting the refuse of consumer capitalism. Within U.S. borders, most toxic chemical plants are concentrated in areas of disenfranchisement and poverty such as the lower Mississippi Valley, areas of Southern California, and the industrial Gulf

Today, 85 percent of the world's income goes to 23 percent of its people—the affluent consumers. By contrast, more than one billion people, the absolute poor, survive on less than $1 a day.
—Worldwatch Institute, State of the World, *1992*

Coast of Louisiana and Texas. In Mexico City, the sanitation system survives on the acquiescence of the *pepenodures*. Great Britain's garbage-importing boom does not directly affect the more powerful English, since the wastes are sent to Wales: Welsh neighborhoods are the ones being poisoned.

Clearly, a reduction in the amounts of garbage and levels of toxicity generated are in the best interests of the United States and of the world. Reusing durables, recycling resources, and banning the export of waste are realizable short term goals. Long-term solutions might involve rethinking the assumptions of the world economy: unlimited demand, unlimited supply, unlimited resources and its implicit corollary, unlimited garbage. The moral question raised by these issues is this: As the largest producers of nontoxic and toxic garbage and the largest exporter of such waste to what extent are United States citizens responsible for the exportation of Love Canals to Mexico, the Philippines and Taiwan? Is this situation a function of individual, corporate, or national policies and activities?

An activity is provided below that will help the middle-level teacher approach this difficult, complex, and very important global issue with seventh and eighth graders.

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Selected Resources

Printed Materials

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Ives, Jane, ed. *The Export of Hazard: Transnational Corporations and Environmental Control Issues*. Boston: Routledge and Kegan Paul, 1985.

Spaulding, Heather, ed. *The International Trade in Wastes*. Washington, DC: Greenpeace, 1990.

Organizations
Citizens Clearinghouse
for Hazardous Wastes
P.O. Box 926
Arlington, VA 22216
(703) 276-7070

United Nations
Environment Programme
United Nations
Room DC2-0816
New York, NY 10017
(212) 963-8138

Recommended Audiovisual Materials
"Global Dumping Ground"
CIR Video Sales
530 Howard Street, Second Floor
San Francisco, CA 94105

Newsletters
"Greenpeace Waste Trade Update" (quarterly)
Greenpeace International Waste Trade Project
1436 U Street NW
Washington, DC 20009
(202) 462-1177

Related Activity Ideas

● Research and compare how various items we define as garbage are used in areas of Africa, Asia, and Central and South America. Items of interest include newspapers, empty containers, and used paper bags.
● What are some of the environmental and ideological reasons why handlers of animal carcasses (leather workers) are shunned in some cultures and respected in others?
● Trace the life of an average car battery from manufacture to disposal and its international, environmental, and human impacts.
● Research the role of lead and lead poisoning in human history.
● With the cooperation of the local supermarket, label food items that are "garbage friendly," that is, items with less packaging, that are reusable or recyclable, that do not contain toxic substances, and so forth.
● Research the school's garbage policies and organize to change wasteful and harmful practices.
● Sponsor a debate: Should the global garbage trade be banned?

All That Garbage

Resources Required

This activity is adapted from "The Cost of the Toss," an activity appearing in the *Recycling Study Guide* published by the Wisconsin Department of Natural Resources Bureau of Information and Education, January 1989. Copies of that guide are available from the DNR. Contact: Education Programs, Bureau of Information and Education, Wisconsin DNR, P.O. Box 7921, Madison, WI 53707. However, the activity as it appears here contains all resources needed to complete it.

Introduction

This activity invites seventh and eighth graders to develop a better understanding of options for managing solid waste, including calculating the costs and benefits of each option. It can be extended to a global context, in which the students would perform a similar exercise considering global population, income levels, geography, and technology. The point is to offer them a learning experience from which they can think about the local and global nature of garbage.

Procedure

Step one. Ask students to imagine themselves as the citizens of Wonderful, Wisconsin, a pleasant city of 65,000 people who face a new crisis: they have learned that their city landfill doesn't comply with present standards for protecting the environment, and it must be closed. The mayor needs to know what Wonderful will do with the garbage generated by its homes, and she has asked the city to form a solid waste committee to study the options.

Students should decide who will sit on the waste committee and what roles each will play: should the city treasurer be on it? The mayor herself? The public works director? One or more citizen representatives? A landfill developer? The simulation can be expanded with students playing the role of business leaders, media reporters, and others involved in the decision making process.

Step two. Ask students to call a meeting of the committee for the purpose of studying the "Managing Garbage from Homes" handout on page 86. This handout will help students imagine the options and their impacts. Ask them to consider these questions:
● At first glance, which option seems to be the best? Why? Does everyone agree? Is there a single best option?
● Considering the options more closely, what criteria and values can be used to judge them? Can the interests of each member of the committee be characterized as pro-business, pro-taxpayer, pro-environment, pro-convenience, and so forth? What about priorities like job creation, environmental protection, or reduction of use of nonrenewable resources?
● How far into the future should planning extend? What happens to plans if population growth and long-term environmental and economic impacts are included?
● The options chart discusses landfill needs in terms of cubic yards needed per year. Just how much is 52,000 cubic yards? How much landfill space would be required by ten years' garbage? Fifteen years'?
● Is citizen convenience more or less important than environmental impacts for each option? Why?

• What is the relationship between citizen convenience and the net cost of each option? Is the convenient option the most or least expensive? If saving money is the main concern, which option would be the best? Is saving money the main concern?

• Does the chart calculate the costs of each option's long-term environmental impacts or use of natural resources? Can a dollar value be placed on environmental damage?

• If creating jobs is high on the list of priorities, how does this affect the choice of the best option? How would the committee reply to the challenge that recycling eliminates jobs?

• What are the pros and cons of incineration? Do the benefits outweigh the costs? What experiences have other communities had with incineration? How do incineration's pros and cons compare with recycling's?

Step three. There are other options for solid waste management not included on the chart. For instance, how could Wonderful reduce the amount of solid waste it generates? Help students investigate possibilities, including composting of yard or food wastes, reducing use of disposable products, etc.

Step four. Ask students to determine whether they have enough information to make a wise decision about what to do with Wonderful's garbage. If they need further information, where should they get it? If they have enough, they can determine a process for making and reporting on the decision.

Step five. Ask them to develop recommendations for an educational project designed to teach Wonderful's citizens about the new solid waste reduction and management program. What media would they use: newspapers? radio? television? town meetings? brochures? informational displays? speeches? How would each medium contribute to the effort? What other options for promoting the new program are available? Examples include providing containers for recycling, encouraging local businesses to sell products that reduce disposables (such as reusable grocery sacks), and establishing a city compost site for yard wastes.

Step six. Help students investigate what their own local, state, and federal governments would require for a city like Wonderful to choose waste management options. Some examples are public hearings, citizen referenda, Department of Natural Resources approval, and environmental impact statements.

Managing Garbage From Homes: Options & Impacts*

Adapted from the *Recycling Study Guide*, Wisconsin Department of Natural Resources, Madison, WI: 1989, page 25.

Option	Landfill everything in site 15 miles away	Voluntary Recycling Curbside pickup of glass, newsprint, plastic, aluminum. Landfill remainder.	Mandatory Recycling (same methods as voluntary recycling)	Mandatory Composting of waste, landfill remainder. (#s assume 1/2 of yard waste is composted at home)	Incinerate for energy recovery. Landfill ash and nonburnables. (incinerator in town)
No. of Employees	Collection 40 Landfill 2 **Total 42**	Collection 44 Recycling Ctr. 8 Landfill 2 **Total 54**	Collection 48 Recycling Ctr. 15 Landfill 2 **Total 65**	Collection 42 Composting 1 Lafill 2 **Total 45**	Collection 38 Incinerator 12 Landfill 1 **Total 51**
Landfill	52,000 cu. yds/yr.	47,000 cu. yds/yr.	42,000 cu. yds/yr.	45,000 cu. yds/yr.	10,000 cu. yds/yr.
Net Cost (thousands of $/yr.) (includes sale of any energy produced)	Collection $1,300 Landfill 520 **Total $1,820**	Collection $1,400 Recycling (profit)10 Landfill 470 **Total $1,860**	Collection $1,500 Recycling (profit)60 Landfill 420 **Total $1,860**	Collection $1,350 Composting 50 Landfill 450 **Total $1,850**	Collection $1,250 Incineration 750 Landfill 200 **Total $2,200**
Amount of Energy (thousands of gallons of gas equivalent)	Collection 30 Landfill 13 **Total Used 43**	Collection 33 Recycling (saves) 300 Landfill 12 **Total Saved 255**	Collection 36 Recycling (saves) 600 Landfill 9 **Total Saved 555**	Collection 33 Composting 1 Landfill 10 **Total Used 44**	Collection 28 Incinerator (produces) 840 Landfill 2 Total **Produced 870**
Environmental Issues	• is unattractive • uses land • can pollute water & air • can create hazardous gases (methane) • buries/loses natural resources	• reduces impacts at landfill • reduces pollution from manufacturing • reuses natural resources	same as voluntary recycling	• reduces need for landfill • reduces methane gas pollution • reduces strength of leachate • produces fertile humus • reuses natural resources	• reduces need for landfill • produces fly ash high in heavy metals that requires special handling • produces air pollutants • consumes natural resources
Citizen Convenience	• just put waste at curb	• need to separate recyclables • builds good habits	• need to separate recyclables • requires enforcement for noncompliance • builds good habits	• need to separate yard waste • builds good habits	• just put waste at curb

* These examples compare costs for a community producing 100 tons per day, five days per week. Numbers presented are realistic but not specific to any community.

Grades 7 and 8: All that Garbage

Topics	Concepts/Key Ideas	
Which aspects of culture define attitudes to garbage across cultures? Why is garbage a culturally relative concept? Are there universal notions of garbage? What are some of the human-natural interactions that explain regional variations and attitudes to garbage? What are the factors that determine the value of an object? How are notions of garbage related to social status, economic status, and political power?	Value Waste Environmental impact Status/power Subsistence Poison Human/natural interaction Economic system	Political system Sanitation Cultural values Commodity Material needs Ideological needs Demography Migration
How are garbage and energy resources and policies related? How do national garbage and environmental policies impact citizens in other nations? Why is the creation of garbage a barometer of wealth and extreme economic inefficiency? Why is garbage considered a commodity in international trade?	Energy Nonrenewable resources Renewable resources Environmental protection Laws Economic inefficiency Ocean currents Air currents River systems Aquifers Self-interest	Enlightened self-interest International trade commodity Consumer economy Subsistence economy International power Capitalism Socialism Communism Waste management International development
How does a study of global garbage and pollution prompt questions about justice and equity at the local, regional, and global levels? What will be the effects of an international ban on garbage import and export in a variety of communities around the world? How do we view our own rights and responsibilities as garbage creators? How do the choices we make daily impact the global story of garbage?	Justice Equity Morality Ethics Rights Responsibilities Choices	Change International treaty International law Citizenship Trade-offs Individual action Community action

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Grades 9-12
Four Global Issues: Population, Deforestation, Regional Conflicts, and Human Rights

These four sample units alone can serve as curriculum frameworks to satisfy many world studies requirements of most high school social studies curricula in integrated and interesting ways traditional curricula often overlook. The units are organized around global issues well-suited to teaching the content of world history, geography, world cultures, and economics: world population, deforestation, regional conflicts, and human rights.

The wave of the future is coming and there is no fighting it.
—Anne Morrow Lindbergh

Each global issue is broad enough to encompass numerous content areas and each may have connections to a different set of curriculum areas. For instance, one teacher may find regional conflicts a more appropriate framework or issue for teaching about global history than, say, deforestation, while another teacher may use deforestation and the history of global uses of wood to be the perfect topic to teach world history. Population may more easily organize a study of world geography than human rights, which can be the ideal medium for a study of world philosophies and sociopolitical relationships. There are no absolutes here.

Furthermore, each issue overlaps in obvious as well as obscure ways. Regional conflicts have always been more than political in nature, although traditional social studies curriculum often focuses primarily on this issue's political components. The study of population growth, decline, and movement amounts to more than demographics supplemented by some study of family planning. Plato, one of the West's earliest writers on human rights, wrote about deforestation's effects, and this is one small example of how deforestation—obviously ideal for teaching about global geography, culture, and economics—can also organize lessons on history, ethics, religion, and more. The uses of these issues are limited only by a teacher's time, imagination, and available resources.

These units offer lists of suggested activities rather than lengthy, developed ones. This is because teachers at the high school level have far broader options for lesson planning than in the earlier grades. Student involvement in developing activities is a possibility that supports the curriculum goal of helping students be responsible for their education.

Grades 9-12
Too Many of Us?

Subject Areas Included in this Unit

Social studies
Environmental education
Economics
Health education

Goals and Objectives

The goals and objectives for this unit are consistent with those listed for these grade levels in *A Guide to Curriculum Planning in Social Studies* beginning on page 72.

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Introduction: A Way to View Demographics

Within the high school social studies program, the global issue of population is often integrated into world history, geography, social issues, economics, or United States history courses as demography. Divorced from a global perspective, demography presents teenagers with a limited—they might perceive it as "dull"—framework for teaching about the growth, movement, and decline of world population. Regardless of how the topic is taught, demography will be part of any discussion of contemporary world affairs students will encounter.

- Population data have much to teach about the distribution of resources, wealth, and poverty at local and global levels.
- Correlations between population and other social data are important for thinking about and constructing personal and international policies.
- The higher-order interpretive, reasoning, and critical skills to be gained from a study of quantitative data on population will serve high school students throughout their lives.

Here is a very simple example of how the study of demographics can benefit from a global perspective. During the past several decades we have witnessed history's most rapid population expansion. The 1986 estimate of a five-billion-person world population represents an increase of more than two billion during the 40 years since the second world war. An additional increase of about three-and-a-half billion is anticipated in the coming 40 years, an increase in global population of about 80 million people per year. This trend may not on the surface seem excessive. However, by putting these numbers in the perspective of global history, it raises our awareness of how serious this increase can be for our continued residence on the earth.

The latest billion people—from four to five—was added to the human race in 12 years. The previous billion—from three to four—had taken 15. The billion before that took 30 years. And the first two had taken all of human history to accumulate. This well-documented, familiar trend takes on a different set of features when viewed from the perspective of global history, features that will help high school students raise important, relevant questions such as

- What can we expect in the future if such accelerated growth continues?
- What can the earth expect?
- How many people can the planet sustain before ecosystems are obliterated in the human search for subsistence—never mind a Western-type standard of living?
- What can we in the West do to gear our expectations of what life should offer more closely to reasonable expectations of what the earth is capable of providing?

Population Trends and Global Resources

If you and your students study a map of the world that correlates income and population, it will be apparent that population growth rates are generally much higher in the poorest countries than in the richest ones. One mechanism that explains this is that, in the poorest countries, death rates have declined since 1950 while birth rates have remained high. This dry

Failure to deal effectively with such issues as climate change, the loss of plant and animal species, stratospheric ozone depletion, and population growth means that all countries will suffer. That's the bad news. The good news is that interest in these issues continues to spread.
—Worldwatch Institute, State of the World, *1992*

observation obscures or at best oversimplifies important issues such as these:

- Most high school students will be aware that, to relieve population pressures, many of the world's poorest countries are trying to brake population growth by reducing the average number of children born to each woman. And many may be aware that in western Europe, and, to a lesser degree, in the United States and Canada, birth rates are not keeping pace with death rates, resulting in a declining population rate. High school students are not likely to be aware that the most important variable at work is not so much fertility rates as the ways families and cultures structure childbearing and child rearing, an awareness a global perspective can provide them.
- Rapid population growth suppresses a society's standards of living since more and more resources are diverted to securing for all people basic needs like food, energy, housing, and social services. That is, the society never achieves the surpluses that translate into a higher standard of living. Students need to consider what this means in personal terms: what does it mean to be locked into a continual struggle to maintain a subsistence level of survival? Is this necessarily "bad" or "good"? What if the people struggling for subsistence are people in another country and their struggles keep people in our own society empowered and living at a high standard? What if the situation were reversed?
- When population changes through migration are considered solely as matters of statistical data, many important cultural and human facts are lost. Who moves where, when, and why are important issues that raise questions about who in a society has power and who lacks it, who has access to resources, and so forth.

This sample unit provides two case studies in how a global perspective can flesh out population issues traditionally taught via demographics alone: first, population within the context of specific cultures and family systems and, second, population within the context of national immigration and emigration policies. The unit concludes with a discussion of population as an issue in and of itself.

Case I: How Women Determine Population in Three Cultures

The economist Thomas Malthus contended that human sexuality was such a powerful force that, inevitably, human populations would always be determined primarily by the availability of food and other resources, with the rate of population rising steadily until the need for resources outstripped those available. A variety of resulting catastrophes, he believed, would reduce population levels for a time, and then the cycle would repeat itself. To think about that economic assertion in the context of world history and anthropology raises other possibilities.

Say a woman can bear a child every two years (a conservative estimate) over a period of 30 years. According to Malthus's predictions we would expect women in resource-rich nations to have about 15 children each, with women in resource-poor nations having far fewer. But we have already seen that the very opposite tends to be true: that population growth rates are

In terms of health indicators, there is no more telling measure of the gap between rich and poor countries than the rates of maternal illness and death.
—*Worldwatch Institute*, State of the World, 1992

generally much higher in the poorest countries. This trend is not universal, however. As the economies of nations in the former Soviet Union declined, so did their birth rates. As the industrial economy of India has grown, so have Indian birth rates. At the same time, some desperately poor indigenous cultures seem to be committing cultural suicide by choosing not to reproduce.

What, then, determines family size and, ultimately, a nation's population? It is clear that *cultural* forces have played and continue to play the largest role. The social institutions of family structure, inheritance patterns, marriage age, dower or bride price, social values, and women's status have always been important factors in determining family size. Students are likely to find an examination of these more meaningful (and interesting!) as they struggle to understand the dynamics of global population than the more common search for population patterns in terms of wealth and industrialization. With this global studies perspective, students come to understand the complexity of population issues in human terms, rather than statistical ones.

What are the cultural factors that affect family size? How does family size in turn affect the larger community? By examining the issue of global population growth through the eyes of individual women in three different cultures, students can better understand the extent to which cultural institutions and values affect population growth rates. What follows is some background information on culture and family size that is not typical for the high school social studies curriculum but which a global studies curriculum can supply.

Cases from Iran. Iran has one of the world's highest population growth rates. Populations in its cities and 26,000 villages are growing at approximately 4 percent per year. Although Iran's population growth has been affected by the Islamic revolution, the war with Iraq, and refugees from Iraq and Afghanistan (due to the Soviet wars with Afghanistan, the Afghan civil wars, and the United States war with Iraq), what accounts even more importantly for this statistic are Iraq's lower infant mortality rates and higher birth rates.

In Iran, as in many other nations, health and birth are largely considered women's concerns. Anthropologist Erika Friedl chronicled the stories of 12 Iranian women in *Women of Deh Koh: Lives in an Iranian Village.* (1989) Beyond the individual dramas and the larger cycles of birth, marriage, motherhood, old age, and death, these women's stories reveal individual and cultural attitudes toward marriage and children, the functioning of a joint family system, and the intergenerational tensions inherent in Iran's present realities of continuity and change.

In Deh Koh, a person's age is marked by rites of passage rather than by a totalling of annual birthdays. One of the women Friedl interviewed is Perijan. Her actual age is unknown, yet she feels old and that is what matters. No one else in her extended family is particularly concerned when she becomes pregnant while nearly a grandparent and after having six surviving children. But Perijan is mortified. This is more than a matter of having to endure other women's snickers, or that birth control pills make

[C]reative approaches are helping to redefine progress. The Grameen Bank of Bangladesh...has boosted income among the poor by making more than 800,000 loans, averaging $67 each, to women possessing an entrepreneurial spirit but little or no capital.
—*Worldwatch Institute*, State of the World, *1992*

her sick, or that it is sinful to refuse her husband sexually, or that the chores of raising an infant seem overwhelming at her time in life. What affects her most strongly is simply that women of Perijan's status should not have children. In her culture, children are only a blessing if the time is right.

Friedl chronicles how Perijan copes with her eighth pregnancy, a story that can serve as a metaphor for the experiences of many women in Iranian and Islamic culture. It is reasonable to conclude from Perijan's story that Iranian and Islamic culture encourage high birth rates not only in official policies but by severely limiting women's family planning options. Unlike similar textbook conclusions, what Perijan's story evokes is not the condemnation of Islam or Iran but admiration for the way in which she maneuvers within the limitations of Deh Koh—and subsequently, from a global studies perspective, the ways in which all people maneuver within the limitations of their own culture(s).

The stories of the women of Deh Koh shatter many Western stereotypes of the role of women in Islamic culture. Maryam, a childless widow, manages to overcome this enormous handicap and remain powerful within her dead husband's family. Golgol leaves her husband with the general support of her village and not universal censure. Tala and Yusuf avenge their childless state by building the biggest house in Deh Koh. These stories reveal the importance of the family as a multifunctional social institution in rural Iran and prompts basic questions about population growth:

- Why should the village women of Iran limit their families? How will they do so?
- How do women in other nations do this?
- What will happen to the women of Iran if they don't limit the number of children they bear?
- What new institutions develop as a result of population change?

As this guide goes to press, the government of Iran is not concerned with the nation's high population growth rate. But the women of Deh Koh are well aware that there is a direct relationship between Tala's big house and her childlessness. They also suspect that Tala, like them, would really rather have children than a large house, but settled for what she could get. Or maybe, deep down, they are not sure.

The case of Japan. Perijan was married before puberty. By contrast, Yuri Watanabe of Japan is marrying for the first time at the age of 36. She is an extreme example of one reason her nation's population growth rate has stabilized and, in places, declined. Yuri's experience appears in *A Half Step Behind*, in which author Jane Condon interviews Japanese women on topics such as family, marriage, and children. (1985)

Certain facts about Japan's economy and society, such as lack of housing, the expense and importance of a child's education, corporate pressures on husbands, strict gender roles, the availability of birth control and abortion, and the rapid growth of an aging population, interact in Japanese women's lives and affect their choices. As Japanese women choose to have smaller families, it is fair to ask whether the multifunctional aspects of the Japanese family will continue and, if not, what institutions will replace it. Japan predicts labor shortages in the near future, yet it isn't yet possible to guess

how this will be addressed. The study of Japan can lead to considering questions about population such as these:
- How does a nation's economy affect individual life choices?
- What kinds of other changes do population changes spur?
- What institutions do societies create to replace those changed by population growth?

The case of the former Soviet Union. While Japan predicts future labor shortages, the Soviet Union had experienced them for decades and, before its breakup, estimated that it would have a labor shortage of 1,700,000 by the year 2000. The reasons for the alarming population decline in the Soviet Union can be discerned by looking at the both the role of its women in the family and in th . state.

In the dual decline of both family and state as reliable social institutions in the former U.S.S.R., the importance of institutions in general as a critical factor in the demography of any culture or nation becomes clear. The Soviet women portrayed in Francine du Plessix Gray's *Soviet Women: Walking the Tightrope* had fewer and fewer babies because neither the Soviet family nor state systems would give them the necessary time, emotional, or economic support to care for children.

In 1917, Soviet women were granted more legal civil rights than any other group of women in recorded history. Part of women's equity under Soviet law can be attributed to the idealism of the Revolution, but part of it was necessary and practical. In order to industrialize on the scale envisioned by the revolutionaries, women of all ages had to work outside the home, along with their sons, brothers, fathers, and husbands. Implicit in the liberation of Soviet women was a new notion of citizenship: they not only had the right to work outside the home, they had the duty to do so. Obviously, then, new institutions and systems would have to be developed to replace the former childrearing functions performed by elder sisters, mothers, aunts, and grandmothers.

The systems developed to replace the family, however, proved inadequate to mothers' needs. The women Du Plessix-Gray interviewed complained vehemently about state day care centers that act as breeding grounds for serious diseases; adequate health care that is available only with bribes; the absence of paid maternity leave; nonexistent male help with household chores; the hours women must spend after a full day's work standing in line to purchase food. So Olga, 38, decided to have no more children after the birth of her only child and estimates that she will have had at least 14 abortions by menopause (other forms of birth control being nonexistent in the Soviet Union).

But Olga would have liked to have more children, and she, like the other women in the book, counted on Gorbachev and reform. A Moscow factory worker summed up these hopes in 1988: "Women support Gorbachev because he'll help us stop working a double shift! He's promising us shorter work days, tenured maternity leave until our children are two years old, even if it brings some economic hardship. A child must be with its mother for the first two or three years. . . . It may be that we can finally have larger families again."

So let us dream of a world in which all states, great and small, work together for the peaceful flowering of the republic of man.
—*Adlai Stevenson*

The case of the former U.S.S.R. can raise study questions such as these:
- What are the effects of changing demographics on a nation's existing institutions?
- What is government's role in anticipating demographic change and modifying existing institutions or creating new ones?
- How do women cope with the "double life" of full-time work and full-time family care?
- What effects do overwork have on demographics?

Stories of the women of Deh Koh and interviews with women in Japan and the former Soviet Union, or in similar accounts, can expose students to information about women's roles and attitudes, family structure and economic life, and the role of government. This information is sufficient to let them develop hypotheses about the relationships between culture and population. Instead of a social scientist's interpretation of the meaning of women's status and population issues, students can listen to women in different cultures and situations and decide for themselves. For this reason, primary sources—such as interviews with individuals in other cultures and nations—offer the richest material and most valuable lessons.

Case II: Population Movement as a Source of Regional Conflict in the Middle East

A people without history is like the wind on the buffalo grass.
—*Winnebago saying*

The political, social, geographic and economic forces that shape women's choices and family sizes around the world have varying effects within and among nations. Changing ratios of population stability, decline and/or growth among different cultural groups has had, and continues to have, obvious and important consequences within nations and regions. These changes are often due to changes in mortality and fertility rates within cultures and across national boundaries; however, human migrations are equally significant. These two key elements of demography are linked inherently. In fact, understanding the global distribution and growth rates of populations is fundamental to understanding the interactions among and dynamics of local, national, regional, and international relationships.

Rapid demographic changes have direct and indirect effects internationally. As an historical example, recall the enormous impacts in North, Central, and South America, Australia, and New Zealand of Europe's varying population growth rates in Europe during the eighteenth and nineteenth centuries. These areas of America, Australia, and New Zealand were viewed as "empty" and acted as a safety valve for people seeking to leave Europe. If this migration hadn't occurred, and if growth rates had continued, Europe's population today might mirror the dilemmas that exist in Asia, Africa, and South and Central America.

Today, as in history, examples abound of how local population systems and immigration laws have impacts beyond nations' or regions' borders, although this is not to say that demographic forces are always primary causes in political, economic, and social changes. These examples can serve as good case studies for the global studies curriculum. One such case study is that of the 16-year-long civil war in Lebanon, which ended in 1991. Others would be the present unrest in Eastern Europe and the immigration of

European Jews to Israel. These cases can lead students to investigate questions such as these:
- Why do wars happen? (There is overlap here with the issue of regional conflicts, for which a separate sample unit begins on page 118.)
- How do changes in population lead to conflict within a nation?
- What are the global effects of regional conflict caused by demographic changes?

The case of the Lebanese civil war. This war was a clear result of failure on the part of the nation's political institutions to take into account rapid demographic changes. When Lebanon was granted independence from France in 1943, the political system set up in that nation reflected the distribution of its major cultures in the overall population. Maronite Christians and other Christian groups, which comprised about 51 percent of the total population, were guaranteed a majority in Parliament and control of the Lebanese presidency. Sunni Muslims accounted for about 30 percent of the population; they were set up to control the Prime Ministry. Shiite Muslims made up about 20 percent of all people in Lebanon; they were guaranteed political control over the position of speaker of the Parliament.

However, by the early 1970s, the distribution of these groups in Lebanon had changed dramatically. By the civil war's outbreak in 1975, only about a third of the population were Christians, while Shiite Muslims had increased to a clear majority. A direct cause of this civil war was Maronite and other Christians' refusal to reconstruct Lebanon's political structure, as was the increased power of the Shiite and other Muslims. (Friedman, 1989)

A demographic and global analysis of the war. Lebanon's civil war expanded in scope until Israel, France, and the United States became involved. This expansion can be analyzed in demographic terms. Yet the demographic elements are more complex than simple statistics about births and deaths. This case study also reflects the importance of human migration: in Lebanon, distinct cultural groups with very strong identities moved into the already inhabited area, displacing local populations. Here are some facts about Lebanon's situation:
- Israel's decision to invade Lebanon in 1983 was shaped by the immigration of European Jews to Palestine, which spurred Palestinian emigration to Lebanon, Syria, and Jordan.
- As these dislocated Palestinians grew not only in numbers but also in political influence, their hostility to Israel helped that nation rationalize their invasion.
- The concept of a Jewish democratic state is threatened by the high population growth among indigenous Palestinians and Israeli Arabs in the occupied territories as well as the low growth of the Jewish Israeli population. However, as more Jews emigrate to Israel from the former Soviet Union—and the numbers of migrants is expected to be high—this is likely to alter Israel's population yet again.

This example shows that the examination of issues from a global perspective prompts questions and concerns that can lead high school students far beyond the narrow concerns of existing curriculum. Where the demographics of the Middle East might be dispatched with a set of dry statistics about

births, deaths, and migration in traditional curriculum, global studies lets students analyze something they might not otherwise have considered: the link between the liberalization of Soviet emigration policies to the fate of West Bank Palestinians.

This issue is mirrored by—and connected to—other population issues as well. For example, in the United States, equitable and fair political reapportionment that reflects and represents growing numbers (due to high birth rates and immigration) of Hispanic-Americans may be the best way to avoid the mistakes Lebanon's and Israel's ethnic "majorities" in Lebanon and Israel have made. Yet, lacking curriculum that can help them connect population, policy, and people, high school students may study demographics without ever grounding their understanding in real world issues which will prove to be of importance as they become citizens of the nation and the world.

The ending of the cold war offers an auspicious opportunity to set new priorities and to reallocate resources.
—Worldwatch Institute, State of the World, *1992*

Human Population as a Global and Ethical Issue

Few governmental and nongovernmental aid and development organizations would disagree that unprecedented population growth rates concentrated in the world's poorer countries is a major global issue. There are three basic models currently used to analyze global populations:
1. high birth/high mortality rates;
2. high birth/low mortality rates; and
3. low birth/low mortality rates.
While it appears that the second model reflects the global norm, a new trend is underway toward the first one. (Brown, 1988)

Whatever notions of progress the world's powerful may harbor, whether Marxist, capitalist, or any other ideology, few people would accept Malthusian "solutions" to human population growth such as support for forced sterilization or the inevitability (or "desirability") of famine. High school students need to develop a sense of ethics about population issues as well as a familiarity with the issues in and of themselves. Discussion of the ethics of population control is encouraged by exploring relationships among global resource use and distribution; global population; national and international population policies (including ill-advised ones); population growth rates; and an international economic order that penalizes the poor.

A number of familiar versions exist of the tale of the 100-person "global village." Here is one of them. If the world were a global village of 100 inhabitants, three would be United States citizens, six would control half of the village's entire wealth, and 50 would be hungry. While 70 would be illiterate, only one would be college educated. In this village, 40 inhabitants would be under the age of 14. The 50 hungry villagers would have a population growth rate of between 3 and 4 percent per year (an average that equals the rates in Central and South America, Asia, and Africa). (Louis, 1983)

In reality, the bleak disparities of the global village are geographically isolated. For example, sub-Saharan Africa has the distinction of being the world's poorest region, as well as the one with the highest population growth rate. Nigeria alone will double its population by about 2010. (Brown, 1988)

And the population of the continent as a whole will double between now and about 2015.

The case of the Sahara. The story of the Saharan drought and famine of the mid-1980s illustrates the debate over the relationship between population and poverty. This case study offers students the opportunity to consider questions such as these:

• To what extent are Saharan population growth rates linked to the degradation of the Sahara's environment?
• How does the region's population growth affect its inhabitants' subsequent abiliity to survive climatically "normal" dry years?
• Are high population growth rates in Ethiopia, Sudan, Chad, and Mauritania a cause or a symptom of the famine?

African governments and Western aid agencies concentrate resources in urban areas, basically ignoring the needs of agricultural areas where between 70 and 80 percent of the population lives. They have different reasons for doing this, but the outcome for rural people is the same: a lack of support for the agricultural infrastructure. By contrast, consider that, from 1975 to 1985, Asian and South and Central American governments increased rural spending, while African governments decreased it.

In rural Saharan Africa, the family and the clan remain the strongest political, social, and economic institutions. The way this fact interacts with existing environmental, political, and economic conditions is complex and worth considering. First, let's think about the region's agricultural realities. Saharan soils are fragile and require rotating farming or grazing systems to sustain agriculture. Furthermore, Saharan land can support only 0.3 people per square kilometer in a sustainable way, that is, without destroying the ecosystem; they currently are supporting two people per square kilometer, a figure that indicates how drastically overused these soils are.

One danger of overusing land is that soil depletion interrupts other natural cycles. When land in the Sahara was so used in the early 1980s, the soil was unable to absorb and retain the moisture necessary to support agriculture, even when rains did occur. Unable to grow food, Saharan villagers migrated to areas where they believed they would find arable land and/or food. Between 1984 and 1985 alone, over ten million Saharans migrated within the region internally and internationally. (To put this migration in perspective, the largest wave of immigration in United States history occurred during the decade of the 1980s, and it amounted to only nine million people.) Such migrations in the Sahara increased population pressures and the cycle became larger and larger and more and more environmentally destructive. (Timberlake, 1985)

The combined population pressures from high birth rates, lower death rates, and massive population movements in the Sahara contributed to environmental collapse and widespread famine. This famine pattern in the Sahara continues. In the Sudan today, famine will undoubtably spread across the region, and this is certain to destabilize the region's institutions. This famine is as much a factor of Ethiopian immigration in the mid-1980s as a lack of rain to support crops. Because of the high death rate in the Sahara and the fact that the family comprises the only system of "social

Put simply, the global economy is rigged against both poverty alleviation and environmental protection.
—Worldwatch Institute, State of the World, 1992

security," families willingly have many children. This social reality complicates the fact that there are too many people in the region, given present environmental, political, and economic conditions.

At present rates of growth, the earth's population is expected to double to ten billion within the next three or four decades. Whether or not this level of population will be sustainable depends upon what we all learn from the Sahara and teach our students about it. For example, we can come to understand that the villagers in the Sahara who died as a result of the drought had little or no political or economic power and therefore little or no control over how resources were managed. We can realize that the urban centers of Saharan Africa are morally and ethically compelled to divide their resources more equitably with their rural citizens. And, even more troubling to us—for we do reside in the nation that uses 80 percent of the world's resources, even though the nation's population accounts for only 20 percent of the world's people—as inhabitants of the "global village" discussed earlier, we also have to be prepared to share resources and power more justly, to reflect global population realities.

To do otherwise is to invite environmental and political disasters (such as those that continue to occur in the Sahara) on a global scale. If basic security is beyond the reach of most people, they have little incentive to limit population growth. That cycles of population growth, powerlessness, and poverty are widening to reach ever more people is the basis for a national debate that should extend into the classroom, where tomorrow's citizens are learning skills and strategies for dealing with such issues. We can encourage our students to ask the hard questions and to seek to find equitable, ethical answers: What are our nation's domestic and foreign political, social, and economic aid policies regarding population? Should they change? How? Who should take the leadership role? What are our immigration policies? Should they change?

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Selected Resources

Population Reference Bureau, Inc.
Census Promotion Office
Bureau of the Census
U.S. Department of Commerce
Washington, DC 20233-0001

World Population: Facts in Focus
World Population Data
  Sheet Workbook
777 14th Street, N.W., Suite 800
Washington, DC 20005

Suggested Activity Ideas

Population Issues and Resources. A number of organizations offer further sample lessons and other units on local, national, and international population issues. For more information, contact the Wisconsin Geography Alliance, Department of Geography, UW-Eau Claire, Eau Claire, WI 54702. Two good resources are the Population Reference Bureau, Inc., at the Census Promotion Office, Bureau of the Census, U.S. Department of Commerce, Washington, DC 20233 and World Population: Facts in Focus and World Population Data Sheet Workbook, both available from 777 Fourteenth Street NW, Suite 800, Washington, DC 20005.

Sex, Health, and Family Education. Not developed in this sample unit was the central idea of sex, health, and family education. An aware educator can help students draw connections between family planning practices in their own lives and in other nations. A consideration of the cultural, economic, and political systems that help develop sexual and family planning policies can be very instructive to students because it brings the global issue of population home in a personal, familiar way.

Grades 9-12: Too Many of Us?

Topics	Concepts/Key Ideas	
What is the present status of the earth's human population? Where are higher population growth rates found? Where are high density populations located? Is there a correlation between income distribution and population growth? Why are some very densely populated regions wealthy while other densely populated regions are very poor? What are the dominant trends in world population growth rates? What role does culture play in limiting or encouraging population growth, stability, or decline? How do different family and social structures affect population?	Demography Maps Charts Statistics Distribution Density World region Growth rates Correlation Hypothesis Projections Gross National Product	Income distribution Exponential growth Medical technology Industrialization Joint family Nuclear family Polygamy Polyandry Inheritance laws (primogeniture and others) Marriage age Welfare state
Are different cultures' assigned roles for women critical factors determining family size? What methods can we use to understand the families and cultures behind the statistics?	Poverty Famine War Labor shortages	Religious beliefs Political beliefs Environmental degradation
What causes can be identified to explain mass population migrations (immigration/emigration)? How can the policies of one nation affect the population of another nation? What regions of the world are experiencing the most migrations? What are some of the results of immigration policies in different world regions and nations? Should one culture or nation dictate population policy to another?	Refugees Ethnicity	Interdependence Immigration policies
Is exponential population growth a cause of, a symptom of, or unrelated to economic injustice? In what ways is rapid population growth a threat to continued human habitation of the earth? Can rapid population growth be viewed as a positive resource toward human fulfillment and meaning? What are the major theories concerning population and global issues? How do they differ? What can and/or should the U.S. do about world population?	Limited resources Increasing demand Human resources Immigration policies Infant mortality Child labor Social security Policy making	Thomas Malthus Karl Marx Julian Simon Religious institutions Technology Economic growth Justice

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Topics	Concepts/Key Ideas	
Does the Western economic evolutionary model of population growth, industrialization, and population stability apply to the non-Western world? To what degree is our understanding of population, and our policies concerning population, a factor of recent Western history?	Ethnocentric assumption Model	Universal Particularistic World Bank/IMF
Is there opportunity for the nonindustrial and industrializing sectors of the world to realize population stability through industrialization? What responsibilities do different cultures and nations share relative to the growth, stability, or decline of their populations and immigration policies? In what ways will population policies around the world alter notions of family?	Resource distribution Interdependence Individual choice	Social responsibility Policy decisions Family

Grades 9-12
Earth—Home Planet or Space Station?

Subject Areas Included in this Unit

Social studies
Environmental education
Science

Goals and Objectives

The goals and objectives for this unit are consistent with those listed for the high school grade levels in *A Guide to Curriculum Planning in the Social Studies* beginning on page 72.

Introduction: Earth as People's Home

Tropical rainforests and their complex ecosystems seem to be truly global resources. Not only do they harbor uncatalogued and potentially invaluable biological diversity and indigenous cultural knowledge, they are critical factors in the regulation of the planet's climate. With a greater understanding of the roles tropical rainforests play in sustaining global systems, also comes the knowledge that rainforest destruction is inviting outcomes that no one can now predict.

If the biota...has built something we like but do not understand, then who but a fool would discard seemingly useless parts? To keep every cog and wheel is the first precaution of intelligent tinkering.
—Aldo Leopold

In an interdependent world, categorizing the earth's resources as local, national, or regional grows increasingly difficult. For instance, is the Nile an Egyptian river or a northeast African one? Nine African nations depend on the river as a resource; as a result, Egypt's Aswan Dam cannot function as it was designed to because the effects of the dam go far beyond Egypt's borders. Similarly, to what extent can Canada protect its environment if industries in the United States continue to emit sulfides into North America's atmosphere?

Questions such as these suggest that many of the world's resource-related issues must be conceptualized in a more inclusive manner. We must be able to understand how local, regional, and global notions of territory are interwoven. And our concept of "region" needs an overhaul that will allow us to see how and why the globe's natural and social systems are interdependent. How can we construct a new unit of place, besides "region," that will reflect biological and social diversity, political aspirations, and cultural difference? For, it is clear that our current concept is not very effective, as can be shown by the example of tropical rainforests.

We know that rainforests are being depleted faster than any other nonrenewable resource on earth, including oil. We know that tropical rainforests are found in only a few areas of the world and that these areas are bounded by particular political, economic, and social systems. These facts, however, lead to a larger, more complex knowledge that high school students need to understand to be prepared for responsible citizenship in a global society: that there are great tensions inherent in the notion of a global resource when those resources are located within regions divided from each other by political ideologies, economic disparities, and cultural diversity.

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While the notion of "region" is generally useful, here it is less so; it is the issue itself that forms the mental and material basis for study.

As a global issue, deforestation offers high school students an ideal realm for considering the internal (that is, within the nation in question) and external (international) forces that contribute to destruction of the earth's remaining rainforests. It supplies them an opportunity to reflect on ethical questions concerning cultural extinction, economic inequity, and national self-determination and lifestyle. It also challenges high-school-age students to develop alternative visions of the future that may incorporate a deeper empathy for others and a wiser sense of our own nation's role in the interplay between human and natural systems on earth.

Interdependence and Specialization in the Rainforest

The varying ecological impacts of human activity on the rainforests results from different cultures' values and perspectives on the natural world. Indigenous and immigrant rainforest cultures, national and transnational businesses, and governments all inhabit the rainforests and tend to operate with vastly differing assumptions about why they are there and what these ecosystems are for. Anyone in the international community who is seriously interested in saving the world's remaining rainforests from destruction must understand these differing perspectives. This means coming to terms with why some cultures view their environment as a frontier to be "tamed" and altered to the economic and political needs they perceive, while other cultures define their needs within the forests' natural parameters.

The rainforests' great biological diversity is perhaps the most important factor determining sustainable human habitation there. Sustainability refers to whether the methods people use to extract wealth from the forest in turn maintains the health of the forest; it indicates an enlightened approach to using resources rather than misusing them for short-term profits. The dense biological diversity of the rainforests goes hand in hand with a high degree of biological specialization. What this means is that rainforests are systems whose highly diverse and very specialized inhabitants are so ecologically interdependent, that to remove even one species of insect, animal, tree, or flower can severely disrupt the entire ecosystem.

Here is an example of how humans have learned about this interdependence. One enterprising Brazilian farmer decided it would be easier to collect Brazil nuts if the trees were grown in plantations rather than gathering them from the forest. So he planted a Brazil nut plantation. But his trees did not produce nuts. What he did not know was that the Brazil nut tree depends upon a specific type of bee to pollinate it. That bee relies on a specific type of flower to produce the honey it needs to feed to its offspring and ensure their survival. What the flower's interdependencies are, no one knows yet. (Caufield, 1986)

Rainforest Cultures: Different Perspectives on the Natural World

Clearly, any human group living in the rainforests learns to respect this biological specialization and interdependence, and this respect is, in fact, a

Psychology as much as science will thus determine the planet's fate, because action depends on overcoming denial, among the most paralyzing of human responses....This kind of denial can be as dangerous to society and the natural environment as an alcoholic's denial is to his or her own health and family.
—Worldwatch Institute, State of the World, 1992

matter of survival since it ensures protection of the environment upon which rainforest dwellers rely. Indigenous rainforest cultures are perhaps the earth's oldest cultures, and they have developed a complex set of cultural responses to their environment. They have developed systems of religion, sex roles, family responsibilities, art, economics, politics, and language that help them sustain their own culture within the rainforest. These cultures are based upon an integrated notion of human actions and respect for the landscape. By leading students to contrast the perspectives of indigenous and immigrant rainforest cultures, teachers can help them appreciate the complex ways in which culture and the natural world interact. A few examples such as those below can illuminate these differences. These examples all use the global issue of deforestation.

The sustainable farming practices of the Lancondon Maya. Living in Central America, the Lancondon Maya have perfected a method of shifting agriculture that produces an abundance of food without destroying the rainforest. Rather than redefining the forest, Lancondon *milpas* mimic it. *Milpas* are small cultivated plots interspersed throughout a large area of the forest. On them, the Lancondon grow hundreds of fruit and vegetable varieties selected not only for their desirability as food but for their ability to control soil erosion, provide shade, or contribute insecticidal or pest-repellant properties. The Lancondon also cultivate plants to attract animals they like to hunt and eat. These diverse plant varieties are planted together, a technique of sustainable agriculture known as companion planting. Eventually, when *milpas* lose their productivity to soil depletion or to weeds, they are abandoned and revert to secondary growth rainforest. After 20 years, it will again be cultivated. (Caufield, 1986)

In this way, the Lancondon can live within the forest's limitations. For, above all, sustainability means learning to live within natural limits. The trick—one that industrialized cultures in the West have yet to learn—is to define (or redefine) cultural limits within a configuration of natural and social limits that we haven't yet recognized and that change all the time. This wisdom is one of the great gifts indigenous rainforest peoples have to contribute to the world. And so, indigenous rainforest peoples face terrible pressures at the hands of people who do view the land as something to be dominated. The clearing of rainforest to create cattle pastures has driven the Lancondon Maya from their home. The result is that, by 1985, these people, among the world's most sustainable farmers of the rainforest, numbered only 120.

The gatherer-hunter wisdom of the Ituri Efe. By contrast to the Lancondon Maya, the Efe of the Ituri rainforest in Zaire are a migratory, gatherer-hunter people who depend for their survival upon the forest's natural abundance. The Efe lifestyle is a leisurely one that allows ample time for storytelling and singing of songs that adults use to educate their children about the complex nature of Efe *mba*, or taboos. These rules have been handed down across generations and prohibit the destruction of the Efe habitat. Some of these *mba* include prohibitions against killing a certain bird, which is said to result in the death of a son; over-harvesting of honey, which will invite bad luck to a family; and over-harvesting of manioc,

which is punishable by banishment. (Shoumatoff, 1986). Given the fragility of rainforest ecolog,, Efe *mba* offer sophisticated guidelines for sustainable land management.

Cattle ranching among rainforest immigrants in Central and South America. Throughout much of tropical Central and South America, images of aristocratic Spain and Portugal are imprinted on the scrub lands of cleared rainforest. The prestige and power that continue to be associated with large land holdin,.s, cattle, and *caballeros* are essentially remnants of a fifteenth-century system of status. Cattle ranching is the major cause of rainforest destruction in Central and South America (so far) even though it is not particularly profitable. Cattle ranching immigrants could raise more money by selling timber they clear from the rainforest than by burning it and converting the land to beef pasture. In addition, because of the poor quality of the resulting soils, cattle raised on cleared rainforest lands need at least 12 acres per head, compared to the average of one acre per head of pasture required by cattle raised in the United States. Moreover, these 12 acres of rainforest cannot support a steer after five to ten years, so new forests are cleared and new land begins the process of degradation.

Two different immigrant cultures' practices in Sumatra. The 2,000-year-old Balinese traditions of community, intensive multicrop agriculture, soil enrichment, and erosion control have led them to be successful immigrant farmers in the cleared rainforest of Indonesian Sumatra. Balinese cultural memory has carried these practices down to the present day and permitted these farmers to practice sustainable agriculture on fragile cleared rainforest soils. By contrast, immigrant Japanese, have been less successful. They survive as farmers by clearing new rainforests every three to four years, using each piece of land until the soil is exhausted.

"Temperate zone bias" and native landscapes. The way culture influences people's perspectives on and uses of the natural world is not confined to rainforest cultures and uses of the tropical rainforest. One example is home landscaping. Wisconsin immigrants to Arizona or New Mexico are prone to creating backyard landscapes more environmentally appropriate to western Europe or the northern United States than to the deserts of the southwestern United States. Their bias toward temperate zone species (cultivars and wild plants alike that require much water and other inputs to survive) plays itself out in the need to apply fresh water, artificial fertilizers, and petroleum-based pesticides to their landscaped plants, to make it possible for them to survive in desert climates. Ultimately this "temperat3 zone bias" may prove as destructive to the Southwest as the *caballero* mystique has been to Central America. The enormous economic and environmental cost of water for desert dwellers' green lawns rivals Brazilian schemes to recreate the Amazon as a vast temperate zone landscape. (Reisner, 1986)

People outside of the rainforest are beginning to develop an understanding of and respect for indigenous rainforest cultures' knowledge and practices. This long overdue respect is gaining force from more recent rainforest

dwellers' inability to live productively and sustainably in the forest. These immigrant rainforest cultures, primarily subcultures of dominant African, American, Asian, and European civilizations, carry different cultural values, institutions, and cultural memory into the forests. These perspectives, evolved in different cultural and natural settings, have clashed with rainforest ecology and indigenous cultures. The disastrous results of this type of ethnocentrism can teach both material and moral lessons.

Rainforest Destruction and Progress: A Collision of Global Systems

Governments of nations with rainforests to manage have an internal logic (a form of culture) that determines their perspectives on the forests. In many of these nations, clearing the forests is a national priority since nation building is associated with establishing borders and the forests, which are seen as unclaimed land, obscure these lines. The forests also hide indigenous cultures that the governments view as hostile (since they may resist absorption by the national government), militant rival political groups, and processing centers of transnational illegal drug corporations.

Most of these governments also use rainforest land as a safety valve for social and economic unrest elsewhere in the country. For example, in nations that are primarily agricultural but whose land ownership is extremely unequal, the rainforest represents an irresistible source of "free land." The forests also represent an essential source of foreign exchange. Rainforest nations earn 8.7 billion dollars per year from exporting rainforest wood alone.

In some rainforest nations, particularly Brazil, the industrialization of rainforest territories will help few, if any, Brazilians, and can be attributed to a national need to dispel the country's international image as a "third world" nation. So the alteration, control, exploitation, and destruction of the natural world as a means of human progress is not unique to the industrialized world. Yet it has been the industrialized world's material success in implementing such exploitation of the natural world that provides the rest of the world with a model. Why hasn't this model succeeded, by and large, in rainforest countries?

International development agencies, rainforest governments, and rainforest industries have frequently pointed out that the world's wealthier nations have, in general, destroyed their primordial forests. The culture and economy of Wisconsin can be traced directly to the clearing of Wisconsin's original forest and the subsequent development of farms and the lumber and paper industries. For the past 40 years, therefore, development specialists have assumed that similar use of rainforests would culminate in a similar prosperity for the majority of tropical rainforest peoples.

However, although half the world's rainforest ecosystems have been developed as mines, hydroelectric systems, lumber industries, paper mills, plantations, ranches, and farms, the relative wealth of rainforest nations has declined and economic disparities within these nations have increased. This fairly dry statistic takes on a different light if viewed from a global studies perspective. For, the relationships among local, regional, and global economic and natural systems help explain the "underdevelopment" of

One must not always think so much about what one should do, but rather what one should be. Our works do not ennoble us; but we must ennoble our works.
—Meister Eckhart

rainforest regions in ways that are pertinent to students interests and perspectives.

The Hamburger Connection

The "hamburger connection" is a case in point that students will find has immediate connections to their own lives. (Myers, 1985) It is an example of how production of a familiar and common consumer commodity has impacts that are global in scale. First, some historical facts about beef production and consumption. These statistics clarify the connection between rainforest destruction in Central America and the competitive spread of the United States' fast food industry.

- Between 1960 and 1978 the average per capita consumption of beef in the United States rose 37 pounds.
- More than half of this increase in beef consumption was in the form of fast food hamburgers.
- During the same period, one-quarter of all of Central America's rainforests then remaining were cleared and converted to cattle ranching.
- Meanwhile, beef production in Central America tripled and this region's beef exports to the United States rose proportionally even higher.

*[B]y pursuing life-styles and economic goals that ravage the environment, we sacrifice long-term health and well-being for immediate gratification—a trade-off that cannot yield a happy ending.
—Worldwatch Institute, State of the World, 1992*

Other information makes clear this trend's global impacts. For instance, correlations exist between United States food consumption patterns, rainforest destruction, and rising poverty in Central America, and these can be seen clearly by using the lens of Central America's land ownership patterns.

- Approximately eighty percent of all Central America's population is based in rural areas and is dependent on agriculture and agriculture-related employment to survive.
- Of those who own land, 7 percent control 93 percent of the land and approximately 20 percent own no land at all.
- If all of Central America's existing arable land were divided equally among its rural inhabitants, each would own seven acres.

When export-oriented cash crops are introduced into a rural system that is already very unequal economically, economic disparities are widened in two basic ways.

1. Lands that are sharecropped or rented for subsistence agriculture are quickly converted by the owners to cash crops for export, thus reducing the amount of local land that can be used to grow food.
2. The income from the cash crops is concentrated among the large land-holders, increasing their power. Furthermore, this income is generally used either to purchase more land or is reinvested abroad in the form of personal consumption (imports) or savings and investments.

Either way, local economies do not benefit, and the way beef is raised in Central America only makes things worse. Because beef production requires less labor than any other Central American subsistence or export crop, it increases rural unemployment. Unemployed rural people have limited options. They can migrate to industrial areas or they can pour into rainforest regions in search of arable land.

To make farmland out of rainforest, these immigrants clear it of its native trees and plants. The soils of these rainforest farms are quickly depleted, forcing the farmers to move on, clearing more forest. Their abandoned farms—which increase in number over time—are taken over by the cattle industry as grazing land and soon grazed into desert.

Two-thirds of all arable land in Central America is now devoted to cattle production. Yet Central Americans eat 40 percent less beef today than in 1960. And their per capita consumption is low compared to other nations' citizens: they eat 28 pounds per person per year, compared to the average citizen of the United States, who consumes 122 pounds of beef each year. This disparity in resource consumption mirrors the inequities of Central America's land ownership systems. And yet, only 2 percent of all beef consumed in the United States is imported from Central America.

What this means is that the "hamburger connection" is not an interdependent system in the sense that all parts of the system need each other: the Central American economy desperately needs the United States, whereas the U.S. does not rely on Central America for its beef. While Central American beef may be cheap and convenient for our nation to import, it can be purchased elsewhere. However, Central American economies need the U.S. market to export goods in order to earn money with which they can pay off debts to the World Bank and other banks in the industrialized world. These banks had lent Central American nations funds for the purchase of capital goods like tractors, livestock, seeds, and fertilizer for farming as well as for equipment for their police and military forces. Their natural resources are all many of these nations have available for paying their debts.

The important lesson of this case study for students in the United States is their future role as members of the global consuming class and the need to develop markets in other places, including the "third world." World trade and the allocations of power and earnings derived from rainforest products is in no sense of the world "fair." As time goes on, more and more forests are destroyed because so few nations, corporations, and individuals view the rainforests as economically compelling or necessary in and of themselves.

The Wood Connection

Across the globe, the primary rationale for destroying rainforests is to acquire raw wood for export to industrialized nations. It is costly to harvest rainforests efficiently and sustainably so many rainforest nations lease their forests to transnational lumber corporations. While locally owned lumber industries have a high stake in renewing their forests, transnationals do not, in general, so long as another source of rainforest lumber exists.

Whatever restrictions a rainforest nation puts on its timber concessions—such as mandatory reforestation, select cutting practices, and taxes and fines—a transnational corporation can usually avoid them either by moving on to a more accommodating nation or by applying a wide variety of complex legal maneuvers.

For example, Jant, a subsidiary of Honshu Paper, a Japanese transnational corporation, had a 330-square-mile rainforest concession in Papua New Guinea in the late 1980s. The company was supposed to reforest

land it timbered and pay taxes on its earnings from the concession. But since Jant sold the lumber to its parent company at below cost, it avoided paying taxes. Thus, Papua New Guinea lost an estimated 11 million dollars per year. By 1990, Jant had harvested its concession completely and moved on, able to afford forfeiting its reforestation deposit. Papua New Guinea was left with a very small economic profit and very serious ecological consequences.

A different kind of impact is exemplified by the United States, which exports large amounts of raw lumber to Japan for processing. In the temperate rainforests of the Pacific Northwest, this flow of raw lumber devalues its cost and undercuts employment of lumber processors (mill workers and mill owners) in the United States. The controversy over saving the last remnants of Pacific Northwest rainforest has a decidedly global component. People who wish to preserve the last of the nation's rainforest from timbering are concerned about habitat destruction of species such as the Spotted Owl. While the lumber industry blames "environmentalists" for threatening U.S. jobs by seeking to "lock out" mill owners from this resource-rich (but very limited) area, less is said about the continual flow of lumber to Japan and the jobs thereby lost to the U.S. processing industry.

More insidious, perhaps, than transnationals' efficient redistribution upward of rainforest wealth is that rainforest exports account for only 10 percent of the world's wood and wood product consumption. In other words, while rainforest products are a mere convenience to the industrial world, they have come to be essential exports for many rainforest countries, like Indonesia. What this means is that the market advantage for rainforest products belongs to the buyers. And, in a buyers' market, increasing production (that is, deforesting as fast as possible over the short run) is the easiest way to offset competition and increase earnings.

This is an important concept for students to absorb, because it is essential to their understanding of the global economy. Each year, rainforest is destroyed in an amount totalling an area larger than the state of Connecticut. Rainforest products are not as economically essential to the importing nations as to exporting ones. Japan is the best example: that nation has, on its own soil, enough timber to meet its own lumber needs indefinitely. Yet Japan imports more rainforest wood than all other importing nations combined. Why is this?

The "bottom line" is that it is far less expensive for Japan to import wood from the U.S. or Indonesia than to cut down its native timber. Processing wood into paper, wood framing for construction, and even chopsticks is a value-added activity that generates much more profit than cutting timber does. By importing raw wood, Japan can create jobs in the processing industry while at the same time preserving its own forests. Yet Indonesia and other rainforest-holding nations will, as their forests disappear, ultimately end up paying vastly more for the wood products they will need to import than they ever received for the sale of their rainforests. And this economic equation doesn't begin to take into account the other, more insidious and frightening results of deforestation.

Extraordinary change is possible when enough courageous people grasp the need for it and become willing to act....Who will be the Gorbachevs of the Environmental Revolution?
—Worldwatch Institute, State of the World, *1992*

Global Deforestation and the Next
Human Revolution: Global Warming

There is really no such creature as a single individual; he has no more life of his own than a cast-off cell marooned from the surface of your skin.
—Lewis Thomas

As we educate our students and ask them to think about the future, we realize with chagrin that part of what we must prepare them for includes difficulties that are global in nature and unprecedented in human history, such as the AIDS epidemic, famine on a previously unparalleled scale, the depletion of earth's protective ozone layer, and global warming. Global warming, in particular, may ultimately comprise a revolution whose outcome will reach across cultures, nations, and generations. For, if the effects of global warming are not yet discernible to the scientific community, it is certain they will be as our students reach maturity and begin educating their own children.

If "developing" rainforests by destroying them in fact actually helped rainforest nations ease their internal and international economic disparities, the discussion of the global effects of rainforest would be quite basic: trees versus people. And, even if we were to choose people over trees, the benefits of the "development" to people would be quickly reversed as deforestation's results took effect.

For, in the study of the destruction of the rainforests can be seen, at a rapidly accelerating rate, what millennia of deforestation everywhere means to life on earth. Any forest functions to protect watersheds and wildlife and to regulate climate. Because of the uniqueness of the rainforest ecosystem, disruption of watersheds, wildlife, and weather simply occurs much more quickly than in temperate zones.

Even Plato, not known as an environmentalist, speculated on the effects of temperate forest destruction. He wrote, "There are mountains in Attica which can now keep nothing but bees, but which were clothed not so long ago with trees, producing timber suitable for roofing the largest buildings; the roofs hewn from this timber are still in existence. . . .The annual supply of rainfall was not then lost, as it is at present, through being allowed to flow over a denuded surface to the sea. It was received by the country in all its abundance, stored in impervious potter's earth, and so was able to discharge the drainage of the hills into the hollows in the form of springs or rivers with an abundant volume and wide distribution. The shrines that survive to the present day on the extinct water supplies are evidence for the correctness of my hypothesis." (Caufield, 1986)

Plato's hypothesis has been proved time and again. Now, 2,000 years later, it is being validated in the rainforest regions on a global scale and in record time. When a rainforest is cleared, its thin layer of topsoil quickly erodes in the heavy tropical rains, turning the original forest lands into desert. Downstream, flooding, landslides, and silting disrupt regional watersheds. With the "sponge effect" of forest soils destroyed, the water cycle can no longer produce rain for a region. As less and less moisture is retained in the soil, less and less is returned to the atmosphere and falls as rain. Therefore, because much of the earth's weather is determined in interactions between ocean temperatures and evaporation rates across the equatorial zones, tropical rainforest destruction disrupts global weather patterns.

Over 40 percent of all species of life known on earth lives in rainforests. Highly specialized, most rainforest flora and fauna cannot be transplanted. Once a particular forest is cleared, its unique fauna are gone as well. Often accompanying such extinctions is a loss of knowledge about specific properties of individual plants and animals; in fact, Western science knows very little about rainforest species. Most of them have never been catalogued, yet alone studied. To put this loss of biological diversity in a Western perspective, between 20 and 40 percent of all pharmaceuticals now used have been developed from flora, fauna, and cultural knowledge found only in rainforests. As for the people of indigenous rainforest cultures, as their habitat is destroyed, they either die or adapt to a different way of life that does not value an ability to understand the forest's life-giving attributes.

But Brazilian dam builders, migrating Indonesians, the Weyerhaeuser Corporation, biologists, fast food franchises, "us," and "them," are not only bound together as participants in a complex system that depends on the rainforests even as we contribute to their destruction. In this way, we are all radical transformers of the earth who contribute to one of the greatest revolutions in human history, global warming.

The Limits of Forest Adaptibility

Like other global human revolutions such as the development of settled agriculture and industrialization, global warming will profoundly affect the ways we relate to each other and the earth. Scientists may disagree on the specifics, but the vast majority agree that increasing amounts of carbon dioxide, methane, and other gases in the atmosphere will result in a rise in global temperatures. Today's deforestation is a direct result of human activity. Tomorrow it will be an indirect result of global warming. Since the industrial revolution, the amount of carbon dioxide in the atmosphere has increased 25 percent. If all human-made carbon dioxide and other "greenhouse" gas emissions were halted today, the earth's temperatures would rise an estimated one to three degrees Fahrenheit within the next 10 to 25 years. This temperature change alone could destroy the earth's remaining forests by outstripping their natural ability to adapt to climatic changes.

Students may be surprised to learn that forests can adapt to changing weather conditions by literally migrating, at the rate of approximately a mile or less per year. However, their mobility is limited, and this limits their adaptability. That is, if one portion of a temperate forest were to begin heating up dramatically, seeds dropped on the cooler edge would be more likely survive, while trees on the hotter edge would die back. The overall effect is one of migration. If the local climate warms more quickly than the forest can seed and grow to maturity, the trees will die out, overwhelmed by a newly hostile environment.

It would be conceivable in theory, as global warming proceeds, for rainforests to move north from Central America to South America, in search of more moderate temperatures and adequate rainfall. But geographic, human-made, and other barriers would make this impossible even if the warming proceeded slowly enough to accommodate the forests' slow rate of progress. In geological time the natural world has time to adapt. In the

Thus far, global environmental politics has been characterized more by foot-dragging and denial of problems than by cooperation. —Worldwatch Institute, State of the World, 1992

brief era during which rapid industrialization has occurred and changed so many features of the natural world, neither rainforests nor temperate woods can move fast enough to survive. Furthermore, as trees die, the decaying wood of the dead forests will only release more carbon dioxide into the atmosphere, increasing the greenhouse effect. (McKibben, 1989)

It is important for students   realize that, while we are all revolutionaries in the industrial transformation of the earth, some of us pursue the revolution more zealously than others. A South American cattle rancher and a Wisconsin commuter each contribute 20 times more to the greenhouse effect than, say, a typical resident of the Maldive Islands. But the Maldivian will be one of the first casualties of the resulting climatic change: as the earth's temperature increases and polar ice caps begin to melt, the Maldive Islands will be one of the first land forms submerged.

With the issue of deforestation and global warming, all of us, including our students, are faced with two general choices. We can choose to redefine the concept of progress and learn to live within our planet's limitations, or we can choose to continue as we are and change our planet to a space station, an artificially maintained system wherein all life and life support are sustained by human endeavor rather than an interaction of human and natural systems. (McKibben, 1989)

Three fourths of the world's bird species are declining in population or threatened with extinction.
—Worldwatch Institute, State of the World, *1992*

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Shoumatoff, Alex. *In Southern Light: Trekking Through Zaire and the Amazon.* New York: Simon and Schuster, 1986.

Selected Resource Materials

Many of the following suggested materials were prepared by special interest groups and do not present a balanced picture of the debate over global deforestation. This does not make them worthless, however. In fact, in any issue-oriented curriculum it is necessary to present to students as many perspectives as possible. It is also crucial that high school students learn to recognize how information can be biased depending on who provides it; this is a basic exercise in critical reading and thinking that is among the most important skills required by informed global citizenship. Moreover, the authors were unable to find materials that present the "big business" side of the issue. One way to secure such materials would be to encourage students to invite to class representatives of transnationals to tell their side(s) of the story.

Information on Transnationals

Two paper and timber transnationals have extensive business interests in Wisconsin. They are:

Darwin E. Smith, CEO
Kimberly-Clark
Texas Commerce Tower
545 East John Carpenter Freeway
Irving, TX 75062
(214) 830-1200

George Weyerhaeuser, CEO
Weyerhaeuser Company
Tacoma, WA 98477
(206) 924-2345

A complete list of U.S.-based transnationals operating in the tropics can be obtained through the Rainforest Action Network. Write to: Rainforest Action Network, Inc., 301 Broadway, Suite A, San Francisco, CA 94133.

General Printed Materials

Berkmu!!er, Klaus. *Environmental Education About the Rainforest.* Washington, DC: World Wildlife Fund.
Available from: Wildlife Management Center, School of Natural Resources, University of Michigan, Ann Arbor, MI 48109.

Biodiversity. Washington, DC: 1988.
Available from: National Academy Press, 2101 Constitution Avenue NW, Washington, DC 20413.

CARE. *Educator's Package: Restoration.*
Available from: CARE, Office of Education, 660 First Avenue, New York, NY 10016, (212) 686-3110.

Chase, Lynore. *Rainforests: A Teacher's Resource Guide.*
Available from: Rainforest Action Network, Inc., 301 Broadway, Suite A, San Francisco, CA 94133.

Audiovisual Materials

Amazon, Land of the Flooded Forest. 1990, color video, 59 minutes.
Available from: National Geographic Society Educational Services, Department 90, Washington, DC 20036

Baka: People of the Forest. 1990, color video, 59 minutes.
Available from: National Geographic Society Educational Services, Department 90, Washington, DC 20036.

The Decade of Destruction. Five parts, color video, 55 minutes each, total 290 minutes.
* parts 1 and 2: "In the Ashes of the Forest"
* part 3: "Killing for Land"
* part 4: "Mountains of Gold"
* part 5: "The Killing of Chico Mendez"

Available for sale or rental from: Bullfrog Films, Oley, PA 19547, (215) 779-8226.

No one knows, even to the nearest order of magnitude, how many life forms humanity shares the planet with: roughly 1.4 million species have been identified, but scientists now believe the total number is between 10 million and 80 million.
—Worldwatch Institute, State of the World, *1992*

Firsthand. Filmstrips.
  Available from: Cultural Survival, 11 Divinity Avenue, Cambridge, MA 02138.

Mayan Rainforest . rming. 1987, color video, 29 minutes.
  Available from: Bullfrog Films, Oley, PA 19547, (215) 779-8226.

Greenhouse Crisis: The American Response. 1989, VHS or 3/4" format, 11 minutes.
  Available from: Union of Concerned Scientists, Publications Department, 26 Church Street, Cambridge, MA 02238 (617) 547-5552.

Other Resources

Several recently aired public television series have dealt with the global issue of deforestation, especially in the rainforests. Your local PBS station may have them slated for re-airing soon. Call them and ask. Contact these distributors for more information on videotape copies of the series, including prices, teacher's materials, and catalogues:
- *The Living Planet.* Twelve episodes, 55 minutes each. Produced by BBC and WGBH-Boston. Distributed by Ambrose Video Publishing, (800) 526-4663.
- *Only One Earth.* First three episodes at 58 minutes each and eight subsequent episodes at 28 minutes each. Produced by BBC and the Better World Society. Distributed by Films Incorporated, (800) 323-4222, ext. 43.
- *Race to Save the Planet.* Seven episodes, 57 minutes each. Produced by the Worldwatch Institute. Distributed by Films for the Humanities and Sciences, (800) 257-5126, ext. 220.

We cannot know what we are doing until we know what nature would be doing if we were doing nothing.
—Wendell Berry

Suggested Activity Ideas

The mysteries of Mayan civilization. It is estimated that, at the zenith of Mayan civilization in the eighth century, the rainforests of southern Mexico supported a population of 14 million people. By the eleventh century, this population had dispersed and Mayan cities reverted to rainforest. The questions contemporary colonizers of the Chiapas rainforest ask include these: How did the ancient Maya support such a large population on fragile and infertile rainforest soils? How were the accomplishments of Mayan civilization, including a calendar more accurate than our own Gregorian calendar, a mathematical system of immense sophistication, and an original writing system, connected to their rainforest location? The reasons for the end of Mayan civilization remain equally obscure. Theories covering military, economic, and environmental factors have been offered; none, however, are totally convincing.

The *chipko* movement. The *chipko* movement in India aims to stop further deforestation of the Himalayan foothills. Largely initiated and sustained by rural women who use their bodies as barriers to those who would cut living trees for firewood, their tactics have become known as the "tree hugging movement." There are echoes of Aristophanes' tale of Lysistrata in the *chipko* movement: the women of several villages in Uttar Pradesh refused to talk to any man until the men joined the movement.

Chico Mendez. The rubber tappers in Brazil know how to use the rainforest in a sustainable way that nevertheless lets them earn a living. Chico Mendez was head of their union in Acre. He was a hero of worldwide efforts to halt rainforest destruction via the creation of "extractive rainforest reserves." In these reserves, resources could be extracted according to special and carefully monitored agreements between the government and the tappers. There were conflicts between the rubber tappers and other residents of the region, who worked in the cattle industry. In 1988, Chico Mendez was murdered, allegedly by cattle barons. The assassins have been tried and jailed.

The Jari Project. In 1967, the Brazilian government sold Daniel K. Ludwig, an American billionaire, an area of rainforest the size of Connecticut and Rhode Island combined for less than 75 cents per acre. Ludwig planned to produce pulp for paper by establishing tree plantations and setting up pulp mills. Despite the fact that Ludwig exploited his Brazilian workers in ways similar to the nineteenth and early twentieth century coal mining company towns in the United States and despite access to the latest knowledge and equipment, the Jari Project failed miserably. Monocropping, which is the plantation style agricultural practice of concentrating on the production of a single crop, simply could not work. By 1973, Ludwig abandoned the project, having sold most of his other assets. He had lost over a billion dollars while destroying over 400 million acres of rainforest.

A perspective from India. There is a saying in India that the first products of trees are soil, water, and oxygen. Teachers can consider why it is important for students to understand this concept and how to teach it. For example, some people argue that there are more trees on earth today than there were 200 or even 100 years ago. How could students develop or discover trend data to answer this claim? What relationships can they discern between population density and the size of forests? What public and/or private policies could students influence or implement to be more supportive of forests?

Grades 9-12: Earth—Home Planet or Space Station?

Topics	Concepts/Key Ideas	
How do cultural perspectives on the natural world affect the use of natural resources?	World view	Subsistence crops
	Resources	Commodity market(s)
What cultural responses have indigenous groups developed to preserve their natural environments? How has this varied throughout history?	Planet	International loans
	Technology	Transnational
	People/land	corporations
	interactions	World Bank
How do different cultural perspectives of the natural world affect indigenous cultures? Indigenous environments?	Symbiosis	Extractive forest
	Exploitation	products
	Cultural extortion	Unequal distribution
	Traditions	of wealth (within
When and where indigenous and immigrant cultures collide, how has mutual ethnocentrism contributed to the destruction of natural systems? Cultures?	Power	nations and
	Migratory culture	between nations)
	Subsistence economic	International debt
	theory/theories	Infrastructure
How do different cultural notions of a "good life" or progress affect the natural environment?	"Temperate" bias	Trickle-down theory
	Forest	Political
How should we define progress?	Carrying capacity	accountability
Why do nation-state governments, generally, view wilderness as a frontier to be "tamed"?	Borders	National elites
	Control	Subsistence farmers
How do global patterns of economic development and distribution contribute to environmental destruction?	Assimilation theory/	Landless agricultural
	theories	laborers
	Social safety valve	Extractive farmers
Why has the Western model of industrialization been generally unsuccessful in non-Western nations?	Population pressure	Land degradation
	Cash crops	Desertification
How does the buying power of the so-called "northern" nations contribute to competition and the over-harvesting or exploitation of natural resources in the so-called "southern" nations?		
To what extent do transnational corporations contribute to a national economy?		
Which national and international groups benefit from the presence of transnationals? Which groups do not?		
Is any nation or group made inevitably poorer in the long term by the destruction of its natural systems?		

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Topics	Concepts/Key Ideas	
To what extent is continued human existence on earth dependent upon the preservation of natural systems? Upon the exploitation of natural systems?	Global natural resources	Technological "answers"
How can we redefine our understanding of "natural resource" to include a notion of human dependence on the preservation of natural systems?	Sustainable economic growth	Lifestyle changes
	Industrial impacts on the environment	Stewardship
		Human revolutions
	Nonindustrial impacts on the environment	Global warming
How have various lifestyles around the world contributed to the phenomenon of global warming or the greenhouse effect?		International treaties
	Interdependence	Resource-related conflicts
Is any natural resource global in the sense that everyone, indirectly, depends upon it or can we divide natural resources into categories of global/ local importance?	Responsibility	Genetically engineered life
	Models of the future	
How do the environmental choices we make now affect the future of our planet? Our relationships with other cultures? Other nations?		

Grades 9-12
Regional Conflicts

Subject Areas Included in this Unit

Social studies

Goals and Objectives

The goals and objectives for this unit are consistent with those listed for the high school grade levels in *A Guide to Curriculum Planning in the Social Studies* beginning on page 72.

Introduction: Regional Conflict and Global Studies

World history, world geography, and world cultures are common social studies curriculum requirements at the senior high school level. Owing both to educational habit and textbook sequences, these courses tend to start at a "beginning"—the Nile or the Indus Valley; Imperial Rome or Imperial China; or East Central Africa—and move "forward" in history. Yet they rarely arrive at the end of discussing today's newspaper headlines with reflection upon and understanding of global historical events. It's rare that students learn to make connections between the issues they face today and the flow of world history.

Global studies can make these connections more explicit and meaningful by offering teachers strategies that use current events and issues as the framework for curriculum development in world history and geography. Without doubt, an issues-based framework requires more flexibility and probably more knowledge about the world than a standard world studies sequence. The results, however, are well worth the effort: an increase in student interest and motivation.

Using an issue-oriented framework for curriculum development can be challenging and even frustrating. Issues-based instruction, however, can be most effective if the content is driven both by persistent human issues and student interest. Themes and historical events will remain important no matter what content is chosen. This is the critical point. We can afford to give students more control over the curriculum if we provide them with a temporal and spatial context.

The topic of current regional conflicts is ideally suited as a rationale for the study of world history. Whether in the Middle East, Eastern Europe, Southeast Asia, Southern Africa, or Central America, each conflict has roots in both its own particular cultures and history, over time and space but is an aspect of other regional and international policies and conflicts. The interdependent aspects of regional conflicts must finally be seen with regard to the arms trade. The following general content examples are not necessarily recommendations; we urge curriculum development on current issues that will engage students so that a deeper understanding of world history, cultures, and geography can emerge. For better or worse, regional conflicts are more or less timeless. And a global context will allow students to see how geography, history, and present cultural conditions are unique to a particular conflict while being similar to all conflicts.

Conflict and Cultures

During the recent Cold War between the Communist and the free world, people in the United States generally tended to see world history through the prisms of two world ideologies: democratic capitalism and Marxist communism. Both of these are universalist ideologies. In Marxist communism, it is believed that class struggle will eventually result in the workers' utopia of a classless, stateless society. It does not matter if the society is Russia or England, the process is progressive and inevitable.

Similarly, people in the U.S. who believe in democratic capitalism also have a linear, progressive, and universalist view of time and culture. This view posits that U.S. culture stands as a world model, "a shining city on a hill," one that is being (or should be) emulated around the world. Given these major world views we often fail to take into account other cultural frameworks, historical interpretations, and aspirations (ideas of progress). The two ideologies have much in common, and, during the Cold War, both sides essentially discounted and ignored indigenous and internal aspects of regional conflicts that lay outside of Europe and North America.

When elephants fight it is the grass that suffers.
—Kikuyu proverb

The post-World War II era is replete with examples of this model's inability and failure to interpret regional conflicts. All regional conflicts have been defined primarily as other nations' acting out of the ideological and military struggle between the United States and the Soviet Union. However, whether direct or indirect, U.S. and Soviet interventions in the so-called "third world's" inchoate and unique national and cultural aspirations and rivalries have proved to be unsuccessful.

In reality local conditions have played a larger role in the policies these nations establish than have ideologies, and this situation will tend to increase, given the Cold War's end. With the Cold War's end, the world seems to be moving in two directions at the same time. Economically, we are moving toward a more global configuration while, politically, we are moving toward more fragmentation. Between 1960 and 1990, we have already witnessed nations "switching sides" or pioneering a different path, including Chile, Egypt, India, Indonesia, Iran, Nicaragua, and Syria. Iran's Islamic Revolution astonished the U.S. and the U.S.S.R. alike, since neither nation's progressive ideology could account for a return to theocracy (which these ideologies would consider backward movement), let alone the idea that theocracy itself could offer a different world model. (Sick, 1985)

Similarly, the Cold War's end should not be interpreted as a victory of capitalism over communism because this reading of the event focuses solely on ideology. Equally important is the grassroots power manifested by particular histories, languages, religions, and ethnicities, and it remains to be seen who will prove to be "winners." High school students are on the verge of adulthood and active participation as global citizens, which will include the responsibility of communicating to leaders how to set policy. This point is crucial, because our nation's future policies on regional conflicts should be informed by policymakers' and citizens' understanding of local situations, culture, and histories. The U.S. has bitter experience with the results of a failure to do this.

One example is the Vietnam War. Our nation's basic rationale for the war was based on a weak knowledge and understanding of the region's

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culture and history. The Vietnamese, Chinese, and Khmer had enmities dating nearly a thousand years. At best, "global communism" was a shaky concept because the cultures and histories of the Vietnamese, Chinese, and Khmer were not given significance. This is not to suggest that European and North American analysts did not have adequate precedents for a rationale to fight the war. However, people familiar with the histories of these Asian cultures tried to suggest different interpretations of events and point out the low probability of global communism's success, as well as military and political victory for the U.S.

Similarly, the Soviets paid little attention to the fact that Afghanistan is a nation of distinct, often bellicose groups that have successfully resisted modern attempts to conquer them. Both the British and the Russians failed to do so in the nineteenth century. As with the United States' Vietnam War, the Soviet war with Afghanistan offers a case study in how two world powers intervened in regional conflicts, as well as how other nations (China, Vietnam, Cambodia, Afghanistan, Pakistan, France, and Great Britain) became involved.

The global studies teacher will come to understand that headlines from today's and yesterday's regional conflicts are as instructive as earlier ones. The bombing of Baghdad in the winter of 1990-91, the deliberate pollution of the Tigris and Euphrates, the effects on Iraqi people of U.S. sanctions against the nation, and Iraqi pride or intransigence remind us that this place is, in the familiar words of textbooks, the cradle of civilization. Similarly, as this book goes to press, the civil war in Yugoslavia grows more severe each day. Yet, to understand it demands familiarity with the events of World War One. Students can learn essential historical and cultural perspectives from the local aspects of regional conflicts.

*We are handicapped by [foreign] policies based on old myths rather than current realities.
—James William Fulbright*

Regional Conflicts and Global Interdependence:

Regional conflicts have always had effects beyond their borders, but the scope of these consequences today is unprecedented. The world's most economically and militarily powerful nations have global interests and, thus, a stake in most regional conflicts. In the recent past, Cold War ideology obscured or denied economic interests in regional conflicts. That is, every regional conflict was defined and colored by the ideology of Cold War. Regions were subjugated to the global powers. Today, conflicts over human and material resources will probably define the scope of how and why local and regional conflicts become international. Many speculate that as East-West tensions ease, North-South issues (such as wealth versus poverty) will be the rationale for future international, perhaps less regional, military interventions.

As students hypothesize on how the world will shape up in the wake of the Cold War, teachers need to guide them to pay attention to notions of ideology, poverty, and nationalism. It is valid to ask to what extent military intervention is justified given national and international goals. War has always disrupted economies and caused population shifts. As the world becomes more economically interdependent, rationales for military conflict will change, perhaps from the issue of national security to claims of environmental integrity or general human rights.

Regional Conflicts and the Arms Trade

The militarization of the globe since World War II can only be stabilized and reduced by multinational agreement. Arms exporters and importers are as widespread as China and the Netherlands, Syria and Burkina Faso. Bilateral agreements between the two major arms producers and exporters, Russia and the United States, are extremely important but are by no means sufficient to feed the global demand for war-making equipment.

As we retreat from arming regional conflicts (as in Afghanistan and Angola) it is certain that similar arms could be purchased elsewhere or developed indigenously. Arms races exist on every level: among law enforcement agencies and gangs; between governments and rival internal groups; among transnational corporations; and among nations. The scale of this fact is illustrated by this statistic: in 1990, weapons sales worldwide amounted to approximately one trillion dollars. (Brown, 1990) Because of the development of permanent standing armies always in a state of "preparedness," few, if any, military complexes could support themselves without overseas exports.

Although a rationale for militarization can always be challenged on ethical terms, the situation today can be challenged in the most cynical terms of geopolitics. As seen in the Persian Gulf War, arms sold to Iraq by the United States, Britain, and France were used against the United States, Britain, and France. The Israeli designed guidance systems for CSS-2 missiles were bought by a supposed foe, Saudi Arabia. (*Newsweek*, 1991). Any regional conflict waged today must have the tacit agreement of supplier nations because of the nature of global interdependence. And these interdependent global systems—social, economic, environmental, and political—are often in conflict.

Students today can benefit from a rare perspective on history, for global "guns versus butter" issues have rarely in history been so clearly at odds with one another. Forty percent of third world debt is attributed to arms purchases. (Sivard, 1986) The social and economic costs of global militarization are enormous. Even though the costs are the greatest in the poorer nations, whose basic human needs may be shortchanged in order to purchase armaments, inverse correlations between military spending and social health are also evident among the wealthier nations. Comparisons of the economies of the U.S., Japan, and Germany with Costa Rica, El Salvador, and Nicaragua point to the fact that, rich or poor, nations that spend more on arms have less for other goods and services.

In short, the arms trade as it relates to regional conflicts is a global issue that can help students investigate and understand the complexities of national and international policies and the need for multilateral agreements. It offers a clear rationale for enlightened self-interest through a more complete understanding of others' viewpoints and extends the opportunity for students to learn about how global economy, policy, and society intertwine.

Do not seek to follow in the footsteps of the men of old. Seek what they sought.
—Matsuo Basho

References

"Arms For Sale." *Newsweek,* April 8, 1991, pp. 22+.

Brown, Lester. *State of the World, 1990: A Worldwatch Institute Report on Progress Toward a Sustainable Society.* New York: W.W. Norton & Co., 1990.

Sick, Gary. *All Fall Down: America's Tragic Encounter with Iran.* New York: Random House, 1985.

Sivard, Ruth Leger. *World Military and Social Expenditures, 1986.* Washington, DC: World Priorities, Inc., 1986.

Resources Available

The National Security Series. Available from the Mershon Center, this series includes seven topics: essentials of national security, teaching about the topic, and five curriculum areas as they relate to national security (American history, American government, economics, world geography, and world history). Contact: The National Security Series, Mershon Center, 199 West Tenth Avenue, Columbus, OH 43201-2399. In Wisconsin, contact: Dr. Arthur Rumpf, 3407 North 107th Street, Wauwatosa, WI 53222; (414) 774-2285.

"Discovery" of the "New World." The Chicago Religious Task Force on Central America offers *Dangerous Memories: Invasion and Resistance Since 1492.* This publication includes information, illustrations, and a bibliography. Called "thrilling history" by Studs Terkel, the book includes an entire chapter on teaching strategies and critical essays. Contact: CRTFCA, 59 East Van Buren #1400, Chicago, IL 60605; (312) 663-4398.

Suggested Activities

Perpetual war. It is suggested that, at any given time, at least 40 "wars" are in progress across the globe. Students can locate on a world map the areas where they know regional conflicts are occurring. A simple exercise can lead them to analyze the conflicts.
● Locate the conflict.
● Determine what groups or cultures are involved in it.
● Describe what rationales are given for the conflict.
● Infer how the conflict impacts on other areas of the world.

Creating policies for conflict resolution. The following framework offers students the chance to develop policies they think might end a particular regional conflict. This framework functions best in small group interactions.
● First, the students should define the issue. The four steps below offer guidelines for individual students or small groups.
— State the problem and/or issue. Include factual claims, definitional claims, legal claims (if any), and value claims made by both sides in the conflict.

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— Write a summary statement of the present situation (the real) and those alternative positions (the students' ideal) which present the possibility of ending the conflict.

— Evaluate the status of each policy generated. Include whether it can be expected to hold up over time, what public attitudes are, what postures the nation's officials adopt, and so forth.

— Write a statement presenting your own conclusions concerning the policy and the conflict. What position do you support? What are the consequences of that position?

● Second, students should identify the relationships among public policies.

— What policy changes on the part of local and global parties might effectively and responsibly help resolve the conflict?

— What policy do you consider to be the most powerful one available for helping resolve the conflict?

● Third, students should evaluate their policies by answering the following questions:

— Is there sufficient evidence to warrant the policy?

— Are other alternative policies and actions available? What are they?

— Why is the suggested action the most effective one available?

— What are the possible legal consequences of this policy, both within the nation and among other nations?

— What are its possible social consequences?

— What are its possible economic consequences?

— What are its possible political consequences?

— Are your personal values in harmony with the policy?

— Are all of the needed resources available to make the policy effective (such as skills, knowledge, people, or money)?

This process of evaluation is likely to lead many students to revise their policies.

● Finally, the students should decide what to do and generate a final list of policy recommendations.

[L]ike every species, ours is intimately dependent on others for its well-being.
—Worldwatch Institute, State of the World, 1992

Grades 9-12: Regional Conflicts

Topics	Concepts/Key Ideas	
What major themes and modern historical trends can be identified in the in-depth study of contemporary regional conflicts? Why do nations and cultures view the same historical events differently? To what extent are colonialism and de-colonialization major factors in many contemporary regional conflicts? What roles have cultural identity and nationalism played in contemporary regional conflicts? Why have the vast majority of regional conflicts in the post World War Two era occurred in the so called "third world?" How has the tension between the ideal of self-determination and the desire for the maintenance of the international status quo been reflected in North American and Western European policies toward regional "third world" conflicts? What historical events shaped the bipolar (East/West, "Cold War") policies of the United States and the Soviet Union in the "third world?"	Colonialism National liberation/ independence Self-determination Status quo Balance of power World War I World War II Western bloc Eastern bloc Capitalism Socialism Communism	Non-aligned movement Nation building Geographic location Containment Appeasement Intervention Sphere of influence Cold War Ethnicity Language Religion Guerrilla Region
How do people(s) define regions and territory? How and why do definitions of national security vary from nation to nation? To what extent are national definitions of security a factor of geography? Of local and international economics? Of political ideology? How is regional security defined in various world regions? Which groups within a nation and region benefit from war? Which groups do not? What are the relationships among foreign policy decisions, economic realities, and national interests? How are individual, group, and national interests affected by regional wars and conflicts? In what ways in the notion of national security a relevant concept in an interdependent world? An irrelevant concept?	National security Enlightened self-interest Resource distribution and allocation Deterrence Mutual Assured Destruction (MAD) Military power	Military-industrial complex Transnational corporation Arms trade Nuclear proliferation Low-intensity war Intervention Military spending

Topics	Concepts/Key Ideas	
How are regional conflicts resolved? To what extent are international and global institutions necessary to the maintenance or achievement of regional peace? Which national, regional, and international factors can be identified in effective conflict resolution? How can various regional and international interdependent relationships help resolve regional conflicts? Impede conflict resolution? To what extent are citizens of the United States able to influence regional conflict resolutions?	Common goals Surrender Treaties Arms control International institutions Sanctions	Terrorism Foreign aid Civil disobedience Islam Religious alternatives Alliance

Grades 9-12
Human Rights—Given? Or Created?

Subject Areas Included in this Unit
Social studies

Goals and Objectives
The goals and objectives for this unit are consistent with those listed for these grade levels in *A Guide to Curriculum Planning in Social Studies* beginning on page 72.

Introduction: Human Rights and Human Character

Human rights is a global issue that provides an ethically and intellectually challenging framework for any high school history, geography, or civics curriculum.

● The politics of human rights help students define relationships among individuals, groups, and nations.

● The economics of human rights enables students to analyze these relationships from a more materialistic perspective.

● But, most importantly of all, exploring notions of human rights gives students the opportunity to clarify themes such as "individual freedom," "social contract," and "social responsibility." An understanding of these themes and the ability to reflect on them critically is an essential component of responsible citizenship at the local, national, and global levels.

In a general sense, human rights make it possible for individuals to experience the good life. Human rights are necessary because the good life, whatever else it includes, means the freedom to make choices and the habit of reflection. To make choices and to have time to listen and reflect, people need access to material resources, to shared dignity, and to truthful information.

We, the peoples of the United Nations, ...reaffirm faith in fundamental rights, in the dignity and worth of the human person, and the equal rights of men and women and of nations large and small.
—U.N. charter preamble

Any discussion of human rights eventually addresses the issue of people's innate goodness. The way in which a society defines and protects human rights has a great deal to do with its perception of human nature. Does it see people as perfectible? That is, do people have a noble nature that will blossom within the right context? Or does the society believe that, given the facts of human history, people are stuck within moral limits that prevent them from being truly good?

James Madison once said that if men were angels there would be no need for government. Unfortunately, men and women are not angels and, therefore, one of the major roles of government (particularly our form of government) is to help ensure human rights. These issues and questions will provide some guidepost as human rights are studied within a global context.

Citizens of the United States generally tend to equate the notion of human rights with democratic or republican forms of government and the Bill of Rights. But this is a limited view of human rights. For example, the U.N. Universal Declaration of Human Rights and related declarations,

protocols, covenants, and conventions define human rights much more broadly than our form of government and the Constitution's first ten amendments. These other documents are as concerned with economic and group rights as they are with individual freedoms, and they reflect international attitudes about human rights that some people in the United States might reject (the United States has yet to sign the U.N. International Covenant on Economic, Social and Cultural Rights). On the other hand, totalitarian governments reject human rights ideas that demand civil and political rights.

Power in defense of freedom is greater than power in behalf of tyranny and opposition.
—Malcolm X

What, then, are universal human rights? There are many tensions and contradictions in the way people think about important issues, and ideas about human rights are no exception. This unit is designed to help high school students reason out a concept of universal human rights in a way that challenges the assumptions they bring to the classroom. It suggests a study both of the historical and political theory of rights in different nations and cultures as well as of specific instances in which human rights have been infringed and reasserted, specifically, the Nunca Mas ("never again") movements in South America.

Concepts of Human Rights: Means and Ends

The puzzle of the relationship between means and ends—or methods and results—is critical to society and should be part of a consideration of universal human rights in the classroom. This is not just a matter of determining what limits should be placed on means to a particular end. It also raises the question of to what extent the methods people use to attain a goal or an ideal determine the results or nature of that goal or ideal.

Certainly, some individuals in history did not find any tension between means and ends. Jesus taught that the means and the ends were one and the same and acted on his principles. Mohandas Gandhi believed that means and ends had to be consistent and that the justice of Indian independence could not be achieved through unjust (violent) means. But some have argued that Gandhi's nonviolent campaigns for independence were only successful because he used British ideas and laws against the British. In other words, nonviolent civil disobedience is not a universal method; it is questionable whether nonviolence would not have stopped Adolf Hitler in his drive to control Europe and the world.

The daily newspaper can provide dozens of potential case studies that are close to home for students. For instance, it has been questioned whether this nation's arming of El Salvador's military is the best way to protect Salavadoran democracy and promote human rights. Certainly, recent history has shown that this means has often produced the opposite ends. Students could also consider examples from recent decades, such as a consideration of world leaders' attitudes towards international human rights in the 1970s. For example, how did Henry Kissinger's means (*détente*) compare with the more "idealistic" policies of President Jimmy Carter?

Students can consider the question of economic means and ends, as well. For instance, our national educational system is financed primarily through extremely unequal local property tax revenues. Does this contribute to

human rights? Does money buy some people more rights than others? Do some students inherit more rights than others by virtue of their families' economic status? What rights do different levels of government grant to all students? To some students. One purpose of this exercise is to stress to students that, at the local and global levels alike, the ideal of human rights and understanding of the best ways to achieve it are often far apart.

The Individual and the Group

As individuals and groups debate the meaning of human rights in this country, our ideas about social contracts and individual responsibility are being redefined. Over the past 30 years in the United States, the general umbrella of universal human rights has given rise to a number of "rights" movements: civil rights, minority rights, women's rights, fetal rights, gay rights, Indian treaty rights, the right to die, animal rights, wilderness rights, and so on. It is interesting to note that the Enlightenment philosophers who undertook to explain why mankind had human rights did not extend such "inalienable" rights to anyone except Western European landholding men. However, their concept of rights has been extended to include almost all people and, to some extent, animals and plants.

Such redefinitions are also occurring on international and global issues. Does the right of self-determination apply only to nations (as national rights) or to groups (as cultural rights) within nations? Should the citizens of a nation be denied basic human rights via economic sanctions because of the actions of their government? However human rights are defined, there will always be a dialectic that begins with and concludes with the individual in the group, whether or not this means an individual, an individual group, a nation, a group of nations, or the United Nations. Even in group-oriented cultures, like Japan's, tensions exist between individual wants and needs and the needs of society or the group.

This dynamic of competing forces is clearly visible in debates about human rights. Obvious tensions exist between some of these different notions of human rights. And, while many of these movements base their arguments on the United States Constitution (such as the right to privacy) others base their conception of rights primarily upon the economic and cultural rights listed in the U.N. Universal Declaration of Human Rights. This argument has some merit in the sense that the United States is a signatory of the U.N. Declaration. And, it will also include a tension between means and ends-process and product.

The Universal and the Relative

The tension between universalist and relativist ideologies is particularly important to a discussion of universal human rights. A universal idea, taken to its extreme, is one that applies across cultures, time, and space. A relative or situational idea is always changing with reference to each specific and particular circumstance. But very few if any, ideologies are primarily either universal or relative. For example, all cultures that we know of have a general prohibition about killing other human beings within their group or culture. We can say that there is a universal taboo on murder. But, in all these cultures there are particular times and circumstances when

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killing other human beings is sanctioned. We can observe that each culture exercises a measure of relativism when it comes to deciding just when murder will be acceptable or even encouraged.

The notion of human rights itself is culturally specific, having evolved in Western Europe and North America over a period of about 400 years. Culturally specific ideas that become universalized always carry with them elements of ethnocentricity. If we imagine that China and not Europe gained world ascendancy in the eighteenth century—not necessarily by being "right" but by having a strong military and vigorous economy—we'd have to remind ourselves that we would probably be defining human relationships according to the ideals of Confucius, rather than those of John Locke, Thomas Jefferson, or Martin Luther King, Jr.

On the other hand, the concept of human rights has become universal in the sense that the vast majority of U.N. members are signatories of the U.N. Declaration. Indeed, human rights has become such an important global idea that most cultures and nations find, legitimately as well as not so legitimately, the origins of human rights within their own traditions. As the idea of human rights rises in importance as a universal ideal, the tendency for nations, groups, and individuals to resist these ideas on relative or particular terms will also grow. The basic reality of universal human rights is that the concept is widely interpreted and widely appropriated.

Attention to these dynamics and dilemmas in world thought can give students important perspectives as they define "human rights." It can also broaden the following discussions of human rights and cultures in world thought. The following passages offer specific examples of how human rights can vary from culture to culture.

Human Rights and Cultures: Different Notions of Rights and Responsibilities

The historical European idea of human rights as a philosophy to redefine human relationships was a distinct departure from most social systems. Human relationships, in the philosophy that has developed over the past 400 years, would no longer be based on a series of reciprocal duties and obligations per se, but upon natural law and natural rights. Natural law and natural rights rest on the notion that the individual is not at the mercy of whatever social system he or she lives in, but has inalienable, individual, human rights that protect that individual from other human beings and institutions. The concept of natural rights, therefore, is a moral dictate toward a more just social order, one that values and protects the individual. The more this idea became accepted as truth, the more pressures there were (and still are) to change institutions.

Many of the major events of Western European and North American history since the sixteenth century can be interpreted as instances in which people began to realize the ideals of natural law and rights and translate them into positive laws and rights including
• the gradual growth of parliamentary democracy in Great Britain under the English Bill of Rights,
• the American Revolution (Declaration of Independence) and the adoption of the U.S. Constitution, particularly the Bill of Rights, and

• the French Revolution and the French Declaration of the Rights of Man and Citizen.

Much of twentieth century world history is shaped by the fact that, throughout the century, the benefits of positive law (which yields changes in political and civil institutions) did not extend to various groups within Europe and North America, much less to Europe's colonies worldwide. United States history can be seen as the struggle to implement through the Constitution and its amendments the ideals (natural law) stated in the Declaration of Independence. Events of the twentieth century can be seen similarly. Ideas about economic rights (such as the development of Marxism in industrial nations), wars of national or cultural liberation, and the Cold War, all can be seen as developments in or variations on the ideal of universal human rights and what they mean in reality or how they create positive law.

Liberty, rights, and duty in the West. The extent to which historic and cultural uniqueness can be used to explain different approaches and reactions to human rights can be greatly exaggerated. Totalitarian regimes are no more defined by their past to remain totalitarian, than we are guaranteed civil rights simply by virtue of our traditions. Nevertheless, the ways cultures and civilizations have defined social and political roles over time cannot be ignored in a discussion of universal human rights. In the West, the idea that the free individual was the foundation of the just society and state gradually gained supremacy. "To renounce one's liberty is to renounce one's quality as a man, the rights and also the duties of humanity," wrote Jean Jacques Rousseau. However, in many societies such a notion of individual responsibility is not only alien, but is considered dangerous, selfish, and a threat to the whole.

> We have talked long enough in this country about equal rights. We have talked for a hundred years or more. It is time now to write the next chapter—and to write in the books of law.
> —Lyndon Baines Johnson

The "mandate of heaven" in China. Both in dynastic and socialist China, for example, individual rights and needs can only be defined by needs of the group; the family, the clan, the province, or state. Chinese "natural law," the "mandate of heaven," that is reflected on earth in a hierarchical system of duties and obligations, has no place for a concept of individual rights. It is by no means surprising, therefore, that the Constitution of the People's Republic codifies civil rights as the creation of the state and not inalienable. "Human Rights are not heaven given, they are given by the state and by law; they are not universal, but have a clear class nature; they are not abstract, but concrete." (Edwards, 1986) Similarly, the Japanese have a long tradition of realizing the self in the group. Although the Japanese Constitution (created by General Douglas McArthur's staff) gives the Japanese the individual freedom to practice civil rights, Japanese interpretations of freedom of the press, labor unions, political parties, and so on is different from the American experience.

The role of constitutional government. Many students will assume that democracy somehow goes hand-in-hand with increased human rights. Yet, on a global scale, this is not necessarily the case. Some nations have vastly different systems of constitutional government than our own, and in them, human rights flourish. Other nations have constitutions almost

identical to our own, and in them, human rights languish. Peru and Chile offer dramatic examples of these facts.

A democracy with a constitution that grants rights to children, women, and minority citizens, Peru has one of Central and South America's worst human rights records. Peru's citizens are denied civil rights as well as economic ones, such as the right to create labor unions, to seek redress for unfair business practices, and to earn a minimum wage. In Peru, the right to vote in no way guarantees human rights.

Chile, until recently a military dictatorship, has a relatively good human rights record. Under the dictatorship of General Augusto Pinochet, the military was held accountable for nonpolitical crimes, civilians could sue the military, most unions were tolerated, and courts were considered fair if the crime in question was not labelled a "political" one. A quick comparison of the number of people "disappeared" in each nation is enlightening. Between 1982 and 1988, an estimated 6,000 people disappeared in democratic, constitutional Peru. By comparison, in Chile, 2,000 disappeared during the 1973 through 1989 dictatorship. The Chilean people have a history of respect for the rule of law and maintained many of their rights despite the dictatorship. The history of Peru, on the other hand, suggests a clear lack of understanding of the legitimacy of human rights.

In brief, it appears that history, culture, and tradition can help us understand certain definitions of human rights but they cannot explain others. Economic circumstances, geography, and relative power in the world system of nations are other variables. What are the necessary and sufficient conditions for the realization of international human rights? The Nunca Mas movements in South America, specifically in Argentina, Uruguay, and Brazil during the mid-1970s and 1980s, offer case studies in how national human rights movements interact with international policies and movements.

Nunca Mas in South America: Moral Power and Human Rights

A number of recent and contemporary popular movements in South America have focused on the investigation and punishments of governments' crimes against their own people. These Nunca Mas movements offer the classroom teacher ample material for a high school unit on human rights. Furthermore, many students are sincerely interested in human rights in general, so that interest and this material can combine to create an especially powerful learning experience.

The case of Argentina. Argentina's defeat in the Falklands war led to the collapse of Argentina's military dictatorship in 1982. The succeeding government appointed a civilian commission to discover the fate of Argentina's 9,000 "disappeared," those children, men, and women in all walks of life whom the military had terrorized and killed. The government's follow-up report to these events, *Nunca Mas: The Report of the Argentine National Commission on the Disappeared,* revealed to the Argentinian people and the world the extent to which the military had gone. It recounts the fate of 9,000

Argentinian victims and speculates that there are probably more. The revelation of such horror, the government reasoned, would prevent its recurrence, for an educated citizenry would not let it happen again.

The case of Uruguay. The Nunca Mas movement in Uruguay took a different route. Its goal throughout most of the 1980s was to seek out, bring to trial, and punish the military officers responsible for the torture and death of Uruguay's disappeared. The Nunca Mas referendum was narrowly defeated in a 1988 national vote. Perhaps the movement in this nation was too narrowly focused on punishment and less on human rights.

The case of Brazil. Brazil's Nuncia Mais ("never again" in Brazilian) project took place during the 1979-1985 military dictatorship. During that period, extra-legal "security" organizations in Brazil assisted the military by targeting and labeling individuals as "subversives" and then coercing them to confess. To fight for human rights within this context required extraordinary courage on the part of a few Brazilian clergy and laity as well as cooperation between Paulo Arns, the archbishop of Saõ Paulo, and an executive minister for the Presbyterian Church/U.S.A., Jaime Wright. (Weschler, 1987)

Movements like Nunca Mas around the world can motivate students to debate national policies that involve human rights issues and help students understand
● that human rights issues and abuses have internal rationales that are influenced, for bad and good, by outside governments, organizations, and corporations.
● that human rights abuses beyond our nation's borders are not out of our control.
● that international, nongovernmental institutions and religious and lay groups can work effectively for human rights—and no doubt for other important issues.
The aware educator will quickly realize that many of today's high school students are aware of and interested in human rights issues, which makes this global studies topic a natural one for introducing them to a global vision of the world.

References

Edwards, Randle R., et al. *Human Rights in Contemporary China.* New York: Columbia University Press, 1986.

Weshler, Lawrence. "Brazil: Nuncia Mais." *The New Yorker.* May 25, 1987.

Suggested Activity Ideas

At the high school level. See the Student Activity Sheet on page 134.

Also, Steve Sansone of Waukesha, Wisconsin, has developed some excellent materials and activities dealing with the topics of deforestation, human rights, treaty rights, and solid waste (landfill) management. Contact Steve at (414) 542-0270 (home) or (414) 5⌐1-8644 (school). His address is: Butler Junior High School, 310 North Hine Avenue, Waukesha, WI 53188.

At the elementary and middle levels. Human rights can also provide a case study for the elementary and middle grades. One source for classroom ideas is Discovering Our Fundamental Freedoms: The Bill of Rights in the Early and Middle Grades, published by Paths/Prism. To order, call (215) 665-1400, or write to the publisher at Seven Benjamin Franklin Parkway, Suite 700, Philadelphia, PA 19103-1294.

Selected Resource Materials

Many students will be aware of or even members of Amnesty International USA, an independent human rights organization that works in over 100 countries to free prisoners of conscience, end torture, stop political killings and executions, and investigate disappearances. For more information, write to AIUSA, P.O. Box 96756, Washington, DC 20090-6756, or ask your students!

Another excellent source of materials is The American Forum for Global Education. Write to: 45 John Street, Suite 908, New York, NY 10038, or call: (212) 732-8606.

Creating a Global Bill of Human Rights

Human Rights and Global Culture

At the time the U.S. republic was formed in the late eighteenth century, three different revolutions were taking place.
● The first was the signing of the Declaration of Independence in 1776. This was *a revolution against government.*
● With the writing of the U.S. Constitution in 1787, there occurred a second revolution, *a revolution toward a new form of government.*
● In 1791, when the Bill of Rights was added to the Constitution, there occurred a third revolution, *one for liberty and human rights.*

What Are Human Rights?

Most philosophers believe that human rights are the legal side of natural rights. That means that we believe all people have rights as part of their birthright. These rights are reflected in laws we pass.

Human rights are also based on the beliefs found in major world religions, all of which speak to the notion that people have rights. Natural laws and the laws passed by governments must respect these rights. This means that human rights have a moral or ethical aspect as well as legal and natural ones.

How Are Human Rights Defined in Different Places?

In 1948 the United Nations published its Universal Declaration of Human Rights. In this document, three categories of rights are listed, and each category has a particular history.
● *Political and individual rights* come out of the influence of Western European and North American political theories.
● *Economic rights* come from various socialist nations and include things like the right to employment and the freedom from hunger.
● The notion of *collective or group rights* derives from the "third world" nations. These rights include the right to enjoy and celebrate your own culture and the right to control and use resources within your own nation's boundaries.

Today, when people talk about human rights here and throughout the world, all three categories of rights are included. Think about the kinds of rights you have heard people discuss, such as:
● the right to a job;
● the right to shelter;
● the Bill of Rights (right to privacy, free speech, and so forth); and
● the rights of particular groups (women, children, elders, people with disabilities, gay people, and so forth).
All of these rights are part of the overall human rights equation.

Food for Thought

Focus your attention on the three categories of human rights:
- political and individual rights
- economic rights
- collective or group rights

Now think about these questions:

1. Which of these categories of rights do you think is most important? Why? What experiences have you, a family member, or a friend had to support your view?
2. Can any of the categories be left out of a comprehensive list of human rights? Why or why not? Which ones?
3. Are there categories of human rights other than these three? What are they and where do they come from?

Exercise

Your task in this exercise is to create a Global Bill of Human Rights. This bill should contain all the important human rights to which each person on the planet is entitled. You may create it in any form you consider appropriate, from a hand-lettered scroll or a video documentary to a computer program or dramatic production.

As you gather material for your Global Bill of Human Rights, use your own knowledge of rights-related issues, including your own experiences and your knowledge of other people's experiences. Consider what rights people in different localities, regions, and nations might have in common. Think about what rights you have that others don't. Find out about what rights you may not have that you think you should. Do rights carry responsibilites with them? Why or why not, and what kind?

Grades 9-12: Nunca Mas and Human Rights

Topics	Concepts/Key Ideas	
What are human rights? How do we identify and practice human rights in our classrooms and schools? How can the study of human rights around the world help us better understand the nature of our own social, economic, and political environment? How do factual, definitional, and value disputes apply to human rights situations?	National law Natural rights Divine rights	Reformation John Locke
What is the historical context in North America and Europe within which the notion of duty was changed into a notion of rights? How did the social philosophers of the early modern era in the West define public and private spheres of rights and responsibilities? How did the idea of rights change from an exclusive notion to a universal notion in Europe and North America in the seventeenth, eighteenth, nineteenth, and twentieth centuries? Why did the Western notion of human rights become used internationally?	Thomas Hobbes David Hume Edmund Burke Jeremy Bentham Jean Jacques Rousseau Karl Marx	Positive law Enlightenment Civil rights Economic rights Public sphere Private sphere Citizenship
What function should the government play in securing human rights? How does present thinking on human rights reflect the tension between a notion of rights described in the law and a notion of rights described as natural law (what ought to be)? Why do human rights have as much to do with reciprocal duty as with freedom? To what extent is the U.N. Universal Declaration of Human Rights universal? Which rights in the U.N. Declaration do citizens of the U.S. have in practice and law? Which rights don't we have? How can we improve human rights personally, locally, and internationally?	Universal rights Human Rights Reciprocal duties	Freedom (of) Freedom (from)

Global Studies Across the Subject Areas

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Introduction

This section discusses how educators at all grade levels can integrate global studies across the subject areas. Global studies can enrich all disciplines; the focus in this section is on three: the natural sciences, the humanities and related arts, and foreign language instruction. Of course, other possibilities for integration exist as well. Integration of global studies curriculum at all levels and across the disciplines enables elementary- and secondary-level students alike to create a more inclusive reality. It also offers an antidote to the fragmented and compartmentalized methods of perceiving, understanding, and knowing fostered by the traditional curriculum.

Global Studies at the Elementary Level

The elementary classroom is an ideal environment for the multidisciplinary applications of global studies. From this perspective, curriculum becomes a way to understand places, interrelationships, and issues, rather than a narrow set of facts. During their years in elementary school, children are expected to acquire a diverse set of competencies and learn a broad range of concepts, such as these:
- that we are people on a planet situated in a large universe;
- that we are on a planet made up of continents and oceans;
- that we are on continents made up of nations;
- that we are in nations made up of unique cultures with unfolding histories;
- that we are part of cultures made up of individuals, families, habits, occupations, and values;
- that cultures and individuals interact in both positive and negative ways.

Children have never been very good at listening to their elders, but they have never failed to imitate them.
—James Baldwin

The skills of reading, writing, and computation have all been simultaneously taught as a means to gain understanding of these realities. Through global studies, a teacher can use all the skill areas and promote a broad-based understanding of world areas under investigation. Thus, the global studies curriculum uses science, math, the language arts, reading, the arts, and the social studies as tools for understanding. Global studies may be woven into the existing structure in such a way that acquisition of skills becomes a partner to critical thinking.

In the early primary grades, children are encouraged to use a variety of their senses for learning. As they mature, they progress from more sensorial styles to more analytical ones. The authors of this curriculum guide recognize young children's need to manipulate and visualize. The global studies program can help K-6 educators meet what always has been a challenge: balancing routine-analytic learning with diverse-sensorial learning. For example, a class can create a "discovery box" of items from a specific culture. The discovery box's contents can include diverse, touchable materials from another culture with which students can exercise newly found competencies in self-expression, analysis, and computation.

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There are many materials available to assist with daily lesson planning. For example, a teacher can share Mayan artifacts in social studies, illustrate mathematics tasks with Mayan numbers, demonstrate Mayan agricultural techniques in science, listen to Mayan music, read Mayan pictographs in language arts, read stories of early Spanish explorers in reading, talk about present day Mayans in Mexico and Guatemala, and invite a person of Mayan ancestry to speak and answer questions. Any world area or culture is suitable for this kind of cross-disciplinary study. Elementary teachers are uniquely fortunate to be able to cross the boundaries of subject areas, making it possible to have students study inclusively a world area, a world system, and a world issue. The primary school classroom can be full of texture and diversity while fulfilling students' important need to practice competencies and engage in critical thinking.

Global Studies at the Secondary Level

Teachers embarking on creating secondary-level global studies curriculum may find it difficult to achieve it. After all, the organization, structure, and focus of secondary school curricula tend to preclude many of the cross- or multidisciplinary teaching and learning opportunities that occur so naturally at the elementary level. Yet models of coordination and integration for grades 7-12 do exist.

As with any kind of curriculum development, educators who want to be successful should start with what already exists and manifests features of those new curricula. For example, fusion courses all depend on cross- or multidisciplinary cooperation: environmental studies, area studies, foreign languages, and science, technology, and society are some examples. With some changes in their focus and content, these courses can offer opportunities for curriculum development that is both global in scope and multidisciplinary in content.

Integration with the Natural Sciences

At its core, science is characterized by curiosity, openness to new ideas, and skepticism. (Rutherford and Dahlgren, 1990) These habits of mind, which permeate the scientific enterprise or any other genuine investigation, cut across cultures and across time. By virtue of being common human qualities, they are global in nature.

At the same time, the topics of study which constitute a scientific investigation know no national boundaries. Species roam freely from one country to another, organic and inorganic chemistry are governed by universal principles, and principles of physics hold true whether in Beloit or Beijing. Scientists also have a long history of cooperating with their colleagues from other nations. In short, the global perspective has a long tradition in the natural sciences.

The science curriculum can also focus on transnational issues. An investigation of acid rain, for instance, has immediate global implications. The destruction of Brazilian rainforests has ramifications for every person on the planet. If the greenhouse effect or global warming becomes a reality we will all feel the impact. Discoveries of new technologies which extend life and threaten life have changed our interactions with one another and with the earth and will continue to do so.

Add-on or Integration?

Embedding a global perspective into science projects and courses is not just another "add-on" to absorb into an ever-swelling curriculum. Global studies is a key component in understanding issues pertaining to systems, patterns of change, scale, evolution, models, and constancy. (Rutherford and Dahlgren, 1990) These themes are powerful concepts which unify the disciplines within science and act as bridges to other disciplines.

Furthermore, global studies is in keeping with current science curriculum projects, such as the National Science Teachers of America's *Scope and Sequence* and the American Association for the Advancement of Science's *Project 2061,* which advocate moving away from discrete science courses that fragment learning into isolated bits and toward a curriculum that helps students make connections among important ideas. Integration suggests a commitment to the big picture, and the global picture fits this need.

Connections and the Sciences

Key to educating global citizens is the notion of individual accountability: every action that each of us takes has an impact on the environment. This has not been a lesson, by and large, taught by industrial nations' cultures, but, more and more, we all are learning to see the connections between our personal decisions and the resilience of the ecosystem (which includes us). This accountability can be investigated through the sciences from a global studies perspective, in which curriculum offers students the opportunity to solve real-world problems.

The whole art of teaching is only the art of awakening the natural curiosity of young minds for the purpose of satisfying it afterwards.
—Anatole France

The sciences offer benchmarks for determining the features and nature of a problem, suggesting how solutions might work, and test or predict whether proposed solutions do in fact work. On the one hand, global studies components find settings throughout the world in which sound science could help people solve a problem which affects the quality of everyday life. A global studies perspective can also challenge the use of high technology and empirically-oriented thinking. In the long run, this can improve scientific thought.

For instance, all living things produce waste. Considering the problem of how to manage waste requires students to cross the boundaries of the traditional disciplines. There exist sewage treatment plants that feed human waste into a series of settling ponds. There, the natural microorganisms that inhabit those ponds consume the waste. This is a singularly low-tech solution to the problem of human waste disposal. The wetland setting both purifies the water through natural processes and offers a habitat for wildlife.

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Unfortunately, this solution is suspect in the world of high-tech, high chemical science. Yet we must be willing to expand our conception of "what works" to solve real problems. We may increasingly find that practical, long-term solutions to problems can only come from a combination of science, ethics, politics, and economics.

Is it possible for science to exist completely independently of any of the considerations mentioned above? One might, for instance, decide to develop plants which grow at an accelerated rate purely to see if it can be done. Or, as is the case with Dr. Paul Williams, the University of Wisconsin researcher who developed "fast plants," one might turn pure science to the purpose of feeding people in a world which loses thousands of people every day to starvation. Is this science, ethics, politics, or economics? A global perspective in science could bring such issues to life for students and help them see how crucial an understanding of science is to each citizen.

We teachers can only help the work going on, as servants wait upon a master.
—Maria Montessori

Social Issues and Science

Scientists often begin their researches with a problem, so let's use the same strategy here and pose a genuine issue of concern which students of any age might raise: How could a population feed itself when only a limited amount of space is available for growing food? Is it possible? Science offers a number of strategies for increasing yield through intensive gardening. Rodale's square-foot gardening, Garden Walls, and hydroponics all offer methods for raising high yields in relatively small spaces with efficient use of water and natural or chemical fertilizer. All of these methods are used in the United States, and their global implications are obvious. These methods of agriculture are based upon high- as well as low-tech thinking. How can scientific knowledge help citizens make better decisions about agricultural land use, the international food trade, and employment patterns in the agricultural sector? This is the kind of thinking a global studies curriculum nurtures, as well as students' ability to see the science in social, economic, and political policymaking.

Science starts with a question or real problem that has interest for the researcher (or the student). More and more we are finding that students are concerned with public and personal policies and decisions that will help them live better lives. We know that when they are motivated by investigation into their own concerns, they find learning fun and challenging and grow in the pursuit of it. We also know that students link local and global issues in their own thinking. If a science teacher adopts a global perspective, the classroom becomes a place where motivated, interested students work on seeing connections in the natural world. This is less a matter of adding to the curriculum than of enriching a point of view. The challenge is in allowing students to seek their own problems and for teachers to reshape the K-12 science curriculum in ways which more accurately reflect the true nature of science.

References

Rutherford, F. James, and Andrew Dahlgren. *Science for All Americans.* New York: Oxford University Press, 1990.

Global Studies and Natural Sciences Instruction

Topics	Concepts/Key Ideas	
To what degree is scientific knowledge and application determined by culture? Are the disciplinary questions of science a universal language? How do different cultures create and apply scientific knowledge? How do political and economic forces determine scientific priorities? How do the tools/technologies we use affect our view of the world and our role in it? Why do we in the Western world, view human changes through lens of technological inventions? How have other cultures and civilizations categorized historical changes in nontechnological idioms?	Universal laws Cultural values Scientific method Technological worldview	Political priorities Scientific legitimacy Ideological change Lifestyle changes Cause and effect
To what degree does a preoccupation with technological "fixes" limit our thinking in regard to alternative solutions to human problems? How does the application of technology to a problem often lead to different problems? How are power and technology related? How and why are technologies unevenly distributed across cultures and nations? How has scientific knowledge and application both divided and united the world? Why are governments and businesses reluctant to trade selected technologies? To what extent is scientific inquiry dependent on freedom of information in the international community? How do we use science to legitimize social theories or beliefs?	The sacred Science Elites Ethics	Communication Unequal distribution Competition

Questions about meaning and identity cannot be addressed solely through a strict definition of social science; they can be interpreted through an examination of philosophy, religion, art, music, and literature. For these are the authentic cultural expressions of larger—more indefinable and unknowable—cultural identity or soul. In the humanities of a culture, nation, and/or world region are often found the core beliefs, values, and attitudes that identify and bring meaning to that group. Notions of cultural identity and group meaning are perhaps the most ignored but most important key ideas in the development of culture studies or area studies curricula. To date, most curricula dealing with culture studies have focused on the notion of *cultural universals*, those aspects common to all cultures that nevertheless are realized in different ways from one culture to the next.

All cultures have language, belief systems, institutions, economic systems, and so forth. Cultural universals perform the task of making the strange familiar; as such, they are extremely important and useful concepts, for they help objectify the "exotic" into something we all share. But cultural universals take us only so far in our analysis of cultures. Today, it appears that French Canadians are not impressed by the fact that all humans communicate, they care about communicating in the French language. The fact that all cultures have belief systems will not bring a solution to the problems of the Israeli West Bank, and "economic system" is an empty concept to the *pepenadores* (garbage pickers) of Mexico City's dumps. What, then, are the aspects of culture with a small "c" that groups really care about? Is it a unique geographic location, a specific language, a religion, ethnicity, or socioeconomic class? Or particularistic combinations of all? In other words, what defines Ethan's "American-ness," Yukari's "Japanese-ness," or Mohammad's "Palestinian-ness?" Or are such nationalistic groupings too broad to have meaning?

> *It's a healthy idea, now and then, to hang a question mark on things you have long taken for granted.*
> —*Bertrand Russell*

Using the humanities to enhance social studies courses is a well-established tradition in Western studies curricula. Yet, for a variety of reasons, it is rarely used comprehensively to enhance world geography or world cultures curricula at the high school level. That is, the humanities are not used as broadly as they might to enhance global understanding. Most high school students studying the American Civil War have been exposed to the works of Harriet Beecher Stowe, Stephen Crane, and Walt Whitman. But very few students studying South Asian geography will read or hear Nobel prize winner Rabindranath Tagore's hymn to the land and peoples of India, India's national anthem, *"Jana Gana Mana."*

These omissions are not deliberate. They simply indicate how and where traditional curricula have limitations in scope. The humanities can enhance global studies curriculum in powerful ways, and the teacher who wishes to do so can use the resources listed in this guide's appendixes to glean ideas on how to go about it. All in all, the humanities' most valuable contribution to a global studies perspective is their ability to give texture and context to one-dimensional depictions of other cultures.

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One theme currently common in textbooks is how the present era is one of vast technological change. This raises the question of how, despite such change, different cultures preserve a sense of cultural continuity. It is a question that is bound to be of personal interest to any number of students at all levels, since all children must cope with technological change at home, in school, and elsewhere. The humanities offer excellent opportunities for studying this issue from a global perspective. Take, for example, the use of transistor radios, computers, and television. These tools have led people to share cultural creations such as music, film, dance, and social understanding. Because of technology, cultures and nations can no longer control information, a fact which feeds global change.

There are also other transformations. "Romeo and Juliet" has gone through many changes: from the Globe Theater to Drury Lane to Broadway and Hollywood, from Romeo to Tony, from Juliet to Maria, from William Shakespeare's verse to Leonard Bernstein's music. Similar changes and continuities can be found through the humanities in all cultures. India's 3000-year-old epic, the *Ramayana*, has been for millennia a popular subject of South Asian dance, drama, puppetry, paintings, sculpture, and music. Today, the *Ramayana* is also the most popular drama series on Indian television. The study of art and religion or of art and politics can provide a better understanding of culture as opposed to politics or religion alone.

Using the humanities as analytical tools to reveal the sum of a culture's experiences should be questioned and larger issues surrounding the interpretations of cultures raised, but the debate cannot even begin until the one dimensional depictions of other cultures is given texture and context through the use of the humanities. This is the case because people make their values most clear in their literature, art, music, and architecture. Unless we let the humanities unlock the door of culture, we will remain outsiders. This is true when developing an understanding of our own cultures, as well as others'.

Global Studies and Humanities Instruction

Topics	Concepts/Key Ideas	
How do people find or create meaning in their lives?	Values	Dance
How do people express their cultures? Their values?	Truth	Mime
What differences exist between cultural values and cultural expressions?	Arts	Puppetry
	Justice	Music
Is the happiness of an individual different from or the same as that of a group, state, or society?	Beauty	Art
	Happiness	Architecture
Why does our own culture draw sharp distinctions between the validity of artistic (or unscientific) expression and scientific (or documentable) expression in the search for understanding and truth? Do other cultures draw similar boundaries?	Themes/issues	Heritage
	Human/humanities	Greater tradition
	Structure	Lesser tradition
	Form	Continuity
	Content	Change
	Cultural universals	Human-natural
Why do we view our own story as history and those of unfamiliar or less technologically complex cultures as mythology? To what extent is a distinction between history and mythology an ethnocentric conceit?	History	interaction
	Mythology	Cultural values
	Epic	Sacred
	Oral tradition	Profane
	Literature	Validity
What media and forms of expression do cultures around the world choose to tell their stories? How has this changed throughout history?	Poetry	Metaphor
	Drama	
How do the humanities reflect cultural continuity and cultural change, in any culture? How has this changed throughout history?		
How have the humanities been a catalyst for cultural change in different nations and at different times?		
How does the use of authentic stories from around the world represent and present cultural values and adaptations that are both cultural universals and particularistic?		
How does examining various artistic expressions around the world reveal patterns of human and natural interactions?		
How are the humanities a metaphor for the sacred? The profane?		
How and why does the study of a culture's humanities contribute to our understanding of that culture as strongly as knowledge of their political systems or historical chronologies?		

Integration with Foreign Language Instruction

A common question about integrating global studies into the social studies is how to manage it from a practical perspective. After all, it is unrealistic to expect social studies educators to coordinate curriculum around the three or four years a high school student spends in studying at least one foreign language. Likewise, it would be difficult for a foreign language teacher to accommodate a social studies teacher's needs by developing broad-based world cultures or world geography curriculum. Each teacher would feel quite convinced that his or her speciality was as important (or more so!) than the other's. There are, however, practical and workable alternatives. Team teaching can be used to mesh cross-disciplinary courses that complement each other. Coordination of foreign language study and global studies can foster the success of year-long, in-depth area studies courses.

Enhancing the language experience. Global studies can also enhance students' initial introduction to a foreign language, especially if that language is considered an "exotic" one such as Japanese, Chinese, Arabic, Swahili, or Russian. One reason for this is that students need to put learning in context to retain, apply, and build on it. A growing familiarity with the dominant language of the area of study facilitates a familiarity with and assimilation of unfamiliar names, places, deities, philosophies, and events. At the same time, learning about these historical, geographic, and cultural details bolsters language acquisition. For the student studying Chinese, once the novelty of learning to write the characters wears off, he or she will be motivated to continue studying language if he or she explores the history, the geography, and the culture(s) of China and has developed a genuine curiosity about that nation's role in the world.

Demystifying other cultures' languages. Working together or separately, the foreign language teacher and world culture or world geography teacher can demystify the experience of learning a new language. This may be easier for the foreign language teacher, who is often very knowledgeable about the areas of the world in which her or his language originates and can easily incorporate area studies into the foreign language curriculum. On the other hand, the world geography teacher and the world cultures teacher may be less prepared to "demystify" the languages of the areas and cultures surveyed in the curriculum.

*All our languages are works of art.
—Jean Jacques Rousseau*

It is, however, well worth the effort to try and do so, even in simple ways. By pointing out the meaning of the suffixes "-ovich" and "-ovna" in Russian names and "-grad" in Russian places can increase the ease and understanding with which students read about Russian aspects of culture and geography. It becomes clear to them that the Russian word has a meaning and is not merely a label to be memorized. Even basics of etiquette and social formalities can ↳ lp. Knowing, for instance, that Japanese and Chinese use their family na⸱ ₊es before their given names helps students avoid calling Odaka Kenji, "Mr. Kenji." Sorting out people and places in an Asian studies

unit becomes easier when it is understood that the suffixes "-ji" in north Indian languages, "-la" in Tibetan languages, and "-san" in Japanese are personal and usually honorific.

To help teach and learn these ideas, a range of commercially prepared language "demystification" materials is available. English as a Second Language students, A.F.S. students, and community members are among the excellent and enthusiastic resources that any teacher can access.

Understanding how language structures thinking. Language is the primary tool different cultures have for communicating, and some people believe differences in oral and written language offer significant explanation of cultural differences. The same is true for the nature of individual languages, whose structure may, it is thought have some effect on structuring the thinking of their native speakers. From this sense of language comes beliefs such as that the status-sensitive nature of the Japanese language reinforces social stratification in Japan, or that Hindi, whose word for yesterday and tomorrow is the same, reveals a fundamentally Indian sense of timelessness, or that the complex ideographic writing system of Chinese prepares its native writers for mathematical competence.

The one who knows others is wise. The one who knows himself is enlightened.
—Chinese proverb

It is important for students to engage in such speculation but teachers must be careful to guide them to do it responsibly. In many major respects, Japanese society is a great deal more egalitarian than that of the United States (a nation which has long prided itself on its democratic tendencies). As for Hindi-speaking people in India, far from failing to distinguish between yesterday and tomorrow, they know exactly what day it is by the use of future and past tense verb endings. And no study has ever revealed a correlation between an ideographic writing system and the development of mathematical ability. As for science, so for language: hypothesis development, testing, and revision are part of any learning process. But it is critical for teachers to help students recognize preconceived notions, flawed reasoning, and stereotypic tendencies in their hypotheses about and observations of foreign languages.

Global Studies and Foreign Language Instruction

Topics	Concepts/Key Ideas	
Why is the study of language a necessary part of the study of culture? What is the role of foreign language study in global education? Why should every student become familiar with the language of another culture?	Language Culture Cultural diversity Interdependence	Learning Phonetic script Ideographic script
How do languages represent and present the important concepts and symbols of cultures? How does a study of languages provide important clues to historical and contemporary internal and external forces for cultural change? What are the advantages and disadvantages of a phonetic writing system? An ideographic writing system?	Symbol Cultural values and beliefs Cultural diffusion Linguistic adaptation Change Continuity Vocabulary Root/stem Words Grammatical systems	Writing systems Language groups Status Relationships Human/natural interactions Conquest Trade Cross-cultural communication Proto-languages
How do various vocabularies around the world reflect varying physical environments, locations, and economic systems? Why do different cultures develop different words for similar events and phenomena? How do languages function as an aspect of cross cultural misunderstanding? Why is language a critical component of cultural identity? To what extent does the reality of languages, historically and today, affect political and social unity? How can a study of languages reveal important power/status relationships among groups and nations, including age, status, gender, and ethnicity? What are the nonlinguistic ways different cultural groups around the world communicate?	Cross-cultural study Transition Cultural identity	Political unity Power

Appendixes

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Global Studies-Related Publications Available from the Wisconsin Department of Public Instruction

The DPI has a number of publications whose content can help educators plan global studies curriculum. Copies of these publications are available through the Wisconsin DPI. Call toll-free (800) 243-8782 with prepaid orders, or stop by Publication Sales on the fifth floor of the GEF 3 state office building, 125 South Webster St., in Madison.

de Usabel, Frances. *American Indian Resource Manual for Public Libraries.* Madison, Wisconsin Department of Public Instruction, 1992.

Part of a larger DPI response to state laws mandating the teaching of Wisconsin Indian history, culture, and tribal sovereignty in the public schools, this publication was created to help public libraries select American Indian materials and develop related programs and publicity. The global studies teacher who creates lessons or units on American Indians can use this manual to select books and audiovisual materials and contact individuals who can make presentations on American Indian topics. A recommended list of core titles is provided, and these will be included in DPI's Reference and Loan Library collection so Wisconsin teachers can access them via interlibrary loan.

Engleson, David C. *A Guide to Curriculum Planning in Environmental Education.* Madison: Wisconsin Department of Public Instruction, 1985.

The stated goal of environmental education "is to prepare citizens capable of acting on behalf of the environment," (p. 62), which meshes well with the intent of the global studies curriculum. This guide promotes the infusion of environmental content into all subject areas at all grade level. The infusion process is discussed at length, with the issue of land use acting as a sample unit. An extensive outline of environmental education content is also provided, and many of these principles can be directly tied to global issues. Other materials include a discussion of value development and education; the Tbilisi Declaration from UNESCO's First Intergovernmental Conference on Environmental Education; a developmental framework for planning environmental education programs; a resources list; suggested starter programs; sample infused units (including one on pesticides); and a table of environmental topics.

Green, Jens-Peter, and Frank M. Grittner. *German for Communication: A Teacher's Guide.* Madison: Wisconsin Department of Public Instruction, 1990.

A language-specific follow-up to the DPI's *Guide to Curriculum Planning in Foreign Language*, this publication focuses on what students can do with the language rather than on teaching grammar. Its orientation toward language proficiency makes this guide a noteworthy teaching tool. While this publication doesn't deal with global issues per se, it can amply enhance the "diverse cultures/nations" perspective of the global studies curriculum.

Hartoonian, H. Michael. *Classroom Activities in State and Local Government.* Madison: Wisconsin Department of Public Instruction, 1989.

Named "one of America's 100 best resources" by *Curriculum Product News* in 1991, this guide supplies extensive ideas for teaching high school students how government functions, is structured, and is funded. While the activities focus on the Wisconsin state and U.S. federal governments, they could be easily adapted for global studies curriculum with the help of the resource lists in *A Guide to Curriculum Planning in Global Studies.* What is important for the global studies teacher is that these activities teach students what government does and why. Activities include an exercise in comparing constitutions; how government is organized; how political representation is structured; how a bill becomes a law in a democratic process; and more.

Hartoonian, H. Michael. *A Guide to Curriculum Planning in the Social Studies.* Madison: Wisconsin Department of Public Instruction, 1986.

Stressing curriculum development and improvement, this pioneering guide offers specific recommendations on scope and sequence, program and student evaluation, implementation, and resources. Global studies teachers will find the extensive section on thinking and reasoning using an integrated skills network of particular interest, as well as the chapter on how to build curriculum in a changing world.

Last, Ellen. *A Guide to Curriculum Planning in Classroom Drama and Theatre.* Madison: Wisconsin Department of Public Instruction, 1990.

This guide encourages the creation of an integrated curriculum in which drama can be used to reinforce lessons and teach creative problem solving in the pre-K-12 classroom. Some sample learning activities are directly related to global issues. Discussions of issues like censorship and artistic freedom also appear and can be related to global information issues. Otherwise, the publication provides strategies for using formal and informal drama at all levels to teach any content, which could include global studies. Each activity idea includes suggestions for content infusion across the curriculum, a purpose, goals and objectives, optimum group size, time required. materials, procedure, and recommendations for evaluation.

Last, Ellen, and Robert J. DeMuth. *Classroom Activities in Listening and Speaking.* Madison: Wisconsin Department of Public Instruction, 1991.

Designed to complement the DPI's *Guide to Curriculum Planning in English / Language Arts*, this guide helps teach listening and speaking skills to pre-K through twelfth grade students. A wide array of creative activities touches on diverse subjects that can be used in global studies curriculum. Activities are arranged according to their communication function, and the global studies educator will note that the functional categories include some cultural universals, such as affective, ritualistic, and imaginative communication. Succinct tables summarize the learning objectives for each activity as well as the time required and the general goals of each. Many of the activities could easily be adapted using global studies content.

Joyal, Lloyd H., and Miriam B. Hansen. *Classroom Activities in Japanese Culture and Society.* Madison: Wisconsin Department of Public Instruction, 1990.

Background material and activities on Japan's history, geography, educational system, and everyday life are organized so elementary and secondary teachers can supplement existing lesson plans or create new ones. This publication meshes well with the diverse

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cultures/nations perspective of global studies. Sections include history and geography; culture; and government, education, and society. An extensive list of resources is arranged by topic and includes Japanese and educational organizations.

Kruse, Ginny Moore, and Kathleen T. Horning. *Multicultural Literature for Children and Young Adults.* Third ed. Madison, WI: Cooperative Children's Book Center, University of Wisconsin-Madison, and Wisconsin Department of Public Instruction, 1991.

The global studies educator can use this expanded edition to access a goldmine of resources on the multicultural population of the United States, encouraging a vision of the nation's very global human roots. The guide offers a careful selection of children's and young adult (pre-K through ninth grade) books with multicultural themes and topics published in the United States and Canada between 1980 and 1990. Its annotated bibliographic of publications by or about African Americans, American Indians, Asian Americans, and Hispanic Americans includes more than 400 titles in a wide array of topics.

Satz, Ronald N., Anthony G. Gulig, and Richard St. Germaine. *Classroom Activities on Chippewa Treaty Rights.* Madison: Wisconsin Department of Public Instruction, 1991.

Originally designed to assist school districts in fulfilling a statutory requirement for instruction on the Chippewa Indians' treaty-based, off-reservation rights, this publication includes a wealth of supplemental historical materials in addition to the activities. The historical materials include facsimiles of photographs and drawings, maps, treaties, and other documents dating from 1789 to 1991, assembled from archives including the National Archives in Washington, D.C.; the State Historical Society of Wisconsin; and various other primary and secondary sources. While some of the historical documents are too complex for young children to comprehend, the teacher will find them of great value and can use them to create historically accurate, developmentally appropriate lessons.

Wisconsin Department of Public Instruction. *Indian Culture Units.* Madison: Wisconsin DPI, 1990.

This set of nine units teaches elementary students about American Indian culture and respect for traditions and the environment by introducing them to specific crafts, customs, and practices. It can offer hands-on education for the elementary global studies classroom. The nine units together form the core of a fourth-grade social studies lesson on Indian history and culture. Units include: elders; clans; importance of the sugar maple tree; porcupine quillwork on birchbark; the moccasin game; music of the woodland Indians; the story told by Wisconsin place names; Winnebago applique; and beadwork design of the American Indians.

Wisconsin Department of Public Instruction. *Indian Government/Law Units.* Madison: Wisconsin DPI, 1990.

These three secondary-level units describe the organization and operation of American Indian tribal governments; the history of cooperation, conflict, and cultural exchange between American Indians and European settlers; and federal Indian law, treaties, tribes and tribal membership, and the concept of "Indian Country." Resources, introductory material, and activities comprise this set, which can help high school global studies students grapple with issues in Indian-white relations and the Indian-U.S. treaty relationship.

Wisconsin Department of Public Instruction. *Indian History Units*. Madison: Wisconsin DPI, 1990 reprint.

These 12 units focus on the history of Wisconsin's Indian tribes, offering an excellent opportunity to explore the relationship between the local and the global. Each guide contains teacher information sheets, student readings, independent study activities, vocabulary lists, and tests and keys.

Microcomputer Resources

This information was compiled by Mary Ann Fix, DPI instructional technology specialist.

The fifteenth-century medium of printing provides an excellent way to store and retrieve generalized knowledge that doesn't change much. However, the electronic media are far more responsive to the continually changing knowledge nase that forms the common—though ever expanding—culture of the Information Age. And electronic media offer benefits in and out of the classroom as well. Interactive software has been demonstrated as effective for motivating children to apply and improve their reading, thinking, computing, social, and writing skills. Electronic data bases offer teachers a wealth of potential materials to enliven any curriculum and make it relevant.

Furthermore, section 121.02 of the Wisconsin Statutes and the corresponding Administrative Rule, PI 8, mandate the integration of computer literacy objectives and activities into K-12 curriculum plans. Global studies is an ideal arena for this integration since it is, by nature, an integrative curriculum area. Potential microcomputer resources for global studies curricula abound, and many of the statewide and national organizations listed in Appendix D can direct you to effective software that will enhance lessons, units, or courses. The following list of global studies-related microcomputer resources may be useful to teachers as they plan and create global studies curriculum.

Software

Today's global studies educator can select from a wealth of excellent instructional software, and more is being created every day. For recommendations on appropriate software in a particular area, contact your school or public library, Department of Public Instruction curriculum consultants, or DPI's Bureau for Instructional Media and Technology. BIMT's phone number is (608) 266-1965. Your school library or media center may already have products that teach geography, environmental science, world events, United States studies, history, and more.

Remember that federal law prohibits the unauthorized copying or use of software. The teacher who plans to use instructional software should be well acquainted with *current* copyright law. The law changes regularly and has recently become a lot more strict about educational uses of copyrighted materials than in previous years. For more information, contact BIMT at the number above, the DPI's Bureau for School and Community Relations at (608) 266-2188, or one of the professional organizations listed below. You can also contact the U.S. Copyright Office at the Library of Congress. To order Copyright Office publications or to receive Circular 2, a master list of the office's available publications on copyright, call (202) 707-9100.

Reference Works

These reference works comprise another source of information on instructional software. They provide microcomputer information, news, articles, and reviews of software and hardware. Inquire whether your school or local public library subscribes to these or other appropriate sources.

Also, Apple Computer, Inc., and IBM have each published print software guides which include curriculum correlation for software that runs on their hardware. Your Apple or IBM representative can supply you further details.

MacMenu: A Menu Information Directory for Macintosh Computers.
A Menu Information Directory for Apple II Computers.
A Menu Information Directory for Commodore Computers.
A Menu Information Directory for Novell NetWare.
A Menu Information Directory for IBM-PC and Compatibles.
Available from: MENU Publishing, P.O. Box 12800, Pittsburgh, PA 15241-9912.
Education is one of the eight major categories into which software is arranged in these directories. Citations include price, publisher name, system, memory requirements, and a short program description.

Only the Best: Annual Guide to Highest-Rated Educational Software/Multimedia for Preschool-Grade 12.
Available from: Education News Service, P.O. Box 1789, Carmichael, CA 95609.
The editors of Education News Service select only positively reviewed software for inclusion in this guide by sifting through some 10,000 evaluations of educational software and multimedia programs by 31 of the most respected evaluation efforts in the United States and Canada. The guide is organized according to curriculum area, one of which is social studies, but the global studies educator may find other areas of interest, as well. Entries include a description of the program, hardware requirements, costs, evaluation project conclusions, and magazine review citations.

Software Reviews on File.
Available from: Facts on File, Inc., 460 Park Avenue South, New York, NY 10016.
Formerly *The Digest of Software Reviews: Education*, this monthly digest combines the publisher's description of each product with excerpts from published reviews of diverse kinds of software. Education is one of the major categories. This is a handy tool for finding reviews for those who lack access to journal indexes.

The Videodisc Compendium for Education and Training, 1991-1992 edition.
Available from: Emerging Technology Consultants, Inc., P.O. Box 120444, St. Paul, MN 55112.
Descriptions, grade level, hardware compatibility, and purchase information is supplied for over 1,700 laserdiscs in 38 subject areas. CD-ROM and level 3 software citations are also included.

Journals

These journals publish software reviews and ideas for curriculum integration. They are listed here with the address and phone number of their publishers.

The Computing Teacher. International Society for Technology in Education, 1787 Agate Street, Eugene, OR 97403-9905. (503) 686-4414.

Educational Technology. Educational Technology, Inc., 720 Palisade Avenue, Englewood Cliffs, NJ 07632. (201) 871-4007.

Electronic Learning. Scholastic, Inc., 730 Broadway, New York, NY 10003. (212) 503-3000.

inCider/A+. IDG Communications/Peterborough, Inc., 80 Elm Street, Peterborough, NH 03458. (603) 924-9471.

Instructor. Scholastic, Inc., 730 Broadway, New York, NY 10003. (212) 503-3000.

MacUser. Ziff-Davis Publishing Company, One Park Avenue, New York, NY 10018. (212) 503-3500.

Technology and Learning. Peter Li, Inc., 2451 East River Road, Dayton, OH 45439.

The Writing Notebook. Creative Word Processing in the Classroom., P.O. Box 1268, Eugene, OR 97440-1268. (503) 344-7125.

Online Sources of Reviews

These resources appear as part of national on-line database services. If your school or public library subscribes to the database, you should be able to arrange to have a search done. Ask your librarian for strategies for conducting efficient searches; this will save you time and money and ensure you find the best information on what you need.

ne Computer Database

This file provides comprehensive coverage of over 140 journals in the computer field. It is designed to answer consumers' and professionals' questions about hardware, software, and peripherals.
Available on: DIALOG, BRS

Buyer's Guide to Micro Software

This directory of business and professional microcomputer software emphasizes leading microcomputer software packages and producers as well as library and medical software. Each record supplies directory information, technical specifications, an abstracted product description, and, where available, a full citation to representative reviews (which carry brief abstracts and evaluations).
Available on: DIALOG.

Microcomputer Index

Providing subject access to over 80 microcomputer journals, this index also includes abstracts and allows you to limit your search to types of articles (such as reviews, ads, and columns).
Available on: DIALOG

Professional Organizations

Computer Learning Foundation. P.O. Box 60967, Palo Alto, CA 94306-0967.
Contact: Sally Bowman, Executive Director

International Society for Technology in Education. 1787 Agate St., Eugene OR 97403
Phone: (503) 346-4414
Fax: (503) 346-5890
Bitnet: ISTE@OREGON
Internet: ISTE@OREGON.UOREGON.EDU
Compuserve: 70014,2117
ISTE cosponsors the National Educational Computing Conference and makes available extensive information to teachers seeking to learn more about and share expertise on educational technology. (See also WISTE, below.)

Minnesota Educational Computing Corporation (MECC). 6160 Summit Drive North, Minneapolis, MN 55430-4003. Phone: (800) 685-6322.

> MECC's mission is to provide exciting learning tools to schools. It sponsors a conference, has a newsletter, and offers diverse support to educators.

Wisconsin Educational Media Association (WEMA). Nelson Aakre, president. N6176 Summerglow Trail, Onalaska, WI 54650.
Phone: (608) 526-9571

> This association of Wisconsin library media and educational technology professionals sponsors two conferences each year on media and technology issues. It supplies publications to educators and has sponsored computer buying programs for teachers.

Wisconsin Instructional Computing Consortium (WICC). 725 West Park Avenue, Chippewa Falls, WI 54729.
Phone: (715) 723-0341

Organized in the early 1980s to support Wisconsin school districts seeking to infuse computer technology into their instructional programs, WICC serves schools through its distributing members: CESAs 1, 2, 3, 5, 6, 7, 10, and 12. Basic services available to most school districts in those CESAs include hardware and software purchasing agreements, staff development and training workshops, consulting on curriculum and program planning, a newsletter, and information services for sharing ideas, techniques, and materials.

Global and International Studies Organizations and Centers

In Wisconsin

African Studies Outreach Center
1458 Van Hise
University of Wisconsin-Madison
Madison, WI 53706
(608) 263-2171

Center for Conflict Resolution
731 State Street
Madison, WI 53703
(608) 255-0479

East Asian Studies Outreach Center
1442 Van Hise
University of Wisconsin-Madison
Madison, WI 53706
(608) 262-3643, 262-7801

Great Lakes Japan in the Schools Project, Wisconsin Team
Hilary Stock
Route 1
Mt. Horeb, WI 53572
(608) 832-4861

International Studies Consultant
Madeline Uraneck
Wisconsin Department of Public Instruction
125 South Webster Street
Madison, WI 53707
(608) 267-2278

Institute of World Affairs
University of Wisconsin-Milwaukee
P.O. Box 413
Milwaukee, WI 53201
(414) 229-4251

Latin America Outreach Center
College of Letters and Science
University of Wisconsin-Milwaukee
P.O. Box 413
Milwaukee, WI 53201
(414) 229-5986

Middle East Outreach
Jerry Fix
Arrowhead High School
Hartland, WI 53029
(414) 367-3611, extension 46

South Asia Outreach Center
1249 Van Hise
University of Wisconsin-Madison
Madison, WI 53706
(608) 263-5839

Social Studies Education Consultant
Michael Hartoonian
Department of Public Instruction
125 South Webster Street
Madison, WI 53707
(608) 267-9273

Wisconsin Institute for the Study of War, Peace and Global Cooperation
Teaching Resource Center
LRC Room 0021E
900 Reserve Street
University of Wisconsin-Stevens Point
Stevens Point, WI 54481
(715) 346-3383

Nationwide and Worldwide

Academy for Intercultural Training
Georgetown University
P.O. Box 2298
Washington, DC 20045-1011
(202) 298-1214

Academy of World Studies
2806 Van Ness Avenue
San Francisco, CA 94109

Africa Fund
198 Broadway
New York, NY 10038
(212) 962-1210

174

African-American Institute
School Services Division
833 United Nations Plaza
New York, NY 10017
(212) 949-5666

African Studies Program
Indiana University
Woodburn Hall
Bloomington, IN 47405
(812) 855-6825

African-American Culture and Arts
Network, Inc.
2090 Adam Clayton Powell Jr. Boulevard
New York, NY 10027
(212) 749-4408

American Anthropological Association
1703 New Hampshire Avenue NW
Washington, DC 20009
(202) 232-8800

American Bar Association
Special Committee on Youth Education
for Citizenship
541 North Fairbanks Court
Chicago, IL 60611-3314
(312) 988-5735

American Council on Education
International Education Project
1 Dupont Circle
Washington, DC 20036
(202) 939-9313

AFS International/Intercultural
Programs
313 East 43rd Street
New York, NY 10017
(212) 949-42429

American Friends Service Committee
1501 Cherry Street
Philadelphia, PA 19102
(215) 241-7000

American Forum
45 John Street, #1200
New York, NY 10038
(212) 732-8606

American Institute for
Foreign Study
102 Greenwich Avenue
Greenwich, CT 06830
(203) 869-9090

American Institute of Indian Studies
1130 East 59th Street, Room 412
Chicago, IL 60637
(312) 702-8638

American-Scandinavian Foundation
725 Park Avenue
New York, NY 10016
(212) 879-9779

Americans for Middle East
Understanding, Inc.
475 Riverside Dr., Room 771
New York, NY 10027
(212) 870-2053

Anti-Defamation League
of B'nai B'rith
823 United Nations Plaza
New York, NY 10017
(212) 490-2525

Asia Foundation
2301 E Street NW
Suite 713
Washington, DC 20037
(202) 223-5268

Asia Society, Inc.
112 East 64th Street
New York, NY 10021
(212) 751-4210

Asian American Studies Center
University of California-Los Angeles
3232 Campbell Hall
Los Angeles, CA 90024
(310) 825-2974

Associates in Multicultural and
International Education (AMIE)
Urban Education Project
5633 North Kenmore
Chicago, IL 60600
(312) 561-6606

Association of Childhood Education International
33615 Wisconsin Avenue NW
Washington, DC 20016

Association for Moral Education
221 East 72nd Street
New York, NY 10021
(212) 734-6658

Associated Colleges of the Midwest
Urban Education Program
Peggy Mueller
5526 North Magnolia Street
Chicago, IL 60640
(312) 561-6606

Association of Supervision and Curriculum Development
1250 North Pitt Street
Alexandria, VA 22314
(703) 549-9110

Business Council for International Understanding
420 Lexington Avenue
New York, NY 10017
(212) 490-0460

Canadian Council for International Cooperation
1 Nicholas, Suite 300
Ottawa, Ontario, CANADA K1N 7B7
(613) 236-4547

CARE, Inc.
660 First Avenue
New York, NY 10016
(212) 686-3110

Center of Concern
3700 Thirteenth Street NE
Washington, DC 20017
(202) 635-2757

Center for Defense Information
1500 Massachusetts Avenue NW
Washington, DC 20005
(202) 862-0700

Center for Information on America, Inc.
Washington, CT 06793
(203) 868-2602

Center for Intercultural Studies in Folklore and Ethnomusicology
University of Texas
E.P. Schock 2140
Austin, TX 78712
(512) 471-5689

Center for International Education
University of Massachusetts
School of Education
Hill House South
Amherst, MA 01003
(413) 545-0465

Center for Multinational and Comparative Education
State Education Building
89 Washington Avenue, Room 225-EB
Albany, NY 12234
(518) 473-8211

Center for International Studies
University of Missouri
8001 Natural Bridge Road
St. Louis, MO 63121
(314) 553-5753

Center for Latin American and Caribbean Studies
201 ISB
910 Fifth Street
Champaign, IL 61820
(217) 333-3182

Center for Teaching International Relations
University of Denver
Denver, CO 80208
(303) 871-3106

Center for World Education
College of Education and Social Services
Professional Education and Curriculum
    Development
553 Waterman Building
University of Vermont
Burlington, VT 05405
(802) 656-3356

China Council of the Asia Society
112 East 64th Street
New York, NY 10021
(212) 751-4210

China Institute in America
125 East 65th Street
New York, NY 10021
(212) 744-8181

Constitutional Rights Foundation
601 South Kingsley Drive
Los Angeles, CA 90005
(213) 487-5590

Council on Anthropology and
Education
1703 New Hampshire Avenue
Washington, DC 20009

Council on International Educational
Exchange
205 East 42nd Street
New York, NY 10017
(212) 661-1414

Council on International and Public
Affairs, Inc.
60 East 42nd Street
New York, NY 10017
(212) 972-9877

Council on Interracial Books
for Children
1841 Broadway
New York, NY 10023
(212) 757-5339

Culture Learning Institute
The East-West Center
1777 East-West Road
Honolulu, HI 96848
(808) 944-7666

Development Education Centre
121 A Avenue Road
Toronto, Ontario, CANADA M5R 2G3
(416) 964-6560

East Asian Language and Area
Center
University of Virginia
Randall Hall
Charlottesville, VA 22903
(804) 924-6411

Education Development Center
School and Society Programs
55 Chapel Street
Newton, MA 02160
(617) 969-7100

Educators for Social Responsibility
23 Garden Street
Cambridge, MA 02138
(617) 492-1764

ERIC Clearinghouse for Social
Studies/Social Science Education
Social Studies Development Center
2805 East Tenth Street, Suite 120
Indiana University
Bloomington, IN 47408-2698
(812) 855-3838

Experiment in International Living
P.O. Box 767
Kipling Road
Brattleboro, VT 05302
(802) 257-7751

Foreign Policy Association
729 Seventh Avenue
New York, NY 10017
(212) 764-4050

Foreign Policy Research Institute
3615 Chestnut Street
Philadelphia, PA 19104
(215) 382-0685

Global Development Studies Institute
R.R. 2, Box 306
Millerton, NY 12546
(518) 789-4055

Global Perspectives in Education,
Inc. (American Forum)
45 John Street
New York, NY 10003
(212) 475-0850

Global Studies Resource Center
6300 Walker Street
St. Louis Park, MN 55416
(612) 925-1128

Institute for Environmental Education
32000 Chagrin Blvd.
Cleveland, OH 44124
(216) 464-1775

Institute for the Future
2744 Sand Hill Road
Menlo Park, CA 94025-7820
(415) 854-6322

Institute for World Order
777 United Nations Plaza
New York, NY 10017
(212) 490-0010

Institute of International Education
809 United Nations Plaza
New York, NY 10017
(212) 883-8200

International Christian Youth
Exchange
134 West 26th Street
New York, NY 10006

Japan-American Society of
Washington
606 18th Street NW
Washington, DC 20036
(202) 289-8290

Japan Society
333 East 47th Street
New York, NY 10017
(212) 832-1155

Japanese-American Curriculum
Project
P.O. Box 1587
234 Main Street
San Mateo, CA 94401
(415) 343-9408

Las Palomas de Taos
P.O. Box 3400
Taos, NM 87571
(505) 751-0430

Middle East Institute
1761 N Street NW
Washington, DC 20036
(202) 785-1141

National Commission on Resources
for Youth, Inc.
36 West 44th Street
New York, NY 10036
(212) 532-5005

National Council for the Social
Studies
3501 Newark Street NW
Washington, DC 20016
(202) 966-7840

National Council of Returned Peace
Corps Volunteers
2119 S Street NW
Washington, DC 20008-4011
(202) 462-5938

National Education Association
1201 Sixteenth Street NW
Washington, DC 20036
(202) 833-4000

National 4-H Council
7100 Connecticut Avenue
Washington, DC 20015
(301) 961-2800

National Resource Center for
International Studies
405 Thompson Hall
University of Washington
Seattle, WA 98195
(206) 543-4800

Near East Studies Association
New York University
Kevorkian Center for Near East Studies
Washington Square
New York, NY 10003
(212) 998-8877

North Atlantic Treaty Organization
Information Services
1110 Brussels, BELGIUM
(202) 647-8051 (in Washington, DC)

Operation Crossroads Africa, Inc.
475 Riverside Drive, Suite 242
New York, NY 10015
(212) 870-2106

Overseas Development Council
1717 Massachusetts Avenue NW
Suite 501
Washington, DC 20036
(202) 234-8701

Oxfam-America, Inc.
115 Broadway Street
Boston, MA 02116-5400
(617) 482-1211

Partners of Americas
1424 K Street NW, Suite 700
Washington, DC 20005
(202) 628-3300

People-to-People International
501 East Armour Blvd.
Kansas City, MO 64109
(816) 531-4701

Population Institute
110 Maryland Avenue NE
Washington, DC 20002
(202) 554-3300

Population Reference Bureau
1875 Connecticut Avenue NW, Suite 520
Washington, DC 20009
(202) 483-1100

Simulation Training Systems
218 Twelfth Street
P.O. Box 910
Del Mar, CA 92014
(619) 755-0272

**Social Science Educational
Consortium, Inc.**
3300 Mitchell Lane
Suite 240
Boulder, CO 80301-2272
(303) 492-8154

**Society for Intercultural Education,
Training and Research**
Intercultural Communications Network
107 M1B University of Pittsburgh
Pittsburgh, PA 15260

**Stanford Program on International
and Cross Cultural Education
(SPICE)**
Littlefield Center, Room 14
300 Lasuen Street
Stanford University
Stanford, CA 94305-5013
(415) 723-1114

Union of Concerned Scientists
26 Church S reet
Cambridge, MA 02238
(617) 547-5552

United Nations Association, USA
485 Fi h Avenue, Second Floor
New York, NY 10017
(212) 697-3232

U.S. Committee for UNICEF
333 East 38th Street, Sixth floor
New York, NY 10016
(212) 686-5522

U.S. Department of Education
Office of Research and Improvement
Capitol Place
555 New Jersey Avenue NW
Washington, DC 20208
(202) 219-1839

**United States National Commission
for UNESCO**
Department of State
1751 N Street NW, Suite 302
Washington, DC 20520
(202) 785-0929

Women in World Area Studies
6300 Walker Street
St. Louis Park, MN 55426
(612) 925-3632

**Women's International League for
Peace and Freedom**
1213 Race Street
Philadelphia, PA 19107
(215) 563-7110

World Citizen
3721 48th Avenue South
Minneapolis, MN 55406
(612) 722-2714

World Council of Churches
Participation in Development
150 Route de Ferney
1211 Geneva 20, SWITZERLAND

World Eagle Publications
64 Washburn Avenue
Wellesley, MA 02181
(617) 235-1415

World Future Society
7910 Woodmont Avenue, Suite 450
Bethesda, MD 20814
(301) 656-8274

World Game
3508 Market Street
Philadelphia, PA 19104
(215) 387-0220

**World Religions Curriculum
Development Center**
6300 Walker Street, Room 228
St. Louis Park, MN 55416
(612) 925-1128

Worldwatch Institute
1776 Massachusetts Avenue NW
Washington, DC 20036
(202) 452-1999

Periodicals of Interest to the Global Studies Educator

Access (monthly)
American Forum
45 John Street, #1200
New York, NY 10038
(212) 732-8606

Cultural Survival (quarterly)
Cultural Survival, Inc.
11 Divinity Avenue
Cambridge, MA 02138
(617) 495-2562

Foreign Policy (quarterly)
P.O. Box 2104
Knoxville, IA 50198-7104
(800) 678-0916

New Internationalist (monthly)
P.O. Box 1143
Lewiston, NY 14092
(416) 591-1381

South (monthly)
South Publications, Ltd.
First Floor, Rex House
4-12 Lower Regent Street
London, SWTY 4PE, UNITED KINGDOM

World Monitor (monthly)
P.O. Box 10544
Des Moines, IA 50340-0544
(800) 888-6261

World Press Review (monthly)
Stanley Foundation
200 Madison Avenue
Suite 2104
New York, NY 10016
(212) 889-5155

Worldwatch magazine (bimonthly)
1776 Massachusetts Avenue NW
Washington, DC 20036
(202) 452-1999

U.S. Addresses of Other Nations' Embassies

Afghanistan
2341 Wyoming Avenue NW
Washington, DC 20008

Algeria
2118 Kalorama Road
Washington, DC 20008

Andorra
1923 West Irvin Park Road
Chicago, Il 60613

Anguilla
C/O Tromson Monroe, Inc.
40 E. 49th Street
New York, NY 10017

Antigua and Barbuda
610 Fifth Avenue
Suite 311
New York, NY 10020

Argentina
1600 New Hampshire Avenue NW
Washington, DC 20009

Aruba
1270 Avenue of the Americas, Room 2212
New York, NY 10020

Australia
1601 Massachusetts Avenue NW
Washington, DC 20036

Austria
2343 Massachusetts Avenue NW
Washington, DC 20008

Bahamas
600 New Hampshire Avenue NW
Washington, DC 20037

Bahrain
3502 International Drive NW
Washington, DC 20008

Bangladesh
2201 Wisconsin Avenue NW
Suite 300
Washington, DC 20007

Barbados
2144 Wyoming Avenue NW
Washington, DC 20008

Barbuda—see Antigua

Belgium
3330 Garfield Street NW
Washington, DC 20008

Belize
1129 20th Street NW
Washington, DC 20036

Benin
2737 Cathedral Avenue NW
Washington, DC 20008

Bhutan
2 United Nations Plaza, 27th Floor
New York, NY 10017

Bolivia
3014 Massachusetts Avenue NW
Washington, DC 20008

Botswana
4301 Connecticut Avenue NW
Suite 404
Washington, DC 20008

Brazil
3006 Massachusetts Avenue NW
Washington, DC 20008

Brunei Darussalam
Watergate Hotel
2600 Virginia Avenue
Suite 300
Washington, DC 20037

Bulgaria
1621 22nd Street NW
Washington, DC 20008

Burkina Faso
2340 Massachusetts Avenue NW
Washington, DC 20008

Burma (Myanmar)
2300 S Street NW
Washington, DC 20008

Burundi, Republic of
2233 Wisconsin Avenue NW
Washington, DC 20007

Cameroon Republic
2349 Massachusetts Avenue NW
Washington, DC 20008

Canada
1746 Massachusetts Avenue NW
Washington, DC 20036

Cape Verde Islands
3415 Massachusetts Avenue NW
Washington, DC 20007

Central African Republic
1618 22nd Street NW
Washington, DC 20008

Chad, Republic of
2002 R Street NW
Washington, DC 20009

Chile
1732 Massachusetts Avenue NW
Washington, DC 20036

China, People's Republic of
2300 Connecticut Avenue NW
Washington, DC 20008

Colombia
2118 Leroy Place NW
Washington, DC 20008

Congo
2891 Colorado Avenue NW
Washington, DC 20011

Costa Rica
2112 S Street NW
Washington, DC 20008

Cuba
315 Lexington Avenue
New York, NY 10016

Cyprus
2211 R Street NW
Washington, DC 20008

Cyprus (controlled by Turkish
Community)
821 United Nations Plaza, Sixth Floor
New York, NY 10017

Czechoslovakia
3900 Linnean Avenue NW
Washington, DC 20008

Denmark (includes **Greenland**)
3200 Whitehaven Street NW
Washington, DC 20008

Djibouti
866 United Nations Plaza
New York, NY 10017

Dominica
20 East 46th Street
New York, NY 10017

Dominican Republic
1715 22nd Street NW
Washington, DC 20008

Ecuador
2535 15th Street NW
Washington, DC 20009

Egypt
2310 Decatur Place NW
Washington, DC 20008

El Salvador
2308 California Street NW
Washington, DC 20008

England—see United Kingdom

Equatorial Guinea
801 Second Avenue
New York, NY 10017

Estonia
9 Rockefeller Plaza
New York, NY 10020

Ethiopia
2134 Kalorama Road NW
Washington, DC 20008

Fiji Islands
1140 19th Street, 6th Floor
Washington, DC 20036

Finland
3216 New Mexico Avenue NW
Washington, DC 20016

France
4101 Reservoir Road NW
Washington, DC 20007

Gabon
20334 20th Street NW
Washington, DC 20009

Gambia
1785 Massachusetts Avenue NW
Washington, DC 20036

Federal Republic of Germany
(West Germany)
4645 Reservoir Road NW
Washington, DC 20007

Ghana
2460 16th Street NW
Washington, DC 20009

Greece
2221 Massachusetts Avenue NW
Washington, DC 20008

Greenland—see Denmark

Grenada
1701 New Hampshire Avenue NW
Washington, DC 20009

Guadeloupe—see France

Guatemala
2220 R Street NW
Washington, DC 20008

Guinea, Republic of
2112 Leroy Place NW
Washington, DC 20008

Guinea-Bissau
211 East 43rd Street
New York, NY 10017

Guyana
2490 Tracy Place NW
Washington, DC 20008

Haiti
2311 Massachusetts Avenue NW
Washington, DC 20008

Honduras
4301 Connecticut Avenue NW
Washington, DC 20008

Hong Kong—see United Kingdom
(until 1997)

Hungary
3910 Shoemaker Street NW
Washington, DC 20008

Iceland
2022 Connecticut Avenue NW
Washington, DC 20008

India
2107 Massachusetts Avenue NW
Washington, DC 20008

Indonesia
2020 Massachusetts Avenue NW
Washington, DC 20036

Iraq
1801 P Street NW
Washington, DC 20036

Ireland, Republic of
2234 Massachusetts Avenue NW
Washington, DC 20008

Israel
3541 International Drive NW
Washington, DC 20008

Italy
1601 Fuller Street NW
Washington, DC 20009

Ivory Coast
2424 Massachusetts Avenue NW
Washington, DC 20008

Jamaica
1850 K Street NW
Washington, DC 20006

Japan
2520 Massachusetts Avenue NW
Washington, DC 20008

Jordan
3504 International Drive NW
Washington, DC 20008

Kenya
2249 R Street NW
Washington, DC 20008

Korea, Republic of
2320 Massachusetts Avenue NW
Washington, DC 20008

Kuwait
2940 Tilden Street NW
Washington, DC 20008

Laos
2222 S Street NW
Washington, DC 20008

Lebanon
2560 28th Street NW
Washington, DC 20008

Lesotho
Caravel Building
1600 Connecticut Avenue NW
Washington, DC 20009

Liberia
5201 16th Street NW
Washington, DC 20011

Luxembourg
2200 Massachusetts Avenue NW
Washington, DC 20008

Madagascar
2374 Massachusetts Avenue NW
Washington, DC 20008

Malawi
1400 20th Street NE
Washington, DC 20036

Malaysia
2401 Massachusetts Avenue NW
Washington, DC 20008

Maldive Islands
820 Second Avenue
Suite 800C
New York, NY 10017

Mali
2130 R Street NW
Washington, DC 20008

Malta
2017 Connecticut Avenue NW
Washington, DC 20008

Martinique—see France

Mauritania
2129 Leroy Place NW
Washington, DC 20008

Mauritius
4301 Connecticut Avenue NW
Suite 134
Washington, DC 20008

Mexico
2829 16th Street NW
Washington, DC 20009

Monaco
845 Third Avenue
New York, NY 10022

Morocco
1601 21st Street NW
Washington, DC 20009

Mozambique
1990 M Street NW
Washington, DC 20036

Nauru, Republic of
841 Bishop Street
Suite 506
Honolulu, HI 96813

Nepal
2131 Leroy Place
Washington, DC 20008

Netherlands
4200 Linnean Avenue NW
Washington, DC 20008

New Zealand
37 Observatory Circle NW
Washington, DC 20008

Nicaragua
1627 New Hampshire Avenue NW
Washington, DC 20009

Niger
2204 R Street NW
Washington, DC 20008

Nigeria
2201 M Street NW
Washington, DC 20037

North Yemen (Yemen Arab Republic)
600 New Hampshire Avenue NW
Washington, DC 20037

Northern Ireland—see United Kingdom

Norway
2720 34th Street NW
Washington, DC 20008

Oman
2342 Massachusetts Avenue NW
Washington, DC 20008

Pakistan
2315 Massachusetts Avenue NW
Washington, DC 20008

Panama
2862 McGill Terrace NW
Washington, DC 20008

Papua New Guinea
1140 19th Street NW
Washington, DC 20036

Paraguay
2400 Massachusetts Avenue NW
Washington, DC 20008

Peru
1700 Massachusetts Avenue NW
Washington, DC 20036

Philippines
1617 Massachusetts Avenue NW
Washington, DC 20036

Poland
2224 Wyoming Avenue NW
Washington, DC 20008

Portugal
2125 Kalorama Road NW
Washington, DC 20008

Principe—see Saõ Tomé and Principe

Qatar
600 New Hampshire Avenue NW
Suite 1180
Washington, DC 20037

Romania
1607 23rd Street NW
Washington, DC 20008

Russian Federation
1125 Sixteenth Street NW
Washington, DC 20036

Rwanda
1714 New Hampshire Avenue NW
Washington, DC 20009

St. Lucia
2100 M Street
Suite 309
Washington, DC 20037

Samoa, Western
3422 Madera Avenue
Los Angeles, CA 90039

San Marino
150 East 58th Street
New York, NY 10155

Saõ Tomé and **Principe**
801 Second Avenue
Suite 1504
New York, NY 10017

Saudi Arabia
601 New Hampshire Avenue NW
Washington, DC 20037

Scotland—see United Kingdom

Senegal
2112 Wyoming Avenue NW
Washington, DC 20008

Seychelles
820 Second Avenue
New York, NY 10017

Sierra Leone
1701 19th Street NW
Washington, DC 20009

Singapore
1824 R Street NW
Washington, DC 20009

Solomon Islands
3100 Massachusetts Avenue NW
Washington, DC 20008

Somalia
600 New Hampshire Avenue NW
Washington, DC 20037

South Africa
3051 Massachusetts Avenue NW
Washington, DC 20008

South Yemen—see North Yemen

Spain
2700 15th Street NW
Washington, DC 20009

Sri Lanka
2148 Wyoming Avenue NW
Washington, DC 20008

Sudan
2210 Massachusetts Avenue NW
Washington, DC 20008

Suriname
2600 Virginia Avenue NW
Suite 711
Washington, DC 20037

Swaziland
4301 Connecticut Avenue NW
Washington, DC 20008

Sweden
600 New Hampshire Avenue NW
Washington, DC 20037

Switzerland
2900 Cathedral Avenue NW
Washington, DC 20008

Syria
2215 Wyoming Avenue NW
Washington, DC 20008

Taiwan
801 Second Avenue, Ninth Floor
New York, NY 10017

Tanzania
2139 R Street NW
Washington, DC 20008

Thailand
2300 Kalorama Road NW
Washington, DC 20008

Togo
2208 Massachusetts Avenue NW
Washington, DC 20008

Transkei
1511 K Street NW
Suite 611
Washington, DC 20005

Trinidad and **Tobago**
1708 Massachusetts Avenue NW
Washington, DC 20036

Tunisia
2408 Massachusetts Avenue NW
Washington, DC 20008

Turkey
1606 23rd Street NW
Washington, DC 20008

Uganda
5909 16th Street NW
Washington, DC 20011

United Arab Emirates
600 New Hampshire Avenue NW
Suite 740
Washington, DC 20037

Union of Soviet Socialist Republics—
see Russian Federation

United Kingdom (includes England,
Scotland, Wales, and Northern Ireland)
3100 Massachusetts Avenue NW
Washington, DC 20008

Upper Volta—see Burkina Faso

Uruguay
1918 F Street NW
Washington, DC 20006

Vanuatu
3100 Massachusetts Avenue NW
Washington, DC 20008

Venezuela
2445 Massachusetts Avenue NW
Washington, DC 20008

Yemen Arab Republic—see North
Yemen

Wales—see United Kingdom

Yugoslavia
2410 California Street NW
Washington, DC 20008

Zaire
1800 New Hampshire Avenue NW
Washington, DC 20009

Zambia
2419 Massachusetts Avenue NW
Washington, DC 20008

Zimbabwe
2852 McGill Terrace NW
Washington, DC 20008

A significant turning point in the history of Western civilization occurred in the fifteenth century. That point was a state of mind that turred our attention from the flat earth to a new conception of global commerce and conquest. In a sense, America was "discovered" and settled by Europeans because their mind-set about the earth was changing. Economic and political ideas such as mercantilism and imperialism made more sense, in fact were defined, within this global conception. One could argue that American history ended in 1492 and from that point on "American" history was, and is, an extension of European, African, and Asian history that is global in its scope.

Whether we talk about economics, military strategies, environmental issues, monetary concerns, national debt burdens, human rights, or "Star Wars" weapons we are seeing an evolutionary process that started for us, at least, in the 15th century. While this global conception is a reality for us, it is the case that a national consciousness or identity is also a reality. A national consciousness allows us to simplify our lives.

This simplification is realized through our collective creation of territoriality which serves as a screen which protects us from a world which is often hostile and complex. A territory (a sense of place) acts as a container for the spatial property of events. We may, in fact, be incapable of describing events in nonterritorial terms. Therefore, there are good reasons for clinging to the concept of territory, to the notion of being bounded—it simplifies reality, makes decisions easier to implement, and offers a sense of security. And there is, as of yet, no substitute for the relatively new or modern concept of "state."

However, our chances to learn and grow rest upon our ability to shift the way we view ourselves as well as our relationships to that which is outside our cultural frame of reference. The concept of national consciousness, then, represents an interesting learning dilemma within the realities of today's economic, social, and political systems. On the one hand, it tends to blur individual dreams of a place for all within "a more perfect union" and, on the other hand, it brings some psychological control to a hodge-podge of human needs and desires. In the historic sense of justice and security, national consciousness has been and still is a necessary condition.

It is important for us to consider the power of territoriality (and nationalism) in the human consciousness. From antiquity to the present, the concepts of place, roots, national-ism, territoriality, tribalism, and chauvinism have been studied and practiced. In Plato's *Republic* a strong argument is made that even differences of innate qualities may be understood as rooted in place (the land of Greece). The men of gold, of silver, and of bronze of which Plato spoke were seen metaphorically, as alloys of the earth. And, these compounds were Greek, not barbarian.

Shakespeare is more clearly exclusive as he eloquently speaks of territoriality and nationalism (King Richard II, Act II):

> *This royal throne of kings, this scepter'd isle*
> *This earth of majesty, this seed of Mars,*
> *This other Eden, demi-paradise;*

This fortress built by nature for herself.
Against infection and the hand of war;
This happy breed of men, this little world;
This precious stone set in the silver sea,
Which serves it in the office of wall,
Or as a moat defensive to a house
Against the envy of less happier lands;
This blessed plot, this earth, this realm, this England

Perhaps, the exclusiveness of Shakespeare is shared by most people, because it is consistent with our conception of control and simplicity and with our inability to replace our affection of the flat map with an appreciation of the globe.

But today we are living in an inclusive reality. What is happening in the world is an immense networking of economic and military interdependence that is sustained, in large part, by playing one nation against another. While most states still hold to 15th and 16th century notions of exclusivity, economic and military systems treat the world as a 21st century global market and military theater. If a multinational business feels it can get a better deal from state X, it will simply trade with that state, If taxes or wages are too high in one place, the corporation can move to another. Labor is labor, be it Michigan or Malaysia.

We have evolved to the point where it is appropriate to ask where loyalty to the state ends and loyalty to the multinational corporation begins. Thus, while many governments or nations continue to ride their ideological bandwagons, knowledgeable bankers, merchants, industrialists, and military leaders within nations have smilingly turned their attention to the globe.

An inclusive reality demands that states attend to the relationships that exist not only between and among them, but between and among individuals and groups (including economic, academic, and artistic groups) who happen to live in those states. The question here at issue is whether or not these relationships and networks can be structured within a mind-set that places emphasis upon cooperation. What this might suggest is a different view of the relationship between ethics and the state. But it is problematic as to whether or not the possibility exits for a state or a corporation to be ethical, for most would agree that ethical obligations can exist only between and among people. Further, these obligations cannot be shifted to another person; one cannot delegate a moral obligation.

In light of history, it is safe to argue that states (and corporations) seem to interact within an ethical vacuum. There is little international law (while the world court is a good beginning, litigation is voluntary) and nearly no global ethical system except where individuals link and apply pressure through working on common objectives such as the stewardship of the environment, human rights, and peace. While these types of activities are important, they will never sufficiently saturate nor fill the global ethical vacuum. Thus, states and corporations must take some responsibility in the creation of a global ethical system, a more common reality of social principles.

What is called for is *not* the elimination of the state or corporation. That would be as absurd as suggesting that the way to have a moral world is to eliminate all the people. Rather, the need is for states to better understand their own self-interest. Self-interest properly understood means caring for the community in which we live. And that community is the globe. Our economic and military systems have made it so. Now we must bring our ethical and political systems into parity. If this balance of power between economic and military systems on the one hand, and ethical and political systems on the other is not achieved, then human survival is in jeopardy.

A simple principle must be raised by nation states, corporations, and the individuals who live and work within them: the understanding that global stewardship or the care of the community is necessary if good business practices and political systems are to develop and endure. The word stewardship, as used here, derives its meaning from origins in Greek and early English. The Greek word *oikonomos* means the manager of the house. The English word *ward*, or caretaker of the sty, comes from "one who cares for another's property." Both the Greek and Anglo-Saxon meanings incorporate the attributes of 1) an entrustment by the owner, 2) a responsible worker, and 3) a final accounting.

The notions of accountability, worker or servant, and trust are fundamental to the concept of stewardship. And of what are we stewards? We, as educators and *Educators for Social Responsibility,* are stewards of the cultural heritage, the ideas and ideals of high purpose that must find their way into the future. We are entrusted and accountable servants to our culture, to our contemporaries, and to our children. This accountability, by the way, is a general obligation entrusted to all who call themselves "citizens."

The principle of stewardship is particularly relevant to the private enterprise system and representative democracy. Democratic organizations may be the most appropriate institutions to lead in the development of a global ethical framework, because of their foundation in human rights, freedom, and cooperation. In western history, the roots of representative democracy are found in such documents as the Magna Carta, the Declaration of Independence, the Bill of Rights, and the Universal Declaration of Human Rights. Capitalism, also, rooted in Adam Smith's work, *Wealth of Nations*, argues for individual rights within an ethical system, or just community.

There may be arrogance in arguing from this perspective, but it is where we must begin, for democracy and capitalism not only provide freedom and power, but also obligations. Those individuals who cherish the values of life, justice, happiness, and stewardship must insist that political and economic systems work to establish the just community and to establish that community through example.

An inclusive reality is at its best, then, a conscience. A conscience helps us to do justice and avoid evil. This always takes a great deal of moral courage, but moral courage can provide the seed bed for ethical, political, and economic policy, yielding a transformation of the concept of territory such that the notions of "nation" and "globe" will change from opposing ideas to an inclusive set that will provide the appropriate perspective for making ethical decision within our human ecosystem.
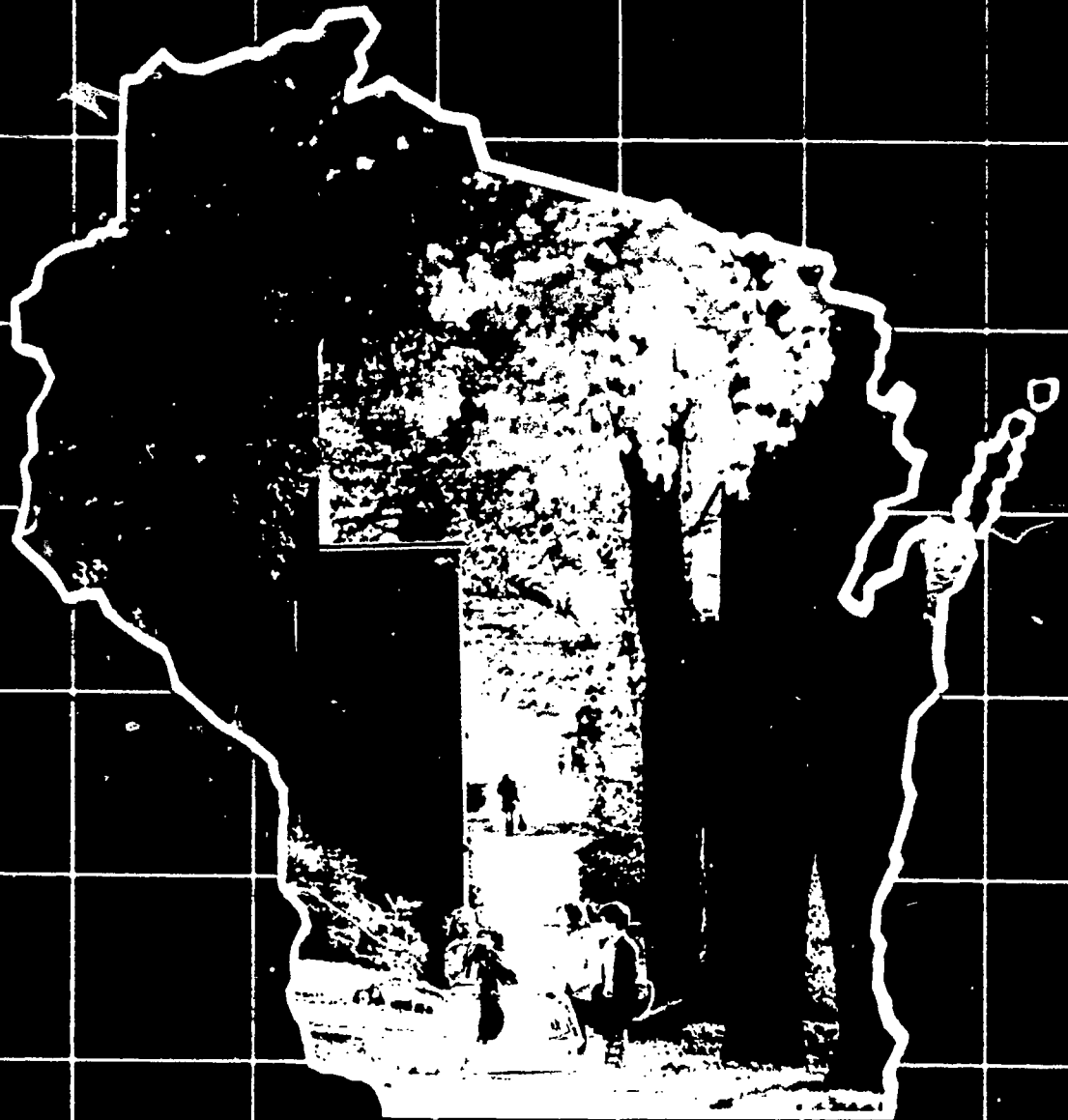
Nine Rules for Being Human

1. You will receive a body. You may like it or hate it, but it will be yours for the entire period this time around.

2. There are no mistakes, only lessons. Growth is a process of trial and error and experimentation. The "failed" experiments are as much a part of the process as the experiment that ultimately "works."

3. A lesson is repeated until it is learned. A lesson will be presented to you in various forms until you have learned it. You can then go on to the next lesson.

4. Learning lessons does not end. There is no part of life that does not contain lessons. If you are alive, there are lessons to be learned.

5. "There" is no better than "here." When "there" has become "here," you will simply obtain another "there" that will, again, look better than "here."

6. Others are merely mirrors of you. You cannot love or hate something about another person unless it reflects to you something you love or hate about yourself.

7. What you make of your life is up to you. You have all the tools and resources you need. What you do with them is up to you. The choice is yours.

8. Your answers lie inside you. The answers to life's questions lie inside you. All you need to do is look, listen, and trust.

9. You will forget all this.

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