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AWARENESS AS AIM AND PERSONS AS RESOURCES
IN INTERCULTURAL SCHOOLING

DISSERTATION

Presented in Partial Fulfillment of the Requirement for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By
Angene Hopkins Wilson, B.A., M.A.

* * * *

The Ohio State University
1976

Reading Committee:
Ojo Arewa
Robert Jewett
Paul Klohr

Approved by

[Signature]
Adviser
Humanities Education
For My Family
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CHAPTER I. WHY INTERCULTURAL SCHOOLING?

"He who has not visited other villages will think only his mother's cooking is sweet."
- African proverb

INTRODUCTION

The following three vignettes are meant to set the scene for a study of intercultural schooling as a part of intercultural education.

Ballah switches on his tiny radio and holds it close to his right ear. ELBC, Liberian Broadcasting Corporation, reports: President Tolbert will return today from an upcountry meeting in Voinjama. Fighting continues in Beirut, Lebanon. A woman attempted to assassinate President Ford yesterday. "Eh yah," thinks Ballah. "There are crazy people in America." He switches off the radio.

The late afternoon is hot and dry. The red dust on the road rises in little clouds as a truck races by on the road below the school compound. The leaves of the rubber trees along the road are red, too.

Boymah, machete in hand, walks up to the deserted classroom building porch.

"You finished cutting grass?" Ballah asks.

"Yea," says Boymah. "You want to go to Suehntown?"

"Yes," says Ballah.

1
The two Liberian youth walk the dusty road a half mile to the village. Boymah talks in Gola to the woman in the little store. Ballah speaks Loma as well as English but can say only a few words in Gola. They buy handfuls of peanuts measured out in a tin cup and peeled oranges to suck.

Boymah squeezes his orange. "You know all about Latin America for the test tomorrow?"

Ballah is gulping peanuts. "Uh, yeah man. The capital of Ecuador is Quito. The capital of Brazil is . . ."

Boymah nods his head. "Oh, I know those, too. Primary school stuff. But what about the essay question? Can you compare and contrast Latin American and African economic development problems?"

"Eh, yah," says Ballah. "Guess it's study time."

***

Emoke slams the volleyball across the net for the winning point. There is a cheer. Then both teams race across the long green field and the road to the sea and a swim. Emoke is a Fijian, tall and dark and handsome, with a bowl of curly hair. One of his teammates is also Fijian, one, the track star, is an Indian, one is Rotuman, and one is Chinese. They are all Fiji Islanders.

Later, after dinner with his fellow boarding students at Ratu Sukuna Secondary School, Emoke goes to the school library. Picking up the Fiji Times, the first newspaper published in the
world every day since Fiji is just west of the International Date Line, he reads the sports news first. Ali won the fight with Frazier. Vinake. On the front page he reads about plans for Fiji's celebration of five years of independence. There is an article on more violence in Ireland and a "world background" on Anguilla in the Caribbean. There is also another picture of Patty Hearst. "Why?" Emoke shakes his head.

He finds a book about world religions so he can finish his report on Buddhism for world history class. He reads:

A Buddhist needs to know the four noble truths.
1. Life is out of kilter so man is doomed to suffer.
2. Man will suffer as long as he strives for himself.
3. Striving for individuality must be overcome.
4. The means for overcoming individuality is the eightfold path.

Emoke copies the truths and then the eightfold path. "How is a Buddhist so sure life is out of kilter?" he wonders.

There is a welcoming party tomorrow night for the new principal with mekes or dances and skits planned by the students. Emoke pokes Rajen, the track star, who is studying next to him. "You done? Let's work on our skit for the program."

***

John slaps two hamburger patties on a sesame seed bun, then cheese, lettuce, pickle. A Big Mac is born in Lexington, Kentucky. His co-worker flips hamburgers on the grill. His name is Tham, until recently of Vietnam. His English is limited, but language is not a qualification for working as a cook.
John wonders how to ask Tham about school. They can communicate about hamburgers pretty well, but John wants to ask Tham about Vietnam, about being a refugee and an immigrant. In social studies class they've been talking about immigrants. One of the girls' mothers is from Japan. Someone's grandparents came from Italy. Most of the students don't know much about their backgrounds. There are two black students in the class; they don't say much.

"Four quarter-pounders." John holds up four fingers.

"Okay," Tham says.

At 11:00 the high school students go separately to their homes. John slouches next to his Dad on the couch and watches the news before the replay of the U.K.-Penn State game. It is mostly local: a report on a juvenile delinquency conference at the University of Kentucky, an interview with the visiting first black general, the news that the three-year old horse Wajima was syndicated. There are headlines on President Ford and Patty Hearst, too.

"The Vietnamese must play soccer," John says aloud.

His father has gone to sleep.

INTERCULTURAL EDUCATION

Intercultural education, as evidenced by the preceding vignettes, is happening all over the world. It is happening via the mass media, personal experiences, and schooling.
In the United States, mass media are overwhelmingly the major source of information about the world. One study, for example, found that high school students say newspapers and magazines are their source of information about the world 38 per cent of the time and television 35 per cent of the time. Schools and teachers were seen as sources only 13 per cent of the time. Other studies support these findings. Although there are no studies on sources of information about the world for students in Liberia or Fiji, mass media would undoubtedly rank first, with radio substituted for television.

As the chief source of information about the world, mass media are important in breaking down "the parochial tradition and bringing up children as citizens of a global polis." Because of mass media, persons in other parts of the world may, in fact, be more globally oriented than persons in the United States. Partly this is because the U.S. is so often dominant in the news both here and in other countries. While U.S. power and involvement put Vietnam or the Middle East on the front pages in New York and Lexington, that same power and involvement put the U.S. and Vietnam and the Middle East on the front pages of the Monrovia and Suva newspapers as well as on newspaper pages and radio and television broadcasts in all parts of the world.

Monrovia and Suva, on the other hand, only become datelines in the U.S. newspapers and magazines if there is a change of government or a hurricane. Of course, Liberia and Fiji are small countries. Still, Nigeria, the most populous African nation, only made television news in 1975 with a change in the military government. Currently,
Angola is in the news because of American and Soviet intervention in its civil war. European nations, Russia, China, and Japan do receive more coverage, but

visitors to the U.S. are amazed at how little not only foreign but even national news is carried by the vast majority of newspapers. Outside of a few metropolitan centers, it is almost impossible for the reader to gain more than the sketchiest idea what is going on in the rest of the world.\(^3\)

Perhaps the best example of persons in many parts of the world experiencing a sense of community as citizens of a global polis was the aftermath of John Kennedy's assassination in 1963. A gas station attendant in Monrovia had heard about the assassination on the radio. That November Friday night as the author stopped to fill up her jeep with gas, he asked sadly, "Do you know? Our president has been killed." That experiencing of a common sorrow with Liberians was matched by many other Americans in many other parts of the world. The interest in and sense of identification with American astronauts during the sixties was a second common experience made possible by the mass media. A Liberian now studying computer science in the United States remembers dreaming of becoming an astronaut.

But the mass media also distort. Charles Yost suggests commercialization and sensationalism as television's grave defects. The number and frequency of commercials "so interrupts and fragments most programs that few commentators can treat any subject in more than the most superficial and cursory way." Secondly, "television's aptitude for projecting a graphic or dramatic scene seems to tempt it irresistibly to display either violence or anecdotal trivialities."\(^4\)
There are also movies, which tend to idealize and glamorize and, as with television and radio programs, often come from the United States. A gendarme at a Mali border post in West Africa asked the author: "Have you seen the cowboys and Indians fighting?" What Tarzan movies have done to the image of Africa, on the other hand, is also only very slowly being undone.

Experiences with people are a second important part of intercultural education. Again, persons in Liberia and Fiji and some other parts of the world may have more opportunities than persons in some parts of the United States.

Students going to a typical boarding school upcountry or to a day secondary school in Monrovia, Liberia, will have classmates who speak a variety of indigenous languages such as Bassa, Vai, Kpelle, Gola and Loma as well as English. They may come from homes where Christianity has been practiced for generations or from a Moslem background or from a bush village where traditional religion is still a strong influence. Overlaid on this diversity will be the common Liberian English they speak, the common music they listen to on the radio, the common rice chop they eat. Students may have contact with Americans, Germans, Swedes, and others in foreign aid and mining functions, and they will buy goods in stores run by Lebanese merchants.

In Fiji, students were segregated in school by cultural group until about ten years ago. Now such segregation is outlawed and more Indians (they came from southern India to grow sugar cane during the early twentieth century and now comprise more than half Fiji's population) are going to school with Fijians and vice versa. Though there is a Chinese primary school in the capital city, the Chinese
attend multi-racial secondary schools. Part-Europeans, Australians, and New Zealanders are part of the mix as well, holding economic power in trading and development companies and resorts. Their children formerly attended separate schools which are now also multi-racial. Finally, there are many other islanders, from Rotuma, Tonga, Samoa, living and going to school in Fiji.

Lexington, Kentucky is a fairly cosmopolitan small American city. The university, and in recent years, IBM have brought in many people from outside Kentucky. The schools of the city and county were merged in 1965 and thus black and white students go to school together. Housing is opening up, but Jews still can't belong to some country clubs. The University of Kentucky has several hundred international students and some international connections, especially in Latin American and formerly in Thailand, but internationalism is not a campus priority. Presently, there is a Vietnamese Refugee Information Center at the university headed by a Vietnamese graduate student, and several hundred Vietnamese have come to Lexington to live.

Personal experiences have disadvantages, of course. They often occur by chance. John happens to work with Tham at McDonalds, but doesn't see him in any classes at Lafayette High School. Ballah and Boymah had an American teacher for science last year. A New Zealander is teaching English to Emoke and Rajen this year. They are learning about each other's culture, too. Emoke went to Rajen's sister's Hindu wedding, for example.

Personal experiences may be negative, especially if the man who stole your purse was black or the people who protested your being
bussed to a county school were white. Did the Lebanese merchant raise the price because you are African? Did your Indian friend's mother snub you because you are Fijian?

Personal experience can be so meaningful in a positive way, however, that the third medium for intercultural education, schooling, ought to use it much more frequently than it does. It is a measure of how far intercultural schooling has to go in promoting personal experience that in 1975 it was news that American schools in Germany were beginning a regular exchange program with German schools.

INTERCULTURAL SCHOOLING

If education may be defined as "all the ways in which society intervenes to modify behavior," then schooling may be defined as those planned activities for modifying behavior which occur in special institutions currently set up for and used almost entirely by children and youth.5

This study will focus on intercultural schooling, though it will make clear that schooling ought to include ways of teaching students to process mass media information and ways of getting students to meet, discuss and work with members of many cultural groups. The study will focus on schooling rather than on all education because this author sees schooling as the field in which she can work as a change agent. That implies the need for change. The author sees needs specifically for clearer purposes, for more thoughtful rationales, and for more creative teaching-learning strategies in intercultural schooling.
Intercultural schooling will be defined as the study of cultural, racial, religious, ethnic and national groups and the meeting, discussing and working with members of those various groups. In shorthand, intercultural schooling is the study of and the experience with people. A student, for example, might read The Diary of Anne Frank; she might also listen to the German father of a classmate recall his lack of knowledge about concentration camps during World War II. A student might use several pages from the Port Moresby telephone book to inquire about modernization in New Guinea; he and his class might also exchange a cassette tape with a secondary class in Port Moresby.

It is recognized that culture as a concept has been defined in many, many ways and that a school or a bureaucracy, for example, might also be considered a culture. In this study, ethnicity will be considered a prime criteria of culture, but it is clear that the patterns of one's way of life are affected by other factors as well.

Also, the term intercultural schooling is not used here as a substitute for global or international schooling; it will be considered part of that schooling. One recent list of guidelines for world studies may clarify the difference. The guidelines follow:

1. The social studies program should provide intercultural experiences for all students.
2. The social studies program should deal with the real global society.
3. The social studies program should draw from currently valid knowledge about global society and humankind's experience, culture, and beliefs.
4. The social studies curriculum should facilitate the development of attitudes and skills that students need to understand international society.
The first guideline mentioned above, intercultural schooling, is that part of international education under study here, though of course overlap exists. It should be clear, further, that the other guidelines are equally important. The emphasis of the recent National Council for Social Studies bulletin on international education is on seeing the alternative approaches to world studies as overlays. The former hostility among advocates of different approaches seems to be waning and the partial or situational validity of each is, it is hoped, being recognized. Thus, the teacher who chooses to concentrate on population and hunger, the teacher who develops a unit on foreign policy decision-making, and the class which is making an inquiry study of China are involved in equally important facets of world studies.

One topic may also be studies from various approaches. The authors of the National Council for the Social Studies bulletin suggest, for example, how three different approaches could be used to study the October 1973 war in the Middle East. Looking at "the world as nations," one type of questions might be asked, including: Who are the State actors in the conflict? What compromise or settlement would be feasible for the combatants? Looking at "the world as system," other questions emphasizing non-military issues might be asked, such as: Who were the non-State international actors? What effect did domestic opinion in various regions of the world have on the conflict? Finally, looking at "the world as human community," what were the moral issues? Questions asked from this point of view could include: What were the moral positions of the actors? Did their ends justify their means?
PURPOSES

If varied approaches to world studies, depending on the purposes one posits, are acceptable and even urged, what are the purposes for intercultural schooling? Some purposes could be:

1. Gaining knowledge and understanding about other cultures in order to know and understand one's own culture.
2. Learning another culture in order to become bicultural.
3. Discovering how human communities develop in order to begin to build world community or culture.

The saying that a fish doesn't discover water is commonly used to explain the phenomenon that most persons don't understand the tremendous importance of their cultural wombs until they look at and experience someone else's. Fersh's book, Learning about Peoples and Cultures, is a good example of curriculum materials designed to challenge the student to look at himself as well as at others. In one section entitled "Seeing Each Other as Outsiders and Insiders," Fersh presents two short readings, "The Nacirema" and "The Rac." In these readings, the American student is forced to look at himself as an outsider might. The wide eyes and "Ohs" that appear as students discover the Nacirema is an American and the rac a car are evidence that this is a new way of seeing for them. Fersh emphasizes that the process is most important. In his guide for teachers, he writes: "The major objective of this book is to help students develop positive skills, understandings, attitudes, appreciations, and behaviors concerning peoples and cultures."
Besides looking at oneself as an outsider might, knowing how people behave in other cultures can be a mirror. An American woman discovers that a Fijian woman will take off and give her the beads that she has admired. Material possessions are simply not as important as social relations. An American employer discovers that his Liberian employee will be gone for a week to a funeral feast. Time is not only for accomplishing work in the Liberian's culture.

A second purpose of intercultural schooling, learning another culture in order to become bicultural, is probably more controversial. Some see persons who learn to be comfortable in a second culture as "going native" and rejecting their own roots. Griffin suggests that learning another culture, in contrast to learning about another culture, should be viewed as a positive goal. "There is some evidence," he writes, "that persons who are bicultural are more creative, flexible, tolerant of ambiguities and adjustable to new situations." 

In any case, the number of bicultural persons is growing. Dade County, Florida has eight bilingual elementary schools where all students, Anglos and Cubans, learn both English and Spanish and where biculturalism is a goal. Also bicultural are blacks and Indians in the U.S. who learn to live in two cultures or a subculture and the mainstream culture, as well as Peace Corps volunteers in many countries and international students in the U.S. who learn to live in another culture, its time, space, food, speech, and more. It may not be important for all persons to learn to eat palm butter and potato curry and hamburgers. The people who risk their stomachs to eat all three and who stretch their minds and emotions to become involved in other
aspects of different cultures may be able, however, to serve as bridges between peoples and cultures.

The third purpose, discovering how human communities develop in order to begin to build a world community and culture, is, like the others, a process. One universal rule is surely that men live together in groups. But how do these human associations evolve into human communities with common concerns? Was the town meeting one of those ways in early and sometimes present New England life? Is the emphasis on socialization and on contextual justice in African traditional life another way? Or do the concerns come first and community institutions follow? We become concerned about the state of the oceans and call conferences to discuss the law of the sea, for example. Perhaps the development happens both ways.

In any case, the student studying and experiencing other cultures will discover what Donald Johnson calls a "culture's particular answers to man's universal questions." The study and experiencing can begin with the particular answers or the universal questions. Anthropologist Michael Moerman suggests attention to the universal questions first. "It is quite possible," he writes, "that ethnic categories are rarely appropriate subjects for the more interesting human predicates." Is mother a more appropriate subject than Samoan and Lue for the interesting human predicate of raising children? Or are they equally appropriate in the study of how human associations develop into communities?
RATIONALE

A further step needs to follow the setting forth of purposes. That is a thoughtful rationale. Why are these purposes important? Why know oneself and one's culture, why strive to be bicultural, why want to build a world community?

People who write about international or global education have sometimes been vague in warranting their beliefs about that education. Hunkins, in his 1968 review of literature in this field, picked apart the statements of international educators and showed clearly the ambiguity, the refusal to define terms and the reluctance to say why this or that is important. Neither the catch phrase "education for international understanding" nor the usual goal of peace was defined.

Hunkins uses Kenworthy's prolific writings to demonstrate how what Hunkins calls the "attitude of friendliness" position neglects important questions such as: What if peace is compatible with freedom? How does one work for peace? Kenworthy seems to assume, writes Hunkins, that sympathetic acquaintance and feeling of kinship with peoples of other lands will automatically lead to peace. Hunkins shows that the proponents of a second major position in international education, what he calls "knowledge of other cultures," are so busy analyzing and interpreting human behavior and its cultural determinants that they, too, fail to clarify purposes and rationale. "They," writes Hunkins, "focus attention on the patches to the exclusion of the stitches in the patchwork quilt of international relations." Those in Hunkins' third position, the "strategical wisdom camp," believe that the understanding should be of intentions rather than of the
cultures of others. They seem clearer about the road to peace, but their lessons may be more important to diplomats than to children.""18

Hunkins concludes that if the attainment of peace is the problem to be solved, then all of the positions are necessary, but no one is sufficient."19 He believes a "comprehensive socio-political theory is needed that shows the role of the teacher and of students in the complex problem of attaining peace."20 The questions remain. Is peace the problem? What is peace?

It should be possible to state a clear rationale for all areas of international education, including intercultural education and schooling. It may be possible to use more concrete words than "understanding" and "peace." Even peace is more concrete if described as President Kennedy did in a 1963 address:

Let us focus instead on a more practical, more attainable peace, based not on a sudden revolution in human nature, but on a gradual evolution in human institutions... World peace, like community peace, does not require that each man love his neighbor -- it requires only that they live together with mutual tolerance, submitting their disputes to a just and peaceful settlement.21

Interdependence is a more concrete word. As an approach to international education, Hunkins mentions it only briefly in his review.22 Today teaching the concept of interdependence is an important part of global or international education. For example, the Intercom issue of June 1975, published by the Center for War/Peace Studies, has as its topic "Teaching Interdependence."

Interdependence may also be a rationale for international education. Some of the most cogent statements on interdependence deal specifically with environmental interdependence. Adlai
Stevenson first talked in 1965 about the "little spaceship on which we travel together dependent on its vulnerable supplies of air and soil." Since then, the spaceship earth image has become an increasingly common one. Kenneth Boulding writes, for example, that "the problem of this generation is precisely to provide a symbol, an ethical code and an organizational structure appropriate for spaceship earth."24

Barbara Ward and Rene Dubos document interdependence in their book *Only One Earth*. They write about the DDT in the fatty tissue of penguins and the immense water backed up by the Aswan Dam which has encouraged the multiplication of schistosomiasis-carrying snails. They write that 50 per cent of the fish catch in the world is converted to fish meal which feeds chickens and pigs in developed nations; if turned to human use, it could be part of a protein diet for children at less than eight dollars ($8.00) per year per child.

Ward and Dubos are also concerned about pollution. "Will modern man reach Mars while standing up to his knees in garbage on planet Earth?" they ask. But they rank poverty as the worst kind of pollution and reflect the developing nations' concern that developed countries' increased interest in human environment has coincided with a loss of interest in development assistance.

The authors of *Only One Earth* have some words of caution and suggestions for science. They call for science to work toward interconnections, toward synthesis. They call for balance and cooperation and use the example of Prometheus to warn against the arrogant power of man who had the "illusion he could manipulate, command and
"It is even possible," Ward and Dubos conclude, "that recognition of our environmental interdependence can do more than save us, negatively, from war; it could, positively, give us a sense of community." We can, they write, "survive our prized diversity provided we can achieve an ultimate loyalty to our single, beautiful, and vulnerable earth."

So the fact of environmental interdependence binds us together and forces us to consider each other. There are further facts of interdependence: 1) worldwide trade and dominant multinational corporations; 2) cross-national organizations and associations, alliances and economic unions; 3) the inability to insulate domestic politics; 4) the internationalization of social problems; and 5) the expanding homogeneity in humankind's culture and social institutions.

These facts provide a partial rationale for international education, but they deal mainly with the present. Griffin says succinctly: "The future of global society is the raison d'être of international education." Margaret Mead has written about the future as a basis for creating a shared culture. The working toward a shared future and culture goes beyond the fact of interdependence to the ethical question of how the sense of community based on that fact will be built.

So peace is not still dangling uncertainly, undefined, as the only possible rationale for teaching international studies. Interdependence -- environmental, economic, social -- is one
concrete reason for international education. To state it baldly, it doesn't matter much whether your strontium 90 or mine kills me.

Shared future is an extension of the interdependence rationale. But is it vague as well? Is the dramatic needed? "We must live together as brothers or perish together as fools," Martin Luther King said. Ina Brown writes, "The sober truth is that different peoples must learn to get along together whether they like one another or not."\(^{38}\) The ultimate, most important question remains. How will we live as brothers? How will we even get along? Daniel Roselle wonders: "Has Barbara Ward ever ridden on a N-9 bus? A scholar can be an omniscient passenger on a spaceship earth moving gracefully through a galaxy of spot-lighted platforms. But can she unite the passengers on one bus?" The death of one passenger unites the remaining passengers on the N-9 bus.\(^{39}\) Will death or the fear of it unite the world?

This writer's rationale for international education, and for intercultural schooling as part of that education, is double-edged. There is the threat of our own destruction because we do not care for our only earth and because we may blow it up. There is also the hope of a shared future in caring for the earth and its peoples. That shared future, it should be clear, will not be a melting pot in which all persons become assimilated to the western ideal. The shared future will instead accept the concept of pluralism. It will look like a salad bowl: peoples of great diversity will be all mixed up together and perhaps there will be a common dressing of tolerance or justice. At least, we can work toward a different dressing than the
ubiquitous coca cola. Of course, to have a salad at all, we will have to keep the bowl from cracking, we will have to keep the earth in one piece. So we return to the fact of our interdependence and to the ethical question of what our shared future will be.

TEACHING-LEARNING ACTIVITIES

If then, the purposes of intercultural schooling can be warranted as important, how are these purposes going to be carried out in the schools? What teaching-learning activities will implement the goals?

There are many possible ways to teach and to learn about cultures and to meet, discuss and work with people. The second chapter of this study will describe and evaluate ten recent secondary school curricula and specific activities in intercultural studies. The curricula and activities chosen will represent a variety of types in scope, use of the media, kind of authorship, and grade level. The evaluation will consist of an analysis of rationale, objectives, and content based on a modification of Robert Anthony's criteria for evaluating world studies materials, a categorization according to Donald Johnson's levels of conceptualization, and a rating according to Richard Poole's criteria for the selection of instructional packages.

Upon evaluation of these curricula and activities, it will evident that almost none focus on experiencing a culture in a holistic sense and almost none use persons as resources. The third chapter will outline a philosophy for intercultural schooling which could
undergird curricula which aim at awareness of a whole culture and which use persons as resources. The statement of philosophy will draw on the fields of phenomenology, symbolic interactionism, ethnomethodology, and existential psychology, and it will offer an alternative to the usual pragmatic basis for teaching about other cultures.

Awareness, in this paper, will mean both being informed of and alive to, an integration of cognitive and affective. Persons as resources will mean persons of other cultures meeting, discussing, and working with the teacher and students in a classroom. The problem is: Can a mini-course be developed and taught which aims at awareness and uses persons as resources? The fourth chapter describes the development and teaching of such a mini-course to two groups of students.

Since the purpose of the development and demonstration was not to prove that this approach is better than any other, the author-teacher did not teach one way to one group and another way to a control group and then test for the differences. The author is, of course, proselytizing for the aim of awareness and the use of persons as resources in intercultural schooling, but she recognizes it as proselytizing. There is no one best way to teach about peoples and cultures. We need all the ways we know and can develop.

The methodology used to make the report in Chapter IV is an anthropological field-based one. The author was a participant-observer. The observer function was possible because the author was not acting as a bank clerk depositing information, in Paulo Freire's vivid image, but as a creator of a learning environment
and a facilitator of learning. Extensive notes, laced with direct quotations, were taken. The author also interviewed all the students individually or in small groups and all the resource persons.

Influenced by ethnomethodology, the author tried to begin this study without assumptions about what would or wouldn't work, how students would or wouldn't react. In trying to understand what did happen, she tried to take the actors, the students' perspectives, seriously. The author did not use a specific attitudinal pretest and posttest to prove change. That would have been putting her words in someone else's mouth; she wanted the students' own words.

Chapter V, Applications, sets out a model for intercultural experience in the classroom and suggests some applications of the approach to other content and in other situations. How could American students learn about the people and culture of Thailand? How could white American students learn about black Americans? How could Fiji Islander students learn about Americans? The author will suggest some implications of her approach as well for teacher education, including student teaching abroad, social studies education tours, intercultural experiences on campus, and internationalization of university curriculum.

Intercultural schooling today still too often begins with the strange Eskimo or Mbuti pygmy or American and tapers off to nothing at the higher education level. We must seize the opportunity to use all possible approaches at all levels. Our very lives may depend on it.
FOOTNOTES


2Ibid., p. 38.


4Ibid.


6A. L. Kroeber and Clyde Kluckholn, Culture (New York: Vintage, 1963) is the critical review of concepts and definitions of culture.

7Remy, pp. 93-94.

8Ibid., p. 78.

9Ibid., pp. 78-79.


11Clyde Kluckholn, Mirror for Man (New York: McGraw Hill, 1949) is the classic reference explaining how understanding other cultures helps one understand one's own.


16Ibid., p. 112.

17Ibid., p. 252.

18Ibid., p. 121.

19Ibid., p. 252.

20Ibid., p. 273.


22Hunkins, p. 139.


26Ibid., p. 155.

27Ibid., p. 196.

28Ibid., p. 81.

29Ibid., p. 175.

30Ibid., p. 207.

31Ibid., p. 17.

32Ibid., p. 41.

33Ibid., p. 219.

34Ibid., p. 220.

35Remy, pp. 51-52.


38Ina Brown, Understanding Other Cultures, p. v as quoted in Hunkins, p. 250.

40 Johnson.

41 Remy, p. 101.


THE POINT IS, BRADLEY - HOW CAN YOU COMMUNICATE WITH PEOPLE WHO SPEND THEIR ENTIRE LIFE UPSIDE DOWN?
A person lives in one place in one time, usually as a member of one culture. That person sees other persons and places from his perspective in that place, time and culture. How does current intercultural schooling introduce a person to the perspectives of other persons in other places, times and cultures? Further, how can the materials and activities organized to introduce other perspectives be evaluated? What criteria can be used to judge their value? Finally, what are the results of that evaluation?

Intercultural schooling introduces the diversity of people and places in a variety of ways. There is no course in schools called intercultural studies. Rather, intercultural studies materials and activities are fitted into various social studies courses such as world history, world geography, area studies and non-western studies at the secondary level and into various comprehensive social studies programs at the elementary level.

Although the Intercultural Social Studies Project report states that the "common textbook -- hardbound and sometimes hidebound -- lends its generalizations an authority inappropriate to cultural studies," the textbook is still frequently the basis for curriculum in the classrooms. Although the same report states that teachers and students in grades 9-12 favor materials in the following order: color photographs, black and white photographs, value-based activities,
recordings, simulations, and readings\(^2\) and that "research findings have not indicated that reading or any single approach to intercultural studies has been uniquely and exclusively effective,"\(^3\) readings are usually a major portion of cultural studies units.

The current materials and activities which have been chosen to evaluate for this study reflect the emphasis still put on reading to gain information and understanding. The curricula evaluated include: two high school texts, one junior high text, one junior high multiple text and workbook program, one primary source series, one example of InterCulture Associates' multi-media kits, one "idea book," one simulation, and two projects, one the work of the American Universities Field Staff and one the work of the Allegheny County School System near Pittsburgh, Pennsylvania. All of these materials were published in 1972 or later. Besides being current, they represent a variety of approaches and were available for review.

There will be several concerns in evaluation. First, the curricula will be analyzed according to a modification of Robert Anthony's criteria for evaluating world studies materials. His criteria evaluate rationale, objectives and content. The modification makes the criteria specific to intercultural schooling.\(^4\)

Second, each curriculum will be categorized according to Donald Johnson's levels of conceptualization. Although his conceptual model deals only with Asia, it is easily adapted to a model for intercultural schooling in general. Johnson's model is particularly valuable because it shows the possible evolution in
teaching about cultures, from a level which sees another culture as a setting for its own history (Manila Bay is the setting for Dewey's fleet) to a level in which another culture "gets to us." (the Chinese long experience with bureaucracy might be a valuable model for us).\footnote{5}

Third, each curriculum will be rated according to Richard Poole's criteria for the selection of instructional packages. His criteria, which aim to show potential for student learning, include accuracy, clarity, conductibility-practicality, consistency, propriety, relevance, and social sensitivity.\footnote{6}

The following scale was used to rate the curricula: 4 - materials stress to a great extent; 3 - materials stress to some extent; 2 - materials stress to no extent; 1 - unable to judge. Evidence for each rating for most items was listed on the evaluation sheet for each curriculum.

A list of the curricula evaluated and three tables listing both individual and average ratings comprise the next five pages.
MATERIALS EVALUATED

Senior high texts:


Junior high text:


Junior high multiple text and workbook program:


Primary source readings:


Multi-media kit:


Idea book:


Simulation:

R. Garry Shirts. BaFa BaFa: A Cross Culture Simulation. La Jolla, California: SimiTe II, n.d.
Projects:


<table>
<thead>
<tr>
<th>Average Rating</th>
<th>Criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Materials</td>
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<tr>
<td></td>
<td>Exploring</td>
</tr>
<tr>
<td>Intercultural rationale:</td>
<td></td>
</tr>
<tr>
<td>3.5 1. commonalities among people</td>
<td>4</td>
</tr>
<tr>
<td>3.4 2. need to transcend ethnocentrism</td>
<td>4</td>
</tr>
<tr>
<td>3.4 3. impact of culture on self and human experience</td>
<td>3</td>
</tr>
<tr>
<td>2.0 4. advantages of biculturality</td>
<td>2</td>
</tr>
<tr>
<td>2.8 5. development of human communities</td>
<td>2</td>
</tr>
<tr>
<td>2.7 6. interdependence</td>
<td>3</td>
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</tbody>
</table>

Development of ways of thinking, communicating, behaving:

| 3.3 1. awareness of ethnocentrism | 4 | 2 | 4 | 3 | 4 | 2 | 3 | 4 | 4 | 3 |
| 3.4 2. conceptual thinking | 4 | 4 | 4 | 3 | 3 | 4 | 2 | 3 | 3 | 3 |
| 3.7 3. comparative thinking | 4 | 4 | 4 | 3 | 4 | 4 | 4 | 3 | 4 | 3 |
| 3.5 4. reflective thinking | 3 | 4 | 4 | 3 | 4 | 3 | 4 | 3 | 4 | 3 |
| 3.7 5. value analysis | 3 | 4 | 4 | 3 | 4 | 3 | 4 | 4 | 4 | 4 |
| 1.9 6. interpersonal trust | 1 | 1 | 1 | 1 | 1 | 1 | 4 | 3 | 3 | 3 |
| 2.4 7. motivation to act | 1 | 4 | 3 | 1 | 1 | 1 | 4 | 3 | 3 | 3 |
| 2.8 8. affect feelings | 1 | 3 | 3 | 2 | 4 | 3 | 3 | 3 | 3 | 3 |

Discipline orientation:

| 3.8 1. inter-disciplinary | 3 | 4 | 3 | 4 | 4 | 4 | 4 | 4 | 4 | 4 |
| 2.3 2. multi-disciplinary | 4 | 3 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |
| 2.0 3. single discipline | 2 | 2 | 3 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |

Provision for student participation:

| 2.7 1. games | 2 | 2 | 2 | 3 | 2 | 2 | 4 | 2 | 4 | 4 |
| 3.0 2. simulations | 2 | 3 | 3 | 2 | 2 | 2 | 4 | 4 | 4 | 4 |
| 3.1 3. role playing | 3 | 3 | 4 | 2 | 2 | 3 | 4 | 2 | 4 | 4 |
| 3.1 4. panels, debates, small groups | 4 | 4 | 3 | 2 | 2 | 3 | 3 | 2 | 4 | 4 |
| 3.0 5. research and library work | 4 | 4 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 4 |
| 2.5 6. involvement with community | 2 | 4 | 2 | 2 | 2 | 2 | 3 | 2 | 2 | 4 |

Provision for evaluation:

| 2.2 1. observation | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 3 | 3 |
| 2.7 2. tests | 3 | 3 | 4 | 4 | 2 | 2 | 2 | 1 | 4 | 4 |

Key: The materials stress or emphasize to a great extent = 4 to no extent = 2 to some extent = 3 unable to judge = 1

Adapted from Robert Anthony, Diffusion Project, Social Studies Development Center, Indiana University
TABLE 2. LEVELS OF CONCEPTUALIZATION IN INTERCULTURAL CURRICULA

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<tr>
<th>Average Rating</th>
<th>Level</th>
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<td>A setting for western history</td>
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<tr>
<td>2.3</td>
<td>2.</td>
<td>A problem in American foreign policy</td>
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<td>2.3</td>
<td>3.</td>
<td>The anti-stereotype campaign (Phenomenal development in developing nations)</td>
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<tr>
<td>2.8</td>
<td>4.</td>
<td>We are all human, brothers and sisters under the same skin</td>
</tr>
<tr>
<td>3.1</td>
<td>5.</td>
<td>The comparative social science process approach</td>
</tr>
<tr>
<td>3.5</td>
<td>6.</td>
<td>The cultural uniqueness approach (Paint me like I am, warts and all)</td>
</tr>
<tr>
<td>2.6</td>
<td>7.</td>
<td>Other cultures get to us (Man's universal questions, one culture's particular answers)</td>
</tr>
</tbody>
</table>

Key: The materials stress or emphasize
tc a great extent = 4
to some extent = 3
to no extent = 2
unable to judge = 1

Adapted from Donald Johnson, "Levels of Conceptualization in Teaching of Asian Studies in Schools"
### Table 3. Criteria for the Selection of Instructional Packages

<table>
<thead>
<tr>
<th>Average Rating</th>
<th>Criteria</th>
<th>Exploring</th>
<th>Human</th>
<th>People</th>
<th>Scholastic</th>
<th>IC</th>
<th>Idea</th>
<th>BaFa</th>
<th>Bafa</th>
<th>AUFS</th>
<th>Allegheny</th>
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<tbody>
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<tr>
<td>4.0</td>
<td>2. Clarity</td>
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<tr>
<td>3.7</td>
<td>3. Conductibility-practicality</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>4</td>
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<tr>
<td>4.0</td>
<td>4. Consistency</td>
<td>4</td>
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<td>4</td>
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<tr>
<td>4.0</td>
<td>5. Propriety</td>
<td>4</td>
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<tr>
<td>4.0</td>
<td>6. Relevance</td>
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<td>4</td>
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<tr>
<td>4.0</td>
<td>7. Social sensitivity</td>
<td>4</td>
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<td>4</td>
<td>4</td>
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</tbody>
</table>

**Key:** The materials stress or emphasize
- to a great extent = 4
- to some extent = 3
- to no extent = 2
- unable to judge = 1

Criteria developed by Richard L. Poole, The National College of Education, Evanston, Illinois
What can be concluded about current intercultural materials as a result of this brief survey? An examination of the selected curricula indicates that they:

1. stress, to some extent, commonalities among people, the need to transcend ethnocentrism and the impact of culture on self and human experience;

2. stress, to some extent, awareness of ethnocentrism, conceptual, comparative, and reflective thinking, and value analysis;

3. are interdisciplinary in approach;

4. offer a variety of possibilities for student participation;

5. provide for evaluation, mostly through traditional testing;

6. reflect several levels of conceptualization with the comparative social science process level and the cultural uniqueness level being most common;

7. and rank high on the Poole criteria for selecting instructional packages.

The remainder of this chapter will present evidence for the foregoing statements. The weak points of the curricula will be discussed under conclusions.

INTERCULTURAL RATIONALE

All the materials, except the simulation BaFa BaFa which concentrates on the differences in cultures, stress to a great or to some extent the commonalities among people. People and Cultures, for example, states: "All humans are alike in many ways" and "People everywhere live in groups." A page of color photographs shows
mothers carrying babies in different cultures. The Human Experience includes statements such as: "Anthropologically speaking, the likenesses among humans are far greater than their differences" and "People of all world cultures have expressed their religious beliefs through art forms." The following paragraph, also from that text, stresses commonality in a more personal way.

At first many of the families in our museum seem strange to us, and yet it is not long before they begin to look very familiar. Perhaps we see in each family elements of our own family experience. Sona and Rupa live far from us in the village India, but there is something about their bickering, their sibling rivalry that is universal, reminding us of our own brothers and sisters. We can identify with Gobar who is struggling to liberate himself and his father from the degrading poverty and low status which Hori just accepts as his lot. Aki and Jiro have succeeded in their struggle, but like many many Americans, may have succeeded only in becoming entrapped anew.

The Praeger World Cultures Series also stresses commonalities. Clark writes in the introduction of each volume of Through African Eyes: "Perhaps the greatest justification for studying about other peoples is to learn about ourselves. If Through African Eyes helps further this goal of self-knowledge and in the process reveals some of the uniqueness and universality of African life, then it will serve its purpose." The AUFS Intercultural Social Studies Project wants "to help the student toward an understanding that all people are bound together by their shared humanity."

The need to transcend ethnocentrism is also stressed at least to some extent by the materials. The Intercultural Social Studies Project criticizes contemporary curricula for presenting the world as fragmented units perceived through an ethnocentric lens.
One of that project's strengths is that Field Staff associates have lived and participated in the cultures they write about. The final report states that "no number of visits to the library can equal actual experience and air mail correspondence in validating writing about cultures."\(^1\)

Sometimes the term ethnocentrism is used, as in Exploring World Cultures, which also stresses developing tolerance and studying cultures for their own values.\(^2\) Through African Eyes says that cultures should be judged only from the inside.\(^3\) The brochure on the Changing Africa kit talks about "shedding some preconceptions and prejudices."\(^4\) Mestrovic, writing about Southeast Asia in the Scholastic series reminds his readers: "In any discussion of standards of living the first step should be to determine whose standard of living is being talked about."\(^5\) He quotes a Cambodian saying: "Our bowls are always full,"\(^6\) and a proverb from Bali: "Other fields, other locusts; other pools, other fish."\(^7\)

The Allegheny Intercultural Understanding Project lists as its third objective: "Students' attitudes will be changed in a positive direction as they relate to members of other races, religions, or cultures as evidenced by performance on pre-post attitude tests and classroom interaction with foreign and Peace Corps visitors and class members of differing backgrounds."\(^8\)

The materials evaluated, except for one, showed awareness of the impact of culture on self and human experience, again at least to some extent. People and Cultures explains the cultural context for using the left hand and for the rich language referring to
plants in Tivland.\textsuperscript{23} Through African Eyes states that "every child, almost from the moment of birth, begins to learn the rules of his culture's game."\textsuperscript{24} In the Scholastic World Cultures series, vignettes of people living in villages and cities in Southeast Asia and India show the impact of culture on personal experience.

None of the materials stresses the advantages of biculturality. Because of Through African Eyes' emphasis on change, the biculturality of a westernized African is expressed, but with emphasis on the disadvantages and conflict, as in "Song of Lawino: A Lament"\textsuperscript{25} and "Men of Two Worlds."\textsuperscript{26}

The development of human communities is a theme which is treated historically in several of the intercultural materials evaluated. For example, The Human Experience unit on cities begins with a chapter entitled "Cities Through Time" which describes a city during the Chou dynasty in China in 1000 B.C. and concludes with the story of the building of the new city of Columbia, Maryland.\textsuperscript{27} Another approach is the "building a society" simulation in People and Cultures\textsuperscript{28} and the Mission Survival and Imaginary Country activities described in An Idea Book. Mission Survival posits a situation in which a plane-load of sixty students from thirty nations flying to an international conference in Tokyo crashlands on a deserted Pacific island. The twenty three survivors have to communicate and develop a plan for survival. The Imaginary Country activity asks students to construct their own countries in terms of name, geographic location, natural and man-made features, people, customs, religion, education, occupations, and sports.\textsuperscript{29}
Although interdependence is currently an important reason for expanding intercultural studies, only the AUFS Intercultural Social Studies Project makes a strong statement about it. Their final report says: "All societies will become increasingly interdependent. No tree felled in the Amazon, no pipeline laid across the Alaskan tundra, no drought or flood occurs in Asia or Africa without eventual effect elsewhere." One of the texts discusses the concept; _People and Cultures_ relates a particularly vivid example of interdependence involving Afghan shepherds and European fashion.31

Goodkins mentions the interrelationship of man and environment in his _An Idea Book_ and _Exploring World Cultures_ mentions modern communications making the world smaller in its rationale.33 The _Changing Africa_ kit filmstrip makes clear the connections between the village of Balama and the world. When men walk on the moon, people in Balama listen on their Japanese radios. Their nation, Liberia, exports iron and rubber and imports a variety of goods ranging from soap power to road graders.34

**DEVELOPMENT OF WAYS OF THINKING, COMMUNICATING, BEHAVING**

Awareness of ethnocentrism is listed first under development of ways of thinking, communicating, and behaving. All but two of the curricula place some emphasis on developing that awareness. There are specific examples in the Praeger series: a reading entitled "Ethnocentrism, Japanese Style," which describes the Dutch as resembling dogs and excerpts from both American and
Indian textbooks. Directions to the *BaFa BaFa* simulation ask players to "realize the people with whom they are dealing may belong to a different culture and be operating according to a different set of rules." A question in the Cultures Laboratory for India in the Scholastic program asks: "Why has the term discovered been dropped in textbooks?" The teacher's edition of *People and Cultures* suggests students investigate the ways ethnocentrism affects a person's perception of others by using primary source excerpts in the chapter on "Changing Uganda." In the concluding chapter, students are asked to explain how particular situations illustrate ethnocentrism.

The AUFS Intercultural Social Studies Project has an exercise entitled "Perceptions and Perspectives" which asks students to view Singapore as an American living there might and view the U.S. as a Malaysian who does not live in the U.S. might, among many other examples.

Conceptual thinking, particularly in vogue since the sixties and Bruner's influence on curriculum, is stressed to at least some extent in all the materials except *An Idea Book*. The Praeger series develops concepts such as socialization, cultural diffusion, and democracy in various volumes of *Through African Eyes*. The *Human Experience* deals with evolution through a discussion of Darwin and an excerpt from the play *Inherit the Wind*. It also presents concepts such as race, beauty, and division of labor. *People and Cultures* begins by describing culture and also uses such concepts as extended family, lineage, traditional law, and caste. *Exploring World Cultures* emphasizes cultures and describes racism and cultural
invention, diffusion, and revitalization. The Changing Africa kit mentions concepts such as modernization, conflict resolution, division of labor, roles, and change. Scholastic World Cultures Program focuses on narrower concepts which would be better labeled terms.

Comparative thinking is emphasized to a great extent in all but two of the curricula and to some extent in those. The Changing Africa kit teacher's guide suggests students compare swamp and upland rice, the herbalist and the western doctor, energy sources in Balama and in the U.S., Monrovia and U.S. city problems, clock and people time. People and Cultures asks students to compare Tahitian and Hawaiian tools and language and part of the Villagers of India unit is a comparison of three Indian villages. The Human Experience regularly asks for comparisons, as in two settlement patterns in Africa and eastern and western marriage customs. The Indian Subcontinent workbook suggests comparing the Indian mutiny and the American revolution. An Idea Book suggests students complete an "All About Me" questionnaire and use it as a basis to correspond with persons in other countries or to talk to persons from other cultures living here. Through African Eyes asks: "How are the problems of young Africans similar to those faced by young Americans?" The Allegheny Intercultural Understanding Project asks students to compare institutions found in cultures. A task listed in one sample lesson plan is: "Contrast Japanese religious attitudes and dependency with American religious attitudes and independency."
Developing reflective thinking is encouraged to some extent by all of the curricula reviewed. The AUFS Intercultural Social Studies Project wants students to "consume discriminately and process critically." Both that project and the Allegheny Intercultural Understanding Project put emphasis on developing critical thinking skills. For example, the latter lists under its Objective 4: "Students will develop skills in using techniques of the social scientist -- data collection, analysis and evaluation of data, formulation of hypotheses, projecting solutions, validating hypotheses, supporting conclusions." 

Exploring World Cultures tries to inspire reflection in various ways. A quotation from Kenneth Kaunda on modernization and a panel on the possibility of a classless society are two. In the Changing Africa kit, students are asked to consider why social groups have secrets, to discuss the advantages and disadvantages of moving from the village to the city, and to wonder about privacy in a crowded village. The Human Experience offers numerous situations to encourage inductive reflection. Students are asked, for example, to reconstruct Sumerian life from some Cuneiform script and to use a map to construct hypotheses about appearance and movement of early peoples.

The Human Experience also does a superior job of encouraging value analysis. Students using this text are encouraged to make their own futures. What is your personal political philosophy? What is your definition of democracy? The text suggests students design a new constitution, a new city, a perfect economy. The "All About Me" inventory in An Idea Book also asks students to analyze values,
including "things I especially like about my country" and "things I like to do best." The AUFS Intercultural Social Studies Project has, among sample lessons in its final report, an urban values questionnaire and two moral dilemmas, "Why Move?" and "Mr. Coggin's Dilemma" (Mr. Coggin's company in a foreign country has been nationalized). People and Cultures has an interesting section describing two court cases involving changing values in Bedouin culture. The teacher's guide for the Changing Africa kit hopes students will be led to question their own attitudes toward human needs, aesthetics, problem-solving and the benefits of modernization.

Interpersonal trust was ranked 1 or unable to judge in six of the ten curricula evaluated and motivation to act was ranked 1 in four of those six. Interpersonal trust seemed a prerequisite or a way of behaving which would be developed in working in groups on Mission Survival or in the simulations suggested by Goodkind and also in the BaFa BaFa simulation. The simulations also provided motivation to act. Because of the nature of the two projects, in which feedback from students as well as teachers was encouraged, both projects were rated 3 on both interpersonal trust and motivation to act. Several other curricula were ranked as stressing motivation to act to some extent, including People and Cultures which has a contemporary role play situation involving the closing of a children's home. The kinds of value questions encouraged by The Human Experience gave that text a 3 on motivation to act.

Emphasizing the affective area of intercultural schooling is a goal of the Through African Eyes volumes of the Praeger series.
The introduction to "The Hands of Blacks" in Volume I says that excerpt is included to "help the reader develop a sense of empathy." Fiction, including Modisane's "Let me See Your Pass, Kaffir" and Rive's "The Bench" and Ngugi's "The Martyr" evoke powerful feelings. As the final report from the AUFS Intercultural Social Studies Project states, "It was never sufficient merely to write about cultures and expect young Americans to develop empathy and understanding from simply reading a text narrative." Their answer is to provide some vicarious experiences in role-playing, simulation, and decision making which will lead to competencies in actual cultural and intercultural situations. Another experience in role-playing is the simulation BaFa BaFa which "allows surfacing of feelings, anxieties, misperceptions, and counterproductive attitudes of people who by choice or circumstance are required to interact with another culture or subculture."

DISCIPLINE ORIENTATION

The discipline orientation of the materials reviewed is interdisciplinary, though several might also be considered multidisciplinary. Exploring World Cultures begins with anthropological concepts and then has chapters on geography, history, sociology, economy, political science, and culture (art, music and ideas) for each world region. People and Cultures and The Human Experience are strong in history and anthropology, but the latter text draws on other social sciences as well. The Allegheny Intercultural Understanding Project was particularly interested in the
interdisciplinary approach and has as one its purposes to retool teachers to use it.90

PROVISION FOR STUDENT PARTICIPATION

Provision for student participation varies. The Praeger series is strictly primary source readings with editor's notes and questions preceding selections. Obviously, the simulation BaFa BaFa and Goodkind's ideas involve student participation. The most creative activities are suggested in *The Human Experience* and in *People and Cultures*. The former has numerous ideas which involve the community: visiting a farmers' market,91 a factory,92 a building site,93 and surveying the community on attitudes toward media.94 Various projects are suggested, including making charts on population95 and writing the history of a scientific instrument.96 The second text has numerous ideas for role playing. Settling disputes in American and Bedouin ways97 and acting as committees commissioned by the emperor of Japan to study industrialization98 are two. This text also encourages students to work in the discovery mode: how can you open a coconut99 and hypothesize from Bedouin proverbs100 and from Gauguin paintings.101

*Exploring World Cultures* and the Scholastic program are more conventional. The first suggests debates on marriage customs102 and apartheid103 and reports on the kibbutz104 and Japanese sports.105 The Scholastic program is very structured and emphasizes mostly factual recall, some interpretation of maps and cartoons, some understanding of key ideas and some opportunities to imagine such as
"Imagine you are a farmer who is going to settle in Southeast Asia. Choose an area and explain why you chose it."106

The uniqueness of the Changing Africa multi-media kit lies in its artifacts. More than sixty artifacts, made in the village of Balama, Liberia or purchased in the nearby town of Gbargna and including cooking utensils, clothing, tools, household goods, hunting and fishing equipment, are part of the full kit. Students are encouraged to inductively discover the culture of Balama by handling and using the artifacts.107 There are also more ordinary possibilities for student participation such as research in encyclopedias and atlases. The Learning Guide includes information on games, food, exercises for speaking in parables, and directions for holding a palaver.108

Both projects have a great variety of activities. The Allegheny Intercultural Understanding Project mentions criticism and analysis of fact-opinion materials, position papers, map study, geographic-economic case studies, nation case studies, and simulations. The project created five units, each including simulation and role-playing, transparencies and slide tapes. The project also screened commercial materials and created a resource library. Use of school libraries was encouraged through research projects by students.109 The project provided its Allegheny County students with a special opportunity. To achieve shared real-life contact in the classroom with members of other cultures, the project sent a Japanese guest speaker to visit every classroom involved in the project the first year. In connection with the Africa unit, five Africans visited
classrooms the second year, three to each class. A budget cut ended those visits, but the project continued to supply a list of available speakers to participating teachers (fifty-nine by 1972).

The AUFS Intercultural Social Studies Project encouraged students to bring in materials, to use newspapers to get information for databanks, to make group and individual reports, to inquire about and analyze photographs and slides. There are several readings, including ones about jeepneys in the Philippines and elections in Singapore, included in the sample materials filed with the final report. Simulation games called Southeast Asia Resources and African Trade Fair are mentioned. The outlined Africa unit has days set aside for games, food, and drama.

PROVISION FOR EVALUATION

All the materials considered had some provision for evaluation, mostly traditional recall and interpretive questions, some at the beginning of a chapter, some at the end, some on worksheets or tests. The teacher's edition of People and Cultures seems to offer the most complete (testing cognitive, affective and skill areas) and most interesting provisions for evaluation. Simulation, attitude questionnaire, problem solving based on knowledge of culture and change, interpretation of tables, use of maps, culture comparison are suggested.

In the simulation BaFa BaFa debriefing is important, dealing with reflecting, value analysis, affect feelings. The projects are a special case, since field testing was built in. The Intercultural Understanding Project in Allegheny County set up experimental and
control groups and used the Worldmindedness Scale to test attitudes and a skills inventory to check skill development. The experimental group did better.\textsuperscript{112} The AUFS Intercultural Social Studies Project was more interested in finding out what strategies turned students on. They discovered social interaction, vigorous role playing and decision making were better received than passive role playing, chance and little interaction.\textsuperscript{113}

**LEVELS OF CONCEPTUALIZATION**

Now, where do the selected materials fit in Johnson's model of levels of conceptualization? Only two curricula emphasize, to some extent, "other cultures as a setting for western history." In *Exploring Other Cultures*, the unit on China devotes only four and a half out of nineteen pages to Chinese history before western contact, but features the Opium War and the Boxer Rebellion. Other units are more balanced, though western contacts are included -- Stanley and Livingstone in Africa, Perry in Japan. *People and Cultures* emphasizes the roles of missionaries and explorers in its units on Tahiti and on the Baganda. Primary sources from inside the culture in those two chapters are limited to Polynesian origin tales and Ganda proverbs, while early visitors from Europe, both missionaries and explorers, are quoted frequently. The Indian village unit does quote Indians as well as foreign visitors and the unit on Japan uses even more primary sources from inside the culture, including Japanese visitors' views of the United States.\textsuperscript{114}
Two texts consider, to some extent, other areas of the world as "problems in American foreign policy." The political science chapter in each area unit of the Exploring World Cultures text always ends with that area's relations with the world, particularly the United States. The Scholastic book on Southeast Asia has a short, straight-forward section on Vietnam, entitled "Ten Steps to Disaster."¹¹⁵

Johnson's third level, "the anti-stereotype campaign," is evident in three of the curricula reviewed. Through Japanese Eyes discusses Agnew's "fat Jap" remark in the introduction to a section by Bill Hosokawa entitled "The Old Reminders."¹¹⁶ Both projects have previously mentioned lessons on stereotyping.

The fourth level, "We are all human, brothers and sisters under the same skin," is represented to some extent in most of the materials. Goodkind's Idea Book, for example, presents pen pals as an idea with new possibilities. He urges using cassette tapes and pictures to complement letters, suggesting that the "written word gets at differences, the audio-visual at similarities."¹¹⁷ Other evidence of the "we are all human" approach is found mostly in curricula rationale and has been mentioned earlier.

The fifth level, the "comparative social science" approach, is used to some extent in seven of the ten curricula. In the earlier discussion of concepts, People and Cultures was shown to have used culture as an organizing concept. Generalizations about culture are listed as cognitive understandings: culture is learned, culture is patterned, and culture changes.¹¹⁸ Then cultures are compared.
The AUFS Intercultural Social Studies Project uses the social science concept of modernization to tie together its Africa unit. All of the materials evaluated emphasize the "cultural uniqueness" approach, the sixth level, at least to some extent. *Exploring World Cultures* received a 3 rating for its discussion of cultural contributions of each region. Both *The Human Experience* with its great number of primary sources and emphasis on the humanities and the Praeger series, composed entirely of primary sources, received 4 ratings on this level.

*The Human Experience*, the Praeger series, the InterCulture Changing Africa kit, and the BaFa BaFa simulation are the curricula which achieve the seventh level, "other cultures get to us." The unit "The Artistic Imagination," in *The Human Experience* text, for example, presents creation stories as different cultures' answers to man's universal questions. One of the reasons the Praeger series reaches the seventh level is because Donald Johnson himself is one of the editors of *Through Indian Eyes*. In the introduction to Volume I, he writes: "If we are willing to look beyond the statistics on gross national product and life expectancy, India may have something to say to us about the quality of life." The Changing Africa kit shows clearly a particular culture's answers to universal questions. For example, the students see how the Kpelle people of Balama answer the question of conflict resolution by not letting the sun go down on a dispute.
Exploring World Cultures was the only curriculum evaluated to receive as many as two 3 ratings. Seven of the curricula received 4 ratings in all the criteria listed by Poole. While Exploring World Cultures' clarity is an asset, the enormous amount of detail probably limits its usage to a cognitive approach with college prep students. While it is consistent in applying the anthropological concepts described in the beginning of the book, the material is so dispassionately presented, one wonders how it can involve students. Though Islam as well as the automobile is considered an invention, though the authors write that "Mali may well have been one of the most civilized countries of the world at time" and "emphasize that one-party government can be democratic," there are relatively few primary sources to present inside perspectives and spice up the bland tone. Finally, although the authors note the latest scholarly information on domesticated seeds of root plants being dated in northern Thailand 2000 years earlier than in Mesopotamia, they err in labeling former President Gowon of Nigeria a Hausa and their statement "The Hausa hate the Yoruba; the Yoruba hate the Ibo; and the Ibo hate the Efik" is an extreme generalization.

The Praeger World Cultures Series and the Changing Africa kit rank high in all the criteria except conductibility-practicality. Some teachers would probably want a more complete program than the Praeger series offers. However, the series is consistent in its goals: to let Africans (or Japanese or Indians) speak for themselves and to let American students think for themselves. The exception
is Volume II of *Through Japanese Eyes* which begins with two articles taken from U.S. newsmagazines, followed by articles by Minear, the editor, on economy and the closed society of Japan from 1600 to 1853. The cost of the entire *Changing Africa* kit was the cause of its 3 rating on conductibility-practicality. Still, various modules and items of the kit are available separately and seem flexible in terms of use for varying grade levels and courses. One wishes the book *Red Dust on Green Leaves*, which is part of the kit, had been written by a Liberian but the American author is a longtime professor at Cuttington College in Liberia. The social sensitivity of the film-strip maker is high; also an American who lived in Liberia, he speaks of the heads of the bush schools as teachers and does not credit missionaries with bringing all education, only western education.

Other materials rank high in conductibility-practicality, *BaFa BaFa* because it is adaptable to different group sizes and purposes and is cheap and *An Idea Book* because it is easy to use, to adapt to various levels and classes, and because it encourages teacher-made and student-active curriculum. Of textbooks, *People and Cultures* ranks high in conductibility-practicality because of its excellent suggestions for teachers. It is consistent as well in its emphasis on the process of building concepts. One minor quarrel with accuracy has its basis in the writer's experience: she knows a mat on dried grass in a South Pacific home is soft, not hard.

*The Human Experience* is consistent in its encouragement of the student making sense out of his experience and values. That text also ranks high in relevance; even the motorcycle is art and there...
are excerpts from Future Shock. The introductory explanation of the use of "he" and "mankind" shows a rare social sensitivity. There is the possibility that the book might alarm a conservative community since Genesis is placed with other creation myths and a good deal of space is devoted to Darwin and to the Scopes trial.

The Scholastic World Cultures Program ranks high on all criteria, but clarity and consistency stand out. The narrative is easy to read and personal and the text and cultures laboratory workbooks fit together well.

Both projects rank high on all criteria. The Allegheny Intercultural Understanding Project's sample lesson plans seem to carry out the project's announced objectives, some of which have been mentioned previously. The AUFS Intercultural Social Studies Project's sample lessons are true to its pedagogical framework which begins with emphases on infra-cultural (depth, as in the Afghanistan town) and intra-cultural (breadth, as in the Africa unit). Using its newsletter, the AUFS project seems to have been particularly well equipped to create timely, relevant, and practical materials and strategies.

CONCLUSIONS

Although the general picture in intercultural curricula is encouraging, there are weak points. First, three items under "intercultural rationale" received an average rating of below 3. They are: advantages of biculturality, development of human communities, and interdependence. All three were discussed in
Second, under "development of ways of thinking, communicating, and behaving," interpersonal trust, motivation to act, and affect feeling received an average rating of below 3. All are admittedly hard to measure. One may well need to be in the classroom listening to students in order to begin to write about feelings.

A third weak point comes under "provision for student participation." Involvement with the community received a 2.5 average rating. Only the Allegheny Intercultural Understanding Project made it an objective to use persons from other cultures in the community as resources in the classroom, and then only as one-time speakers.

A fourth weak point is that less than half the curricula consider, even to some extent, Johnson's seventh level of conceptualization, "other cultures get to us." The writer believes the failure of materials and activities to reach that level is connected with the neglect of previously mentioned items, especially the feeling or "alive to" part of awareness of other cultures and the use of persons from other cultures as resources.

A philosophy for intercultural schooling which would encourage the consideration of the neglected criteria of awareness and persons as resources is the subject of Chapter III. A curriculum which works toward a goal of awareness of a whole culture and uses persons as resources is the subject of Chapter IV.
FOOTNOTES


2Ibid., p. 11.

3Ibid., p. 3.


5Johnson.

6Poole, p. 139.


8Ibid., p. 12.


10Ibid., p. 557.

11Ibid., p. 371.


13Oswald, p. 5.

14Ibid., p. 1.

15Ibid., p. 12.


17Clark, p. 4.


Ibid.,

Ibid., p. 71.


Garbarino, pp. 16-17.

Clark, p. 4.

Ibid., pp. 39-71.

Ibid., Vol. II, pp. 35-42.

Weitzman, pp. 173-175 and 225-29.

Garbarino, p. 98.


Oswald, p. 5.

Garbarino, pp. 19-20.


Newhill, p. 1.

Changing Africa, filmstrip, "Three Spirits of Balama."


Garbarino, p. 255A.
40 Ibid., pp. 487-88.
41 Oswald, Appendix.
42 Clark, Vol. 1, p. 5.
44 Ibid., Vol. 6, p. 118.
45 Weitzman, pp. 22-41.
46 Ibid., pp. 74-78.
47 Ibid., pp. 136-141.
48 Ibid., pp. 530-593.
49 Garbarino, p. 11.
50 Ibid., p. 47.
51 Ibid., p. 133.
52 Ibid., p. 163.
53 Ibid., p. 321.
54 Newhill, p. 1.
55 Ibid., p. 8.
56 Ibid., pp. 14-16.
57 Changing Africa, teacher's guide.
58 Ibid.
59 Garbarino, pp. 64-65.
60 Ibid., pp. 324-64.
61 Weitzman, pp. 318-19.
62 Ibid., pp. 361-64.
63 The Indian Subcontinent, p. 8.
64 Goodkind, p. 13.
66**Intercultural Understanding Project**, p. 11.

67Ibid., n° page number.

68Oswald, p. 3.

69**Intercultural Understanding Project**, p. 18.

70Newhill, p. 176.

71Ibid., p. 523.

72*Changing Africa*, learning guide.


74Ibid., p. 64.

75Ibid., p. 463.

76Ibid., p. 240.

77Ibid., p. 135.


79Oswald, Appendix.

80Garbarino, pp. 198-99.

81*Changing Africa*, learning guide.

82Garbarino, p. 489.

83Clark, Vol. 1, p. xi.


85Ibid., Vol. 5, pp. 16-24.

86Ibid., pp. 163-173.

87Oswald, p. 17.

88Ibid., p. 13.

89Shirts, p. 9.

90**Intercultural Understanding Project**, p. 20.
91 Weitzman, p. 116.
92 Ibid., p. 160.
93 Ibid., p. 179.
94 Ibid., p. 304.
95 Ibid., pp. 132-33.
96 Ibid., p. 528.
97 Garbarino, p. 164.
98 Ibid., p. 408.
99 Ibid., p. 11.
100 Ibid., pp. 136-37.
101 Ibid., pp. 84-85.
102 Newhill, p. 248.
103 Ibid., p. 5.
104 Ibid., p. 98.
105 Ibid., p. 378.
106 Southeast Asia, Cultures Laboratory, p. 2.
107 Changing Africa, brochure.
108 Ibid., learning guide.
109 Intercultural Understanding Project, pp. 19 and 21.
110 Ibid., p. 22.
111 Oswald, Appendix.
112 Intercultural Understanding Project, p. 18.
113 Oswald, p. 13.
114 Garbarino, pp. 431-34.
115 Mestrovic, pp. 173-79.
117 Goodkind, pp. 30-31.
118 Garbarino, p. 301A.
119 Oswald, Appendix.
120 Weitzman, pp. 10-14.
122 Changing Africa, filmstrip.
123 Newhill, p. 115.
124 Ibid., p. 150.
125 Ibid., p. 13.
126 Ibid., p. 154.
128 Garbarino, p. 43.
129 Weitzman, pp. 586-90.
130 Ibid., pp. 379-80.
131 Ibid., p. 2.
CHAPTER III. A PHILOSOPHY FOR INTERCULTURAL SCHOOLING

"To map a village means less than to visit among its people." - Theodore Rozak

Consideration of a philosophy for intercultural schooling is important because the present philosophy is taken-for-granted and may not be the only or the most appropriate basis for learning about other cultures. In fact, using awareness as aim and persons as resources may demand a different philosophy.

Amos Tutuola of Nigeria wrote a fantastic and grisly tale about "the complete gentleman." This beautiful man returns from the market to the bush, leaving off parts of his body as he travels. Here he relinquishes a leg, there an arm, and finally the flesh from his head, until only a terrifying skull remains.¹

There is a moral in this story for intercultural schooling: Do not divide up the complete man until only the skull remains. Often the complete man or complete culture does not appear in intercultural studies. An arm (the role of women in the Swazi family) is there in the bush (the curriculum) to be compared with another arm (the role of women in the Japanese family). A leg (urbanization in Lagos) can be compared to another leg (urbanization in Tokyo). The parts of the complete man and culture are carefully dissected, categorized, even rearranged so that a mis-fit of parts is theoretically corrected. (How does apartheid work? It is racism. How can South Africa's system be changed?)
Once the man is divided up only the skull remains. The skull is bones; the flesh is gone, the gray brain matter is gone, the smile or frown is gone. Bones do provide a structure for the skin, the brain, the mouth. But alone they are only "culture is learned, culture is patterned, culture changes." Without flesh and brain and mouth, the man cannot speak words, sing music, touch another man.

The fact that dissection is usually the method and arms and legs are usually the content in intercultural studies is related to the usual underlying philosophy for teaching about people and cultures. That philosophy is a taken-for-granted pragmatic one. The ordinary teacher has not consciously considered the philosophical underpinnings of his practice. He may be vaguely aware of reflective thinking as described by John Dewey in *How We Think?* He has probably been urged to try the inquiry method which is the stepchild of reflective thinking. He has certainly grown up in a society whose guiding myth is the search for objective truth through the scientific method, whose belief system posits truth as something "out there" and independent of perspective. Thus the teacher assumes that his students will either read the results of someone else's search for the truth about the origins of the civil war in a textbook or, more progressively, that his students will study various primary source data and themselves come to some objective conclusions.

It is important to note that while the inquiry or discovery emphasis has made the process of dissection much more interesting than reading and digesting a textbook used to be, only the who is
inquiring, who is dissecting has changed. The pragmatic philosophy underlying the inquiry remains the same.

A teacher and class may begin with a problematic situation in the pragmatic tradition: What is Africa like? After looking at some slides, filmstrips or movies, the class hypothesizes that "Many Africans use traditional ways but some Africans are more modern." They find evidence to support the statement by looking at pictures in National Geographic and by reading books in the library. They conclude that their hypothesis is true.

That process of defining a problem, hypothesizing, testing, and drawing conclusions without questioning the concepts, the basic bones of the body, is usual in the classroom practice of the pragmatic philosophy. In the case of the problem "What is Africa like?" the concepts of traditional and modern are taken-for-granted.

Donald Johnson voices his concern about the assumptions of social scientists in his discussion of the comparative social science approach to conceptualizing Asia. He wonders if social sciences are adequate tools for exploring other cultures and people.

Perhaps we forget that social sciences are all western inventions and therefore accept many western values as norms of culture. The comparative approach of the new social studies comes close to operating from a universal culture model which owes much to thinkers like Morgan at the turn of the century. The tacit belief is that the Non-West is at the evolutionary stage of pre-renaissance Europe and what happened to us during the last five hundred years will happen in Asia. Only the names have been changed and the locations shifted. Only one real question need haunt us here. What if cultures don't evolve at all and there are no universal models?

Perhaps, as well, there is no universal philosophy which should undergird intercultural schooling. Perhaps a philosophy
other than pragmatism can inspire more insight into "the complete gentleman" of other cultures.

Phenomenology is a philosophy which contrasts with pragmatism and demands development of different methodologies in practice. In *Teacher as Stranger*, Maxine Greene shows how Hamlet might be viewed through the philosophic lens of pragmatism on the one hand, and through the lens of phenomenology on the other.

From the more accepted pragmatic point of view, Hamlet, confronted by his father's ghost, transforms a vaguely troubling situation into a problematic one. The problem is that something is rotten in Denmark. He hypothesizes that his uncle murdered his father and that therefore his uncle will stop Hamlet's play within a play about the murder of another king. Hamlet tests his hypothesis. Claudius does indeed stop the play. Hamlet concludes his uncle murdered his father. So Hamlet has learned something. Through inquiry, he has had what Dewey would call a meaningful experience.\(^5\)

From the phenomenological point of view, Hamlet is a person living in a particular common sense world, the court at Elsinore. He takes for granted the rituals, customs and social hierarchies of the Danish state. He also has his own peculiar biography; he is part of the same culture as Horatio and even Claudius, but he is also son of the dead king. When he is confronted by the ghost, he is shocked. He cannot fit that occurrence into his common-sense world. So he begins to reflect on what he is doing, thinking. In reflecting, he excludes or brackets out the ordinary interpretations. Writes Greene:
He can only discover the meaning of what is happening if he engages in the kind of self-interpretation that will enable him to interpret the significance of the Other, who is Claudius, and the Other's actions in the world. He can only discover what is rotten in Denmark if he refuses to take for granted any longer the rituals that apparently legitimate the court.6

Greene again distinguishes between the philosophies of pragmatism and phenomenology in practice in a classroom example. A class is studying the origins of the civil war. Under a pragmatic teacher, the class looks at contemporary issues, including busing and migration from rural areas in the south, as consequences of the past events, and then, the situation having become problematic, the students are encouraged to develop questions about past events. The phenomenologist might also begin by having the students look at contemporary issues. In contrast to the pragmatist, however, he wants to find the theme which is most relevant to each student, to his biography. That might be white ambivalence, the impact of the slave past on identity, or the anxieties giving rise to racism. Once the student has dealt with the theme most important to him, he may be able to set it aside, if he likes, and become the pragmatic inquirer about the origins of the civil war.7

Four aspects of phenomenology which are raised in Greene's examples are particularly relevant to intercultural schooling: (1) the refusal to take-for-granted and bracketing, (2) the emphasis on perspective, (3) wide-awakeness as a special kind of seeing, and (4) the demand that a person reflectively make meaning from his experience.
The refusal to take-for-granted (Edmund Husserl, the father of phenomenological psychology, wanted to create a presuppositionless philosophy) and bracketing (defined by Alfred Schutz, the father of phenomenological sociology, as the setting aside of judgments about the nature and essence of things) are basic. Teachers are aware of one kind of presuppositions when they teach lessons on stereotyping or when they go on what Johnson calls an "anti-stereotype campaign," one of the levels of conceptualization in the evaluation criteria in Chapter II. But while the students may be shown skyscrapers in Dakar to convince them that not all Africans live in mud houses, the more basic presupposition that civilized means urban and technological is taken-for-granted. Phenomenology urges that both stereotypes and conceptual presuppositions be bracketed or set aside.

A refusal to take-for-granted and a determination to bracket require that the teacher and students look at people and cultures as unique. They do not look for mud houses and iron cooking pots to confirm the label of traditional or for skyscrapers and new buses to confirm the label of modern. They begin looking without presuppositions.

A second important aspect of phenomenology is its emphasis on perspective. Husserl wrote that the world is a "communalized set of perspectives. We are all conscious that there is only one world, but we are also quite sure we all see it differently, we all interpret it differently, and we all attribute different meanings
to it at various times."10 Phenomenology believes a person must take his own biography and perspective into account as he attempts to know. Hamlet had to understand his own perspective; so did the students in the history class studying the origins of the civil war.

Taking into account another's perspective is equally important. One of the tenets of ethnomethodology, a methodology which draws on phenomenology, is that the researcher must take the cultural participant's perspective seriously. In fact, validity is determined by whether description matches the world of the cultural participant or whether it could be used as instructions to a stranger to get along in the world of the cultural participant.

Ethnomethodology challenges the dominant views of sociology and anthropology. While the anthropologist, for example, has been a participant-observer in a field situation, he has generally taken his profession's categories to the field and has asked questions which, as Michael Moerman says, "no native would ask another."11 He has not bracketed his social science assumptions. Rarely has he taken the cultural participant's perspective seriously either. Only Radin among traditional anthropologists insisted upon life histories as the only valid kind of anthropology. The traditional anthropologist also rarely has his interpretations checked by cultural participants; rarely can they even read his books. As for validity, it depends on objectivity which demands that an anthropologist not get too close to his people. One anthropologist has written about his realization that he had treated his anthropological subjects as objects when he began
to write his field report and found he could not fit into it the individuals he had known.¹²

The phenomenologist does not see the inquirer as a disinterested observer searching for the objective truth. That there are objective constructs, typifications, and an intersubjective reality, he does not deny. What he questions is the pragmatic social scientist's penchant for treating "social situations as natural phenomena, or human beings as inanimate objects susceptible to measurement and manipulation."¹³

Phenomenology, then, is critical of the French positivist view of science. It is closer to the German romantic tradition which calls for "an inward closeness to the object studied rather than an antiseptic distance from it, an inward communion with it rather than an external manipulation of it."¹⁴ Instead of discovering the truth about an external world, the inquirer in the romantic tradition sees "truth growing out of the knower's encounter with the world and his effort to order his experience with it."

How can another perspective and inward closeness to that perspective become part of intercultural studies? Readings, primary source ones by cultural participants, provide part of the answer. Realia and pictures are obvious materials, though who picks these will make a difference. Who takes the pictures may also make a difference. The National Geographic photographers seem to have an eye for the exotic. What would the Malien subject take photographs of in his own culture if he were handed the camera?
Perhaps the easiest and yet most difficult way to offer other perspectives is to bring people into the classroom. The United States is a veritable salad bowl of cultures. Yet the participants in those various cultures rarely share their perspectives in schools with students. They are seldom asked to, and one guest speaker may be worse than none at all, since often the listening students generalize his perspective to all his countrymen. If students are, in Michael Novak's words, to "learn empathy for a multiplicity of horizons in human history," they will want to listen to many perspectives from many persons. Most crucial is how students approach this experience of encountering other perspectives, whether in the flesh or in the book.

Phenomenology urges that persons concentrate on the subject experience and see before they think. Wide-awakeness, a special kind of seeing, is the third aspect of phenomenology which is relevant to intercultural schooling. Schutz uses the term to mean a consciousness originating in an attitude of full attention to life. It is an alert, wide-ranging seeing.

Wide-awakeness would seem to be an appropriate attitude for the person approaching the experience of a new culture and new persons in the classroom. It is often the normal attitude of someone confronting an alien place. At the Ibadan, Nigeria market, an American is wide-awake to the deep blues of tie-dyed cloth, to the woven basket cages to chickens, to the rows of glistening machetes, to the stacks of enamelware bowls decorated with red flowers. Beyond sight, smell and sound and taste and touch are challenged.
Meanwhile, back in the classroom the fifth graders are studying the Kpelle of Liberia and doing a comparison notebook on the Kpelle and the Eskimo. They are categorizing information according to food, clothing, transportation, among other headings. They know that the Kpelle grow rice, that Kpelle women wear a lappa or wrap-around skirt, and that taxis and trucks have replaced foot travel in many areas. They have dissected the Kpelle, a dissection possible because someone had previously written down the results of his dissection. But they have not looked holistically, with eyes wide open, at the culture.

Symbolic interactionism suggests a methodology that applies the concept of wide-awareness in phenomenology. Blumer calls for the "development of first-hand acquaintance with the sphere of life under study." His direct, naturalistic examination begins with broad exploration, calling for acute observation, using lots of techniques, looking at what is under study in new ways, asking oneself questions, recording observations, and ending up with description.

Not surprisingly, the best models for such description are those written by naturalists who are wide-aware to the rabbit's preference for the hand-planted pine to a wild one and the chickadees' delight in the ant eggs available in a newly split tree. The naturalist looks at life directly, without a middleman interpreter. He sees the snowflake. Writes another naturalist: "I suspect that a midsummer dawn is so special because so few people are up and trying to manage or improve it."
What if students tried to look at other cultures and persons without a middleman and without trying to manage or improve them? A naturalistic examination of an African culture might begin with the exploration of indigenous newspapers and magazines (and not just the news stories), of vocabulary, of music and poetry and folk tales and proverbs, of clothing and hair style, of food. It might continue by asking students to interview cultural participants.

But is that all? For what end does phenomenology bracket presuppositions, consider perspectives, remain wide awake? The fourth aspect of phenomenology which is relevant to intercultural schooling is its demand that a person reflectively make meaning from his experience. In this case, reflection may be subjective rather than objective. It may operate, as Roger Poole suggests, by describing and comparing a body of materials, by considering perspectives, by using sympathy, empathy and antipathy, and by integrating all aspects into a totality. But Poole believes that such subjective reflection can be seen as a concern for a full, real and adequate objectivity.

In any case, Hamlet reflected on and made sense out of his situation whether one looks at his thoughts and actions through a pragmatic or a phenomenological lens. Meaning is the goal in practice based on either philosophy. But the quality of meaning derived from encounter with other cultures and other persons will differ, depending on the underlying philosophy. To treat Africa as a problem in modernization or an example of tradition and change is one pragmatic approach to intercultural studies. To present an African culture as
unique and universal, as a holistic experience to know and to feel, and to include the persons who are both molded by and molding the culture is another approach. It is the richer approach. That should be evident in Chapter IV.
FOOTNOTES


2John Dewey, How We Think (Chicago: Henry Regnery, 1933), pp. 3-16.

3Barry K. Beyer, Inquiry in the Social Studies Classroom: A Strategy for Teaching (Columbus, Ohio: Charles E. Merrill, 1971) is one example from the literature on inquiry.

4Johnson, "Levels of Conceptualization," p. 11.


6Ibid., p. 134.

7Ibid., pp. 165-67.


9Ibid., p. 317.


13Greene, p. 135.


15Ibid., p. 493.


18 Schutz, p. 69.


23 Poole, pp. 123-24.

What happens when a teacher decides to help students learn about a new culture in a new way with awareness as aim and persons as resources? What happens when a teacher asks students to begin looking at a culture without presuppositions and then to become attuned to the inside perspective of a culture by reading its poetry, proverbs, tales, novels, drama, newspapers and by listening to its people, and through all this, to be wide-awake? What meanings do students make from such an experience? What knowledge do they gain? What feelings do they have?

This chapter is an attempt to answer the preceding questions. It will be primarily a narrative description of a mini-course taught in two schools. In spring 1975 a course entitled "West African Cultures" was taught to eight students twice a week for nine weeks at Linworth Alternative School. Linworth is an open school for 150 students in grades 9-12 which is part of the Worthington Public Schools. The city of Worthington is a mostly upper middle class suburb of about 20,000 bordering Columbus, Ohio. The mini-course was taught a second time in January, 1976 for two consecutive weeks at Woodford County High School in Versailles, a town of about 6,000 which is fifteen miles from Lexington in the heart of Kentucky Bluegrass country. Woodford County High School has about 1000 students. The social studies class borrowed for the demonstration course included nineteen students of
diverse socio-economic backgrounds in grades 9-12. Both schools are integrated. There were two black students in each class, and three additional black students at Woodford High asked to and became part of that class for some of the sessions.

The important common elements of the mini-course at Linworth and Woodford were the aim of awareness and the use of persons as resources. Awareness as aim is an outgrowth of the philosophy for intercultural schooling developed in the previous chapter and has been defined. To repeat, "aware of," though it comes under "knowledge" in Roget's Thesaurus, has synonyms listed which include both "informed of" and "alive to" which together seem to indicate a wholeness. Awareness, then, includes both cognitive and affective. Students were expected both to learn some information about West African cultures and to be alive to and have feelings about the cultures and people.

Both times the course was taught, Yoruba-speaking Nigerians participated extensively as resource persons. In each case, a Yoruba-speaking Nigerian anthropologist, Ojo Arewa of Ohio State University for the Linworth class and Ezekiel Oke of University of Kentucky for the Woodford class, was co-planner and executor of plans. The students and teacher became best acquainted with these men, but also crucial were the three consecutive visits of Nigerian college students to the classrooms where they were interviewed by small groups of high school students.

There were other resources, too. Amos Tutuola's *The Palm Wine Drinkard* and T. M. Aluko's *One Man, One Matchet* were the major
assigned reading for both courses. Students taking the longer course at Linworth read both. Students taking the Woodford mini-course chose one book. Students taking the first course read three folk tales and children's poetry and a religious poem. Nigerian newspapers from spring 1975 and a list of Yoruba words with English translation were primary sources for the Woodford class, plus proverbs and the same children's poetry and religious poem. Besides reading, both classes played the game of ayo, listened to Nigerian popular music, and ate West African food. The students in the Linworth class spent several weeks on individual projects. The Woodford class watched a talking drum demonstration and role-played a Yoruba naming ceremony.

The following description of the courses is based on detailed notes of the teacher who could also be participant-observer since she was more facilitator than director of the class. Other sources for the description were audio-tapes of class discussion and activity, notes and audio-tapes of interviews with students and with Nigerian informants, and student papers, projects and journals. There will be quotations from students, informants from Nigeria, and the teacher's journal.

The description will be naturalistic in the sense that it will simply record, it is hoped with a perceptive eye, what happened in two classrooms. The description will also include what various participants, reflecting on their experiences, felt happened in the classrooms. There will be no attempt to show statistically a change in attitudes or a gain in knowledge. The purpose here is to paint the whole experience.
"Experience" will mean what Dewey writes about in *Art in Experience* as integrated, consumatory, whole, as when someone says, "That was an experience."

The final section of this chapter will reflect on the two demonstration mini-courses and draw some conclusions.

LINWORTH ALTERNATIVE SCHOOL

The idea to teach students about a new culture in a new way developed when this writer was asked by a student at Linworth Alternative School to teach a course on Africa during the spring quarter of 1975. Judi had been taking an individual reading course from this writer since before Christmas; she had begun with African history and moved on to African literature. Could students read some African literature and get acquainted with Africa, Judi wondered.

The writer consulted with her anthropology professor, himself a Nigerian. He agreed literature written by Africans would be an ideal way for students to get an inside perspective on a culture. Having the students take the role of anthropologist and interview Nigerian informants was seen as a second way for students to get an inside perspective. The writer, soon to become teacher, wrote up a rationale and a plan. A copy follows.
A RATIONALE AND PLAN FOR AN EXPERIMENTAL COURSE ON WEST AFRICAN CULTURES

"He who has not visited other villages will think only his mother's cooking is sweet." - an African proverb

In order to respect the individual human being, the student has to get to know that other human being. World cultures courses have seldom given the student the chance to do that. At best, the student comes away with a smattering of factual knowledge about geography, history, and customs. The student even comes to understand what ethnocentrism is by reading other perspectives of his own culture, such as the Nacirema. But rarely does he see or feel the flesh which covers the bones of another culture. This course proposes to offer the flesh.

The perspective of the resources of this experimental course will be an inside one; in other words, the resources will be persons of the culture or materials written by persons of the culture. The student will bring his own outside perspective to the course and will be expected to reflectively explore and inspect the resources offered.

The goal of the course has already been stated: respect for the individual human being. Specific knowledge objectives may emerge. One skill objective is already determined: the student will learn to interview an informant and to analyze and interpret the data gathered in a field report.

The first class will be spent getting to know each other and seeing a slide-tape presentation "This is a Strange Land -- Who Lives Here?" which will introduce the idea of inside perspective.

The second class will be a presentation by Olu Makinde's Uhuru dancers, a live introduction to Yoruba culture. The next three classes will be spent reading and discussing Yoruba folk tales and poetry, The Palm Wine Drinkard, and One Man, One Matchet. During the fifth class, the students will pause and ask: "What do we know about the Yoruba now? and What else do we want to know?" At this point, magazines and books from Nigeria and perhaps short lectures will be resources. Individual projects will be initiated and results shared.

At about the ninth class a period will be devoted to suggestions on interviewing informants and a simulated situation will allow students to practice on each other. Students will be divided into groups to interview informants from other West African cultures for at least three class periods. Students will analyze and interpret their data in a field report due at the end of the course.
The plan was mimeographed and given to students at Linworth School at the town meeting when new courses are proposed for the next quarter. Subsequently, eight students signed up for the course. What happens in fact is usually different from what is planned. What happened in fact follows.

On April 10 Carol, Renny, Karen, Pam, Judi, Kelley and Jaimie gathered gradually in the "Blue Room" for the first class. Punctuality is not a usual virtue of Linworth students. By the time every person had introduced herself -- they all seemed interested in the outdoors and travel and two were considering forestry vocations -- there was no time for the planned slide-tape to introduce the concept of inside perspective. The teacher defined it briefly herself. Carol said to Pam afterwards: "Do you think you'll like that class?" It was not an auspicious beginning. From the teacher's journal: "Do I think I'll like that class?"

On April 15 the class moved up to the "Quiet Room," a larger room with a broken couch, some school chairs, and several cots. Another student, Kevin, the first and only male, joined the group. Dr. Arewa, professor in anthropology at Ohio State, and Rotimi Salu, a graduate student, were introduced. The students' faces brightened. The greater appeal of flesh over bone was clear. Here were real Nigerians. Dr. Arewa and Rotimi began by telling tales in Yoruba. One was about a pregnant tortoise, the other about jealous wives. The first included a song and chorus in which the students participated. Questions about polygamy were asked and the Nigerians explained Yoruba marriage customs. The students had started reading The Palm
Drinkard and One Man, One Matchet. Renny said the latter seemed boring.

During the next session on April 17 the class read some children's poetry and a praise song to Obatala the Creator. Dr. Arewa, in answer to student questions, explained the values of Yoruba culture as expressed in the Obatala poem. His relating of personal experiences in sharing food and money with others made real the values he talked about. He also emphasized the parental obligation to children and talked about how important the success of children was to parents. All eight students were present, all wide-awake and listening.

On April 22 the teacher had hoped for a discussion on The Palm Wine Drinkard, but students hadn't finished it. Carol said: "Can we talk about anything?" Pam, that day wearing her hair in an Afro, began by asking Dr. Arewa about African hair styles. Carol and Pam and Dr. Arewa spent most of the class period discussing the relationship of American blacks to Africa. Question from the teacher's journal: "How can West African cultures have meaning for white students?"

The teacher began class on April 24 by making it clear that she and Dr. Arewa expected the students to make their own meanings out of what they read and heard. She sensed, however, that the students needed some motivation for making meaning out of the novel, One Man, One Matchet, so each student was asked to take a different character in the novel and to concentrate on learning about him.
All that day's discussion of the three Yoruba folk tales needed was Karen's one question about the importance of twins. Other questions on family followed, and soon Dr. Arewa was drawing kinship diagrams on the blackboard.

On April 29 the teacher was prepared for the fact that most of the students weren't ready to talk about One Man, One Matchet. She had misjudged both their desire to read and their reading speed. Instead, the class read excerpts from The Lion and the Jewel, a comedy by Wole Soyinka, a Yoruba Nigerian playwright. Dr. Arewa, in answer to a question, explained bridewealth. Several students asked how Lakunle, the schoolteacher half-educated in western ways, could be serious about "going modern." The imagery in the Bale's speech seemed difficult to understand. A discussion on the conflict between tradition and modernization never really got started.

May 1 was an important day. After six sessions of questioning, listening, reading, the students were to state what they had learned about the Yoruba so far. "What do we know about the Yoruba now?" the teacher asked. Various words and phrases were called out and written on the blackboard. "An man can have more than one wife." "Yams are the important food." "Indigo and kola are used to tie-dye cloth." "Yoruba have the highest rate of twins in the world." "Ogun and Shango are materials gods under Obatala." "Yoruba are patrilineal."

After about ten minutes of brainstorming, the teacher suggested that the class try to classify the jumble of phrases. The students came up with categories including family, religion, clothing, food, tradition. A fairly coherent list emerged as the students classified
their knowledge under the categories. Then the students made a second list: "What we want to know about the Yoruba." That list included government, history, education, jobs, entertainment, what people do all day, more about clothing and food. The students next decided how to gather information on those topics. They requested a Nigerian speaker on the government. They decided they could ask Nigerian informants about other areas of Yoruba life.

On May 6 Dr. Arewa and the teacher met students individually to discuss project ideas. Karen wanted to learn about Ethiopia and make a conventional report. Pam got excited about food after looking at some cookbooks and decided to cook African food for the whole group. Renny wanted to share her family's East African slides. Jaimie expressed interest in history, Kevin in music, Kelley and Carol in art. Judi wondered how she could pull together her impressions of Africa after six months of reading.

Dr. Arewa and the teacher did a simulation of an anthropologist interviewing an informant on May 13. The students then asked questions about interviewing and the following guidelines emerged: develop a human relationship, start with general, open-ended questions rather than personal ones, and distinguish between ideal and norm by comparison to our own culture.

On May 15 a special guest, Mr. Akambe, came to speak about Nigerian government based on his experience as a district officer. Interestingly, his reaction to the school and students was the only completely negative one of an African guest. He felt strongly that the school lacked order and discipline, which it does in the
traditional sense, and that that was bad. The students sensed his antagonism and the class did not go well. His lecture style was also the opposite of the inquiry style characteristic of the preceding classes.

During the next three class periods, Ore Orekoya, Esther Ayeni, Rotimi Salu, and James Ghansah served as informants, the first three for Yoruba culture, and James for Ghanaian culture. Two students interviewed each guest. These were private sessions at which the teacher was not present.

Following these classes, students were instructed to write a field report integrating their information from reading, class discussions, and interviewing into a description of Yoruba culture. The two students who interviewed the Ghanaian compared his culture with Yoruba culture. Gradually, these field reports and the projects were turned in. An example of a field report is part of Appendix C. The frontispiece for this chapter is from a project which involved sketching African art objects.

Reactions to the novels were also turned in. Wrote Judi about *The Palm Wine Drinkard*: "I liked the part best in which the man and wife visit Death. This section showed great imagination but at the same time it involved and revealed African tradition." Wrote Carol: "I really liked the book and thought it was very humorous." Wrote Kelley: "The language is so different and difficult." Jaimie wrote: "I liked the part about the tree and how they were taken in and sheltered from all the bad people and I especially liked the part about the complete gentleman." Kevin liked the part about the
complete gentleman because "it kept my attention really well and because I didn't know what was going to happen next."

Karen said, "I'm glad you gave us a character for One Man, One Matchet or I wouldn't have gotten through it." On the other hand, Kelley said she had liked that novel and thought students would learn from reading it. Renny was most enthusiastic about the folk tales.

The finale of the course at Linworth was a meal prepared by Pam at the teacher's home. Pam, who cut up a whole chicken and cooked with hot pepper for the first time in her life, made scrumptious lemon chicken and banana fritters. The Nigerians who had taken part in the class were guests, including Dr. Arewa's wife and four children and Esther Ayeni's child and husband. West African music, games of ayo, and a slide show by Renny provided entertainment. Said Pam, with satisfaction in her voice, as she looked into the living room at black and brown and white, African and American, child and adult: "There are a lot of different people here."

The last contact the teacher had with the Linworth students was in individual conferences during which they summed up their feelings about the course. The knowledge had already been summed up in the field reports. Each student was asked three questions: (1) Did you feel this class was taught differently from other classes at Linworth? (2) Did you like making meaning out of the various resources yourself? and (3) How do you feel about the Nigerians' involvement in the course?
Three students commented that the course was more organized than most Linworth classes. "You knew what we were going to do," said Kelley. "This class wasn't taught differently, but it was more interesting, one of my favorite classes." The students all accepted and liked making meaning themselves. "That's this school's philosophy," said Pam.

All eight students thought the involvement of the Nigerians was the highlight of the course. Three felt especially close to Dr. Arewa who met with the group eight times. Esther Ayeni, the woman informant, was also singled out. Kelley said, "I got to know Esther." Jaimie said, "I liked Esther." Karen pointed out that the interview format made it easier to ask questions. Kelley also said she felt much more at ease in the interviews. Pam said that three interview sessions were not enough. Renny said, "Three hours was enough for gaining information, but not enough for friendship."

The Nigerian guests were enthusiastic about the mode of their participation. "In a small group we have more time to ask and answer questions. We are able to have a better personal relationship and personal views about topics are discussed," said one. "In a small group there is better interaction and I could answer individual questions," said another. "I was impressed by what they knew about Africa," said a third. All but one of the informants agreed to help again in the fall when the teacher planned to try the course in a more conventional setting.

The class had begun in April with the proverb "He who has not visited other villages will think only his mother's cooking is
sweet. It concluded with all members eating West African food, and not a rice grain nor a piece of chicken seasoned with hot chili pepper was left.

WOODFORD COUNTY HIGH SCHOOL

The writer-teacher suddenly moved to Kentucky in August 1975 and so started all over again in a search for persons to be resources for a course designed to give high school students an awareness of Yoruba culture. During her first week in Lexington, she found Ezekiel Oke, an anthropologist working on his dissertation, and, over a semester, with much help from him, she revised the experimental course on West African culture and developed a mini-course on Yoruba culture which could be taught in two weeks in a conventional high school class.

It was, of course, one thing to teach such a mini-course to a small class at an alternative school where the expertise of outsiders is quite frequently used and where students are accustomed to asking questions instead of being asked questions. In the usual world of the school, it is most unusual to turn one's class over to any outsider, except for a rare guest speaker. This writer-teacher was finally able to find a teacher who would lend her, and lend her enthusiastically, his class for two weeks. Interestingly, the teacher of the one high school course labeled African history in the Lexington area, could see no rationale for spending two weeks studying the Yoruba. She felt she had to cover Africa.
The plan for the Woodford class included several additional kinds of written resources, including Nigerian newspapers, a list of proverbs, and a list of Yoruba words translated into English. Mr. Oke and his friends Daniel and Rachel Abidoye agreed to be informants for three classes, and Mr. Oke also consented to lead a role play of the Yoruba naming ceremony. Students were asked to keep a daily log, recording what they had learned and their reactions to what happened in class. The log, turned in each day, also served as a means of communication between the teacher and the students.

The following is a report of what happened at Woodford County High School in Mr. David Noble's second hour social studies class during the first two weeks of January 1976.

The first class at Woodford did begin on time and with the teacher-made slide-tape entitled "This is a Strange Land -- Who Lives Here?" The fifty slides showed children and adults from eight nations and the tape, in eight first-person narratives, described the nations from an inside perspective, each segment answering the title question with "This is not a strange land. This is Australia (or Liberia or Hong Kong or India or France or Fiji or Italy or New Guinea) and I live here." In the discussion following the slide-tape, students noted that everybody has friends and family. "It shows how we're alike," said one. "They don't think they're strange," said another. Later written reactions included Karen's "It reminds me of the song 'It's a Small World After All.'"

The teacher followed the discussion of the slide-tape with an explanation of the concept of inside perspective, and she stated that
over the next two weeks the students would learn about Yoruba
culture from an inside perspective. A vocabulary list of Yoruba
words with English translations was the first source of inside
perspective presented. After looking at the list, the students
responded to the question "What can you learn about Yoruba-speaking
people from these words?" One student listed occupations, another
words relating to farm, another picked out foods. One student
decided the Yoruba were primitive farmers because "tractor" wasn't
on the list, but then another student pointed out the limitations
of the list by noting that most words began with "a" and "b". The
teacher had begun at the beginning of the Yoruba-English dictionary.
Nancy Lee concluded in her log that the Yoruba weren't "so different
from us, mostly just in technology." Wrote Linda that first day:
"The Yoruba does not seem as backward as I had first thought it to
be. The only difference is that they talk in a different tongue."

On the second day, Joe accosted the teacher before class.
"This should be a college-level class," he said. "What is a
college-level class?" asked the teacher. Joe: "It has to be harder." The teacher: "What makes it harder?" Joe: "Well, you know, we have
to be prepared for college, for lectures." From the teacher's journal:
"Now there's a challenge for innovative methods."

Laurie also approached the teacher before class. She had
already read The Lion and the Jewel the previous evening and wanted to
know if it had originally been written in Yoruba. It had been written
in English, the teacher said, but she promised to bring Laurie some
plays translated from Yoruba.
In class, after a brief review of the inside perspective concept and mention of possible sources of data about the Yoruba, the teacher handed out Nigerian newspaper pages, including news, sports, science, economy, classified ads, and features to pairs of students who spent the remaining half hour digging for information about the Yoruba in Nigeria.

There were many questions. "What is a bread hawker? What kind of money do they have?" Jonathan asked, "Does the government own the newspapers?" Whitney hypothesized, "I don't think so because it says here a reporter was beaten up." Brandy was amazed at the explicitness of an article on a rape-murder. Yetta noted there were more letters from men than from women on love problems. Jeff found occupations listed in want ads were similar to those which would be listed in an American newspaper, including bookkeeper, teacher, draftsman, engineer. Mark noted the lawyers had a bar association. Lisa found that manufacturing was growing by 12 per cent a year. William was interested in the movie ads; some movies were from India and some movies he had seen. Karen read about the Third National Development Plan which included construction and tarring of more roads, introduction of color television, construction of an iron and steel complex and improvement of universities. Jeff decided worms must be a prevalent disease, since worm medicine was advertised.

Most students recorded more than a page of data gathered from their newspaper reading. Brandy wrote, after describing an article entitled "Police Hunt for Killers," that she "enjoyed the
newspapers. It was fun and interesting. Nigeria seems to be the same as the U.S. Nothing really different -- crime, textiles, traffic problems, Dear Abby and want ads like here in the U.S."

Nancy Lee responded to the class with a paragraph of questions: "Is there a paper printed in Yoruba? What numerical system do they use? Do they trade with Hong Kong? Are they on good terms with the communist countries? How do they show affection?"

The third day Mr. Oke and Mr. Abidoye came to class. After the participants in the class, including teacher and guests, had filled out an "All About Me" sheet, two groups were formed. As discussion starters, in one group each person shared information about his family, while in the other group each person explained what activities he enjoyed most. The first group, with Mr. Abidoye, soon moved to other topics, including food, clothes, school. Students asked a variety of questions: "Do you like McDonald hamburgers? Do women wear slacks? Did you learn English in primary school?" In the second group, with Mr. Oke, the questions and answers dealt mostly with family. In the closing minutes the two Nigerians talked in Yoruba about the class. The students were entranced.

The fourth day Mr. Abidoye began by responding to a question "What do you like about your country?" He talked about showing compassion to others and sharing with a stranger. In answer to other questions, he described the military government, the twelve states, the death penalty for murder and armed robbery, the mutual obligation of parents and children, and the various religions.
In Mr. Oke's group, questions returned to the topic of family especially polygamy. The following is transcribed from an audio-tape.

Oke: You can marry more than one woman.

Student: That means your relationship is weaker?

Oke: Your relationship weaker? I don't, let me say, this is a matter of socialization. You have been brought up in a certain culture. Love is a learning process. You learn to love as you learn to do any other thing. I really don't see why you can't love more than one person at the same time. What is important here is the duties that are performed to the different wives. When we were talking before I said that it was allowed, you can have more than one wife, as many as you know you are capable of taking care of. There is a kind of organization going on. I told you last time every wife has her own apartment and there is a time when you are expected to be with wife A, wife B and everybody knows it and you have to wait your turn. Well, I know it is strange. But think among your nuclear family. You have so many brothers, so many sisters. You have your father, you have your mother. At the same time, you love everybody. The fact that there are four, five, six in the family, that doesn't mean you can't love all of them. Love is such a broad thing, it's not just one way, so it's possible. It could be done here, too, if you were brought up in that way. When you know from the beginning it is possible to share the husband...

Student: Is there jealousy?

Oke: There is always jealousy. There is no way to eliminate jealousy. Even with boyfriend relationships there is jealousy. What I am saying is that as much as possible it is minimized. The important thing is how to manage such tension. There is jealousy between co-wives, half-sister, half-brothers. There is always jealousy, but there are ways of managing. It is not a perfect system. Let me ask this question, too, since you brought up the question of many wives. How is it possible that here a boy or girl has more than one date at the same time? Like it is almost opposite our own. When you are going with a girl you are going with just that one girl, but here today a girl may go with a guy, tomorrow you may
see her with another guy. You change boys just like that. How do you manage to do it?

Student: I guess we don't commit ourselves up to a certain point.

Oke: One point here is that you've been told you can go with as many boys as possible, at least until you're engaged, whereas in our own country, once you go with a girl you go with that girl. You are almost sure you are going to get married.

Student: But what happens if you start taking her out and find it's a big mistake and yuk.

Oke: Well, you don't take a girl out until you're almost sure.

Student: But how do you get to know her?

Oke: Let's say you meet a girl in school. You are getting interested in that girl. You tell your parents or you tell somebody who knows about that girl and try to find out everything about that girl, about her family, about her grandparents. You don't just go and talk to her. You want to find out everything possible about her. Before you get together you are almost satisfied.

Student: What do you do when you go out on a date?

Oke: We do the same thing you do. We go to a movie, to the theater.

Student: It seems there has to be something else. (Laughter.)

Oke: Well, this matter of kissing. We don't kiss as much as you do. It's not a very common thing that you would see kissing on the street or in the school. It's not that Nigerians aren't affectionate, it's just that these are things you do in the bedroom.

(Student laughter.)

Oke: I know. I used to have that problem. Here a goodnight kiss is expected.

Student: I'd feel strange in Nigeria.

Oke: No. If you are there, you kiss in public. You're an American. Here kissing is more like shaking hands.
Marriage and dating weren't the only subjects about which students questioned Mr. Oke. They asked about industrial products and learned that there are many light industries such as soft drink factories, that cars are assembled in Nigeria, and that the oil industry is becoming the most important industry. They also asked about religion and listened to Mr. Oke's explanation of the creator god and the specialized gods, of priests and shrines, and of the belief in the afterlife.

Rachel Abidoye, who had been sick for the previous two sessions, joined her husband and Ezekiel Oke for the next class. She and Daniel both dressed in Nigerian style, in matching skirt and blouse and trouser and shirt with headtie and hat. Their appearance was impressive and the students seemed a bit awed.

Three groups were formed and questioning began for the third day. "What are hospitals like? How did you and your husband meet? Do you wear pants here? Do men help out in the house?" were questions students asked Mrs. Abidoye. The students were becoming more interested in the Nigerian informants as individuals. "Why did you decide to come to Kentucky?" a student asked Mr. Oke. "What kind of work will you do when you go back to Nigeria?" a student asked Mr. Abidoye. The finale for that class was a talking drum demonstration by Mr. Abidoye. He made the drum talk and then translated for the students.

Discussion with the three Nigerian informants after that class elicited the following comments. Rachel Abidoye, remembering when she had once addressed six classes in a row, thought it was
much easier to talk with a small group. Daniel Abidoye thought the groups of ten were not too large. "Some won't ask questions and some person's question might make another person think of another question." Ezekiel Oke noticed that because he had talked with the same group for three days, the last session had seemed more informal and personal. It was worth the time, he felt. He was also impressed with the students' intelligent and spontaneous questions. "They're really thinking, you know. One said that if the ancestors are watching you, wouldn't you be less likely to commit a crime?"

Mr. Oke returned the next day to lead the role play of a Yoruba naming ceremony. Dressed in his Yoruba robe he took the role of the oldest male, probably the grandfather, while two students donned West African clothes to be the father and mother of the baby, a doll, to be named. After giving the history of the family of the baby going back to the great-grandfathers on both the mother's and father's sides, he announced the baby would be called Ayodele Bolanle Akisiye. He continued:

Ayodele, we are very happy to welcome you to the world of the living. Already you are a member of this great family. We have invoked the spirits of the ancestors; our great grandfathers, our fathers, our mothers are all with us this morning to witness this occasion. We cannot see them but they are with us and they are rejoicing with us in this ceremony for Ayodele.

Then Mr. Oke put, in succession, wine, water, honey, salt, and pepper to the baby's mouth and passed them to the gathered relatives and friends, played by the students, who also put the various foods to their mouths to signify union with the baby.
Finally, the relatives and friends were encouraged to give names of their own choice to the baby.

Mark wrote after the ceremony: "I felt it was a little strange at first but after awhile it made more sense. They put wine, water, honey, salt and pepper on the baby's lips to represent different things like salt is the flavor of life and water is the sustainer of life and so forth. After the parents choose a name for the child, the relatives do also." Laurie wrote: "The naming ceremony was enjoyable. The symbolism is very definite and there is a lot of it. I enjoyed taking part in the ceremony. I actually felt like a part of the family."

The seventh day five doing centers were set up in the room, and students moved around in groups of four playing ayo, reading proverbs, finding cities and rivers and climate of western Nigeria on a map, looking at art objects, and listening to Nigerian music and trying out the talking drum. After that class, two students wrote in their journals that they wanted to visit Nigeria, and the following day Brian came up and said: "My parents said I could go to Nigeria. Do you know how I can get there?"

The eighth day began with a review of the sources of data that had been used to gain an inside perspective on Yoruba persons and culture. Then students shared their impressions of the novels they had read. Brandy described in detail the story of "The Complete Gentleman" in The Palm Wine Drinkard. Brian said, "Nobody writes like this -- it's crazy." Joe compared the book to
Sterling's writing. "It's fantasy," he said. Stacey described some of the characters in One Man, One Matchnet, and Jonathan told the story of "The Twins" folktale. Then the students read aloud the children's poems and talked about them. The class ended with silent reading of a praise poem to Obatala and part of the Yoruba creation story.

The ninth class began with students eating jolof rice in the cafeteria. It had been made the previous evening at a cooking party in the teacher's home. Eight students and their regular teacher participated in the cooking and also played ayo and talked with Mr. Oke and Mr. Abidoye. All but two students tried the rice on Monday. After-brunch entertainment was provided by Laurie who gave several dramatic readings and explanations from the plays she had read. The class closed with a discussion about how to write an essay the next day entitled "What I Know and Feel about the Yoruba." Joe suggested several ways to classify the data the students had collected over two weeks. The teacher pointed out that the essay would be written from the individual student's perspective as he or she reflected on all the learning about the Yoruba from "inside perspective" resources.

Sixteen essays were turned in. One girl moved, one boy was sick during the second week, and one boy's essay was lost. The essays ranged from one to six pages in length. Of the sixteen received, six were four pages or more, one was three pages, six were two pages, and three were one page. The essays related information about eighteen different topics which may be categorized as follows:
family life (including birth, marriage, and death), religion, education, government, language, industry, geographic facts, music, movies, sports, art, crime and punishment, clothing, food, literature, history, health, values. Family life was described by all the students. Education was described by ten students, religion by eight, sports by seven, clothes by six. The information was quite specific. For example, Jeff wrote: "Basketball is popular with the women." Jonathan wrote: "Petroleum output has increased to over two million barrels a day." Jonathan and several other students cited specific sources, such as newspaper or informant or poem for their knowledge.

Feelings as well as facts were expressed in the essays. All the students had positive feelings about the Yoruba people. Two students, and not the same ones who had earlier told the teacher they wanted to go to Nigeria, stated their desires to visit Nigeria. Two other students expressed their feelings quite eloquently. Wrote Karen: "Everything that I learned I could not possibly write on paper, for the pure facts about a culture are not all that one learns. What may be most important of all is the image that one obtains from his fellow man." Stacey concluded her essay as follows:

I have told mostly my feelings. I don't think that dates, names and figures are going to help me understand the many types of people of our vast world. But learning the similarities of these people and ourselves does indeed teach us something. It show that none of us are strange as we saw in that first slide show.

Sample essays are part of Appendix C.
During the final day of essay writing, students came in pairs to talk to the teacher about the course. They answered the same questions asked the Linworth students. (1) Did you feel this class was taught differently from other classes at Woodford? (2) Did you like making meaning out of the various resources yourself? and (3) How do you feel about the Nigerians' involvement in the course?

In contrast to the Linworth students, all the Woodford students felt the class had been taught differently from other classes. "There wasn't any lecture," noted Jim. Nancy Lee said, "It was run more like a workshop. It had more emphasis on individual involvement and left more learning up to us." Brian felt there was freedom instead of pressure, and he said, "I really wanted to come and do the work because it was worthwhile." (Brian also found books in the library on Nigeria at his own initiative.)

Responses of ten of the students focused on the difference persons as resources made to the class. For example, Donna said: "I'd never been in a class before where people came from the outside and gave us an inside perspective." Five students compared book and people resources. Jonathan said: "When you go in class you sit down and read a book and say this must be what it's like but you don't see it in real life. We saw Mr. Oke and Mr. Abidoye and they wore their robes and played the talking drum and they told us about what happens in their country and you're more apt to believe and relate with a human being than with a book." Several students who don't like to read expressed their opinions. Brandy was one. She said:
"This was new and I liked it. I hate to just read history books. It doesn't have any emotions. We got their (the informants') reactions." On the other hand, Whitney, who loves to read, said: "I like the idea but it takes so much longer to understand something people are saying. You learn more about the individual but you can get more general ideas out of a book."

Two themes stood out in student responses to the second question: that they felt they learned a lot more and learned what they wanted to learn. For example, Joe said: "When you have independent study, you have to learn more from it. You're making the questions, you're finding the answers." Karen said: "You learn a lot more and you retain it and it means a lot more to you getting to know the people." Brian noted: "Instead of learning what someone else wants you to learn, you learn what you want to learn. We're not being spoon-fed and we're drawing our own conclusions." Jonathan had a qualification: "You can explore your own interests and see how they relate to that country. It's good except I don't want to miss out on anything, any important facts."

Students were unanimous in their feelings that the Nigerians' involvement in the course was important. Nancy Lee's statement elaborated on that basic theme. "I think it was very important because that's mainly what made it different from anything else I've ever been involved with. It was interesting to have people there who were from another culture, people who said, 'Just ask me anything you want to know.'"
Of the Woodford students, Laurie felt most strongly about the Nigerians' participation in the course. "I really felt like part of the culture at some times, like during the naming ceremony and when I played ayo with Ezekiel and lost by one cowrie. By the time we left your house on Sunday night I really felt like I knew these people and they were friends."

Laurie was probably an exception, but for almost all the students, the mini-course seemed to have had at least some of the qualities of an "experience." On the last day the regular teacher and the students were discussing a Nigerian reunion of the students and informants in the spring.

CONCLUSIONS

Several conclusions emerge from the preceding description of a mini-course taught in two classes. Several others seem obvious from the writer-teacher's reflections and her perspective.

First, the aim of awareness of Yoruba culture -- to be informed about and alive to Yoruba culture -- was achieved. The students felt they had learned a great deal and also what they wanted to learn. The latter was noted by Woodford students. Linworth students had picked the course to begin with and expected to learn what they wanted to learn. Numerous students in the Woodford class said to the teacher, "I can't possibly write down all I know about the Yoruba in this essay." In some cases, students learned how much more there was to learn, as Kevin did when he studied African music. But students gained more than information. Their feelings were also
affected. Stacey said: "We're led to believe by National Geographic that Africans are mostly people running around naked and animals. It's a nice place to live. It's probably just as civilized as we are and they have their way of life and we learned about it." Brian was overheard to comment while watching Mr. Oke teach one of the Woodford girls to dance, Nigerian-style. "What happened to the warriors dancing around with spears?"

The second conclusion is that persons as resources can be an integral and exciting part of a course in intercultural studies. As Jonathan said: "Right there it was, in flesh and blood, somebody who was a Nigerian." Students in both classes stated that Nigerian involvement was the highlight of the course. "Human interest," summed up Joe.

From the writer-teacher's point of view, there are additional conclusions. One of these relates to awareness as aim. Awareness seems to be best achieved through interaction with a broad range of resources, including human ones. Such interaction creates the experience. While the first course depended mostly on literature and informants and discussion, the second included a vocabulary list and newspapers, and the students role-played and visited doing centers as well. These additions plus the concentrated time period and the newness of the methods to the students seemed to make the Woodford course more of an experience.

Another conclusion comes from the behind-the-scenes careful planning and the frustrations. It is difficult but very rewarding to work with people. Persons, unlike books, can get sick (as Rachel
Abidoye did) or want money to perform (as Olu Makinde and his dancers did). On the other hand, persons can be very, very generous with time and material resources (as Dr. Ojo Arewa and Ezekiel Oke especially were) and the teacher gains in friendship as well as knowledge.

A third conclusion of the writer-teacher recalls the purposes for intercultural schooling listed in Chapter I. Summarized briefly, these were: (1) understanding of one's own culture, (2) biculturality, and (3) building a world community. Several previously quoted statements might be categorized under the first and third purposes. Mr. Oke's discussion of marriage and dating forced students to look at themselves. Stacey, especially, wrote and talked about finding similarities, an important beginning point for building a world community. No student, however, noted the biculturality of the informants.

For some persons the tug-of-war between cultures is too much. Chinua Achebe's *Things Fall Apart* tells such a story eloquently. Yet there are many Africans as well as many persons from other traditional cultures, including rural America, who are trying to take the best threads of the warp of the modern world and of the woof of the traditional world and weave them into one strong fabric. Black Americans may also be trying to weave two cultures together.

For Linworth and Woodford students, their Nigerian informants may be considered bicultural models of how such weaving together of cultures may be done successfully. Daniel Abidoye, for example, could
play the ancient war messages on the talking drum; he also studies food science. Ojo Arewa can tell tales in Yoruba; he also edits his doctoral students' theses written in English. It is clear that these Nigerians do not represent all Nigerians, any more or less than anyone can represent an ethnic group or nation. They are, however, real people sharing their perspectives with students and modeling the important fact and perhaps dream of biculturality.

The fourth and final conclusion of the writer-teacher relates to the methodology of the study. Participant observation seemed to work very well as a method for studying curriculum in action. It permitted the writer to participate in as well as to observe as part of her research. It forced her to study the situations and the persons involved in depth, using a variety of techniques, including observation, interviewing, audio-taping, and personal documents. It encouraged her to see the mini-courses in life and in progress.

But is the approach documented in this chapter by the participant observer and then writer translatable into a model that other teachers could use? Further, what kind of teacher preparation would turn out teachers who would be interested in using such a model? The answers to those application questions are the subject of the last chapter.
CHAPTER V. APPLICATIONS

A friend recently said to this writer that her summer in Norway as a high school junior almost twenty years ago had been the most significant experience of her life. "I discovered," she said, "that there were other ways to live besides that of my small town in Ohio."

That friend was her school's American Field Service representative abroad. Today AFS and other similar organizations offer more and more opportunities for high school students here and in other countries to have intercultural experiences. AFS even has a new program, advertised on television, of domestic exchanges. But these programs, growing though they may be, cannot possibly include most secondary school students. Most students will have to get their intercultural education in other ways.

A MODEL FOR INTERCULTURAL EXPERIENCE IN THE CLASSROOM

One means by which all students can get a richer intercultural education is an intercultural experience in the classroom. One model for such an experience can be developed from the demonstration mini-courses this writer taught and reported on in the previous chapter.
FIGURE 1 A Model for an Intercultural Experience.

A cycle with the following elements:
- Dance
- Teacher Facilitating
- Maps
- Music
- Literature (poetry, drama, novel, short story, folk tales, proverbs)
- Food
- Art
- Student Asking Questions
- Stills photographs
- Reality
- Newspapers, Magazines
- Cultural Information Sharing
The model uses stick figures to represent persons as the key elements. It is not boxes drawn to represent objectives or learning activities or evaluation which are foremost in this model for intercultural schooling. Instead, people -- teacher, student, and cultural informant -- are working together to create an experience which will fulfill the general goal of awareness of another culture.

Specific objectives will emerge and are carried out on an individual basis as one student discovers similarities and differences in educational systems or as a second student becomes interested in the drama of another culture. Learning activities are crucial in the model but may vary according to the culture, the students, the teacher, the informant. They also depend on the primary sources available, which may include newspapers, magazines, maps, pictures, slides, letters, literature, music, realia, food. There are no paper and pencil tests to evaluate the goal of awareness. A daily log and debriefing in the form of class discussion and an individual essay and/or interview are the most appropriate forms of evaluation.

Each person has a particular role in this model for intercultural schooling. The teacher is the facilitator of the experience. His or her job is to:

1. find a cultural informant.

It is possible to find cultural informants for at least several cultures in most parts of the country, if one includes, as one should, the diverse ethnic groups of the United States, the latest
of which are the Vietnamese. Besides the many exchange programs which bring potential resource persons to communities, there are thousands of international students on hundreds of college campuses. A teacher simply has to start looking. He or she should make personal contact with the person of another culture and not depend on an organization to send someone. There are speakers' bureaus for some international centers on college campuses and for some school campuses, but for an intercultural experience the teacher is looking for more than a speaker for a day.

2. meet and talk with the person who is to be cultural informant and involve him or her, if possible, in the planning and the gathering of resources for the mini-course.

The meeting should be face-to-face rather than a telephone consultation. The teacher will want to establish a human relationship. Usually, one person from a culture will have other compatriots who may be interested in being interviewed by students or who may have resources to share. If the teacher already has some primary sources on the culture, he or she will want to get the cultural informant's view of them. The cultural informant may have suggestions about which Indian or African novel to choose, for example.

3. to organize a variety of learning activities based on the gathered primary resources.

A specific order or number of activities is not necessary. The presentation of the concept of "inside perspective" may be the first activity. The teacher-made slide-tape with the theme "This is a Strange Land -- Who Lives Here" presented that concept to students
in the Woodford class. A pair of readings might make the same point in another way. Henry Stanley's and Chief Mojimba's views of Stanley's famous trip down the Congo River are one example of such juxtaposed readings.¹ Student experiences of inside and outside perspective (teenage culture from teenage perspective and parent perspective, for example) would also be good starting points for looking at "inside" perspective." Vocabulary lists seem to be a good opener for the study of a new culture because they are a mystery resource and also are less emotive and more neutral than pictures. Students can make a surprisingly large number of hypotheses about the culture from a limited list of vocabulary of another language with English translation. Such a list might be the first joint task of the teacher and cultural informant. Other activities should include role playing, doing centers, literature analysis, and cooking and eating.

4. organize small group interviewing of cultural informants.

This is the heart of the experience. It is also the most difficult to set up. Ten seems to be about the maximum number of students for a small group. Thus two or three informants would be needed for an average size class. The transportation (many international students do not have cars) and timing (international students have their own classes to attend) pose problems. However, a high school student or a parent or the teacher may be able to arrange the transportation. University classes, exams, and study loads have to be considered, but universities often have different vacation schedules than secondary schools. International student wives are another sometimes less busy
and generally untapped resource. The writer has been able to find international students who were very willing to give their time, though one must be prepared for possible disappointment. The transportation and timing should not be problems if the teacher and class choose to interview informants of an ethnic culture within the United States.

In organizing the actual interviewing, the teacher may want to talk about the process with the class beforehand. The teacher may want to have an All About Me sheet or several pre-arranged topics or several students primed to ask questions to get the group interviews started. By the second or third day of the interviewing, the students and the cultural informant will have become enough at ease with each other that no structure should be needed. Obviously, three days, if possible consecutively, are the ideal. Even one or two days, however, will give students the opportunity to meet and talk face-to-face with persons of another culture.

5. facilitate closure and evaluation. 
Since the model for intercultural schooling being proposed here is an experience which has both cognitive and affective dimensions and which is taught in the discovery mode, the closure and evaluation need to be individually oriented. An individual student essay reflecting on knowledge and feelings about the culture seems most appropriate. If time is available, individual projects might be tried. Class debriefing discussion, individual interviews and daily journals are other possibilities.
The student also has a primary role in this intercultural experience model. His or her job is to:

1. participate fully in the experience.
The student will want to read literature and newspapers, look at maps, pictures and slides, listen to music, taste food, touch realia, role play. The variety of activities during the experience should inspire participation, at least to some extent, by all students in the class.

2. hypothesize and ask questions.
The student has to be the inquirer in this model. He or she is faced with primary sources of a different culture and must make some sense out of what he or she finds. The student also asks questions of the cultural informant.

3. summarize and reflect on the experience.
The student will write an essay at the end of the experience to evaluate what he or she has gained in knowledge and feelings about the culture and the student may also participate in class debriefing and do an individual project.

The major cultural informant should play two roles in the experience, one in relation to the teacher and one in relation to the students. His or her job is to:

1. be a resource person for the teacher and, if possible, a co-planner.
The cultural informant should be able to share language abilities, knowledge of customs, possession of art, music, clothing, everyday realia, pictures, newspapers, books, magazines. He or she should be
able to lead the teacher to other resource persons and other resources. The cultural informant should also have some ideas for role-playing and other active participation which might include religious and family ceremonies, cooking, dancing, craft making. The informant should also have a balanced view of his own culture and not represent only an extreme point of view.

2. be a resource person for the students during the small group interviews.

The cultural informant should be willing to meet and talk with students informally in a small group. He or she might also be willing to lead a role play, demonstrate dress or music or a craft, or help cook food of the culture.

EXAMPLES OF THE MODEL

This model for an intercultural experience in the classroom is a fairly simple one which can be adapted for many different situations and to varying subject matter. For example, the model could be used at the elementary level. It could be used with students in other countries who are learning about Americans. Career education is one obvious content area where awareness might be the goal and persons as resources could provide the inside perspective.

To illustrate the flexibility of the model, three examples follow. They are speculative, but based on the writer's experience. The writer talked with cultural informants of the first two examples and was the cultural informant herself for the third example. Only the teacher's role is described, but since he or she is facilitator, the
roles of the student and the cultural informant will be evident as well.

A THAI EXPERIENCE FOR AMERICAN STUDENTS

The teacher:

1. finds a cultural informant

The teacher meets a Thai social worker who is in the United States for a year on an exchange program. He has visited the fifth grade class of his host family's young daughter. The teacher, who teaches seventh grade geography in the same middle school, invites the Thai to dinner.

2. meets and talks with the person who is to be cultural informant and involves him or her, if possible, in the planning and gathering of resources for the mini-course.

The teacher asks the Thai guest if he would be willing to help her teach about Thailand. He is very interested, though apologetic about his English. The teacher learns that the Thai rode elephants in his father's rice fields as a boy, that he went to college in Bangkok, that he is married and has two children, that he became a Buddhist monk for three months last year, that he used to play a flute for shadow-puppet shows. He has a Thai-English dictionary so he and the teacher begin to make a vocabulary list. The Thai says that his wife sends him newspapers regularly and that he will ask her to send some slides of Thailand. He also has a short mimeographed history of Thailand in English and some copies of folk tales translated into English. He has brought silk ties and scarfs for gifts.
3. organizes a variety of learning activities based on the gathered primary resources.

a. Students hypothesize about the Thai people and culture from a vocabulary list.

b. Students read a story from Thai history.

c. At doing centers, students listen to record of music, discover geographic facts from a map, look at realia, look at slides of temples and priests in a viewer, look at Thai newspapers, listen to a short tape about Thai daily life from the informant's wife.

d. Cultural informant presents slides with narration.

e. Cultural informant and students do shadow puppet show.

f. Cultural informants demonstrate and teach Thai boxing and a Thai dance.

g. Students cook and eat Thai food.

4. organizes small group interviewing of cultural informants.

Teacher finds a woman and another man from Thailand who are studying at the local university to be other informants and sets up three days for group interviews.

5. facilitates closure and evaluation.

a. Students are asked to keep daily logs.

b. One class period is planned for discussion and reflection on the Thai experience.

c. An essay "What I Know and Feel about the Thai" is assigned.
A BLACK AMERICAN EXPERIENCE FOR WHITE AMERICANS

The teacher:

1. finds a cultural informant.3

The teacher may want to ask students in the class to be cultural informants if the school is desegregated or, in an all-white school, this could be an opportunity to initiate an exchange with a school which has black students. This sample plan will assume a desegregated school and a white teacher.

2. meets and talks with the person who is to be the cultural informant and involves him or her, if possible, in the planning and gathering of resources for the mini-course.

Here is a chance for a teacher to learn about and from another ethnic group. The teacher may even decide to let the students be chief planners of the experience. In any case, students should decide what written material and realia resources to use and what activities would be appropriate. If the teacher is planning far ahead, he or she may let the students help order special materials, audio-visual and other, from catalogues.

3. organizes a variety of learning activities based on the gathered primary resources.

   a. Black student teach some spirituals and explain their meanings as messages for the underground railroad.

   b. White students hypothesize from list of Black English, with or without translation.

   c. Black students teach white students "playing the dozens."
d. All students play a simulation game such as *Ghetto* or *Blacks and Whites*.

e. White students hypothesize from black newspapers
    and/or magazines such as *Ebony, Jet, Essence*.

f. Black students organize a soul food potluck lunch
    and explain origins of kinds of food.

g. White students choose to read a book such as Claude
    Brown's *Manchild in the Promised Land*, Ernest Gaines'
    *The Autobiography of Miss Jane Pittman*, or George
    Schuyler's *Black No More*.

h. All students read and discuss Langston Hughes'
    poem "I am an American, too."

i. Students present historical dramatization "Did you
    know that?" including such people as black cowboys
    and discoverer of the North Pole.

4. organizes small group interviewing of cultural informants.

The teacher needs to be aware of the intergroup relations of the class.
Is it a class where there is already communication between black and
white? Or do students sit separately and have their own cliques? Would
integrated small groups work better than ten white students interviewing
one black student? What sort of structure in terms of content of
interviewing will be needed? Will the small group interviewing be more
worthwhile at the beginning or the middle or the end of the experience?
What seems to be the right amount of time to spend in this activity --
one, two, three days? The group interview is potentially exciting as
a human relations experience but could be potentially explosive as well.
5. facilitates closure and evaluation.
   a. White students are asked to write essays entitled
      "What I Know and Feel about the Black Experience
      in America."
   b. Black students are asked to write down their
      reactions to the mini-course and may be evaluated
      on their contributions to the course.
   c. Teacher plans debriefing session for whole class.

AN AMERICAN EXPERIENCE FOR FIJI ISLANDERS

The teacher:

1. finds a cultural informant.

In Fiji some Americans teach in the university and some teach math, science, and English in the secondary schools. In addition, Americans are involved in banking and tourism. As a small minority among European expatriates in Fiji, Americans are generally willing to share knowledge about the United States which is less well known to islanders than Great Britain, Australia or New Zealand.

2. meets and talks with the person who is to be cultural informant and involves him or her, if possible, in the planning and the gathering of resources for the mini-course.

The teacher will want to find out from what part of the United States the informant comes and decide with the informant whether to concentrate on a region such as the South or a state such as California or a city such as Washington, D.C. The teacher may want to ask several Americans from different backgrounds -- rural and urban, for example.--
or of different ages or occupations -- Peace Corps volunteer and banker, for example -- to be resource persons.

3. organizes a variety of learning activities based on the gathered primary sources.

a. Students hypothesize from vocabulary list.

(Fiji Islanders speak English but American English has a lot of interesting idioms.)

b. Students hypothesize from a collection of *Time* and *Newsweek* magazines and from local U.S. newspapers.

c. At doing centers, students listen to records (country and western, protest songs, spirituals, hits from musicals), discover geographic facts from a map, look at an exhibit of "made in USA" products available in Fiji, listen to a tape recording of an American teenager telling about a typical day.

d. Cultural informant show slides of his or her home area.

e. Students play game of *Monopoly*.

f. Students read and discuss the Declaration of Independence.

g. Students choose to read from a group of books and/or short stories about young Americans. (*Huck Finn* is read in literature class so this literature should be more contemporary.)
h. Cultural informant demonstrates football or teaches square dancing.
i. Class has outdoor barbecue American-style.

5. facilitates closure and evaluation.
   a. Students are asked to write an essay entitled "What I Know and Feel about Americans."
   b. Students are asked to do reports on different facets of American life or on different cities or states or regions.

INTERCULTURAL SCHOOLING FOR TEACHERS

Intercultural experiences are obviously possible in the classroom, but it seems clear that good intercultural schooling, using whatever materials or models, is not going to exist until there is good intercultural schooling for teachers. Even in a bicentennial year which concentrates on lauding the founding fathers, there is concern for multi-ethnic and multi-national models for curriculum. However, there must also be teachers who understand and can put into practice the models. That understanding and ability to put into practice will develop best if teachers themselves have had intercultural experiences.

The most rewarding intercultural experience for a teacher education student would obviously be the opportunity to live and work in another culture. That opportunity is available to a small percentage of education students through various student teaching abroad programs.
One example of such a program has headquarters at Moorhead State College in Minnesota. Since STA (Student Teaching Abroad) originated in 1968, 200 elementary and secondary teacher education students representing fifteen colleges and universities have done their student teaching in twenty-six countries on six continents. In cooperation with the International Schools Association of Geneva, Switzerland, STA places student teachers in private international schools for three months. Generally, the schools use English as the medium for instruction, are supported by tuition, and have students of many nationalities. The program considers an in-depth intercultural experience important and requires students to live either with a local family or independently in local housing.

Conclusions based on a survey of forty-six student teachers state that the students feel they have an increased understanding of cultural differences and an increased tolerance and open-mindedness towards others collectively and individually. Answers to the survey question "Do you feel that you are able to give your pupils something enriching and worthwhile as a result of living and working in a foreign culture?" were also positive. Student comments included:

- I can now help my students to view the world on a broader scale. I learned to look at new ideas and individuals and evaluate them for their own values.

- Many times I make reference to concerts and other activities. Students enjoy hearing about real life experiences.

A second example of a student teaching abroad program is the one organized by the Consortium for Overseas Student Teaching which was founded in 1973 and includes the University of Alabama, Middle Tennessee
State University, the University of Georgia, and the University of Kentucky. The initiator of the Consortium, the University of Alabama, had begun a Latin American program in 1961 with student teachers going to an American school in Mexico City. Currently, under the Consortium program, about twenty-five students per year choose to teach in American Bi-National Schools in Colombia, Costa Rica, Dominican Republic, Ecuador, El Salvador, Haiti, Honduras, Jamaica, Mexico, Paraguay and Uruguay.7

Most of these schools are non-profit, non-denominational, independent schools established on a cooperative basis by American citizens residing in the country and host country nationals. English is the language of instruction. The program outline for University of Kentucky students points out that "an outstanding characteristic of most of the schools is the use they make of their location abroad to provide quality programs of foreign language instruction, study of local culture, and social studies."8

As in the Minnesota program, students live in local homes and student teach for ten weeks to three months. At the University of Alabama the Latin American experience is combined with a previous six weeks experience of student teaching near the Alabama campus as well as an orientation seminar.9 At the University of Kentucky, students must take a special seminar, Education and Culture, the semester before student teaching in Latin America. In all cases, there is supervision by teachers on the spot as well as by visiting professors from the stateside campuses.10
The personal growth of the student teachers seems to be the primary value of the program. Adolph Crew, Director of Student Teaching at the University of Alabama, quotes a participant: "I will never feel the same about Latin America, nor for that matter about the world."¹¹ Leland Smith, Director of Laboratory Experiences for the University of Kentucky, suggests that growth occurs because the students have to cope with another culture and because they are given more responsibility as teachers.¹² Crew notes that, in a practical sense, "social studies teachers probably have the most to gain and the most to contribute as a result of their Latin American experience because social studies is the most crucial field for developing international understanding and empathy."¹³

Student teachers from the University of Kentucky who taught in Latin America in 1974-75 seem to have themselves developed international understanding and empathy. The following quotations are from a videotape which is currently being shown at the university to interest other students in the Latin American student teaching program.

I just think that the people there are just like the people here. It's just their customs that are different.

You're on the coast in Colombia which is where they have have a philosophy of life that is let's be happy, you know, let's take it slow and easy and enjoy life and they're not too much to come into the classroom and say this is what we are doing today, you've got to learn this. If you come in and say today is going to be a nice day and base your learning on that, having a good time, it really works out nicely.

... you begin to realize how little you are able to understand of these people in such a short time.
It broadened my horizons. I feel like I can go to another country and not be afraid to want to get to know the people, to become familiar with the culture, to try and speak another language.14

Second to the chance to live and work in another culture is the opportunity to study about and travel to another culture. Although there are many study tour opportunities, Ohio State University is a leader in study tours especially for social studies pre-service and in-service teachers. Eleven tours in eight years have taken 121 undergraduate and graduate students, including teachers, to various parts of Europe, to Russia, to Japan, and in the summer of 1975, to China. Students get fifteen credit hours and spend five weeks on campus in an extensive pre-travel program and five weeks traveling.15

Eugene Gilliom, professor in social studies education and leader of most of the tours, says his informal survey of study tour participants has found agreement on three points: (1) the study tour is the most important experience of their lives, (2) they learn far more than in any other single quarter, and (3) the study tour is the best way to go overseas for the first time.16

Besides memorable experiences such as climbing the Great Wall and reflecting on "freedom" in China17 or singing folk songs with Yorkshiremen in a London pub and contemplating the glories and tragedies of ancient Rome at dusk in the Colosseum,18 the study tour participants gather materials for future teaching, including hundreds of color slides, tape recordings, political handbills, and local newspapers.19
Perhaps letters attest best to the influence of the tour on their lives and teaching.

Are you "serving the people?" I still haven't come down from our mind-blowing experience. I'm finding it very difficult to communicate my feelings to other people. I didn't realize how much the Chinese and Japanese people meant to me until I tried to talk about them to others. . . . Good news -- I get to teach a course to seniors on China and Japan.

Just thinking about that trip always makes me happy. If I had to rank ten best things in my life so far that one comes high on top.

It adds credibility to your knowledge of cultures and insights into the spirit and traditions of a people. The experience can allow a teacher to go far beyond the textbook when talking about a particular country or culture.

I think a world view is important in today's teaching of social studies, and the best way to learn is first-hand. Teaching from experience seems to be more valuable than teaching from a textbook. Aside from the experience you gather, the materials (slides, papers, etc.) you accumulate are priceless aids when presenting the lesson in class.

The exposure to textbook material on a first-hand basis has given me a variety of ideas to variate teaching methods in an effort to avoid boredom in the classroom. . . Overall, I would recommend the study tour program as an integral part of a social studies teacher's curriculum.20

The little quantitative research that has been done on the effect of study abroad on attitudes and on teaching pales beside the personal accounts. A limited study on attitude change toward India, for example, tested nineteen teachers involved in a six week New York State Education Department-Columbia University seminar on India. The study found that fifteen of the nineteen teachers, after returning from India, had positive attitudes and had scored a positive directional shift in attitudes toward that country.21 but somehow the pages of
numbers describing the pretest and posttest results do not seem very helpful.

Of course, the number of students who have the experiences of student teaching abroad or going on a study tour abroad is extremely small. Still, Gilliom maintains one student or one teacher will have a spillover effect on other students and teachers. He also points out that it is a misconception to view study tour participants as an elite. Rather, it is a matter of priority. Students have sold cars and stereos and gotten loans to go on the Ohio State program. "Many see the program as an investment in the future," says Gilliom. Student teachers in the Latin American program state in the videotape that they spent only several hundred dollars more for the semester than they would have spent if they had remained in Kentucky.

Nevertheless, there must also be intercultural opportunities for pre-service teachers who choose not to go on study tours or to student teach abroad. Also, intercultural experiences should be defined to include those possible within the boundaries of the United States. Social studies educators ought to be particularly concerned about building opportunities for intercultural experiences into their programs.

One possibility, currently being considered by the Program Faculty for Social Studies in the College of Education, University of Kentucky, is to set up a hierarchy of intercultural experiences for pre-service teachers. The student entering the teacher education program would be questioned about his or her previous intercultural experiences
and advised about setting up others which would eventually fulfill the higher levels of friendship and participation. The hierarchy, with examples of choices of experiences at each level, could look like the one on the following page.
<table>
<thead>
<tr>
<th>Level</th>
<th>Description</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intercultural</td>
<td>Living and working in a culture not one's own</td>
<td>Student teaching abroad</td>
</tr>
<tr>
<td>Participant</td>
<td></td>
<td>Student teaching in inner city by rural student</td>
</tr>
<tr>
<td>Intercultural</td>
<td>Developing one-to-one relationship with person of a culture not one's own</td>
<td>With international student or American of another culture</td>
</tr>
<tr>
<td>Friend</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intercultural</td>
<td>Observing a culture not one's own</td>
<td>Study tour abroad</td>
</tr>
<tr>
<td>Observer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intercultural</td>
<td>Reading about a culture not one's own</td>
<td>New Yorker in Appalachia</td>
</tr>
<tr>
<td>Student</td>
<td></td>
<td>Appalachian in New York</td>
</tr>
<tr>
<td>Intercultural</td>
<td>Beginning to learn about a culture not one's own</td>
<td>Course in Russian history</td>
</tr>
<tr>
<td>Dabbler</td>
<td></td>
<td>Course in black literature</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Eating in a Greek restaurant</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Learning yoga or karate</td>
</tr>
</tbody>
</table>
The task of preparing teachers to facilitate intercultural experiences for their students is, without doubt, larger than the professional program in education. The whole college or university curriculum has to be internationalized. As Bertil Ostergren of Sweden states in his commentary on the Ford Foundation report, "Internationalizing Higher Education":

The international aspects must permeate all levels of the educational system... An international dimension should be introduced in all studies. All students will, in one way or another, become participants in international developments. And the international dimension, furthermore, will make them better qualified to solve purely domestic problems. As Sutton writes in his report, "Experience with both advanced and developing countries should be no mere appendages to the study of these subjects in the U.S. but an organic part of deepened and more generalized approaches to them."24

Specifically, the academic social studies education programs need to encourage and require students to broaden their history and social science backgrounds to include more than a token Third World course. Programs need to be flexible enough to allow and encourage some students who plan to be teachers to get topical, interdisciplinary international studies majors. Programs also need to push academic specialists to not only internationalize their lectures but to include experiences as part of their courses.

In the future, it is hoped, some combination of an internationalized university curriculum, intercultural experiences on and off the campus, study tours, and student teaching abroad will prepare teachers for a prominent role in intercultural schooling for youth. That role should be one in which the teachers can develop
their own curricula, if they wish, with the aid of persons of other cultures as human resources. That role should be one in which the teachers can help their students move from merely dabblers in intercultural studies to participants in intercultural experiences which allow students to become aware of other cultures and persons.

Perhaps the final question becomes: will it make any difference? Will intercultural schooling of the type proposed in this dissertation, will intercultural schooling of any kind help to make possible a shared future? We have no choice but to hope and to try.
FOOTNOTES


2Boon Kong griung of Thailand, who worked in Columbus, Ohio as a social worker during 1975-76 under the auspices of the Council of International Programs, was the cultural informant.

3Yvonne Mitchell, of Louisville, Kentucky, who was a student in the writer's social studies methods class in the fall of 1975, was the cultural informant.


6Ibid., pp. 2-3.

7Progress Report, Consortium for Overseas Student Teaching, University of Alabama, December 1975, pp. 3-4.


9Adolph B. Crew, "A Decade of Student Teaching in Latin America" (University of Alabama: n.d.), p. 3.

10Interview with Leland Smith, Director of Laboratory Experiences in Education, University of Kentucky, 2 February 1976.

11Crew, p. 8.

12Smith.

13Crew, p. 8.

14Videotape transcript, University of Kentucky, August 1975, pp. 5-10.
Interview with Eugene Gilliom, Professor of Social Studies Education, Ohio State University, 23 January 1976.

Ibid.


Ibid.

Personal letters to Eugene Gilliom at Ohio State University.


Gilliom, interview.

Videotape, p. 3.

APPENDIX A

Following is the bibliography of books and folk tales required for the Linworth mini-course. The succeeding pages are copies of the handouts used.


OBATALA, THE CREATOR

He is patient.
He is silent.
Without anger he pronounces his judgement.
He is distant,
but his eye rests on the town.
He kills the initiate
and rouses him to new life.
He is playful like death
he carries the child away.
He rides the hunchback,
he spreads out his arms
to the right and the left.
He stands by his children,
he lets them succeed.
He makes them laugh -
and they laugh.
You, father of laughter,
your eye is laughing.
Immensely granary of the sky.
Old man with the strength of youth,
you rest in the sky like a swarm of bees.
The rich owe their riches to you.
The poor owe their poverty to you.
You take from the rich and give to the poor.
Take then from the rich and give to me.
Obatala:
you turn blood into children
come and create the child in my own belly.
I own but a single cloth to dye with indigo.
I own but a single headtie to dye with camwood.
But I know:
you have twenty or thirty children waiting for me,
whom I shall bear.
HUNGER

Hunger is beating me.  
The soapseller hawks her goods about.  
But if I cannot wash my inside,  
How can I wash my outside?

YAM

Yam, yam, yam,  
You are of pure white.  
You have a gown of meat.  
You have a cap of vegetables,  
You have trousers of fish.  
Yam, oh yam, oh yam.

LULLABY

Why should you weep Olukorondo,  
A thorn never pricks a child's foot;  
Don't I carry you on my back?  
Why should you weep Olukorondo?

SONG OF ABUSE

The one who does not love me  
he will become a frog  
and he will jump jump jump away  
He will become a monkey with one leg  
and he will hop hop hop away.

GAME

Ore o  
Chorus: Orere u

With what do they sew cloth?  
Chorus: With a needle.  
What do they stick into its bottom?  
Chorus: A cotton thread.
In this Nigerian comedy, Lakunle is a schoolteacher and Baroka is a chief.

Lakunle: Within a year or two, I swear, This town shall see a transformation. Bride-price will be a thing forgotten And wives shall take their place by men. A motor road will pass this spot. And bring the city ways to us. We'll buy saucepans for all the women Clay pots are crude and unhygenic. No man shall take more wives than one That's why they're impotent too soon. The ruler shall ride cars, not horses Or a bicycle at the very least. We'll burn the forest, cut the trees Then plant a modern park for lovers. We'll print newspapers every day With pictures of seductive girls. The world will judge our progress by The girls that win beauty contests. While Lagos builds new factories daily We only play 'ayo' and gossip. Where is our school of Ballroom dancing? Who here can throw a cocktail party? We must be modern with the rest Or live forgotten by the world. We must reject the palm wine habit And take to tea, with milk and sugar.

Baroka: I do not hate progress, only its nature Which makes all roofs and faces look the same. And the wish of one old man is That here and there, Among the bridges and murderous roads, Below the humming birds which Smoke the face of Sango, dispenser of Snake-tongue lightning; between this moment And the reckless broom that will be wielded In these years to come, we must leave Virgin plots of lives, rich decay And the tang of vapour rising from Forgotten heaps of compost, lying Undisturbed. . . But the skin of progress Masks, unknown, the spotted wolf of sameness. . . Does sameness not revolt your being?
APPENDIX B

The Woodford students were asked to read either One Man, One Matchet or The Palm Wine Drinkard. They also read the poem "Obatala" and the Yoruba children's poetry. The succeeding pages are copies of other handouts used.
<table>
<thead>
<tr>
<th>Yoruba Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>aba agbado</td>
<td>granary for corn</td>
</tr>
<tr>
<td>aburada</td>
<td>umbrella</td>
</tr>
<tr>
<td>aburo</td>
<td>younger brother or sister</td>
</tr>
<tr>
<td>ada</td>
<td>cutlass</td>
</tr>
<tr>
<td>adajo</td>
<td>judge</td>
</tr>
<tr>
<td>ade</td>
<td>crown</td>
</tr>
<tr>
<td>adire</td>
<td>type of cloth dyed by women in patterns</td>
</tr>
<tr>
<td>adite</td>
<td>type of woman's hairuo where hair is made into diamond patterns</td>
</tr>
<tr>
<td>adugbo</td>
<td>ward of a town</td>
</tr>
<tr>
<td>afe</td>
<td>float for fishing line</td>
</tr>
<tr>
<td>aafin</td>
<td>palace</td>
</tr>
<tr>
<td>agbada</td>
<td>large gown for men</td>
</tr>
<tr>
<td>agbon</td>
<td>coconut</td>
</tr>
<tr>
<td>agbe</td>
<td>gourd for drawing water</td>
</tr>
<tr>
<td>agbede</td>
<td>blacksmith</td>
</tr>
<tr>
<td>agbejoro</td>
<td>lawyer</td>
</tr>
<tr>
<td>agbe</td>
<td>farmer</td>
</tr>
<tr>
<td>agon</td>
<td>barren woman</td>
</tr>
<tr>
<td>ago</td>
<td>chicken coop</td>
</tr>
<tr>
<td>aiku</td>
<td>immortality</td>
</tr>
<tr>
<td>alupupu</td>
<td>motorcycle</td>
</tr>
<tr>
<td>are</td>
<td>being acquitted by a judge</td>
</tr>
<tr>
<td>arufin</td>
<td>criminal</td>
</tr>
<tr>
<td>aarou</td>
<td>mutual help in doing farm work</td>
</tr>
<tr>
<td>ata</td>
<td>pepper</td>
</tr>
<tr>
<td>atale</td>
<td>seller of land</td>
</tr>
<tr>
<td>awako</td>
<td>lorry driver</td>
</tr>
<tr>
<td>awin</td>
<td>buying on credit</td>
</tr>
<tr>
<td>baba</td>
<td>father</td>
</tr>
<tr>
<td>bale</td>
<td>head of house, oldest male</td>
</tr>
<tr>
<td>babalawo</td>
<td>priest of Ifa oracle</td>
</tr>
<tr>
<td>bata</td>
<td>shoe</td>
</tr>
<tr>
<td>buredi</td>
<td>bread</td>
</tr>
<tr>
<td>buba</td>
<td>blouse, shirt</td>
</tr>
<tr>
<td>denge</td>
<td>aluminum bowl for measuring corn or flour in market</td>
</tr>
<tr>
<td>ede</td>
<td>shrimp</td>
</tr>
<tr>
<td>emu</td>
<td>palm wine</td>
</tr>
<tr>
<td>epo</td>
<td>palm oil</td>
</tr>
<tr>
<td>ere</td>
<td>business profit</td>
</tr>
<tr>
<td>esusu</td>
<td>fund where persons pool money, paying fixed amounts</td>
</tr>
<tr>
<td></td>
<td>weekly and each drawing out total in rotation</td>
</tr>
<tr>
<td>egbe</td>
<td>club, society, association</td>
</tr>
<tr>
<td>eke</td>
<td>wrestling</td>
</tr>
<tr>
<td>gbako</td>
<td>housebuilder, architect</td>
</tr>
<tr>
<td>gele</td>
<td>head tie for women</td>
</tr>
<tr>
<td>ide</td>
<td>brass</td>
</tr>
<tr>
<td>ila</td>
<td>facial marks</td>
</tr>
<tr>
<td>iro</td>
<td>wrapper, skirt for women</td>
</tr>
<tr>
<td>iresi</td>
<td>rice</td>
</tr>
<tr>
<td>iya</td>
<td>mother</td>
</tr>
<tr>
<td>koko</td>
<td>cocoa</td>
</tr>
<tr>
<td>olukoni</td>
<td>teacher</td>
</tr>
<tr>
<td>onisowo</td>
<td>trader</td>
</tr>
<tr>
<td>oniwasu</td>
<td>Christian preacher</td>
</tr>
<tr>
<td>sekere</td>
<td>drum</td>
</tr>
</tbody>
</table>
## Yoruba Girls' Names

<table>
<thead>
<tr>
<th>Names</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ayo</td>
<td>Ah yo</td>
<td>Joy</td>
</tr>
<tr>
<td>Ayofemi</td>
<td>Ah yo feh mee</td>
<td>Joy likes me</td>
</tr>
<tr>
<td>Ayodele</td>
<td>Ah yo day lay</td>
<td>Joy arrives at the house</td>
</tr>
<tr>
<td>Ayoluwa</td>
<td>Ah yo loo wah</td>
<td>Joy of our people</td>
</tr>
<tr>
<td>Ayobunmi</td>
<td>Ah yo boo mee</td>
<td>Joy is given to me</td>
</tr>
<tr>
<td>Bolade</td>
<td>Baw lah day</td>
<td>Honor arrives</td>
</tr>
<tr>
<td>Bayo</td>
<td>Bah yo</td>
<td>Joy is found</td>
</tr>
<tr>
<td>Bolani Le</td>
<td>Baw lah nee lay</td>
<td>The wealth of this house</td>
</tr>
<tr>
<td>Bunmi</td>
<td>Boo mee</td>
<td>My gift</td>
</tr>
<tr>
<td>Dara</td>
<td>Dah rah</td>
<td>Beautiful</td>
</tr>
<tr>
<td>Dayo</td>
<td>Dah yo</td>
<td>Joy arrives</td>
</tr>
<tr>
<td>Ebun</td>
<td>Eh boon</td>
<td>Gift</td>
</tr>
<tr>
<td>Fela</td>
<td>Feh lah</td>
<td>Love is saved</td>
</tr>
<tr>
<td>Femi</td>
<td>Feh mee</td>
<td>Love me</td>
</tr>
<tr>
<td>Fola</td>
<td>Faw lah</td>
<td>Respect</td>
</tr>
<tr>
<td>Folami</td>
<td>Faw lah mee</td>
<td>Respect and honor me</td>
</tr>
<tr>
<td>Folabu</td>
<td>Faw lah boo</td>
<td>Honor mature</td>
</tr>
<tr>
<td>Fayola</td>
<td>Fah yo lah</td>
<td>Luck befits honors</td>
</tr>
<tr>
<td>Fabayo</td>
<td>Fah bah yo</td>
<td>A lucky birth is a joy</td>
</tr>
<tr>
<td>Funmi</td>
<td>Foo mee</td>
<td>On my behalf (do things for me)</td>
</tr>
<tr>
<td>Folayan</td>
<td>Faw lah yahn</td>
<td>To walk in dignity</td>
</tr>
<tr>
<td>Ife</td>
<td>Ee feh</td>
<td>Love</td>
</tr>
<tr>
<td>Ifetayo</td>
<td>Ee feh tayo</td>
<td>Love excels all</td>
</tr>
<tr>
<td>Monifa</td>
<td>Mo nee fah</td>
<td>I have my luck</td>
</tr>
<tr>
<td>Nayo</td>
<td>Nah yo</td>
<td>We have joy</td>
</tr>
<tr>
<td>Nilaja</td>
<td>Nee lah jah</td>
<td>Peaceful, friendly</td>
</tr>
<tr>
<td>Niyonu</td>
<td>Nee yo noo</td>
<td>Compassionate, tender</td>
</tr>
<tr>
<td>Olabunmi</td>
<td>Aw lah boo mee</td>
<td>Honor has rewarded me</td>
</tr>
<tr>
<td>Olubayo</td>
<td>Oh loo bah yo</td>
<td>The highest joy</td>
</tr>
<tr>
<td>Olubunmi</td>
<td>Aw loo boo mee</td>
<td>This highest gift is mine</td>
</tr>
</tbody>
</table>

---

Joy
Joy likes me
Joy arrives at the house
Joy of our people
Joy is given to me
Honor arrives
Joy is found
The wealth of this house
My gift
Beautiful
Joy arrives
Gift
Love is saved
Love me
Respect
Respect and honor me
Honor mature
Luck befits honors
A lucky birth is a joy
On my behalf (do things for me)
To walk in dignity
Love
Love excels all
I have my luck
We have joy
Peaceful, friendly
Compassionate, tender
Honor has rewarded me
The highest joy
This highest gift is mine
YORUBA PROVERBS

By labor comes wealth.

Anger does nobody good, but patience is the father of kindness.

Anger draws arrows from the quiver, but good words draw kola nuts from the bag.

Health is the stepping-stone to wealth.

Working in competition quickens the hands.

When the spider intends to attack you it encircles you with its web.

No snuff-seller likes to admit she sells bad tobacco but all profess to sell tobacco as sweet as honey.

A hunchback is never asked to stand up straight.

The world is the ocean and mankind is the lagoon. However well a man can swim he cannot cross the world.

The young cannot teach the elders traditions.

Not to aid one in distress is to kill him in your heart.

It is easy to cut to pieces a dead elephant.

Another's eye is not like one's own.

A man may be born to a fortune but wisdom only comes with the length of days.

A sharp word is as tough as a bowstring. A sharp word cannot be cured but a wound may.
YORUBA CREATION MYTHS

THE CREATION OF LAND

At the beginning everything was water. Then Oludumare, the supreme god, sent Obatala (or Orishanla) down from heaven, to create the dry land. Obatala descended on a chain and he carried with him a snail shell filled earth, some pieces of iron, and a cock. When he arrived, he placed the iron on the water, spread the earth over it, and placed the cock on top. The cock immediately started to scratch and thus the land spread far and wide.

When the land had been created, the other orisha descended from heaven in order to live on the land with Obatala.

THE CREATION OF MAN

Obatala made man out of earth. After shaping men and women he gave them to Olodumare to blow in the breath of life.

One day Obatala drank palm wine. Then he started to make hunchbacks, and cripples, albinos and blind men. From that day onwards hunchbanks and albinos and all deformed persons are sacred to Obatala. But his worshippers are forbidden to drink palm wine.

Obatala is still the one who gives shape to the new babe in the mother's womb.
APPENDIX C

Following are examples of essays written by Linworth and Woodford students.
YORUBALAND

by Carol Fields

Yorubaland is a plentiful and prosperous land which is inhabited by a generous and hospitable people. They've survived the invasion of the European and his culture which left a little of the good and bad, from slavery to the new predominate religion of Christianity.

The land on which they live is fertile and produces a lot as far as agriculture is concerned. Cocoa, timber, rubber, ground-nuts, and cotton are among the cash crops in West Africa. Other food grown or raised there, which pretty much make up the routine diet of the Yoruba people are yams (not like our own, but much larger in size and starchy like our Idaho and Maine potato), beef - which is cheaper there than in the U.S., chicken - which is more expensive, sheep and goats.

The people of Yoruba are very close knit and families are usually quite large. Part of this reason is that many families are extended and usually have two or three generations living together under one roof. There is also no big emphasis put on the distinction between cousins, and brothers and sisters, everyone is just one big happy family. Families in Yorubaland are much closer and family members, especially elders, are more respected than in the United States. And no women's lib for the women in Yorubaland. The man is the head of the household and as our source told us "I would have it no other way." Another reason for the largeness of the families is that with 70 per cent of the people being associated with agriculture and within that, mostly farming, family members are needed to help with the planting and harvesting.

Schooling in Yorubaland is very extensive. Elementary school, as in the United States, is six years and started at the age of five or six. High school there is five years long. The students attend boarding schools which are paid for by the parents, as much as their incomes will allow. After this a "higher school" is attended for two years. If you are planning to go to school to learn a skill as you would to become a doctor, architect, teacher, etc. you would attend college for another five years. Many students choose to go abroad to the U.S. and Europe.

While not in school or working around the home many forms of entertainment are sought, most of which are hardly different from those in the United States. Sports and games are the biggest passtimes. Soccer is the most popular of sports and is the favorite as football.
is here. Baseball, basketball, swimming and running sports are also very common. There are numerous radio stations which are government owned, throughout six of the big cities which broadcast the national news and music similar to that of the "soul" music in the U.S. though Africa's the root of this music. Movies are also found throughout the big cities and are mostly foreign films with the native language dubbed in.

As for the contrast between the two lands has been said to be within the people. Americans are too busy always watching their watches, running around, not spending enough time with their families.
WHAT I KNOW AND FEEL ABOUT YORUBA PEOPLE AND CULTURE

by Donna Cundiff

The Yoruba, a society within the state of Nigeria, the continent of Africa. The Yoruba is a very beautiful group in the ways of life. This is at least my view or perspective I reached through the course.

Education is a strict measure in the Yoruba. For only the very brilliant pass to the college level. A student must attend six years of primary school, take an exam, and pass it to go to secondary school. He must then take an exam for high school, as well as college. If the student does not pass the exam, his education stops there. Only the very brilliant have a chance to receive a college degree. There are many professions, such as lawyer (agbejaro), blacksmith (agbede), farmer (agba), teacher (olukoni), and trader (onisowo), plus many others.

Marriage of the Yoruba culture stayed with me probably more than anything else. A man doesn't marry until later on in age, though women marry in their teens. The man is responsible for supporting the family. Men can have many wives. Though those of the Christian religion only have one. A man doesn't take a girl out until he's almost sure he wants to marry her. He finds out her complete family history before even talking to her. The moment children are born, they are socially positioned.

Baptism of a child (the naming ceremony) is done if a boy on the ninth day and if a girl on the seventh day. The whole family attends, and friends. The child is named with wine, honey, water, and herbs. Persons of the family or friends who want to give the child a name. Here are a few girl's names. Ayo, which means joy, Dara, which means beautiful, and Falayan, to walk in dignity, plus many more.

There are three types of religion in Nigeria and throughout the Yoruba: Christians, Moslems and the African (which is of many beliefs). The African religion has many gods. Such as that of fate, rain, fertility, thunder, etc. These gods are actively involved in your life. When you need something you go to these gods and ask them. Indeo (the basis of African religion.) There are many churches in Nigeria.

To the belief of the Yoruba, when you die you are transformed to higher form, and you hold more power which enables you to affect the lives of others. People make sacrifices to their dead such as meat, clothing, etc. You call on the dead when you need help. When a great chief would die they used to bury their slaves, some of their
wives and sometimes a few close friends. Many would volunteer because they were so loyal that they felt they should go on serving their chief in the higher life. There is no belief in that of cremation.

The government of Nigeria is that of a military one, in which a military officer is the president or head of the government. The president is elected to a five year term. There is a House of Assembly and a House of Chiefs. The people elect members to the House of Assembly. The House of Chiefs consists of all the leading tribal chiefs and other representative chiefs selected by a governor of each state.

The major language is English, and is taught in the last two years of primary school. Although each tribe has a language of their own. We learned that "e kairo" means good morning in Yoruba.

The chief products of agriculture are bananas, cacao, cassava, corn, cotton, livestock (cattle, goat, sheep), rice, rubber, and yams. In mining, are coal, gold, limestone, petroleum, and tin. Manufacturing consists of canned fruit, cement, palm oil, peanut oil, plastics, shoes, and textiles.

The Yoruba is located in the western portion of Nigeria. The Yoruba plateau lies to the south and west of the Niger River. Most of it is between 1000 and 1600 feet above sea level.

Nigeria which includes the Yoruba has two seasons - dry and wet. The dry season lasts from November to April. The wet season lasts from May to October.

The Yoruba music and that of Nigeria is performed and sung at religious ceremonies or for dancing. The music has powerful and varied rhythm. Its influence can be heard in jazz, in American Negro spirituals, and Latin American music. Most Nigerians like to express their emotions through the rhythmic movements of dances. The dances represent birth, death, hunting, love, mourning, war and worship.

The Yoruba is a beautiful society within it's own, though it seemed so strange at first. It was hard to accept many facts such as marriage in their culture, for it varies greatly with ours. But I gave it a chance and if I had the opportunity, I would like to visit the Yoruba and see if I could live in their society. I am glad I was able to get an inside perspective for I feel it was full of much more than opening a textbook.
In the past two weeks, I have found much about the Yoruba that I didn't know. For one, I didn't even know that the Yoruba existed. Second, I have a better idea of how Africans live.

**Sports**

The Yoruba enjoy many sports. The most popular are soccer, volleyball, and track. Also, lawn tennis and swimming are much enjoyed. Our informant, Mr. Oke, said he would send his dog chasing an animal (deer) through the bush and chase after them himself.

**Economics**

The land that the Yoruba live on is rich in minerals. Mining is a rapidly growing industry. Petroleum output has increased to over 2 million barrels per day with the price remaining the same from 1970-73. Some leading minerals mined are gold, limestone, coal, tin, iron ore, lead-zinc, and biggest of all, oil.

However, according to the newspaper, modernization of the mining industry needs to take place along with transportation (shipping and railroads). For this reason, Mr. Oke says the Nigerians welcome foreign investment. Also, the foreign investment puts the people to work and helps raise their standard of living.

With the growing demand for raw materials, Nigeria will become a more and more important country. This third world country may rapidly grow because these products (oil, coal, iron ore) it has to offer are becoming more and more scarce.

**Education**

Our informant seemed to think that the Yoruba were at least as well equipped educational wise as those of the U.S., if not more. The Yoruba spend three more years in school. To get into the section of school equal to our high school, they must pass a strict test. Then to get into college, you must pass another strict test. If a student fails to pass either test he cannot go any higher.

**Family**

The Nigerian family is quite different from that of the U.S. The Moslem family consist of the father and his wives (he is allowed as many
as he wants) and their children. Also included are the grandparents. The Christians usually have just one wife. The husband, his wives, and their children all live in the same dwelling. The husband is supposed to share himself equally. There is not much jealousy according to Mr. Oke. He also stated that he seems to be more close to his mother than his father.

Religion

The Nigerian religion consists of several different religions: Christianity, Moselem and Buddhism [last is wrong]. The basic belief among them seems to be that the dead are transformed to a higher level and are able to talk to their gods. The dead have the choice of staying in the heavens or coming back to earth. If you need help you can call on the dead. They are considered still part of the family.

The Yoruba believe in many gods, but only one creator. For example, one god is the God of fertility, one the god of peace of mind, one the god of love. The priest is called a balbao [babalawo].

Music and Art

The music of the Yoruba is very syncopated. Most of the music has the bongo-sound drum included with the words sung in chant sounds.

Their art includes models of faces and a modern, colorful type of art that resembles Picasso's style. Their art includes many carvings in wood and some metal castings.

I have a more enlightened feeling about Nigeria and Yoruba people. Before I didn't have much knowledge about the life of the Yoruba, much less who the Yoruba were. I feel the Yoruba have a bright future. Their country is rich with minerals that are rapidly becoming scarce to the rest of the world. The country still has room to grow and will more than likely take advantage of their opportunity. When they grow economically, I feel the people will grow also. They will be able to raise their standard of living, their education standards, and spend more money for their people in any other areas.

In conclusion, I feel the Yoruba culture is no different than any other culture. It enjoys its own art, music, education, religion, literature, sports, economics, and style of life.
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