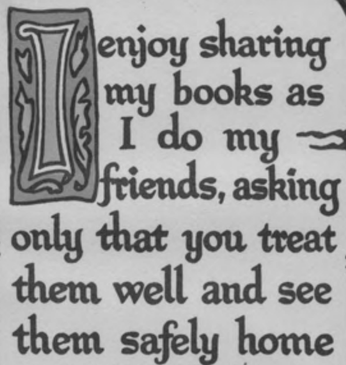
I enjoy sharing my books as I do my friends, asking only that you treat them well and see them safely home
Beth Trotto
292-4399

international studies in education 18

EDUCATION FOR INTERNATIONAL UNDERSTANDING

A survey of twelve seminars organised jointly
by the Unesco Institute for Education, Hamburg,
UNESCO, Paris,
and the National Commissions for Unesco of the host countries

prepared and edited by
TERENCE LAWSON

1969
unesco institute for education, hamburg

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Unesco Institute for Education, Hamburg. 1969
Printed in Western Germany

INTERNATIONAL STUDIES IN EDUCATION

1 Methoden mitbürgerlicher Erziehung. 1961.

2 Processus du perfectionnement des connaissances et de la formation personnelle chez l'adulte. 1961. (Epuisé).

3 Die Entwicklungsländer im Schulunterricht. 1962.

4 Educational Achievements of Thirteen-Year-Olds in Twelve Countries. 1962.
Version française:
Performances intellectuelles des écoliers de treize ans dans douze pays. 1964.

5 L'enseignement des sciences sociales au niveau préuniversitaire. 1962.

6 Failure in School. 1962.

7 Relevant Data in Comparative Education. 1963.

8 Foreign Languages in Primary Education. 1963.
Version française:
Les langues étrangères dans l'enseignement primaire. 1965.

9 Das erste Studienjahr an der Universität. 1963.

10 Les écoles communautaires. 1964.

11 Moderne Formen der Lehrerweiterbildung. 1965.

12 Health Education, Sex Education and Education for Home and Family Life. 1965.

13 Educational Techniques for Combating Prejudice and Discrimination at School. 1965.

14 Mathematics in Primary Education. 1966.

15 Mathematics Reform in Primary School. 1967.

16 Die Darstellung Osteuropas im deutschen Bildungswesen. 1968.

17 Das Erziehungswesen in Skandinavien und seine Reformen. 1968.

18 Education for international understanding. 1969.

19 Zur Bildungsreform in der Bundesrepublik Deutschland – Impulse und Tendenzen. 1969.

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PREFACE

Among the many fields of education with which the Unesco Institute for Education, Hamburg, has dealt is the study of international understanding. On the programme of the Institute it has taken the form of twelve international seminars, organised during twelve consecutive summers from 1955 to 1966 in France, Federal Republic of Germany, Italy, Norway, Austria, Turkey, Sweden, Czechoslovakia, Belgium, Switzerland, Hungary and the United Kingdom respectively.

Each time these seminars brought together around thirty participants – teachers, headteachers, school inspectors, experts in education and psychology, and other persons of note in the sphere of education – interested in international understanding or with a certain amount of experience in teaching this subject. In choosing the participants, care was taken that the largest number of countries possible should be represented and that the average age of the participants should be between thirty and forty. It was thus possible to involve people old enough to have a certain amount of experience in education and young enough to be able to make use of their experience and the principles and knowledge acquired during the seminars.

Each of these seminars was organised and financed jointly by Unesco within the framework of the East-West Major Project, the National Commission for Unesco of the host-country and the Unesco Institute for Education, Hamburg. The seminars were centred on specific topics prompted by the main factors and problems on which education for international understanding can depend, including, in particular, the role of the teacher, inter-group tension, the relationship between school and the community, audio-visual media and the schools participating in the Unesco Associated Schools Project.

As these individual topics form a comprehensive study of education for international understanding, the Governing Board of the Unesco Institute

for Education decided at its 19th session in 1967 to have a document outlining the work, recommendations and findings of the various seminars edited. Mr. Lawson, to whom this work was entrusted, has fully succeeded in giving it the overall unity which the Governing Board of the Institute had in mind, and we would like to congratulate him on this.

At the same time we would like to express our gratitude to Unesco and the National Commissions for Unesco in the host-countries for their assistance in organising the seminars. We also thank those who helped us in our work, particularly the participants at our seminars, for their willing cooperation with us both before and after the seminars.

We hope that understanding between all the peoples of the world will sanction their efforts and their good will.

DATES AND LOCATIONS OF THE SEMINARS

1955, 17 – 30 July
Sèvres / France (Chapter I)

1956, 23 July – 4 August
Gauting / Federal Republic of Germany (Chapter III)

1957, 22 July – 3 August
Meina / Italy (Chapter III)

1958, 27 July – 9 August
Fana / Norway (Chapter III)

1959, 24 August – 5 September
Raach / Austria (Chapter III)

1960, 18 – 20 July
Bursa / Turkey (Chapter IV)

1961, 17 – 29 July
Viggbyholm / Sweden (Chapter V)

1962, 15 – 28 July
Prague / Czechoslovakia (Chapter VI)

1963, 7 – 20 July
Brussels / Belgium (Chapter VII)

1964, 20 July – 2 August
Fribourg / Switzerland (Chapter VIII)

1965, 27 July – 8 August
Budapest / Hungary (Chapter IX)

1966, 7 – 17 August
Cheltenham / United Kingdom (Chapter X)

AREAS REPRESENTED BY THE PARTICIPANTS

Australia, Austria
Belgium, Bulgaria, Burma
Canada, Ceylon, Cyprus, Czechoslovakia
Denmark
Eire
Federal Republic of Germany, Finland, France
Ghana, Greece, Guyana
Haiti, Hong Kong, Hungary
Iceland, India, Indonesia, Israel, Italy
Jamaica, Jordan
Kenya, Korea
Morocco
Netherlands, New Guinea, New Zealand, Nigeria, Norway
Pakistan, Poland, Portugal, Puerto Rico
Rumania
Spain, Sudan, Sweden, Switzerland
Turkey
United Kingdom, U.S.A., U.S.S.R.
West Indies
Yugoslavia

INTRODUCTION

Between 1955 and 1966 the Unesco Institute for Education, Hamburg, organised annual seminars concerned with Education for International Understanding. These have been arranged in collaboration with the Unesco National Commissions of different countries and with Unesco itself. Some of these seminars have borne directly upon the work of Unesco's Associated Schools Project in Education for International Understanding and Co-operation; some have been devoted to a more general philosophical consideration of the nature of international understanding and its connection with inter-personal and inter-group tensions and relationships; some have dealt with specific pedagogical problems or techniques related to the dominant theme; all have derived information, stimulation and practical examples from the experiences of educationists who have been involved, directly or indirectly, in the Associated Schools Project.

The aim of this report has been to condense into one volume the thoughts upon the common theme of these seminars. I was advised to omit material which appeared to be out of date or of secondary importance, and the editorial decision in this context has been entirely my own. The seminars, in the main, followed a similar organisational pattern. There were plenary sessions at which papers were read or lectures given, and were generally discussed; smaller working groups to consider specific aspects of the general subject of the seminar; and further plenary sessions to discuss, possibly to amend, and finally to approve the reports of the groups. It is these last to which I have devoted particular attention, and I am very conscious that in doing so I have left out much that was wise and virtuous and "of good report" in the papers and general discussions, but this was inevitable. My task has been to assist in the production of a volume which could serve as a guide for teachers involved in, or wishful to have a hand in, education for international understanding. I have, therefore, devoted particular attention to practice, or to ideas and views which have resulted from practical work in the classroom; and I have been

influenced towards this decision by my own experience, gathered over a long period, of discussing the theme of education for international understanding with teachers and students in many different countries and in several continents. Always the demand has been for precise information and practical examples, and for details of approaches and materials which other teachers have found to be successful – given that we have agreed upon a definition of "success" – in the classroom or school situation.

'Given that we have agreed upon a definition of "success"'. This rider is all-important, and is a reminder that the foundation of theory or philosophy must be properly laid, firmly rooted, confidently secured, before the edifice of practice can be erected and lived in. The value of these years of the seminars reviewed and recalled in this volume lies in the fact that such foundations were laid in the beginning, and were re-examined and reappraised regularly during the whole of the period they covered.

Inevitably and naturally, there were repetitions or re-phrasings of similar ideas from seminar to seminar. In the main these have been omitted after the initial statement. But there were certain very important truths which were referred to again and again, and which are repeated several times in this volume because they are so important. One such is the firm belief that pupils at all times must feel, and be, actively involved in the work they are inspired to undertake – that they must have a genuine sensation of "participation", to use a currently popular word. Another is that true international understanding can only be achieved when the immediate environment of the school is such that the pupil feels secure in his relationships with his fellows, since the balanced personality essential to adequate understanding can only develop in such conditions of security. And, perhaps the most important and repeated again and again, that at the centre of all this work for international understanding is the teacher. Sound education systems, suitable environment, adequate aids, unbiassed text-books, co-operative administrations and communities – all these are important; but without the acceptance by the teacher of the supreme responsibility which the inter-dependent world of to-day places upon him, they are all of little avail.

There is another point which must be included in an introduction to a volume of this nature devoted to the subject of education for international understanding. The participants in the succession of seminars it covers have come from every continent in the world. They did not, in the formal sense, "represent" their countries or their continents; but

they thought and spoke and co-operated from the inspirations of their respective cultures; in doing so they contributed to a totality of attitude and experience which is truly international; and they were all educationists who were absolutely clear as to the true nature of their calling.

Finally, throughout the preparation of this volume I was at pains to express ideas, views and suggestions which emanated from the seminars, and to avoid embellishing these with expressions of my own opinions. I have read and re-read the original reports and my own text, and I think that I have succeeded in this aim. Certainly, I have not consciously registered any opinion which was not conveyed in the reports of the seminars.

Terence Lawson

Chapter I

INTERNATIONAL UNDERSTANDING: THE TEACHER'S ROLE

The first seminar of the eventual series arranged by the Unesco Institute for Education was held in 1955 at the Centre International d'Etudes Pédagogiques at Sèvres, and was organised in close collaboration with the French National Commission for UNESCO. Its participants were all from Europe; and since much of their discussion was concerned with defining terms and reaching towards an agreement upon ends, they recognised the limitations of decisions arrived at out of the basically common culture they shared; i. e., that in a world sense their findings were necessarily related to, and sprang from, a European context, and to that extent were incomplete in the absence of representatives of other continents and cultures – in particular, the absence of representatives of Africa and Asia.

The aims of the seminar were:

a) to introduce the participants to the problems of international understanding;
b) to provide an opportunity for them to exchange information and experience in this form of school work;
c) to study in co-operation with experts the aims and methods of an education which will enable pupils to reach a better understanding of other nations and groups.

The subject of the seminar could then be summarised as:
"The teacher's role in the development of understanding and co-operation between nations and groups."

It can be said that aims (a) and (b) were, to some extent, outdistanced by the variety of experience of, and the thoughts previously devoted to, education for international understanding by many of the participants. In consequence, some of those taking part felt that they had learned little new in a practical sense, and some would have liked to devote more time to precise issues such as correspondence and exchanges, or to study such specific questions as the in-service training of teachers; but all were agreed that to define and re-define aims and methods by which education would enable pupils to reach a better understanding was an essential and vital exercise; so that it was aim (c) which received the greatest over-all attention during the seminar; and it is this aspect with which this chapter is principally concerned. It aims to record the eventual findings and the course followed in their pursuit.

Nationalism is a concrete reality. The United Nations is an organisation composed of national sovereign states, and much misconception of its actions and possibilities arises from the failure to recognise this fact. But nationalism and internationalism are not, necessarily, mutually exclusive. They can be mutually enriching, interpenetrating notions, each requiring its own type of loyalty. Without national loyalty the foundations of an international civic sense are insecure, but nationalism, rampant and alone, becomes an arrested loyalty to Mankind. Human understanding must be a progressive flow from the group, through the nation, to a recognition of the concept of international civic responsibility.

But how to ensure the channeling of this flow? Individuals, groups, nations have reached very different levels of development. They have evolved social structures and ideological patterns which are poles apart. The 'haves' have always tended to exploit the 'have-nots' and continue to do so. What contribution can education bring to an amelioration of the divisions created by these different levels of development and the resulting differences of social structure and political and economic organisation? In the short-term is it not helpless?

An educational system is little more than a reflection of the order and the values of its society. It changes according to the alteration of these orders and values – not the other way round. The formative influence of society, even though education plays a part in affecting change in its nature, goes far beyond that of an educational system. Society becomes more and more affected by technological progress and change, and education can only strive to canalise their effects for the greater good of man, whilst being used to accelerate their advance.

It follows that whilst education can play a part in correcting the deep-rooted insufficiencies in man which militate against understanding, this part is inhibited – or determined – by the economic and political institutions man has fashioned; and the persons who maintain such institutions can, and do, think and act quite differently in a collective than they would do as individuals, acting in their own capacity. Man merges himself into a group or collective because of his tensions and fears on the one hand, and his aspirations for goodness on the other. So that any consideration of the enlarging of this collective, of a reaching out towards international co-operation and the understanding upon which it must be based – (and, inter alia, the role of education in this process) – must concern itself with the overall promotion of right human relation-

ships. International tensions are not fundamentally different from inter-group tensions. The problem has to be stated in terms of inter-human or inter-personal understanding, rather than in those of international.

Insufficiencies, whether material, emotional or spiritual, militate against the leading of a full life by man. Undernourishment, ill-health, exploitation are the enemies of understanding in the group, in the nation, in the world. Creative employment, fair prices, honest distribution of profits, are its protagonists. The provision of these administers to a balanced approach by man towards his relationships with others, and softens and directs to creative ends the tensions which exist in all such relationships. Any promotion of emotional equilibrium is a contribution towards international understanding, if it is accepted that this is simply a further stage in interhuman or inter-personal integration; and since one of the purposes of education is to enable men to learn how to live together, it follows that, in an increasingly inter-related world, education must accept a responsibility for assisting man to learn this lesson in terms of international co-operation.

Yet is it possible to find a universally-accepted moral principle to which men of good-will throughout the world can subscribe, irrespective of their nationality, race, religion or ideology? Can Humanism be such a uniting force? Or is it too colourless to satisfy the deepest needs of man? Does it lack the fullness of the great religious truths – charity and compassion? In its origin humanism was the product of an intellectual and cultural minority. This minority sought to explore the elements of a common, universal human nature; but they communicated their ideas to one another in a cultural language which they shared – and which is not the possession and is beyond the comprehension of the majority of men – and they did so in an age before psychology had probed and exposed the divergencies in man, before political science and technology had combined to exert a collective pressure.

The world is held between these two forces. On the one hand we are more and more made aware that individual man is the creature of his sub-conscious, swayed by deep-seated instinctive tendencies; on the other, that he is subject to the pressure and counter-pressure of mass media, economic cartels, social conventions, industrial society; victim-master of the impersonal machine; and that these forces combine to squeeze him into myriad shapes which collide uneasily and unpleasantly when they come into contact. The Humanists say that the basic truths by which they stand are unshakable, but that they must be adapted,

satellite communications, space travel and nuclear energy are facts of life which they take for granted, and with which they are at home, and about which they may even be blasé. This generation of adolescents is, in fact, sensation-saturated. It lives – at least in industrial societies – in a world of superlatives and banner head-lines. But peace and goodwill are not spectacular, and the good is not news. How can the educator bring harmony to the turmoil of adolescence, and induce in the young a realisation of the importance and need of international understanding?

One of the ways not to do this is to establish "International Understanding" as a separate subject in the curriculum, with its inevitable accompanying paraphernalia of textbooks and examinations. This is not to say that it can safely be left to be caught, as one would "catch" a germ from the give-and-take of school life or the attitude – implicit and explicit – of the teacher. Such an environment, such an attitude, are essential; but the formalised exposition in class, skilfully adapted to the age and the ability of the pupils, is an equally essential accompaniment, though emphasis must be placed upon the importance of the "skilful adaptation". It is necessary to enable pupils of the industrialised countries to learn of the problems and sufferings of the peoples of the underdeveloped countries, and it is relatively easy to arouse in those pupils a warm, generous, emotional response to those sufferings; but there is a real danger that in the process there may be implanted in the pupil, even at a sub-conscious level, a feeling that the peoples of the underdeveloped countries are hungry, and poor, and ignorant because in some way they are inferior. Condescension and a "Lady Bountiful" type of charity have no place in international understanding.

Perhaps of all the subjects in the curriculum history is the one most readily associated with citizenship and, in consequence, with a realisation of the necessity for a concept of world inter-dependence and of the need for international understanding which must be part and parcel of such a concept; but history must be taught as a record of man's achievements and of his failures; and the tapestry must be kept up to date and alive, so that the pupils may understand the present in terms of the past and anticipate the future from the interplay of past and present. It follows from this that the teaching of history must endeavour to encompass the achievements and failures, and the contributions to the whole, of all races and cultures, and it must concern itself with topical events if the lessons to be drawn from the past are to have meaning and weight in the present.

Such an approach presents the teacher with some particular problems. It involves the examination of urgent and delicate problems, and an objective approach to issues which may be on one's own doorstep. Yet can one be objective and impartial if one is studying Communism in an American school, or Arabs in an Israeli school, or Apartheid in a South African? Above all, is it reasonable to demand that the teacher be objective? Is it even desirable? Complete objectivity can become flaccid and insipid, and, in any case, the teacher is also a citizen. In this capacity he has the right and the duty to hold opinions on all such urgent and delicate matters, and – when not in school – he has the right to further those opinions by any legitimate means. It is, then, far better that the teacher should state his personal views openly and clearly. But at what stage, and in what manner?

There can be no generalised answer to that question. Each teacher must determine time and method in the light of the situation of his own society, the culture pattern of his school, the levels of ability and understanding in his own pupils, but there is one essential common to all teachers. He must ensure that pupils are not crushed by these personal opinions, especially during the impressionable years of early adolescence. They should have access to as complete a documentation about a problem as possible so that they may be able to see all sides, and they should be urged to weigh up divergent opinions and encouraged to form their own judgments. Also, and this is perhaps more difficult, they should be aided towards the courage needed to suspend their own judgment.

In the contexts of education for citizenship and international understanding, the teacher has a further responsibility. The school is a sheltered and, in many ways, artificial community. The child grows up in the school and is exhorted to self-lessness and the submergence of self into the team-spirit, and then leaves school to encounter the world as it is. Self-interest and profit-seeking abound on every hand. Materialism is rampant and evident. Young ideals have to be very firmly rooted to withstand the winds of cynical reality. If the teacher has been able to foster in his pupils an enlightened contra-suggestibility, this can stand the young in good stead when the world is too much with them.

It is all very well to outline the responsibilities of the teacher in the 20th century world, but it is only fair to give some attention to the methods and materials at his disposal in the execution of these responsibilities; and these are less adequate than any reasonable person could wish. Most of the material produced by Unesco, and by other members of

the United Nations family, is suitable for only a few pupils in its present form, and these are the senior and academically gifted people. The interests and needs of younger children, and of the great middle mass, have not been met. Certainly these materials provide the basic information that is required; but it is demanded of the teacher that he should adapt and interpret them in the light of local needs. Teachers are hard-worked people and time is a precious commodity for them. If education is to meet the requirements placed upon it by the nature of today's world, and is to make a major contribution to international understanding, more attention must be given to the production of materials addressed more directly to the pupils. Despite all the difficulties, there is an increasing body of teachers capable of advising upon the production of suitable materials, and equipped to test these in classroom conditions.

Unesco's Associated Schools Project has added considerably to the numbers of such teachers. Outlines of the methods they have followed and the materials they have used are contained in several publications*. One such experiment – which is described in greater detail in "International Understanding at School" – was for a mixed class of 13–14 year-olds in a Welsh Grammar School. It was centred for four months around the topic of "India" and was taught during the four periods a week normally allotted to geography. The project was thus related closely to the curriculum. But some teachers deal with education for international understanding through extra-curricular or out-of-school activities, and have obtained enriching results in these ways; and all teachers involved in this work have obtained stimulation from meeting and working together with colleagues similarly concerned, through the many national and international groups and societies which are concerned with education for international understanding, and are related, directly or indirectly, with Unesco in this aim. It would be invidious to make a selection of these, but their names and adresses can be obtained from Unesco or from individual National Commissions for Unesco in the various Member States.

This chapter has been concerned with the course of the discussions at the Sèvres Seminar of 1955. It seems appropriate, therefore, to summarise the conclusions of that Seminar. These were:

* Education for International Understanding,
examples and suggestions for classroom use, Unesco (1956).
International Understanding at School. Unesco (1965)
International Understanding at School: a quarterly circular: Unesco.

"The development of understanding and co-operation between the peoples of the world, whilst necessarily respecting their cultural and national differences, implies:
- more than mere information about the roles of international specialised agencies;
- a constant struggle against the causes of hostile tension between nations and against the intellectual, social and economic causes of prejudice;
- the development of attitudes favourable to effective co-operation;

and requires:
- more than just a prior acceptance of general principles common to all;
- active tolerance in practice;
- a joint action aiming at concrete objectives.

Education and the Educator, bearing in mind that some causes of hostile tension are outside their immediate control, must aim:
- at promoting the recognition and impartial examination of conflicting views through teaching and life at school;
- at fostering the growth of positive attitudes;
- at encouraging the child to struggle effectively in his later life against the real causes of hostile tension.

This implies that the educator, conscious of the social and civic importance of his task, alert to the contribution of different cultures, contemporary sciences and technologies, should seek:
- to obtain sufficient information on the causes of obstacles to international understanding and co-operation;
- to face up to the more pressing and delicate problems;
- to promote realistic solutions of the problems set by the relationships of mankind in the modern working world;
- to develop an attitude towards life, based on the idea of the essential inter-dependence of mankind, through which may grow a new humanism to be enjoyed not only by the few, but by all mankind".

It should be emphasised that these are not simply the words of an enthusiastic rapporteur carried away by the euphoria of the moment. They are the considered findings of a group of people, composed of different nationalities and representing different cultures, who came together in the cold light of day to decide upon them. They represent a thoughtful view, after many days of discussion, of practising educationists upon the teacher's role in international understanding.

Chapter II

TEACHING FOR INTERNATIONAL UNDERSTANDING: IN AND OUT OF THE CLASSROOM

Whatever the individual inclinations of teachers, they have to work within the dimensions of an educational system rooted in the nature of their particular society, and fashioned by the course of that society. They must give due regard to the aims required of their pupils by the system in which they live and work. Various degrees of qualification are prescribed, and these are achieved by various, and varying, types of examinations; the teacher has to accept a responsibility for preparing his pupils for these examinations, and for assisting them to achieve the required qualifications. All societies propose a defined aim for education, in some cases expressed precisely, in others outlined more generally and flexibly. To say this is not to suggest that educational values should always be dictated by the values of society. Education is committed to improvement, and for this reason must strive to develop a spirit of constructive critical examination of that society in its pupils. Nevertheless, education and society bear to each other a relationship which is mutually influential, and the educative society which is the school will always be shaped in large part by the wider society in which it exists and which it serves.

During the last fifteen years or so, this process of mutual influence has been especially evident in the area of the part which education has to play in international understanding. A change in the nature of society, and the growth of a world society, has brought with it a need for a change in education. Modern sociologists have been engaged in examining this society, the historical factors which have brought it into existence, and the abilities and qualities, knowledge and attitudes which it is likely to demand from its members. Consequently, curricula have been changed as part of the new content sought in education, and modifications have been made to the form and content of individual subjects; but curricula, instructions for teachers and new textbooks are one thing, and everyday practice in the classroom is another. It is here that the ideas and attitudes of the individual teacher have re-acted to, and interacted with, the movement of the educational planners. Interest among the ordinary teachers in the new human aims of education, and the place of those aims in the recognition of a world society, is so widespread and so sincere that a change in attitude and in practice is certainly taking place. It is most immediately discernible in the teaching of

history and geography. In Sweden, for example, teachers and textbook writers are now explicitly told to underline "the world perspective, so that world history is not presented from a purely European view" and to "contribute to international understanding". In Norway, teachers of history and social studies are told that their subjects should "develop tolerance and respect for persons of another colour, language, religion, pattern of behaviour and concept of society; promote a feeling of community with other people and make the pupils understand the importance of international co-operation and peace between nations". In England, where groups of universities organise examinations designed to be taken by pupils at the ages of 15–16 and 17–18 years, it is open to schools which wish to do so, to submit their own syllabuses in certain subjects on which they would like their pupils to be examined. History teachers in England have taken advantage of this opportunity, and in a number of areas syllabuses have been submitted to examining boards, and, after approval and acceptance, have been followed in the classroom. Though these have differed in detail, they have in the main possessed a common emphasis. They have been designed to provide the pupils with a framework of reference to the modern world and its problems; have set out to illustrate the modern world by an examination of its historical growth and of the evolution of a world society; and have enabled the pupils to examine the place and reponsibilities of the individual in this society.

One such syllabus, which is reasonably typical, divides into two parts. Part I covers the history of political institutions of government in modern times and an examination of the main forms of government of the twentieth century world. It thus includes the growth of parliamentary government in England in the eighteenth and nineteenth centuries; liberal national movements; socialism in nineteenth century Europe, and the work of Karl Marx; communism, and the work of Lenin and Stalin in the Soviet Union; other twentieth century governmental systems such as National Socialism in Germany before 1945, and fascism in Italy and Spain; the growth of nationalism in Asia and Africa, and the problems of the developing parts of the world today; and an examination of the developments of government in the United States, and in Britain and the Commonwealth. Part II of the syllabus has concentrated upon the history of International Organisation in the nineteenth and twentieth centuries. Starting with the Congress of Vienna in 1815, it has covered the aims, methods and reasons for breakdown of the Congress system; has surveyed the growth and nature of international administration in the nineteenth

century, and the causes of the First World War; the strength and weaknesses of the League of Nations; the causes of the Second World War; the United Nations; and international administration in the world since 1945, with special reference to the U. N. Specialised Agencies and other international bodies.

It is proper that a number of objections have been raised during the negotiations about such a syllabus, and that these discussions and differences of opinion continue. One of these is that international understanding is an adult concept which cannot be appreciated by children, so that the subject matter involved cannot be dealt with by pupils under the age of seventeen or eighteen. Ultimately such an objection can only be met by positive proof which requires experiment over a period of time; but already there is some evidence that children of fourteen or fifteen are ready and eager to tackle history in the way envisaged in the syllabus, and the flashes of insight into the underlying subject matter of history have not always come from the "brightest", most academically gifted pupil. Another objection is that only as a result of a thorough grounding in the factual content of a subject like history can a real and valid understanding be attained. There is truth in this assertion, but it also contains dangers if the point it makes receives too much emphasis. Followed slavishly it can lead to history becoming a subject in which memorising ability and the "collector's instinct" count for more than intelligence. The adolescent needs to be able to establish a connection between facts and the whole system of reality. We should not try to postpone a satisfaction of this need until such time as he has furnished himself with enough facts to safeguard against making generalisations on the basis of limited knowledge. To attempt to do so is to aspire to a counsel of perfection which is beyond the nature and capacity of human beings.

Admittedly, it is extremely difficult to devise an examination which can test satisfactorily whether or not the kind of understanding which the syllabus sets out to cultivate has, in fact, been attained. There is no ready response or answer to this particular objection, nor does the solution rest only in the hands of the history teacher and the years of experiment and of trial and error which he must attempt. His colleagues have a contribution to make through their own particular disciplines, since all impinge upon the total life of the school-society which influences the growth and outlook of the individual pupil. In particular, the geographer has in his subject a powerful intellectual tool which young people may use to reach towards understanding of the effects of physical environ-

ment upon themselves and those with whom they share the world; and with the increasing inter-relationship between the two subjects the geographer joins the historian as a channel towards international understanding.

The interest of geography teachers in contributing through their work to international understanding has been evidenced by the numbers of geographers who have been involved in the seminars organised by the Unesco Institute for Education and in the Unesco Associated Schools Project. Special themes and projects have been followed in the schools of a number of countries, and their prosecution has spread over varying periods of time by being substituted for the "normal" geography syllabus which the pupils would otherwise have followed. These themes and projects have included a wide variety of subjects, though a study of other countries incorporating United Nations activity in, or connected with, the countries has predominated. The Unesco Institute for Education has several records of such projects, some of which have been reported upon in the course of the Seminars with which this volume is primarily concerned, whilst others have been the subjects of special features in the occasional Bulletins which the Institute has published for the further benefit of participants in the Seminars.

Typical of these was the project carried out in a school with a group of fifteen-year-old boys and girls in a lower ability range. It occupied one and a half hours each week for a period of fourteen weeks. India was chosen as the area to be studied because it was thought that it lent itself to the "universalisation" of the issues involved since its possibilities and problems are examples of, and integral parts of, the larger world possibilities and problems. It provides opportunities for contrasts to be made between the developed and developing countries; between a Western civilisation and Eastern civilisation with their different sets of values and customs; and between a number of different religions. Also, the social, economic and educational work of the United Nations could be vividly painted on a large canvas; the issues in group and race relations could be sharply presented; and the march from colonial status to independence could be clearly illustrated.

The resulting forms of expression and presentation taken in this study will be familiar to all teachers who have used the project or "centre of interest" method, and there is no point in detailing them here; but it is worth recording the initial approach, and the final general conclusions. The introduction to the study was designed to be of an appealing and

challenging nature. Copies of a book which shows the gruesome effects of malaria and malnutrition were left in the form room; these caught the eyes and captured the imaginations of the children. In the first lesson of the term the teacher read, without preamble, some passages from de Castro's "The Geography of Hunger" which established in the minds of the pupils the significance of such terms as "The death rate" and "The average expectation of life". An outline was then given of the scope and purpose of the proposed course and the methods by which it would be pursued.

The teachers concerned set the emphasis of their work upon teaching for international understanding because they believed that good teaching can prepare a child for understanding, whilst the wrong sort of teaching can put great obstacles in his way. The process by which a child gradually becomes aware of the nature of his environment and responds to it in a positive and constructive way – without fear, or hate, or servile adaptation – cannot be intellectually controlled by the teacher, because it is much more than an intellectual process. "Right" attitudes are not "learned" in the way that objectively determined facts are, but they are "learned" nevertheless; "learned with the help of all kinds of preparatory and ancillary information, geographical, historical, political and economic, provided at the appropriate ages; learned by the seizing of imaginative and emotional opportunities, adventuring into the wider ranges of sympathy opened to adolescence, and especially by personal association .... with individuals of other countries; ...... ".*

The use of visiting speakers in actual lessons, or in the programme of an after-school society, is something to which all teachers concerned with international understanding should devote special attention. The advantages are obvious, and need no re-capitulation, but there are certain elementary principles that can help to achieve the maximum benefit from these visits. Where possible the visitors should be chosen to fit in with the current studies, though, if the opportunity to obtain an interesting visitor presents itself, it should not be missed simply because his topics are not at that moment being studied. No experience which broadens the outlook of the child should be overlooked. It is useful to entertain a guest in advance in order to discuss the approach most likely to succeed. Similarly, there should be a reasonable preparation of the pupils, with particular attention being given to the questions they

* J. W. Harvey: "Education in Internationalism": in "Researches and Studies" No. 3, 1951, University of Leeds, England.

can ask which are most likely to guarantee a useful coverage of the subject. Given such preparation of both visitor and pupils it is possible to make the best use of the total available time by ensuring that questions do not flounder because they have been anticipated in the speaker's talk.

This opportunity to question a visitor, and the chance to extend courtesy and hospitality to a guest, are valuable aspects of social education and present some of the "imaginative and emotional opportunities" referred to earlier. They are particularly presented to pupils involved in the organisation of out-of-school socities, since the responsibility for the actual conduct of such societies usually rests with the pupils themselves. Out-of-school activities also provide opportunities for the employment of other means towards international understanding, some of which are less easily introduced into the more formal and rigid pattern of the daily school. Music, particularly folk songs, poetry and drama, and Science clubs and societies, provide typical examples. It is in the out-of-school activity also that the particular interests of young people can find a spontaneous expression, and where the value of group work as a means towards a genuine assimilation – as distinct from a purely intellectual awareness – can best be realised. The Unesco Clubs in France provide examples of this type of approach. Centred upon a study of international problems and of the international organisations which have evolved in response to these problems, they are concerned with the development of that international understanding in the individual which is essential to a balanced intellectual and emotional approach to solutions. The process of mutual comprehension which is involved in the running of a club or school society is an essential stage in progress towards international understanding, and the life and activity of an out-of-school group contributes to this.

It has been said earlier that history and geography appear to lend themselves easily to the contribution which education must make to international understanding. In practice, in many classrooms and after-school societies in many countries, other subjects have been used to make valuable contributions to international understanding; and the records of the Unesco Associated Schools Project provide examples. Arts and crafts, drama and dancing, vocational studies, science and mathematics – all these, and others, have been employed; and particular progress can be achieved through works of world literature.

Those who have employed this approach have directed their efforts towards a realisation of the following facts: –

1) **Mankind is one family.** All human beings, regardless of time and place, feel happiness, joy, sorrow, and pain. All human beeings, regardless of time and place, ponder the meaning of existence. Great men of all times have recognised the futility of war. Their works tell us of the nobility of mankind, as well as of those human passions and weaknesses which can lead it astray into criminal, autocratic and despotic actions such as have inflamed and shattered peoples of all nations throughout the centuries.
2) Since mankind is one family, **all people have the same rights,** which we call the basic "human rights".
3) **These rights are not recognised in all parts of the world,** or among all peoples. Every war is a resounding breach of human rights. Therefore it is the duty of all peoples who live in peace and prosperity to join in common action to achieve universal recognition of basic human rights.

In using world literature to assist young people towards a recognition of these facts, it has often been found that very simple, little known, works are of particular value. A folk-tale or a tiny poem by an anonymous author can sometimes contribute more towards international understanding than a beautifully composed work rich in content which counts as world literature in the generally accepted sense of the term. This point of view is especially important if one is dealing with younger pupils, say the 10 to 14 year-olds. The great poetic works are largely beyond their full understanding, and, at most, suitable extracts may be used. Children of this age respond most easily to appeals to the emotions, and so stories, tales and legends for the 10 to 12 year-olds, and for the 13 to 14 year-olds extracts from novels and dramas in addition, which appeal to their sympathy, will lead more quickly to the goal than great works of literature, whose aims are no less than to comprehend the spirit of man.

For the older pupils, works which appeal more to the reason should be selected, in accordance with the young person's growing desire for objectivity and fact. At this stage they are also beginning to be able to discern and to understand what is the "message" of some of the more substantial works. There is, of course, no text which can be considered purely emotionally or purely rationally, so that it is left the skill of the teacher to choose the aspect from which he will examine the text with his pupils. In exercising this skill he will take into consideration the nature of the curriculum, the maturity of the group, and the psychological conditions prevalent at the time.

Reference has been made earlier to the old disputation about whether international understanding can be "taught" or whether it is "caught", and it is probable that no clear-cut distinction can be made, or a final and emphatic decision reached. One thing is certain, however. The production of a sense of international understanding is not arrived at by good intentions and grim determination alone, nor even by engaging in the "proper" activities. It is essential that the right activities are developed in a proper and very careful manner. This requires evaluation, comparison and discussion, and a realisation that a method which seems to have been successful in one situation or ambience will not, necessarily, achieve the same success in another setting or in different conditions. Always success rests upon the skill and judgment of the teacher.

Chapter III

EDUCATION FOR INTERNATIONAL UNDERSTANDING: THE TEACHER AND HIS TOOLS

From 1956 to 1959, inclusive, the annual seminars continued. They were held in Germany, Italy, Norway and Austria. They were all of a general nature, i. e., they did not restrict themselves to the precise fields of education for international understanding that were the concerns of subsequent seminars reviewed in this volume. What they had in common was that they were intended for young teachers (men and women of about 28–35 years of age) whose work was with children in the middle age groups (i. e., those of about 11–16 years of age); and they were intended to provide opportunities for exchanges of information and experience, and for studying the aims and methods of an education which would give pupils a better understanding of other nations and groups. Throughout, glib assumptions and expressions of a superficial idealism were eschewed; and the seminars were constructed in a way which forced the participants to examine their own personalities and attitudes, to question whether these presented impediments to the task of teaching for understanding, and to consider whether they were faced with any special problems at a local level in their own countries which made this particular work more difficult. The results of this fundamental approach were to be seen in realistic findings which did not minimise problems, but which, at the same time did not see them as totally insoluble.

Differences which may lead to tensions must be regarded as a normal part of human existence. These differences, and the prejudices to which they may give rise, are almost invariably the results of objective situations, which are susceptible to political, social, economic or legal solutions; but the tensions resulting from them are, in the final analysis, psychological conditions which are in the province of those whose work is education. Before the educationist can begin to affect these psychological conditions, and begin to equip pupils to establish a basis for understanding, he must establish in his own mind a summary of those general factors which may prevent understanding, and also list some of the immediate barriers which exist in the local situation of himself and his pupils. It is not sufficient to arrive at a catalogue so general that it becomes meaningless, i. e., to enumerate the issues of ignorance, intolerance, prejudice and self-interest etc., which are in danger of becoming words which are used so often that they are totally empty. He should invest each of these with specific instances so that precise

issues emerge with which he can deal in the school and classroom. Ignorance can be seen, for example, in the impression held by many people that the practice of religion is actively discouraged in many countries. The teacher can set himself to establish the fallacy, or inaccuracy of such an impression. Intolerance is evidenced daily in many parts of the world through interracial attitudes and the operations of discrimination on the basis of skin-colour; in many countries the popular press provides examples of prejudice in its treatment of East-West relations; and the deliberate exploitation of one group by another is an aspect of self-interest, examples of which are not hard to come by. Examples of all these are readily available and can be considered and subjected to analysis in any classroom.

Similarly, barriers which tend to prevent understanding may be specifically, and sympathetically, outlined and explained. Most groups cherish and wish to preserve their cultural identities, and clashes of interests can easily result in consequence. Differences exist not only between religions, but also within them. The classical difficulties presented by different languages are aggravated by the creation of new technical terms and the varied values given to them; and profound problems exist between countries which operate differing economic and political systems, and between classes within countries. The common basis of these barriers seems to be the wish for self-preservation, and the barriers themselves are reinforced by political, social, economic and religious propaganda.

Is it really possible to break through these barriers and to bridge the differences? Does it not seem that the whole apparatus of the nation-state makes a positive understanding out of the question? Our modern communities have emerged from their early beginnings in the tribe, which affirmed its existence against other tribes, erected its totem, produced its leaders – who influenced those around them and so manifested a force of cohesion – and who, in the modern community, exist still and employ the powerful means placed at their disposal by today's propaganda and publicity media. Even if through education for international understanding we can encourage in our pupils a development of the critical faculty, is this sufficient to correct thousands of years of self-interested development?

By itself such an exercising of the intellect is not enough. Certainly prejudice is to be fought with knowledge, and we will reach knowledge, and a clear recognition and balancing of facts, through the development of the critical faculty; but this must be accompanied by tolerance, by a

sense of responsibility for, and towards, other groups and other nations, and – perhaps most difficult of all for the young – by a patience which involves an active tolerance and an avoidance of precipitate action even in extreme circumstances. The barriers to understanding will not be swept away overnight; there is no panacea, no magic wand, which can be employed to guarantee peace in our time; but the barriers can be weakened through education and regular and resolute use of the forms of communication of every kind in which efforts are made to ensure an unbiassed transmission of facts.

Not that such unbiassed forms of communication are easily come by. It is regularly a surprise – even a shock – for educationists to read the opinions expressed about their own countries or about certain historical events in foreign textbooks, and the need for a revision of many school books in many countries is very real. History, geography, modern language and reading textbooks are all often suspect in this way, and Unesco has initiated many projects in this connection over the years. But it is increasingly recognised that merely to remove innaccuracies or tendentious statements from textbooks does not provide an education in international understanding; the teacher himself is required to contribute to this by his own work and attitude in, and out of, the school. The main prerequisite for international understanding is the development of a balanced personality. If in their own environment and in their relations with other young people the pupils feel secure, and if they have confidence in themselves, they find little difficulty in reaching understanding; if, on the other hand, they have not been able to develop their personalities, they may easily form prejudices and assume hostile attitudes.

These are big "ifs", and the teacher concerned with his share of responsibility must be watchful of the nature and quality of the tools at his disposal. What are some of the criteria that should be applied to the appraisal, and the preparation, of textbooks? The following are suggested as basic:–

1) How accurate is the information included? And are important terms accurately and clearly defined?
2) Are the interpretation of events and the generalisations about them adequately supported by the facts presented?
3) Are the illustrations, charts, graphs and maps representative, accurate, and up-to-date?
4) Are the same standards of scholarship, justice and morality applied to other nations and groups as to one's own?

5) Are words and phrases which develop prejudice, misunderstanding and conflict avoided?
6) Is the material presented well-balanced in selection? In interpretation?
7) Is the need of a moral code of mutual human behaviour and a sense of common responsibility for world conditions emphasised?
8) In a history textbook, is there adequate information on the history of the efforts to develop peaceful relations between nations?
9) Is the need for international organisation and co-operation recognised? And, if appropriate to the subject, is there adequate information on the United Nations and its Specialized Agencies?
10) If appropriate to the subject, is the concept of a just peace through international co-operation and law made clear?

This is a fairly simple list, and yet it will not necessarily command universal support. The desirability of developing a critical attitude, in both pupils and teachers, can be assumed to have unanimous approval. Disagreement enters with the consideration of how to provide the criteria, and what these criteria should be. Without such criteria the individual is unable to form his own convictions and is helpless in the face of differing opinion; but they are inevitably formed – or interpreted – by the social structure, environment, system of education, the school and the teacher. There are those who feel that it is wrong for the teacher to place emphasis on the desirability or undesirability of the social structure of other countries with a view to encouraging the growth in the minds of the pupils of criteria favourable to the society in which they live; and people who feel in this way usually think that the teacher should be careful about planting ideas which are right for himself in the minds of the young. Yet there are others who believe just as strongly, and argue as cogently, that it is the teacher's duty to help the pupils to form their criteria, and that the teacher cannot do this – or teach at all – without expressing and implanting his own view. In many countries, the teacher is closely connected with the society, and he is one of the factors which help to develop criteria in the young. In the cause of realism it is necessary to note these important varying approaches, since they must be taken into account in the production of any handbook or manual on education for international understanding which is intended for universal distribution.

This same problem of universal distribution faces those who prepare the materials which the United Nations Family places at the disposal of the teacher and affects the use the teacher can make of them. The

stilted nature of the language employed, the inevitable "jargon" which has to be used, and the studied form in which the materials must be presented, all combine to reduce their total value. Nevertheless, they are a means of helping to make teaching more effective, and could well be employed by many more teachers than at present make use of them. They do not lighten the teacher's burden, but the additional work and the greater call for ingenuity that their use represents has been amply justified in the experienc of those teachers who know them well.

Chapter IV

MUTUAL APPRECIATION OF EASTERN AND WESTERN CULTURAL VALUES: THE TEACHER'S ROLE

In 1960, the Unesco Institute for Education joined with the Turkish National Commission for Unesco in the organisation of a seminar for teachers which was seen as a contribution to Unesco's Major Project on Mutual Appreciation of Eastern and Western Cultural Values. Through the direct personal contacts which a seminar affords, it was purposed to provide an opportunity for authentic mutual self-interpretation of East and West, and to examine practical ways and means of exchanging ideas and information, methods and materials, always with the aims of the East-West Project in mind. The participants were from Asia, Europe and North America. Turkey was an obvious and natural venue for their meeting.

Most seminars consist of plenary sessions and discussion-groups or working-groups. These groups can be concerned with themes selected and announced in advance, or they can deal with subjects which emerge from the plenary sessions and are of obvious interest and concern to the participants. The former method may sometimes result in the production of balanced and polished findings and reports, but the second has the virtues, and the short-comings, of spontaneity. This was the method followed at the Bursa Seminar, and this chapter is concerned with the work of the Groups rather than with the talks and papers presented at the plenary sessions, though reference is made to these in passing.

It is useful to attempt a definition of "values".* "Without claiming a precise definition of terms of geographical delineation, we mean by Eastern and Western cultural values the fundamental principles controlling social relations among groups and individuals as well as the standards of conduct, ethics and aesthetics held generally by the peoples of the Orient (including those whose cultures originated in Asia) or by the peoples of the Occident (e.g., Europe, Australasia and the Americas)."

Progress towards a definition is beset by the recognisable dangers of generalisations. The values of one individual member of a particular nation are not equally acceptable to all his fellow nationals, nor are those of one nation given the same importance throughout its "section"

* "Teaching Mutual Appreciation of Eastern and Western Cultural Values". World Confederation of Organizations of the Teaching Profession (1959).

of the world; and, as between East and West, there are wide areas of belief on which all humanity is substantially unanimous. It is important, in fact, to think of most values as being uniquely expressed and emphasized, rather than uniquely possessed, by certain groups. Care has to be taken that formal differences – various local conventions in which basically similar aspirations find their expression – do not obscure our view.

All values have to be judged at two levels; that of aspirations, and that of attainment – actual conduct. Much misunderstanding occurs because we tend to decide upon what are our own values by using the test of aspiration, whereas we determine the values of others by applying to them the yardstick of attainment. We all need to recognise the grounds which others may feel they have for considering **us** as hypocrites.

At the Bursa Seminar, a group of Occidental and Oriental teachers and educationists – henceforth the terms Western and Eastern will be used – drew up a catalogue of what they thought to be striking and recognisable values of the West. The Westerners approached this task in a spirit of self-interrogation; the Easterners drew upon the observations they had made whilst living in Western societies. The result was a list of Western values with an accompanying Eastern commentary. It will be seen that it sets out, in the main, what may be regarded as contemporary values. This is deliberate. Yet it was recognised that no instructive presentation could be undertaken without showing how the values listed have evolved, and how they correspond to stages or forms of social, economic or historical development, e.g., urbanisation, the extent of progress from authoritarian to democratic institutions etc., and that the influences of climate and geography have to be taken into account. Thus it can be shown that many values are typical of a form of society, rather than of a race or religion, so that they are liable to change or fluctuation. It is not claimed that the list contains values that are the prerogative of the West, nor that it is above argument or controversy. One of its particular merits, however, is that it is an example of an exercise in international comprehension.

Some Western ideas of Western values	**Some Eastern ideas of Western values**
1) Law, sense of order, with stress on personal liberty; corruption distasteful.	1) Eastern members came independently to a similar conclusion.

2) (a) Privacy (in the sense of "an Englishman's home is his castle"); akin to this is	2) (a) Eastern members had noted the same.
(b) The separation of the public and private spheres of life (e. g. the concept of the "Weekend" as a retreat from workaday responsibilities).	(b) Eastern members noted particularly the Westerners' sense of the need for a proper balance between work and relaxation.
3) Stress on freedom, individuality, liberty of conscience. In some societies this has led to a marked individualism.	3) Eastern members noted the respect for the individual, particularly in family and school relationships; respect for the personality of the child is striking. (Conversely, there is a less marked respect for age in Western countries.)
4) Planning, organisation, method, sense of urgency.	4) Eastern members noted as remarkable the way in which planning and organisation penetrate all spheres of life, e. g. even a picnic is an "operation". The concern of the West for punctuality, and a sense of time, were noted.
5) Realism, the functional approach.	5) This has its good side, but can lead to an undue concern with day-to-day problems at the expense of the larger issues.
6) Science, which aims not only at philosophical truth, but also at being an instrument of improved techniques and human welfare.	6) Eastern members noted the Western desire to cultivate the analytical and critical mind, to place emphasis upon constructive criticism and scientific thinking.
7) A dynamic view of history, the belief in progress, a certain contempt for fatalism.	7) Eastern members found striking the Western adaptability to change in a dynamic society.

8) Christianity; the primacy of love. (Even for those who have lost their religious conviction, this remains a value in, e. g., the "Welfare State".)	8) Easterners are often disappointed, even shocked, at the minor role which religion and worship seem to them to play in the West.
9) Material goods are in the world for man to enjoy as the fruits of his labour; Westerners are not afraid to become absorbed in material existence.	9) Eastern members thought this was largely a matter of opportunity.

(It may be noted that the Eastern members tended to restrict themselves to observing comment and rarely entered into criticism or comparison, though the expression of "values" associated with religion moved them to a more emphatic statement.)

In the field of education for international understanding, an examination of the inter-penetration of cultures assumes great importance. Contact between Eastern and Western cultures provides particular opportunities for such an examination. The following themes offer generous scope for illustrating fertile cultural contacts at various periods of history and in different geographical areas. Teachers of history, in particular, will recognise the opportunities these provide for showing that the greatest progress was usually made where different cultures met.

1) **The rise of Cretan and Greek culture in the second and first millenium B.C.**
In Crete, Egyptian influence is to be seen in the arts, and Syrian influence in architecture. In treating the Greek cities of Asia Minor, reference could be made to the influence of Babylonian astrology and astronomy (the calendar), trade (weights and measures), and arts; and also to the probable influence of Egyptian geometry.

2) **The age of Hellenism from 300 B. C. to 200 A. D.**
Greek science, art (e. g., at Gandhara) and the system of local government in city states spread into Asia, whilst Eastern forms of centralised government, philosophy and religion were taken over by the West.

3) **The rise of Islam**
Mohammed was deeply influenced by Christianity and Judaism, as was also Islamic civilisation by Greek science, art and government.

4) **The spread of Islamic influence in the Western Mediterranean in the 11th century A. D.**
In this period Islamic influence is an important factor in the evolution of Western medicine. Influence is also seen in the fields of philosophy, political thought, literature, cartography, architecture, philology, and in the manufacture of glass and silk.

5) **The journeys of traders and crusaders in the 12th and 13th centuries A. D.**
Traders and missionaries brought back information from central and eastern Asia. From Syria, via traders and crusaders, came knowledge about fortifications, navigation, crafts such as papermaking, weaving, dyeing, leather-work; and about carpets and the manufacture of furniture. This period saw the rise of the "bourgeoisie". In the other direction, the Arab world was influenced by the Western feudal system.

6) **The Renaissance**
In this period Eastern influence is observable in Western literature. There is also influence in decorative art, education and religious thinking. The East acquires from the West the printing press and the use of guns and gunpowder.

7) **Western colonisation in the 17th and 18th centuries A. D.**
Tea, spices, porcelain, coffee, cotton, and precious stones from the East are paid for with precious metals from the West. There is a vogue of the East in Western literature, architecture and decoration, and music. Napoleon's expedition to Egypt in 1798 marked the beginning of scientific study of the ancient Eastern cultures. The commerce of modern Egypt commenced to develop. Works of literature from the East were published in the West, and Persian literature was influenced by the French novel.

8) **The industrial revolution**
During this period the East became more and more dominated by the West; but the second half of the 19th century saw the rise of the first Eastern industrialised nation state – Japan. Revolutions in transport led to unification (e. g., in India), and European education entered into the East and flourished; and it became a factor leading to the rise of nationalist movements and ultimately to self-government. European painting, literature, music and philosophy were all influenced by the East.

9) **Russia as a modern centre of the Eurasian orbit**
In modern times Russia has established herself as an important bridge between the Orient and the Occident, with the spread of industrialisation and Marxism.

The inter-action of cultures has an important place in any scheme of education for international understanding, but it is a theme best suited to explicit development with older and more academically inclined pupils – though it can be, and should be, touched upon implicitly or indirectly with younger pupils. For these, however, experience in such developments as the Unesco Associated Schools Project shows that a study of other countries provides the most popular form of approach to international understanding. The following outlines of possible "teaching units" are drawn up with the needs of younger pupils (say, 15–16 year-olds) in mind; and the guiding principle is: what is it that a Turk (or an Italian) would like such children to know about his country; and what aspects or developments does he regard as important to guide the way to that knowledge?

The first presentation is designed for learning about Turkey in Western schools. Seven aspects are selected for special attention. These are:

1) Historical Turkey, and the forces influencing the development of contemporary Turkish society.
   a) Turkey before Islam.
   b) Turkey under Islam.
   c) Westernisation.
2) Contemporary habits and customs.
   a) Urban family life.
   b) Rural family life.
3) Present day problems.
   a) Industrialisation.
   b) Changes in the pattern of agriculture; school and adult education; problems related to the "purification" of the Turkish language.
4) The arts and crafts of Turkey.
5) Treatment of Turkey from the points of view of geography, and tourist and archeological interest.
6) Turkey in the world; political, economic and cultural relations with other countries.
7) Religion in Turkey; the place of Islam in Turkish life today.

In the light of experience, it is recommended that the programme should be followed over a fairly short space of time – perhaps 30 periods in the course of six weeks; and efforts should be made to involve teachers of different subjects in the project.

The second project is based upon learning about Italy in Eastern schools. It is planned to occupy 12 sessions of 40 minutes each, and would, incidentally, serve to show up numerous characteristics common to many European countries. The periods could develop as follows:

1) An imaginary visit to the Italy of today. This would be largely introductory, and could be related to the start of correspondence with Italian children, preferably through a previously arranged school-link.
2) The physical geography of Italy and its relations in time, distance and methods of travel to the pupil's homeland.
3) The human geography of Italy, its natural resources, and its principal products and exports.
4) Ancient social history based upon the visit by a Roman family to relations in Pompeii in the year 79 A.D.
5) The development and achievements of Rome.
6) The decline and fall of the Roman Empire, including the development of the Christian Church and its eventual effects upon the growth of unity in the countries of Western Europe.
7) Renaissance and post-Renaissance Italy, to the present day.
8) A day in the life of a young Italian in Milan today.
9) A day in the life of a young Italian in a rural district of Southern Italy.
10) Italian art.
11) Italian music.
12) Revision, evaluation and conclusion.

It could be argued that this plan is far too ambitious, in that it attempts to cover a vast span of historical development in too short a space of time. It is hoped, however – and this optimism is based upon experience – that the interest of individuals within the class may be captured by some particular aspect of the work, which would result in additional time and study being undertaken by those individuals, with a consequent extra contribution to the project as a whole.

These are two examples of possible approaches to courses of teaching which aim at mutual understanding. Clearly, there are basic facts about other peoples and groups which in themselves, as facts, are useful and

important to know. Yet even these, or any facts which it is felt necessary to include in a course of teaching, should be selected with the main aim of reaching towards understanding kept in view. To do this it is necessary to attempt some analysis and definition of the obstacles in the way, so that these in particular may be surmounted; and in a chapter which is concerned with the mutual appreciation of Eastern and Western cultural values, a consideration of obstacles encountered by both Orient and Occident seems useful.

In selecting these, it is believed that they do not necessarily exist in isolation, but are often inter-related. Those mentioned by no means exhaust the rocks of mis-understanding, but simply represent the most manifest causes of upset.

Ignorance and prejudice certainly go hand-in-hand in many instances, and very often they are rooted in lack of education, or in an unbalanced, one-sided education. The mass media often do great harm by disseminating prejudices, or substantiating them; but the existence of bad newspapers, or of poor radio and television programmes, is symptomatic of bad education since they are the response to a demand from their users. This demand may be found both in nations with a history of world power or colonialism, and in others who feel the need to dispel the stigma of earlier foreign domination. It is a demand to be justified in feelings of arrogance, superiority and self-aggrandisement; it registers both inferiority and superiority complexes.

In combating these tendencies, it is necessary for the teacher to ensure that cultural achievements are discussed on the same basis as technical achievements, and that differing outlooks on life are probed to reveal the inner values from which they often arise.

National pride, race, ideology and religion are all potential sources of misunderstanding. The young nations need to arouse in their peoples a sense of pride and of belonging, and understandably set out to create an awareness of healthy national consciousness. It is important, especially in teaching, that this should not degenerate into the sort of nationalism that leads to chauvinism. The achievement of the right balance between patriotism and internationalism constitutes a major educational problem in today's world; and this problem becomes more intractable when differences between nations are accompanied by racial differences. Though the word "race" is often employed in an inaccurate, un-

scientific sense and though in many countries there is a need for clear instruction on the biological facts concerning race, the clear and specific views and statements of the scientists are not, by themselves, sufficient to eradicate the myths about race which have developed over the years. Because race prejudice arises from the irrational aspects of man's life, the teacher must employ more than the truths placed at his disposal by the biologist and the geneticist; and since race prejudice is sometimes related to sex attitudes and morals, in this respect it becomes a particularly delicate subject for the teacher to tackle.

Religious prejudice, and teaching about different ideologies, are relatively easier to deal with. The valuable achievements of countries with marked religious tolerance provide useful fields of study, and a project on the dangers of fanaticism in religion can be a useful approach, with the emphasis being placed upon examining fanaticism from the point of view of the victim.

Yet, perhaps, the greatest obstacle faced by the teacher is indifference or apathy. Since this is especially prevalent among adults, there is often a conflict of values between school and home; and even teachers themselves sometimes express an indifference towards the responsibility which education has for international understanding. The task of the teacher who accepts that responsibility does not always end with his pupils.

Much inability, or refusal, to understand arises from the different levels or stages of development which exist in the many countries which make up our one world. Until economic and technical aid is provided to the developing countries on an adequate scale, these differences will persist, and understanding will continue to be made difficult to achieve. It would seem that one of the teacher's basic tasks is to take a share in producing people who will understand how to give aid, and people who will understand how to receive it and use it to the best advantage. Then it may be possible for both sides to examine the deeper, more important, cultural values of the other with true insight and respect.

Chapter V

PREPARING TEACHERS FOR EDUCATION FOR INTERNATIONAL UNDERSTANDING

The Unesco Institute for Education's eighth annual seminar on "Education for International Understanding" was held in Sweden in 1961, in association with the Swedish and Finnish National Commissions for Unesco. Whereas in previous years teachers actually engaged in active classroom teaching had been brought together, the Swedish seminar was comprised of men and women concerned in teacher training. Attention was focussed upon the contribution which teacher-training might make to this work and the problems involved. The seminar approached its task under two aspects:

1) that of developing in trainees attitudes conducive to international understanding and providing them with information in relevant fields;
2) that of equipping trainees with the psychological understanding and the methodological skills required.

This chapter deals especially with the findings of the Seminar which relate to certain subjects in the curriculum. It does so at the expense of that part of the seminar which was devoted to the psychological, sociological and philosophical foundations of international understanding and their implications for the "core subjects" of the teacher training curriculum, though these enter into the considerations of individual subjects upon which the chapter concentrates.

It is generally accepted that geography is a subject especially suited to the promotion of international understanding, in that it involves a study of the ways of the peoples of the world in their struggle to obtain a living. These ways are dependent on three factors:

a) environmental conditions;
b) technical and cultural heritage of the people;
c) technical and cultural capacities of the present time.

Broadly, other countries – seen from the country in which teaching is being conducted – fall into two categories. There are those which are close neighbours, in regions with which particular contacts are maintained. (These need not necessarily be those in closest physical proximity, but, rather, are countries which most impinge upon the everyday life of the community in which the teaching is taking place.) Secondly, there are those more remote regions with which contacts are fewer but

which play an important part in the world community. Each of these categories requires a different treatment by the teacher of geography. For the first – those countries with which economic, political and social contacts are frequent and direct – the systematic approach appears to be most suitable. By this is meant an approach in breadth and depth designed to explain all those features of a region normally included in a full geographic treatment. (In dealing with this category, a warning should be sounded. A study of close neighbours demands correct information, since it is easy to arrive at a picture of such a country which is based on false stereotypes and "touristic" impressions.)

For the other countries, with whom contacts are less direct and frequent, an exemplary approach provides the best method. These countries can be grouped into, say, climatic regions; from each of these regions one country may be selected as being fairly typical, and treated in such a way that it becomes representative of the whole area. Obviously, basic problems of the modern world must figure prominently in the learning process of the pupil if he is to be helped towards an understanding of the peoples who share the world with him; so that the exemplary approach should include countries representative of disappearing colonialism, rising nationalism, rapid transition from rural to urban society and similar developments. In addition to this, the geography syllabus should include a treatment of countries faced with problems which are of significance for all, e. g., the attitude to minority groups, whether these are cultural, religious or racial.

But the modern geographer – whose work is especially concerned with a study of man in society, and the development of that society – sees particularly the advantages to be gained from subject correlation. It is more and more accepted by educationists that, within the normal subject framework of the curriculum, the field of human knowledge is divided into portions which do not easily lend themselves, in the eyes of the pupil, to a realisation of the unity of human experience and of the complexity of life in a modern society. There is, of course, a need for selection of the material to be taught, but the present selection made within the subjects of the normal curriculum leaves much to be desired. The huge extension of human knowledge necessitates a corresponding extension of existing subject boundaries and a new selection of material. One particular danger of the normal subject division is that the subjects themselves have come to dominate the scene and have been distorted from their proper function of preparing people to live well in their world.

Thus, correlation of subjects is desirable in order to unify the education of the child and give it coherence; effective correlation will help to avoid unnecessary overlapping; and it enables more time to be devoted to education for international understanding without undue interference with existing timetables and curricula. Such correlation can be achieved relatively easily through staff conferences at the start of each academic year and at regular intervals thereafter, with all subject teachers being involved. (It is a rather sad fact that very often, and in many schools and training institutions, members of staff have only a vague idea of the work undertaken with the same group of students by their colleagues.) Such a system of "sharing" has a particular relevance to what may be called "current affairs". When world events occur in areas which may not have been dealt with in sufficient detail by the teachers of either history or geography, a short discussion amongst members of staff should be sufficient to determine what additional information it may be necessary to give in order to fill in the background to such events. (In passing, it should be remarked here that correlation emphasises the importance of syllabuses being sufficiently flexible to enable teachers to devote time to such a purpose and to combine their efforts. Also, correlation between teachers will be helped by correlation between authors of textbooks. For instance, the authors of literature and language textbooks should bear in mind the needs of history and geography teachers).

The combination of efforts by teachers of different subjects – and particularly the geographers and the historians – can be facilitated by the thematic approach, of which Man and Food, Man and Trade, Man and Travel, etc., are a few examples. Or, the creation of a new subject – which may tentatively be called "Human Studies" – opens up very considerable possibilities. This is based upon a belief that we should aim to help our pupils and students to understand the following: –

a) The basic principles of human life in their simplest forms.
b) These principles at work in our more complex society to-day.

This involves the need to consider the nature of the modern world, and the place of a man both in his country and in the world which is increasingly inter-dependent; and it is possible to select three areas of study which illustrate man's needs and the satisfaction of them in societies which become increasingly complex. These are:

a) **Simple Elements of Social Life**
This is an attempt to extract the basic principles of both individual and community life. This need not be primarily an historical treatment,

though it may well be that the more convenient examples will be those taken from the remoter past. All aspects of life enter into this study – and, therefore, nearly all curriculum subjects; the need for recreation, and the social functions of early art; the need for religion; the origins of language; the individual, family and tribe, and attitudes to the young, old and sick; transport, satisfaction of hunger; early economic activity, and the nature of money; the search for security and the need for regulation.

b) **National Life**

This is a treatment of the more complex elements of life in a modern state. The member of such a state needs a certain range of knowledge for intelligent citizenship and understanding of his own society. He also needs to know about other societies and the place of the individual within administrative and governmental systems different from his own. Thus in describing this second area as "national life" it is not intended to confine the studies to any particular country. It is both a preparation for living in one's own society and a comparison of this with others.

The aspects of life to be covered in this section follow on, over an enlarged area, from a). Thus they include leisure time activities; forms of religion and current trends; languages and literature and the mass media; social services; transport; economic structures; political ideologies and the individual and the state; law, and government and its functions.

c) **International Life**

Developments of communications and technology and science are producing a smaller world, and are bringing peoples into closer contact. It is therefore vitally necessary that we prepare young people to understand and be in sympathy with the peoples of the whole world. They should also understand the workings of international organisations, and the relationships between countries. The development in this context of the aspects of study previously mentioned will be obvious.

Increasingly, geography and history come much closer. All history which has educational value is sociological history in the sense that it constitutes an explanation of some part of the present; and there is encouraging evidence of a wider adoption of a sociological approach to history which is conducive to the widening of historical perspective and to the use of more flexible methods such as the linking of geographical

with historical data. There is evidence, too, (especially in European countries), of a dissatisfaction with the linking of "general" history – either European or world – with the continuous current of national history. It is increasingly recognised that this approach tends to involve the neglect of major trends of world history, since other parts of the world are normally dealt with at points in their history where they have made contact with Europe. Other countries place considerable emphasis on national history and this can lead to disproportion and even distortion which becomes an obstacle to forming the correct concepts for world history.

Since history should present a story of continuous progress affected by many generations of humanity throughout the world, students in teacher-training institutions should be helped to acquire a broad picture of various periods of history, not limited to certain national groups or particular aspects, but showing history in its richness and variety. In selecting facts for historical presentation and judging them, students must be encouraged to pay regard to (a) the inherent character of the period in which they happened, and (b) their influence on the future nature of mankind; and the facts selected should serve to stress the interaction of different kinds of influence in human life, in particular the economic factor. Thus, for example, the study in European schools and institutions of the Middle Ages should not be limited to political and ecclesiastical issues, but should also include the life of the people, and economic and social development. In the study of this period, too, consideration should be given to oriental peoples, and to the cultural heritage transmitted from the Arab world to other areas.

Trainees need to be acquainted with methods of studying and teaching current affairs, since it is important that some emphasis in history teaching should be placed upon international organisation in the nineteenth and twentieth centuries and history brought as closely as possible to the present day. Pupils should have a knowledge of the immediate background to their own time if they are properly to understand the importance of technological development, and its place in the emergence of new systems of social, economic and political organisation. Similarly they must be helped to see that the objectives and ideals expressed in the United Nations Charter and The Universal Declaration of Human Rights are developments, and significant developments, in the realm of human thought – but **developments,** part of the pattern of human progress which history records.

In the consideration of a possible new subject called "Human Studies" earlier in this chapter reference was made to the place which an examination of the origin and development of language would have in such a study. In the context of education for international understanding, and the preparation of teachers who will contribute to the aspect of education, the teaching of modern languages and literature has an important place. The learning of a foreign language should not only be considered as the acquirement of a skill which enables communication with other people. It is also a way of access to another culture and another nation's way of thinking. By studying great works of literature, the pupil can be brought to understand and appreciate the values of the other culture. The characteristic ways of life of the foreign people should be explained from the historical, geographical and cultural points of view, and the student should not only gain an insight into the similarities and the common elements of the different cultures, but should also be helped to appreciate differences and recognise them as genuine expressions of a culture which has developed its own forms.

"In the case of modern languages, it is an understanding of the spirit of a foreign people – their culture, their art, their way of life, and their achievements as a community – which should be the aim of learning their language. A single foreign language properly taught and learnt with this end in view will do more to help the learner to a truer international understanding than all the moral exhortation that can be composed and uttered. For a student to get down to the roots of a single culture other than his own is in itself an exercise in international understanding, even in its universal sense, since if he learns the great human art of sympathy with one foreign people he can more readily apply it to all the rest than he could hope to do through some vague cosmopolitanism".*

It follows that the teacher must have a broad and deep understanding of the language which he is to teach, and his knowledge of the language should extend beyond the upper limit to which he will be required to teach. It should not be confined to language alone but should embrace all aspects of life in the country whose language he teaches. Such knowledge should be as up-to-date as possible and the teacher should be

* "Teaching for International Understanding: An Examination of Methods and Materials". A report prepared for the U. K. National Commission for Unesco by C. F. Strong, H. M. S. O. 1954.

able, and prepared, to refresh it constantly. In training, the student should read books and newspapers in the foreign language, and, if this is not always practicable, should select from the newspapers and books of his own country such information as throws light on the country under study.

In promoting and assisting mutual understanding between peoples, the study of literature plays a very important part. Pupils are brought into contact with attitudes and situations which they perhaps will not find in the literature of their own culture; and entering the world of a foreign literature enables the student to share a common experience with the people of that country. It is important then that the teacher of a foreign language, who will wish to include literature in that language in his course of teaching, should have certain criteria for his selection. Single complete works should be chosen for their artistic merit, since the appreciation and enjoyment of a single poem or book is more important than detailed information about the author. Where a study of the life of their author, however, is undertaken, this should include attention to influences from other countries which may have played their part in forming and developing his ideas. (In observing these two points it should be recognised that there is a difference between works selected for extensive reading and those intended for intensive study. The latter are usually short poems or stories illustrative of specific artistic qualities or cultural attitudes to which the teacher particularly wishes to direct the attention of the class).

Some works in a foreign language are too complicated and difficult for even the most senior pupils to comprehend in the original. If the teacher considers that these form an important contribution to world literature, they should be read in translation. Literature translated into the mother tongue, both from a language which is being studied and from other languages, offers considerable possibility in education for international understanding, and is a field which the trainee foreign language teacher should be encouraged to explore.

Like language, religion is a basic element of the original situation of mankind, intricately connected with what we know as the nature of man. What should students be taught about the religions of other people in order that international understanding and a sympathetic attitude towards people of other cultures may be developed? Is it possible for a teacher to possess the necessary insight and to have the right kind

of attitudes towards religions other than his own? To what extent can he present examples of the religions of other people honestly? Should the teacher confine himself to the presentation of information about other religions? Or should he attempt to go further and help his pupils to make some comparative estimations?

There are three aspects which should figure in teaching about a religion other than one's own. These are:

1) origins.
2) essential message.
3) its influence in the world – past and present.

Thus, for Christianity, a programme of teaching should include information about the life of Christ, his importance as a symbol, a treatment of the central features of the religion – love and charity – together with the doctrine of salvation; and an outline history of Christianity together with a picture of Christianity in the world at the present time. For Judaism, a similar programme should include an explanation of the Ten Commandments and the God of The Old Testament; of the doctrine of rightness in action; an outline of Jewish history, and an indication of the place of Judaism in the modern world. The corresponding content for Islam would be a study of the life of Mohammed, an account of the early history of Islam, its spread and the reasons for this, and the importance of Islam in the modern world.

Such an outline would enable students, and the pupils they will eventually teach, to discover some objective, historical facts about religions other than their own. But a rational or intellectual knowledge of religion – whether it is of one's own religion or someone else's – does not necessarily bring about the kind of understanding from which good relationships spring. It would be futile to pursue the end that peoples should share the same views and beliefs. What is necessary is that they should be prepared to understand viewpoints different from their own in order to be able to tolerate them so that men can live together in harmony. This calls for a teacher who himself has a genuine feeling for religion and sympathy with the subject matter – and it applies equally in the teaching of one's own religion and the religions of others. Such a person will be concerned with the spiritual well-being of others, whilst at the same time being capable of explaining the place of religion in the development of human society.

No consideration of the preparation of teachers for education for international understanding would be complete without reference to the place of the teacher in the community. As between the developed and the developing nations, this can be very different; but in both, teachers have certain social responsibilities, outside their schools, if they wish to assume them; and teacher training programmes give insufficient attention to the preparation of students for participation in the life of their communities, and to the contribution this can make to that individual and social harmony upon which, in the final analysis, international understanding rests.

Chapter VI

EDUCATION FOR INTERNATIONAL UNDERSTANDING UNDER CONDITIONS OF TENSION

The 1962 Seminar arranged by the Unesco Institute for Education in association with the Czechoslovak Commission for Unesco was held in Prague. The participants were school principals, members of the school inspectorate, and officials in education ministries and local education authorities. Together, they came from 24 countries in 5 continents. Earlier seminars had frequently drawn attention to the importance of co-operation between schools, the inspectorate and educational administrators in the advancement of the cause of education for international understanding. It had been recognised that people with varying responsibilities within the educational framework could be of mutual practical assistance in defining and furthering the ideas and values of education for international understanding, as well as in developing programmes, subject matter, materials and institutions appropriate to the task. Taking into account the many differing educational systems which operate in the world, only co-operation between such people could satisfactorily explore the many different aspects of the educational process which are involved. These include:

- determining educational policy
- maintaining educational standards
- devising curricula and syllabi
- directing schools and coordinating the work of their teaching staffs
- advising teachers professionally and evaluating their work
- preparing and prescribing textbooks.

The definition of "tension" in a mechanical sense is "the stress by which a bar, cord, etc., is pulled when it is part of a system in equilibrium or motion". Education for international understanding is part of the total "system" of education. It is the proper response to an objective, universal social reality as well as a means in pursuance of peace and improved international co-operation. As a response to objective reality it commits educationists to a truly global approach in the various subjects of instruction through which the schools endeavour to explain to young people their present world; and as a means towards peace and co-operation it is concerned with the promotion of ideas and of activities which will turn mere expressions of goodwill and pious hopes into personal commitments, constructive interest, and responsible action.

There are two "stresses" in particular to which the "bar" of education for international understanding is subjected as part of the total system. The first is composed of respectable and necessary traits – school routine, the well-established curriculum, the requirements of examinations, the exacting inspectorate and so on. These will continue, but they must be adapted to the requirements of our time. The second "stress" is the prevailing tensions between groups and peoples, and between powers and blocks of powers – the tensions represented by race and ideologies. In this connection, the Prague Seminar of 1962 saw it as "our duty to devote some of our most earnest discussions and analyses to the exploration of that common ground on which all of us, as educators, as humanists, as persons dedicated to the study of truth and to the spread of knowledge, can meet and work together".

All people concerned with education will agree that the classroom teacher is the focal point of a school system; most people concerned with education will recognise that the school administrator is the key figure in providing educational leadership for the system. The word administrator is used to cover all those professional educators who have, as their primary responsibility, administration – principals, headmasters and headmistresses, inspectors, officials of local and national governmental authorities. It is their task to join in providing the necessary facilities and the required vision. Given that education for international understanding is "the proper response to an objective, universal social reality", the administrators have a major share of the responsibility for fostering a climate conducive to its growth and development. In fullfiling this task they work within certain terms of reference laid down by their society. Education is seen as an instrument to promote and achieve the social ends determined by the members of that society. (The inter-relationship of education and society has been touched upon in a previous chapter.) If international understanding has been recognised by any society as one of the purposes of its educational system, then the duty of the administrators is clear.

They are in a particularly advantageous situation to facilitate the efforts of those members of staff who may already be involved in projects of teaching for international understanding. School administrators can encourage such teachers by making it possible for them to meet like-minded colleagues for further discussions of ways and means, and by instituting operational policies that will assist towards a free flow of information between all those engaged in the educational process –

pupils, teachers and administrators. Through their influence, direct or indirect, upon the curriculum they can assist towards its flexibility, and encourage experimentation by the staff of the school. Since they have some say in the planning of educational budgets, administrators are in a position to decide upon the allocation of financial resources which may be required by the teachers concerned; and they have some influence when questions of larger-scale expenditure, e.g., on a regional or even national basis, are concerned.

The influence of the administrators is not confined to the classroom situation. They can be of help with extra-curricular activities, both those directly associated with one particular school, or those which involve a wider grouping but require special facilities – human, financial or physical – for their implementation.

In all discussions of education for international understanding, the importance of the role of the teacher-training institutions is invariably stressed. In this field the possible contribution of the administrators is considerable. They are in a supreme position to encourage the implementation of an inter-disciplinary approach which may have as its aim the acquisition by all teacher trainees of a genuine understanding of international affairs; and they have it within their power to affect the attitudes, and influence the actions, of the universities. It is possible for school administrators to seek from the university authorities active participation in primary and secondary school programmes within the work of the teacher-training institutions. Such participation could involve the provision of a series of lectures, the preparation of source materials, the provision of resource people for educational seminars, and meetings between staff members of the university and practising teachers.

It has been recognised earlier that school systems of different countries vary in their nature. Nevertheless, between all of them there exists common ground, and all general consideration of education for international understanding should be directed towards those aspects which systems, and those who administer those systems, share. Through education – though this is repeating what has been said earlier in this publication – we are trying to foster in the child an awareness of humanity in all its diversity and to provide an insight into human activity in all its forms. Thus we are concerned with feeling as well as fact, with emotion as well as with intellect, with the affective as well as the cognitive and conative aspects of development. We therefore attempt to make him

intellectually aware of the world, its extent and content, its prospects and its pitfalls. We try to persuade him that the world society is a social fact, and that each nation is part of a single interdependent activity area in which his own fate is linked with the fate of others. We attempt to give to the child a key to the meaning of the modern world, and to develop in him a principle for action in his relationship with his fellow-men and women.

Earlier in this chapter comment has been passed upon the fields of influence in which the education administrator operates; and it has been said that these include the curriculum, teaching methods and the organisation of the school. It seems reasonable, therefore, to consider these in slightly greater detail, always in relation to education for international understanding and with references to the part played by the administrator.

Ideally, the work of education for international understanding should permeate the work of the whole school; in practice, this is not always possible. However, with the younger pupils – say those from 5 to 12 years old – the traditional curriculum can sustain this work, and be suitably enlivened. In the education of the adolescent – where examination pressures and other demands are greater – the work will range from that in schools which accept the notion of international understanding as an underlying principle to those which pursue carefully planned courses either within the traditional subject divisions or by some specially designed project. In some cases there will be a compromise, e.g., traditional lessons in the lower classes, with active recognition of the underlying principle, and planned courses in the upper part of the school – or vice versa. In an earlier chapter mention has been made of possible approaches through the traditional subjects, and of the development of a "new" subject. The sympathy and support of administrators in these contexts can be invaluable.

Caution should be exercised in the consideration of teaching methods, and dogmatism avoided, since these must be related to the personality of the teacher; but since the so-called active method has proved its worth in the many projects and approaches in education for international understanding already undertaken, experienced administrators – especially heads and inspectors – should encourage its use. The active method provides for pupils the best opportunities to develop in themselves the qualities that we consider as basic to international

understanding : desire for truth, tolerance, comprehension and, perhaps above all, critical attitudes towards oneself as well as towards others.

As has already been said, in education for international understanding we are "concerned with feeling as well as fact, with emotion as well as with intellect"; we are dealing with the elusive subject of "values" and are involved from time to time in making value judgments; and since we have to use words it must be recognised that some of these have become emotive. Negro; coloured; native; underdeveloped; primitive; so-called; educated; free (with the supposition that others are not free); these are only a few of the words that should be treated with caution, or carefully qualified and defined. Alongside these are certain fixed emotional patterns or stereotypes, e.g., the English are cold (or reserved), Africans are primitive, Germans are arrogant. These are often the concepts of adults, imbibed by children in the home and subconsciously retained. It follows that contact and co-operation with parents is an important aspect of essays in education for international understanding, and here again the organisation of the school and the area of influence of the administrators must enter into reckoning.

Yet perhaps the greatest obstacle to experimental efforts lies in the comparatively narrow dimensions of the syllabus, and this is dictated by the demands of the examinations. Teachers in general – and certainly in the secondary schools – teach the subjects which they themselves have studied at the university or teacher-training college. Many teachers honestly feel that they are not sufficiently prepared for teaching new subjects or combinations of subjects, and that their principal duty towards their pupils is to prepare them for examinations. Those who lay down examination requirements can make a distinct contribution to the work of the teacher by formulating those requirements in such a way that they do not preclude teaching for international understanding.

School administrators are also in a particularly favourable position to encourage and facilitate extra-curricular activities which can become a very effective means of fostering international understanding. These fall into three groups:

1) out-of-class activities within the school
2) out-of-school activities
3) exchange between schools, which may lead to activities outside one's own country.

These are not mutually exclusive. There can be, in fact, much overlapping, with the out-of-school activities (including exchange) being a continuation of out-of-class work, if they are all conducted under the guidance of the teacher. They provide opportunities for initiative and spontaneous reaction on the part of the children, for careful and worthwhile preparation, and for a valuable social education in human and personal relationships. School societies and clubs, annual commemorations of occasions such as United Nations Day and Human Rights Day, the planned use of libraries, the organisation of international camps or home-to-home exchanges, all enter into this field, and can be facilitated through their recognition by school administrators and local and national education authorities as objects worthy of subsidy and grant-aid.

But how can educational policy, school organisation, the curriculum and teaching methods best be brought to bear upon the conditions of political tension under which we live? It is a fact, now beyond mere wishful thinking, that during recent years the political tensions have relaxed sufficiently to favour education for international understanding between East and West – using these terms in a political sense. In both the liberal and the people's democracies various decisive changes have occurred. In addition another factor has emerged in the development of the "third world", the newly independent countries of Africa and Asia. These developments present educationists with a new situation, if they can interpret it correctly. This new situation can be examined at five different levels – communication; comprehension; empathy (or appreciaton); sympathy; co-operation.

At the first level – that of communication – educationists have to recognise the pitfalls of terminology. This chapter has already referred to the difficulties presented by certain words which have become emotive in a general sense. In social and political education, and in the context of East-West tension, the difficulties and dangers of terms are no less real. An effort must be made to use well defined and – if possible – mutually comprehensible words and descriptions, even when referring to such complex and controversial concepts as freedom, equality and justice. If we are to take full advantage of the steady extension of agreements covering many aspects of the arts, sciences and mass-communication, it is essential that we should be in harmony about the language (or "style") in which such exchanges are to be conducted.

The basis for harmony and a true dialogue exists. In referring to many issues East and West employ a common language. The methods of realisation of these issues may vary widely; the conception of them within very different ideological and institutional structures may affect the very minimum of these concepts; but still when we refer to them in our discussions, we refer to the same phenomena of human, individual and social existence, because both "camps" are the heirs of one spiritual tradition. Both are the inheritors of the intellectual, emotional and practical conquests of Enlightenment. In the spirit of Enlightenment they use rational comprehension as their main tool of social analysis, and they both believe in social improvement as the chief task of organised society, that is to say in the possibility of progress, whether on the basis of a positivist or of a Marxist philosophy.

Yet fundamental differences exist; but does a clear and unambiguous commitment to either one or the other of the two ideologies necessarily imply relationships of a "hot" or a "cold" war between their adherents? It is not possible to conceive of the basic relations between nations and groups of nations as friend-foe relations and at the same time speak of peace in any real sense of the word, i. e., as a positive state rather than a mere negation of war. And two other points should be remembered: firstly the United Nations emerged from a common front in the Second World War which was directed against just this idea of international relations as a friend-foe relationship, as a struggle for survival in which only the fittest beast (or group of beasts) has a "right" to exist; secondly, that ideologies are constantly modified by the dynamic character of actual developments. A reminder of such facts should be regularly kept before all people involved in education. It underlies the very notions of peaceful co-operation and co-existence in which elements of understanding, of communication which goes beyond the mere verbal level, and even of mutual appreciation – at least of certain ideas in the rival philosophies – do exist alongside very serious and important differences.

However, even given a carefully defined terminology and an effort at comprehension, a measure of appreciation of your partner's point of view is essential to a genuine dialogue. There must exist mutual respect for each other's basic convictions, an abstention from ascribing base motives to the other side and readiness for self-criticism. None of these imply a surrender of one's own position. Democracy is a political system which is very difficult to realise, but it is essentially a system of which

genuine self-criticism and an openness to criticism from others are necessary ingredients. The strength of the democratic philosophy lies in the combination of militant advocacy of one's ideals with tolerance for other views and with an appreciation for their motives.

Whilst empathy and appreciation are possibly the most problematic of the steps towards co-operation and understanding, and the most difficult to achieve, sympathy – as a more emotional readiness to share a fellow human's feelings – is easier; but it is important, since it is at this more elementary level of human communication that a break-through is sometimes achieved which transcends frontiers of nationality and of political régimes. Education can assist towards this process by countering stereotypes and fixed notions that tend to blunt human feelings; and the least bit of psychological understanding indicates that effective co-operation can be promoted only in an atmosphere of basic sympathy, an atmosphere which, in any case, belongs to the necessary conditions of education and the bringing up of children.

The emergence of the "third world" has presented opportunities for both co-operation and dangerous competition. Fortunately, the refusal of many of the newly independent national states to align themselves definitely with any of the contending camps has tended to favour the former. This policy of non-identification was well defined by Julius Nyerere, Prime Minister of Tanzania, when he declared before the National Assembly on June 1st, 1961, that "it would be wrong to describe our country's policy as that of neutralism, for the word neutral often carries the connotation of not caring. We do care, passionately, about the development of justice, of well-being, and of peace throughout the world. We do care about the rights of man, about the independence and self-determination of nations or groups of nations. We do care about having peace in Africa and in other parts of the world. On these great issues we cannot be neutral. But although our policy will not be one of passive neutrality it will be independent. We give notice that no one will be able to count on an automatic vote from us simply because we are their friends. Nor should any country which feels unfriendly towards us assume that we shall automatically vote on the opposite side to it. We shall not automatically condemn a policy because it is said to be a Communist plot. Nor shall we necessarily oppose a policy because it is described by its opponents as an imperialist intrigue. We shall look at every issue in the light of whether we believe it supports the cause of freedom, of justice, and of peace in the world".

Increasingly, highly developed nations are assisting the new-comers in their endeavours to re-fashion their economies and to reconstruct their social and political life. More and more, though still slowly, this aid is being extended without the expectation of a return in unconditional alignment in the political and ideological international competition. In the process, inter-personal contacts are being made which make ideas of absolute separation and seclusion seem incongruous. The attitudes of groups and individuals involved in a vast range of activities in this field will certainly have to be studied and considered for a long time. The mental climate in which the vast international network of mutual assistance and co-operation is being established must continuously be adjusted in the light of experience and insight. This task of constant adjustment is mainly an educational one. Much mutual study of civilisations, histories, creeds, will be needed. Self-restraint which, as has been said, is "the leaven of international co-operation" is an educable virtue. It includes a sense of justice, patience and an absence of self-righteousness. And these are the very foundations upon which any co-operation must be built in order to overcome the dangers which are inherent in a state of political tension.

Chapter VII

SCHOOL AND COMMUNITY IN EDUCATION FOR INTERNATIONAL UNDERSTANDING

The 1963 Seminar of the Unesco Institute for Education was held in Brussels, and was organised in association with the Belgian National Commission for Unesco. Participants from 23 countries attended. They were mainly people involved in school education, the training of teachers, community education and development and educational administration, and they were concerned with an examination of what the school and community, separately and in co-operation, can do to promote better mutual understanding between peoples and civilisations with differing cultural values and ways of life. Previous chapters in this document have dealt with the potential contributions of the school to this question. This chapter will, therefore, concentrate upon the concept of the community as an operational unit in working for international understanding, though the relationship of the school will be implicit – and sometimes explicit – throughout. It will also have particular reference to community development and adult education in developing countries, though some of its conclusions will be generally relevant to adult education as a whole.

It is a truism that the more economically developed nations have a better opportunity to learn about life and events in other parts of the world. Radio, television, the press and a constant series of publications reach a far wider public, and, theoretically at least, international understanding is more readily available. In the developing countries education for international understanding must be an important aspect of all educational efforts both in school and in the community, but the approach to this aspect of education must be carefully planned, and must start from where the people are. Both school and adult education must help the individual to understand his local community, and then to widen his field of vision in such a way that he will be able to see the problems of his immediate surroundings in the framework of his nation, of the region of which his country is just one part, and finally of the world as a whole. Educational work for adults should use the immediate interests of the particular community as a starting point, and should be based upon values existing in that community, at least in the initial stages; by these means the work becomes a joint effort from below, with the initiative coming from within the group itself, and is not seen as – and should not become – the spreading of information from above through administrative channels.

Precise examples of subjects which provide opportunities for the exchange of ideas and experiences in respect of common interest are easy to come by. Health is one of these. The existence of malaria, or of some other disease, in several parts of an area may be used as a means of bringing people to a realisation of having a problem in common, and to an interest in co-operating to solve it. Farming methods, choice of crops, marketing, are likely to reproduce common interests between communities in a given agricultural sector. The potentialities of producer, consumer and other groups, their practices and principles, and their history in other countries could form a useful subject for discussion. In this field many communities and nations have something in common, and can learn from each other.

From such a beginning – and subjects for use in community education in urban areas will also readily suggest themselves – an insight into the economic interdependence of the local community with the nation and the world in general can emerge. Inevitably, examination of cultural and political values will enter into consideration. Especially in areas where national unity is a relatively recent fact, care should be taken that these values be presented in a way conducive to understanding of, and respect for, the convictions of other peoples. It would be regrettable if newly developed values (such as nationalism), however desirable, were to become obstacles to international understanding.

Of course, adult or community education must involve the presentation of straight information as well as spontaneous discussion, and in conjunction with it; and for this the educator will use the customary aids of tape recordings, films and film-strips, posters, pamphlets, etc. As work proceeds it will become clear that certain interests are of particular concern to the group, and it is important that the educator should mark these and ensure that supplementary materials be provided which will capitalise upon them. He will similarly become aware of what ways of presenting information are most successful, and will develop these.

One of the subjects which will certainly arise in any work involved in community education is that of technical assistance, and this is of particular relevance to education for international understanding since it applies to attitudes in both the developing and developed countries: the creation of a favourable climate of opinion towards assistance in the one, and its concomitant effects in the other. By technical assistance is meant all efforts to further social and economic development towards

self-sufficiency by the transfer of knowledge, skill and capital in all fields. It operates from the level of work in a village to a major national project, though a distinction is made between technical assistance and humanitarian help given over a short period to meet some emergency. Technical assistance helps to bridge one of the basic divisions between the developed and less developed areas of the world. We know that the gap between the two has widened rather than narrowed, and that so far technical assistance has had only limited effect on the pace of development. Counteracting forces such as the rapid growth of population in developing countries, and the changing terms of trade have largely cancelled out the advances. It therefore seems that programmes of more massive assistance will have to be undertaken by the developed countries, at a time when there is a growing sense of national pride and self-esteem in the developing areas, and a certain resistance to anything that smacks of charity or condescension. To repeat, this underlines the function and importance of education for international understanding for both parts of our one world.

In considering the relation between education and technical assistance we may establish certain basic assumptions. These are that technical assistance is an inescapable expression of international understanding; and that international understanding is a secondary effect of technical assistance even though it is not a basic motive. Motives for assistance are always complex and varied, certainly at governmental level, and the teacher should guard against the danger of the inference of narrow and selfish motives in examining assistance programmes. It is necessary, too, to recognise that some attitudes are established in early childhood. Children are often taught to avoid strangers, or to treat them with circumspection. Yet a co-operative response to technical assistance requires an openness to, and an acceptance of, strangers. Some traditional and religious beliefs suggest that a condition of poverty is ordained, and is, therefore, inescapable or not to be redeemed. The concept of technical assistance is that such a condition is a matter of chance which can be adjusted and affected; and it is necessary for the teacher to establish that helping others – and gracefully accepting help – is a duty incumbent upon being a member of the human race.

Technical assistance takes two forms – multi-lateral and bi-lateral. In any educational programme the nature and role of U.N. agencies should be recognised; but there are important merits in bi-lateral arrangements, and from the point of view of international understanding –

and as a safeguard against international **mis-understanding** – these should be stressed. For example, the arrangement is a contractual one in which recognition of responsibility and mutual interest should be basic conditions; and technical assistance is a bridge which provides direct links, useful in education, between two countries. Of course, the dangers of possible abuse in both multi-lateral and bi-lateral types of assistance must be considered, and discussed freely and fairly.

Both giving and receiving communities have need of education for international understanding to be related to technical assistance. A poor nation may have a rich and ancient history. By not minimising the importance of culture, countries receiving aid may be made to feel that they too have something to offer, and the countries giving aid may be shown that they are lending support to the maintenance of something which is well worth sustaining. Assistance should create a feeling of self-confidence in the receiving nation. People should be made to feel that they are receiving help now in order that they may take the necessary steps to bring themselves to a state of full development. It must be emphasised that assistance is temporary, and that sooner or later they will be able to solve their own problems, without outside help.

No consideration of technical assistance as a means to international understanding would be complete without reference to the part which can be played in the operation by the actual executives and planners of technical assistance. Up to the present adequate attention has not been given to the appropriate training of these people. They are, of course, trained experts in their various technical skills, but not necessarily in inter-personal skills. Between them and the teacher concerned with international understanding there is much scope for mutually enriching co-operation. The technical expert needs to know the geography, habits, customs and culture of the country in which he works, and the teacher can assist in the provision of much of this information. The teacher, on the other hand, can use the detailed knowledge of the expert by bringing him into contact with his class in school, or his community group; and this can be of inestimable value in both giving and receiving countries. As more attention is given to the philosophy and techniques of imparting skills, so will the technical expert become more and more useful in furthering international understanding, because he will be expert not simply in the "know-how", but, perhaps more importantly, in the "know-why", and will be able to communicate this to the lay public in the school and community.

No community is without its misfits, its deprived, its inadequate and its prejudiced. For these, who find it difficult to achieve sympathy with their own people and to live in harmony with them, the attainment of international understanding is very difficult, even if they recognise its existence or point. In dealing with them, the operations of school and community are inter-locked, though the former carries the prior, and prime, responsibility. A later chapter in this document will be concerned with education for international understanding and the primary school, and this should not be anticipated here; but since influences on early life are important to any development of understanding, international or otherwise, a few comments will not be out of place.

Much attention is given to the methods which a teacher can use to promote in the older child a consciousness of the varied world around him; but if work with older children is to be fully successful and have a lasting effect continuing into the adult community, the groundwork must be done at an earlier stage. Since a child's early experiences strongly affect his subsequent development, the education of younger children can create, or destroy, the foundations of later international understanding. It has been argued that such efforts with primary school children are especially necessary on the part of teachers in the West – using the term in the cultural sense. People from the East (including Africa) know those from the West better than the latter know the former. Many Eastern countries have lived under colonial rule, and have in some cases had the language and culture of a Western country imposed upon them, whereas the Western colonizers rarely bothered to learn the language, customs or history of the countries they ruled. Of course, there is a counter to this argument, which is that it is reasonable to question the validity of the image of the West created by colonialism. The colonial image is only a fragmentary part of the culture of the West, is often misleading, and may give rise to positive misunderstanding.

Whatever the relative strengths of the need for knowledge of one side or the other may be, the real problem is not so much one of actual information or knowledge, but of material appreciation. The fostering of sound notions about foreign people and cultures remains a task for educators of both East and West; and since we are concerned with laying the foundations of sympathetic attitudes rather than of pedantic facts or abstract principles, it is important that this work should commence when the child is young, receptive and impressionable. This is the basic element to all indoctrination, a word which is not to be

viewed with suspicion or hostility simply because it is normally used in particular connotations. And in most communities there is a special section which makes educative efforts towards understanding at an early age very necessary – the deprived child.

Deprivation is defined here in a broad sense. It covers children who, for one reason or another, cannot have a normal home life, and have to be provided for by the state or the local authority; and children who, because of their colour or their class, are at a social disadvantage in the society in which they live. (It should be recognised – and such recognition is itself an impressive point to make in work towards mutual appreciation of social and cultural values – that children in these categories exist in larger numbers in Western than in Eastern communities.) There are several reasons why a child may come into public care. He may be illegitimate and unwanted by either of his parents. His parents may separate, or divorce, and start new lives in which he is unwelcome. His mother may become ill, or have nowhere to live, and thus be unable to tend him; or his parents may be too irresponsible to look after him. Whatever the reason, the child is likely to interpret the situation as rejection or abandonment, and the hurt that he feels often turns to bitterness, aggression, an inability to love and to accept responsibility.

Thus, such children, when they grow up, are likely themselves to produce children whom they are unwilling or unable to look after. It is because of this tendency to perpetuate their kind that deprived children constitute a significant, though small, minority. When they come into public care, they go into a children's home; some proceed from this to a foster home, and enjoy the benefits of family life; but many have to remain in homes, and although the staff do all they can to give them individual attention and care, a child – particularly one who comes into care at an early age – is likely to grow into an institutionalised individual, incapable of out-going behaviour. With such emotional problems these children are the least likely to develop any real international understanding. Further, conditions of life in a children's home are often such as to make the inhabitants a homogeneous group at the bottom of the social scale, rarely having the opportunity to see how children in families, or in higher social classes, live, or viewing them from the disadvantageous position of an "out-group". Coloured children in public care in the West have an additional problem. They suffer from the apparent rejection by their parents, and they may also experience the slights and antagonisms that can come their way because of their colour.

Yet once again, much depends upon the teacher, since most children in public care go to schools outside their institution. Many experiences which are commonplace to most children are unknown to the deprived, and the teacher must bear this in mind, and prepare lessons in such a way that these children are not left out. Care should be taken that they are included in extra-curricular activities, school-outings and the like, and that any special talents or interests they show should be noted and cultivated. Any facilities offered by the community which may serve to integrate such children should be seized upon by the teacher in order to provide by every possible means the security of belonging of which they have been so cruelly deprived.

All this is entirely relevant to the theme of education for international understanding in school and community. The existence of even a tiny anti-social minority can eat like a canker into the body of society, and disturb the harmony and equilibrium which is essential to the balance of understanding; and although it has been said previously that the problem of the deprived child is especially a problem of the West, the growth of industrialisation and urbanisation in the East, with their effects upon traditional mores, begin to make it an issue about which educators in the East cannot afford to be complacent.

Once again, it is clear that in any aspect of education for international understanding we are especially concerned with attitudes. Knowledge is manifestly important as part of the structure of attitudes, and is indispensable; but changes in teaching content and method – which may result in changes in what is learned and greater ease in learning – are not necessarily followed by changes in effects in the desired direction. Sometimes, in fact, the effects are the opposite to what is intended, as has been demonstrated in some of the testing which has accompanied work undertaken through Unesco's Associated Schools Project. The testing of the extent to which pupils and students have absorbed knowledge is relatively straight-forward and familiar to all educators; but the assessment of changes in attitudes is more difficult. It is not intended here to consider this matter in any detail, since it has been treated in various publications*; but some general comments are appropriate in a section which is concerned with education for international understanding in the school and the community.

* e.g. "International Understanding at School" (Unesco, 1965)
M. Verdière-De Vits / J. M. Roelants: "Programme mis en oeuvre en Belgique aux Ecoles Normales de l'Etat à Tournai – 1954-1958, aux Ecoles Normales de l'Etat à Bruxelles – 1958-1960".

An attitude can be defined as a state of readiness, a tendency to act or react in a certain manner when confronted with certain stimuli. Attitudes do not exist in isolation. They are linked with feelings, beliefs and patterns of ideology and with the deeper levels of personality. They express themselves in opinions and sometimes in behaviour. (A baleful attitude of prejudice may express itself in active discrimination). Since attitudes have a powerful emotional and irrational content, attempts to measure changes in attitude may not be accurate or significant if conducted at, say, the level of verbal reasoning. This is one of the reasons for the development of projective and other less structured techniques. These can penetrate to deeper levels, though the results require skilled interpretation, and go beyond the social façade of the individual to the sub-conscious areas in which prejudiced likes and dislikes lurk. Nevertheless, objective methods – attitude scales, stereotype inventories etc., – will be the more regularly employed; and it is necessary that teachers should be made aware of the requirements of validity and reliability in the use of these methods, and of the need for extreme care in pilot work. It is also important that they should always bear in mind the educational influence of parents and the home, since this often affects the emotional attitudes of children. As often as possible parents should be brought into, or associated with, what the teacher is trying to do. In this way school and community share the burden of responsibility.

Chapter VIII

EDUCATION FOR INTERNATIONAL UNDERSTANDING WITH PARTICULAR REFERENCE TO INTER-GROUP TENSIONS

The 1964 seminar organised by the Unesco Institute for Education, in association with the Swiss National Commission for Unesco, was devoted to a theme which to some could appear excessively general and to others absolutely fundamental, looked at in the context of education for international understanding. The organisers and participants saw the basic theme as one which rapidly changing societies throughout the world made timely and urgent. Discrimination against people of different skin colours, of different religions, speaking different languages, or holding different political opinions, is widely spread and, every day, expresses itself more overtly and more dangerously; and this is happening at a time when it is apparent that the school has to play a bigger and bigger part in the total education of the young, and must, in particular, face the challenge of inculcating and developing qualities of tolerance and co-operation. Whilst it is hoped that the traditional partners of the school in the educational process – the family and the organisations of religion – will restore their influences to the force they once held, the school **must** proceed upon the assumption that it carries the main burden; and since work in the desired direction must start at the earliest possible moment, life at school, from the very first day, must be structured so as to maximise the tendencies favourable to co-operation and integration and minimise the tendencies unfavourable to them.

It will be generally agreed by educators that it is the practices with which children live in school that have the greatest effect upon the attitudes they develop, far greater than the actual instruction and instructions they receive. Thus, it is the treatment of minority groups in the class or school community that will have long-term effects; and it is important in the cause of education for international understanding that efforts to reduce prejudice should not be restricted to objects of prejudice and discrimination which can be seen as "international". There is little merit in developing favourable and friendly attitudes to peoples thousands of miles away if one reacts with hostility to groups in one's own country or locality; and we should not limit our concepts of the fields of prejudice and discrimination to the colour-bar or anti-semitism, but include the cruelty that can be exerted by children against those of their fellows who squint, or have some physical or mental handicap, or whose mothers are not married, etc.

This approach reiterates the definition of international understanding which was implicit and explicit throughout all the seminars organised by the Unesco Institute for Education with which this volume deals. International understanding includes the whole of behaviour and action which improves relations and encourages co-operation between groups by resolving tensions. It is not a separate subject of study but rather an attitude of mind and is an integral part of the complete process of education. The general aim of education is the fullest development of the individual in the physical, intellectual, emotional and social senses. The specific aim of education for international and inter-group understanding, although partly a matter of the intellectual development of the individual, is particularly concerned with his emotional and social development. It involves the relationship of the individual to the society in which he lives and his attitude towards social groups within that society. The essential purpose of such education is to reduce tensions between groups and to bring about favourable attitudes on the part of the individuals who form the living fabric of social groups. (A "group" can be regarded as a unit of population which may include people who are bound by common origin, interests, opinions and aims, and who can be distinguished by their spiritual and material culture and/or group norms).

It follows from this argument and definition that the teacher concerned with education for international understanding must be ready to consider two forms of inter-group tensions; those which occur outside the school in the framework of social, cultural and national problems having an implication on, and for, the school; and those which arise in the school through individual contacts between children. The teacher in the classroom situation should be aware of the groups which pupils form in his class or classes and so arrange the work that membership of groups in class-work and group activities should vary from time to time so that the individual shall learn to work with others in a new formation. This calls for some study of the theory of social psychology and the ability to apply simple, practical sociometric techniques in the classroom; and he should have had sufficient training in statistics so as to be able to evaluate his results objectively. It is also necessary for the teacher to be clearly and constantly aware of the fact that groupings of human beings, because they result from the operation of many interrelated forces, change and evolve at both levels of the natures of groups which we are considering. They are affected by historical and technological processes, and tension as well as harmony may develop in their

relationships. Interpersonal tensions may well flower in the classroom situation, and the teacher who can be aware of these can often use them in such a way that insight into matters of human relationships is cultivated, with an eventual promotion of the formation of attitudes favourable to international understanding.

Just as the teacher may make use of inter-personal and inter-group tensions, so may he take advantage of the existence of stereotypes. We all have certain prejudices towards other nations and other "out-groups". There are those, in fact, who maintain that our mind **needs** stereotypes – categories, generalisations or pre-judgments – in order to make our adjustments to life speedy, smooth and consistent; and, certainly, some individuals and nations appear to have acquired for themselves such categories and general ideas, and often act in terms of them, so that substance seems to be given to some of the stereo-types we nourish. Not all of these are necessarily wrong or harmful, in terms of sympathetic group or international understanding. The task of the teacher is to enable his pupils to sort out the categories, to decide which are the "right" ones, and to measure his stereo-types against a deeper knowledge and understanding of the actual life and thought of those he is categorising. The pupil can then be helped to recognise the difference between the complexity of real life and of theoretical compartmentalisation, by learning to rectify his knowledge – or his assumed knowledge – in the light of experience. He can learn to avoid mistakes that arise through over-hasty generalisations, and the importance of suspending judgment and refraining from jumping to conclusions.

Does this call for a new subject in the school curriculum which, perhaps, might be called "Human Relations"? In some countries such a subject may be said to exist already, in the form of social studies or civics, even though it often edges its way into the time-table rather awkwardly; but there are many teachers who feel that it is unwise to subordinate the teaching of a subject – any subject – to one particular aim of education. They adhere firmly to the principle that curricular subjects should be taught in accordance with their recognised disciplines. Tolerance and favourable attitudes, argue these teachers, should be a natural by-product if the training has been sound, and if the pupil has been allowed to arrive at his own conclusions on the evidence he has seen. Whilst those who think in this way feel that it is not essential to introduce a new subject, they also feel that local and national bodies responsible for school programmes should endeavour to ensure that "Human Relations"

should be considered in those parts of the curriculum which are best fitted to treat them, according to local circumstances; and that teachers who are responsible for planning syllabuses should be alert to the opportunities presented by their subjects to deal with the human aspects of education at all age levels and in all courses.

It follows inevitably from this that, yet once again, the crucial importance in the work of education for international understanding of the attitude of teachers is underlined. In this sphere the attitude has more significance than knowledge of subject matter, since in such an education personal conviction is the chief factor. This is not to say that a vague good-will, or a gentle idealism, is alone sufficient. The teacher's personal conviction must be seen to be rooted in the clear awareness of facts; and he will be able to communicate his conviction more ably and more effectively if during his training he has been given some understanding of group dynamics and of other psychological processes. The extent to which teacher-training institutions can further group and international understanding is affected by the variations in teacher-training patterns from country to country; but it is important that students should be provided with ample opportunities for active leadership and participation; that they should be given practice in critical analysis and discussion – even of their own institutions; that the function and limitations of the lecture method should be most carefully appraised; and that in many aspects of the training college life the role of the tutors should be one of friendly guidance.

The **total** elimination of prejudice, the **total** alleviation of tensions between groups – whether local, national or international – is possibly beyond the reach of any teacher; but the practice of actual discrimination, which is the outward and visible expression of prejudice, is something which the teacher can take a major part in eliminating. The nature of our time makes this his prime responsibility.

Chapter IX

THE USE OF AUDIO-VISUAL AIDS IN EDUCATION FOR INTERNATIONAL UNDERSTANDING

Budapest was the venue for the 1965 seminar arranged by the Unesco Institute for Education. It was organised in association with the Hungarian National Commission for Unesco and brought together participants from twenty countries. These were made up of educators who made use of radio and television broadcasts and other audio-visual aids in their work in schools, or with groups outside the school, and of the producers of radio and television programmes and other items for audio-visual use. The seminar was directed to the application of these materials to education for international understanding, particularly with the needs of pupils of 12–16 in mind, though their place in adult education was also considered.*

It has become a platitude to say that we live in a smaller world. The telegraph and jet 'plane, radio and television, communication satellites – all these have annihilated space and time, and brought people all over the world closer together. But the corollary to this truth is less frequently stated, viz., that the world of the individual has become, in consequence, very much larger, and is a vast, bewildering, frightening place. It is, perhaps, for this reason that man tends to cling even more tenaciously to that which is familiar to him – his family, his village, his language. Frequently, even, ignorance of fellow-citizens of the same country is an obstacle to national unity. City dwellers have little knowledge of the life of the rural people, and vice versa. Nations are divided by tribal allegiances, language barriers and religious affiliations. Yet they may be conversant with facts and images of people far off with whom they may never be in personal contact but whose actions and re-actions may totally affect their lives. We have today a double phenomenon; a closely knit society in which the market price of a commodity or the assassination of an individual may have repercussions upon the existence of men thousands of kilometres apart; and the further fragmentation of society in which the individual truly knows only his immediate neighbours, and turns in upon these for security. For although men derive from the mass-media images of far-off people, they have few opportunities to correct through personal impression and experience

* During this seminar ar series of slides "The smallest world – the largest family" was published by the V-DIA Verlag GmbH, Heidelberg.

what is offered to them by these agencies. Stereotypes of other people, of other races, continents or civilisations have become a major obstacle to true international understanding. In other words, audio-visual media are vital aids to all efforts at education for international understanding but they can also be barriers to truthful comprehension.

In general, it can be said that radio and television authorities in most countries approach their programming with an aim to understanding in view. The teaching of foreign languages is a particular feature, and this is often undertaken through a presentation that introduces the daily life of people in its social and cultural aspects, and does so with appreciation and sympathy. Reportages and documentaries seem to be popular, particularly those which include children in their natural environment; and where themes which may seem exotic to foreign listeners or viewers are presented, attempts are made to relate these, in significance to the contemporary life and requirements of those who indulge in them. People who have travelled widely – as explorers, tourists or experts on some mission – are invited to the studio to share their impressions. The "magazine" programme is widely used, and allows by its flexibility the incorporation of reports and impressions from a wide horizon, very often as a commentary to current affairs. Series of programmes are based upon a "centre of interest" and incorporate examples and contributions from many parts of the world. "Science in the Service of Peace", "Great Museums of the World", "History of World Literature", "History of Drama", are just a few examples of such programmes which emphasise the contributions which all countries have to bring to the intellectual and moral solidarity of mankind.

Yet, almost inevitably – (and one is tempted to say almost because of the breadth of sweep available to these media) – stereotypes, misconceptions, misunderstandings, tend to creep in. We still need to know much more about the psychology of presentation and reception of audio and visual images; and it is, therefore, encouraging for those concerned with education for international understanding that so much attention is being given to the use of radio and television in schools; and that, in particular, closed-circuit television is an increasingly studied element in schools and teacher-training institutions. One school which operates a particularly well-developed system is the Apaczia Csere Janos School in Budapest. It is a school of about twelve hundred pupils aged six to eighteen, and is used as a training school of the Eotvos University for the practical work of teacher-training students; and an

outline of its closed-circuit television systems will serve to outline the nature of this method.

The complex of the system is made up of:

1) A studio-classroom.
2) Two camera-rooms and camera-booths.
3) The studio centre.
4) Three rooms for demonstrations.
5) The offices of the Headmaster and his deputies.

1) The studio classroom has sixteen places for cameras, the equipment being concealed, completely remote controlled with built-in cables and with a system of divided operation which is suitable for recording both sound and vision. The classroom is equipped like a normal schoolroom and is suitable for teaching any subject of the curriculum. The teacher's desk has a built-in tape recorder, record-player, sound amplifier, microphone and loud-speaker, and a concealed camera. (There is another camera concealed in the ceiling). The classroom has gas, electricity and water connections suitable for chemistry, physics and biology lessons, as well as laboratory sinks. The black-board area contains a black and white magnetic board, a green and black normal board, and a screen:
2) These are detached rooms, proofed from extraneous light, at each end of the studio-classroom and at an elevated level from it. Each room has five concealed openings towards the class-room, and they are suitable for the sixteen installations of the remote-controlled mountings of the cameras. This makes possible a great variety of camera positions and combinations. In addition, camera booths, one on each side of the class-room, give additional coverage. These are light-proof and sound-proof and their openings are camouflaged.
3) Microphone and telephone links are established between the camera-room and the studio centre. The task of the studio-centre is to amplify, mix or select the different sound and vision signals from the studio-classroom and to transmit them to the different demonstration rooms or offices as required. It also establishes a reverse link between the demonstration rooms and the camera-rooms, and it has a telephone link with all rooms. Additions, such as background music, are played in from here and all recording of sound and vision operated.
4) The demonstration rooms have a considerable capacity, the three together seating about 265 people.
5) The Headmaster and his deputies can view directly from their offices.

The modes of operation of the system and the possibilities of application are varied. Televising of a lesson, or a club meeting, can be done in two ways:

a) The camera selecting panel in the studio centre can select the picture of one of four cameras and transmit it to all screens.
b) The remote-control panel broadcasts the pictures of all four cameras to the screens in each demonstration room, one giving an overall picture, the others close-up secondary short pictures of details as required.

As has been said, the main task of this equipment is to aid the work of teacher training, though it clearly has a wider range than this alone. It serves to accelerate the process of observation, since many more students can follow lessons by closed-circuit television than by any other means; and, through the recording of particular lessons or scientific demonstrations, the school can become a base for psychological and pedagogical experiments carried on by the appropriate department of the university. Constant information will be provided about the nature and processes of listening and viewing which will benefit all concerned with radio and television, quite apart from its relevance to teaching techniques in the school; and this can have particular bearing upon the use of these media in education for international understanding.

Radio and television obviously have important contributions to make to knowledge and understanding of such problems as economic and political development, race relations, the conflicts of ideologies, and of the international agencies involved in these and other matters of world organisation and co-operation. The structure and functioning of these agencies, whilst having a place in programmes, should not be concentrated upon at the expense of the human elements with which they are concerned. Special projects undertaken by the international organisations in many parts of the world sometimes lend themselves to vivid presentation, and radio and television authorities in different countries should be alive to these as possible topics for programmes, particularly those which are directed especially to schools and young people. This is not to suggest that such subjects should be considered exclusively in terms of their use in formal education. The spirit of international understanding can be present in programmes which have a more general purpose, since international understanding is an enlargement of human relations, providing communication over a wider field; and in this respect the increased exchange of national programmes – and the

development of Mondovision, Intervision, Eurovision and Asiavision – are to be welcomed.

Radio has reached most parts of the world; for various reasons television has not, so that educators have need of other visual aids. These – particularly, for example, film-strips – are produced in great numbers; but since many of those available leave a great deal to be desired as educational tools, it seems that neither producers nor users have considered sufficiently the relationships between teaching methods and audio-visual aids. Producers of aids, and those who wish to estimate the potential value of the aids offered, must first ask themselves the basic questions: what is the aim of an audio-visual aid? It is to give information and pass on knowledge, and to initiate or provoke a discussion by means of which people are to be educated to a certain attitude – which in the context of education for international understanding may be classed as tolerance – and which can be better, or more easily, achieved through audio-visual aids than through conventional means.

From this one proceeds to consider the target to be aimed at. All films and slides cannot be used with equal success for all ages, children and adults. Therefore it has to be determined to whom the film will be addressed, and techniques – photographs, cartoon or realistic drawings etc. – and methods – number of slides or frames, smaller or larger steps from one frame to the next – have to be applied accordingly. As to the preference of films, slides or film-strips for the achievement of the educational goal the decision must be made according to whether it is intended to present a complete story, or to give the teacher demonstrational material with which to help him in his task. (A teacher may, for instance, wish to limit himself to a few pictures which he selects himself from several series). Various other considerations must enter into the general estimation of method. Coloured pictures are usually to be preferred to black and white since they usually have a greater emotional impact; drawings are not necessarily easier to understand and they are certainly not necessarily more appropriate for children since they lack actuality and frequently give too abstract an idea in consequence; photographs, or the use of silhouettes and puppets, have much to commend them. Above all it must be recognised by both producer and user that audio-visual aids are nothing but aids. In the centre is the teacher who uses them.

Films, slides and film-strips are produced by a number of countries and organisations with their use in other countries in view, so that, again,

several points have to be considered. Since the language of pictures is international, the pictures themselves must have a high impact and be comprehensible to people from a variety of cultural backgrounds. Undue detail must be avoided if the main points to be made are not to be lost sight of. Commentaries should be as brief as possible, and captions or sub-titles should not be used. If the commentary is limited, in the case of films a teacher working in a different language can switch off the sound and read the text from a sheet in the language of his country. Similarly, captions can be replaced by texts given to the teacher on a separate sheet. In fact, given the very variety of users and conditions of usage in the consumption of aids – on subjects relevant to education for international understanding, visual and textual materials should be prepared in as many forms as possible. In particular, materials to be incorporated in film-strips should be made available in four different ways: as a filmstrip; as a set of slides; as a picture-booklet; and as a "flip-book" or "flip-chart". The teacher can use any or all of these according to the varying aptitudes of the members of his class, their paces of learning, and the particular points he wishes to make.

Exhibitions, if they are to be effective, require careful thought and deliberation in their preparation and organisation, and a number of factors must be taken into consideration. The place in which the exhibition is to be held – its area, shape and ambience – will materially affect decisions on style and arrangement. If three-dimensional objects are to be included – and these provide variety – their relationship to the pictures, their spacing, positioning and lighting, must all be taken into account. The choice of colour depends to a great extent upon local taste, though it is generally inadvisable to have more than three colours on any one panel, since too great a variety may be distracting. The use and choice of symbols is another point which will vary according to local taste and understanding, as will captions – though it is in nearly all cases wise to aim at having these as brief as possible. This need for careful thought and discrimination in advance – which is concerned with (a) a clear conception of the purpose of the exhibition and (b) an appreciation of the psychology of the viewers – makes the preparation and organisation of an exhibition by pupils and students themselves a valuable exercise in understanding; and where pupils can be used as guides and commentators during the showing of an exhibition, then its total value is further enhanced. Further, it should always be borne in mind that an exhibition can serve both a pupil and an adult audience; this, too, should affect its planning.

The use of audio-visual media for adult education has, in fact, become a matter of urgency in societies which are in rapid transition. The social and political developments of such places as, for example, the newly independent states of Africa requires the active participation of the adult population in the improvement of conditions, the acquisition of new skills and the process of national growth. New knowledge and new attitudes to tradition-bound concepts of work and society must be disseminated if the emergent nations are to face up to the pressures of existence in the modern world; and audio-visual media – television, radio, films, film-strips, posters and the illustrated printed page – offer vast possibilities for intensifying the required educational effort.

But their use is difficult. Experience in a highly developed society is indicative of their value but does not furnish answers to many questions which arise in connection with their use in the conditions of a developing country. How effective are these media under, say, African conditions? Is the investment in facilities commensurate with the results obtained? How may these media best be linked with more conventional methods of adult education? How may television programmes be produced to meet particular social and educational needs? How can technical obstacles best be met, such as lack of electricity, tropical conditions, lack of skilled personnel? Only practice can provide answers to these and many other questions. So that the establishment in Senegal (in conjunction with Unesco) of a pilot project for the production, utilization and evaluation of a broad range of audio-visual media has been of significance for other developing countries, in Africa and elsewhere. During its initial stage, the project concentrated on the use of television, but later extended to other media. In conjunction with the work on television, films were produced, which have also been projected independently, in addition to accompanying literature for use by receiving groups.

The target of the pilot project during its initial phase was the urban population of Dakar, but the work was extended to rural areas later. Throughout, emphasis is placed upon the presentation of programmes and materials locally, i. e., in Senegal, though occasionally films produced in other countries are used where this is appropriate from an educational point of view.

Alongside the production of such programmes and materials, a long-term assessment of the methods and techniques is being carried out.

This will determine to what extent these methods help to accelerate the development of education among adults and will facilitate the adoption of educational techniques to the particular needs of a developing country. Evaluation is also examining to what extent the project strengthens the effectiveness of educational campaigns in general, and contributes to the work of educators. Such evaluation should be of value to all educational planning, and will add to our knowledge of the contribution of audio-visual aids.

Yet in all discussions of the new tools which technical development has placed in the hands of the teacher, it is important to remember that, once again, it is the teacher working in the developed countries who most stands to benefit. In the developing countries **all** types of teaching equipment are short, and it is almost possible to see audio-visual aids as a fringe luxury, low down in the order of priorities. In such areas it is also more difficult to keep sources of information up-to-date and to arrange interchange of materials between different districts and different countries. Progress has been made, for example, in the interchange of tape recordings between schools – but notably between schools in developed countries, because so many problems intervene to make such exchanges a regular feature of contact between schools in the developed and developing parts of the world.

In this context, great responsibility rests upon the developed countries. It is from these that schools in the developing countries, when they are able to make use of audio-visual aids, will import the materials they want; but films and slides and exhibitions of another country, or of many international themes, produced by an outside body may be offensive and inaccurate to natives of that country; and because of their added emotional impact, visual aids are particularly vulnerable on this point. This points to the need for more co-operation between the producers of programmes in different countries. The process of co-operation itself would be a step towards international understanding, and the programmes resulting from it might be of value in the classroom and to a much wider audience outside.

But **one** thing which has been said already deserves repetition, and it applies to the teacher in developed and developing countries alike. The teacher must preserve a critical approach to the materials he uses. In the final analysis, only he can make a method work, and only he can make it fulfil its place in a programme of education.

Chapter X

THE ASSOCIATED SCHOOLS PROJECT AT THE PRIMARY LEVEL – STUDY OF OTHER COUNTRIES AND OTHER CULTURES IN PROMOTING EDUCATION FOR INTERNATIONAL UNDERSTANDING

In 1963–1964, at the request of Unesco, the International Federation of Teachers' Associations carried out a pilot project in primary schools of five areas.* (For the purposes of this experiment, primary education was taken to mean any schooling for children in the age groups 5 to 14 years). The work was organised within the framework of the Associated Schools Project, and was taken into consideration when the International Meeting of Representatives of Associated Schools (Sèvres, France – 1963) recommended the extension of the Project to primary schools. By 1966 considerable experience had been gained, and it was in the light of this experience that the twelfth International Seminar in the series "Education for International Understanding" was organised by the Unesco Institute for Education, in collaboration with the United Kingdom National Commission, and took place at Cheltenham. It concentrated upon education for international understanding and the primary school. The participants came from fourteen countries and were practising educationists covering all fields from the primary school to the university, and included representatives of the inspectorate and administration. A number of them came from schools which had already been engaged in ASPRO activities. The Seminar followed the customary pattern of plenary sessions and working groups, and it is with the reports and findings of the latter that this chapter is particularly concerned, although it also has something to say about evaluation, and about the factors which are unfavourable to the introduction of foreign cultures. It is emphasised that the Seminar was concerned especially with examining the primary school child in relation to the study of other countries and cultures, and what follows should be read in this context.

The education of children influences their total development as individuals and as members of society, and it is, in consequence, a dynamic process. Interwoven as it is with physical, emotional, intellectual and social factors, it plays a positive part in childrens' growth and development on the one hand, and in their outlook and understanding on the other. In view of the different conditions in which this total development can take place, children should enter and share a common educational experience which will transform impressions of people and their

* France, Federal Republic of Germany, West Berlin, Switzerland and the United Kingdom.

countries into active realisation of their essential similarities, and to genuine respect for their differences with awareness of the contribution each country makes to its own welfare and to the welfare of others. Helping children towards an awareness of the interdependence of peoples is especially important. Not only should they be able to see how different people depend upon one another for their economic welfare, but also how mutual contacts and exchanges between them have influenced the growth and pattern of their cultures in the past, and still do so in the present day.

At the same time it is important that children should be helped to a recognition that every culture, their own and others, has its unique quality and social, economic and cultural resources which are peculiarly its own. They must be proud of having something to contribute, and have a sense of the moral obligation which is upon them to give of what they have to the common pool. It is in this way that they can help to strengthen the shared links that bind us all. For behind our individual differences there is a common heritage and supporting our individual developments there is a common life. Such a comprehension is not beyond the understanding of young children; and, in fact, their innocence – their capacity for trust, imagination, enquiry and love – presents the educationist with a particular opportunity which may recede as the children grow older. It is for the teacher to devise the educational methods which will most readily make the best of the possibilities presented to him.

Certain principles should guide his choice of content and method, even though his approach will vary according to the particular environment – in and out of school – of his children. At all times the children's interests should be kept firmly in mind, and content related to these; and methods should meet the need of young pupils for active, personal experience and expression. The work should develop as a coherent unit so that the children can see it as a whole throughout, even though it must include constant variety so that they will be stimulated. Since any single body of children will embrace a wide range of skills and potentialities, methods should also be as varied as possible in order to develop and make use of these. Children must be helped to gain insight, even at a simple level, into the principles by which people develop, and to reach a sympathetic understanding of their characteristics.

Just as any group of children comprises a variety of special gifts and skills, so it will be affected by different social and economic factors. These may prove either conducive or prohibitive to certain aspects,

means or methods that could be employed on behalf of a sensible appreciation of other countries. It is reasonable to assume that most countries will consider harmonious co-existence with their neighbours to lie in their own vital self-interest, but they may occasionally find it difficult to reconcile this realisation with certain demands made upon them by their established national institutions. Attempts to introduce young minds to the idea of international understanding will not be helped, but will on the contrary be harmed, unless a completely realistic appraisal of all circumstances serves as a basis to such efforts in school. These circumstances, as has been said, will vary widely. There is no single "right way" to international understanding. It may be a wide, straight road for one country, and a devious path for another, according to the views those countries hold on what their children should learn, when, and where, and under what circumstances of organisation. It follows that all efforts directed at the fostering of international understanding must recognise the basic allegiance of each individual to his own social order. Without challenging his loyalty, education for international understanding must rather expand his conceptual basis so as to accomodate also the awareness of the identical right of his neighbours to maintain corresponding loyalties. For the very reason, then, that there must be no iron curtain in international understanding, neither should there be an ivory tower. A child will enter school with a set of concepts and beliefs which are the endowment of his home, his neighbourhood, and of the many other factors of social life. Whatever these concepts and beliefs may be, they should be taken for granted. It is only by the act of converting them into insight and open-mindedness that prejudice and misconception can be overcome. To refuse to recognise their existence, to negate them, does no more than repress them to a subconscious level from which their ill effects may be all the more lastingly disseminated. Taking them into consideration does not mean their acceptance, but is simply part of a realistic appraisal of the task ahead.

The teacher's effectiveness in carrying out this task will, nevertheless, be limited by the particular conditions imposed upon him by the nature of the educational system in which he functions. The tighter the syllabus, the more precisely defined the curriculum, the more difficult – perhaps, even the less advisable – will be the choice of means and methods that imply a free and leisurely pace into subject areas marginal to the syllabus. Other ways may have to be found. An attempt may be made to introduce education for international understanding into the conventional subjects in the form of an open-minded consideration of the

comfortable, established assumptions about historical, social, economic or geographical conditions of other countries. And always, in any conditions, the teacher must recognise the very strong influence upon the child of parental attitudes. Every effort should be made to secure the interest and sympathy of the parents in the work in which their children are engaged, because, in the final analysis, it is their attitude which can determine success or failure. Parents should be enabled to see quite clearly that no attempt is being made to suppress political and ideological differences; but, on the other hand, it is the teacher's task to ensure that these should not be encouraged to run their harmful course. There is, however, a circumstance which, since it lies totally outside the teacher's power of influence, must ultimately be held responsible for the desired effect of all the efforts made in the school on behalf of unbiassed knowledge and a tolerant attitude towards other societies. Unless there is the freedom to let facts be facts, no hope of understanding is possible. Only under conditions where a teacher's conscientious efforts at reason and clarity are honoured – by system and parents alike – and not stifled by compulsory views on human goals and pursuits, can there be an education for international understanding; it must be lived, and needs good examples. It is not race, or creed, or political convictions that is a guarantee for a life of mutual trust and respect, but only freedom of mind.

Yet it is necessary to establish certain provisos about the facts which a teacher will present to children of primary school age. They must be suitable for the age-group, i.e., within their areas of understanding and feeling. They should be up to date, representative, and of genuine importance. They should be taken from various aspects of the country so as to provide an adequate picture of the whole; and, of course, they must be presented objectively. It is also important that any teaching for international understanding should be considered as a main principle of all education, and should not be presented as something distinct and separate from the overall work of the school. If the international spirit is present within the general development of education, the fostering of friendly and co-operative attitudes is made that much more real and natural; and with children in the 7–13 years age group virtually every subject can contribute. All can be used to demonstrate that we are living in a world together and can offer opportunities for stressing the need for understanding and co-operation, provided that the children are actively involved in the work being undertaken, and that their interests are stimulated.

One of the most effective ways of ensuring such stimulation, and of using the natural curiosity of children, is provided by the centre-of-interest approach. Work can be developed according to a pre-arranged plan, taking into account the resources available in the school, the age level of the children and the demands of the regular syllabus. Work of this nature can be integrated with the normal time-table since a wide choice of possibilities is usually to be found in history, geography, literature, music, arts and crafts. Much of the work, too, will provide practice in basic skills such as reading and writing, as well as experience in recording and creative writing. A well-considered and carefully organised programme can, in fact, involve all subjects; and it has a special value in that it satisfies the ideal previously mentioned, viz., that the child should be enabled to see the work as a whole, and thus achieve a sense of purpose. Whatever theme is adopted, the extent of the study, the approach to it and the methods used will depend upon the age and development of the children. With the younger children the approach can be made through stories, plays and poems, dances, songs and games, and the clothes of other countries and the children of these countries. The study should present a picture of life in different environments and circumstances within the given country so that a stereotyped impression may be avoided. In the later years of this age range, the work can become more precisely and specifically directed. Men of Science, Great Explorers, Musicians, Artists etc., can become the centres of interest, and the study may be developed through history, geography and literature.

Children should be provided with a frame of reference and a basis of comparison if they are to approach relationships with others in a spirit of understanding. Thus, some knowledge of the customs, trades, public service and institutions of their own country and community is important, and the actual environment of the child making the study should not be forgotten. For example, children living in a sea-port should have natural interest in sea transport and all that this implies, so that shipping might well provide the starting point for learning about other people. Studies of the children's own environment equip them to approach relationships with their own neighbours, or with people of their own country, in a spirit of understanding, and so establish an essential basis for mutual comprehension between people of different countries. The actual methods of work employed with young children can provide practical experience of human rights and obligations. Children can work individually, in pairs or in small groups and produce different forms of

communal work; and working in a way in which all contribute to a common effort is a good introduction to life in a larger, more complex society. Children are able to feel themselves members of a community ready to participate in its activities and to accept its responsibilities.

Personal contact between children through travel abroad is possibly a most effective way to promote international understanding, though the cost involved has to be recognised as a limiting factor. To obtain the fullest rewards from journeys to another country, careful planning and preliminary study and correspondence are essential, and can well form an integral part of a centre-of-interest approach. The visit itself must include meetings between the children of the two countries involved, and home-stays – where children live with a family in the host country – has many obvious advantages, though it must be recognised that adults – in this case, the adult members of the host family – often have preconceived ideas and prejudices which may impede the desired understanding. A possible alternative may be accommodation in camps or schools (colonies de vacances) where children of both countries live together, with perhaps occasional meals or days spent with families. Parents of the visitors sometimes feel happier about entrusting their children to the care of a known teacher rather than to an unknown family; and conditions sometimes allow children in the lower age-group to be accompanied by their parents in the interests of happy family relationships. But whatever form the visit takes it is essential that the children should come into close contact with other children throughout, and should not form an isolated colony experiencing only their familiar customs and conditions.

But travel to another country is not the only possible form of personal contact. Probably the best-tried of all systems is through correspondence, and the proved possibilities of this method are so valuable that careful planning is not only worth-while but is really essential. The best results are achieved when the teachers in both the countries involved conduct preliminary correspondence between themselves, so that guidance can then be given to the children upon agreed themes, and regular letters at agreed intervals be written in school. Correspondence of an independent and more personal nature can then take place in the intervals between class letters, and may eventually take over completely, whereas correspondence without initial guidance sometimes proves fruitless and uninspired after the preliminary exchange of often mundane and superficial information. The language barrier presents,

of course, a very real problem, but it is sometimes possible for children in one country to make contact with younger children in a country using the language they are learning, provided that the age of development gap is not too great. Exchanges of tape-recordings have some advantages in that they can be directed towards a group or a class, and can provide valuable sound pictures of such subjects as "Our School", "Sounds in our Village", "Personalities in our Town" etc. Particularly useful group contacts may be achieved through an exchange of booklets, prepared by children, about food, clothes, games and the like, illustrated by drawings and magazine pictures. Even the youngest children can produce scrap-books, and though they may consist merely of postcards, photographs and cut-outs, with perhaps a single sentence of explanation or comment underneath, they will aid language study, and help the child just learning a second language by giving an immediate value to his studies.

No language problems are involved in an exchange of paintings, though the addition of a brief comment or description may be an aid to language study; and music is truly international. It is important that children should be helped to listen to the music of other countries, and to become aware of its origin and its reflection of the culture of its country. Children enjoy singing the songs of other lands translated into their own language; and simple ones may sometimes be sung using their original language.

Particular success has been achieved by what has become known as the "Primary School Introductory Box". This is a box prepared by the children of a school in one country which will convey a reasonable picture of the life of their community when it is sent to the children of another country. It can contain books of information prepared by the children, paintings, examples of children's craftwork, commercially produced material of a good standard, toys, games, samples of clothes – in fact anything that will help children of the receiving country to appreciate something of the life of the children in the country preparing the box. The preparation of such a box provides the opportunity also for children to understand their own country more thoroughly, an essential foundation, as has already been stated, to international understanding. Since it has to travel, the box itself should be made of wood – a tea-chest is very suitable – carefully packed and securely bound.

Games and sports provide the movement and active participation necessary for the younger age group, though a difference should be

preserved between the games used with the sevens to tens and the tens to thirteens. With the first group the games should consist more of songs, tales, "folklorique" dances and mime games. At the upper end of this age group, and with the second group, the games preferred will be of a more boisterous kind and the children will be interested in the kind of sport which will develop physical skill, demand attainment of degrees of performance and provide opportunities for team work. All have their place in work in school built around a centre of interest; and suitable radio and television programmes can be similarly incorporated. A separate chapter has dealt in more detail with the use of audio-visual aids; but it should be reiterated here that television and radio are only aids and not a substitute for the teacher. Thorough preparation and adequate follow-up work must always be undertaken; and some programmes viewed at home can often be discussed with advantage in school and form the basis of continuous work.

It is accepted that children of primary school age will always be more interested in work based on concrete situations rather than upon abstractions, but this does not preclude study of the United Nations family if this is related to certain of the "celebration days" observed by the United Nations and some of its Specialized Agencies. World Children's Day is an obvious example, and World Health Day, Human Rights Day, and United Nations Day itself, provide other oppurtunities. Preparation may well be lengthy, and much work of a centre-of-interest nature brought to completion for an exhibition to be organised for parents on such Days. This can be accompanied by the performance of plays, dances, concerts, etc., so that a sense of added purpose is given to the preparatory work involved. Children often learn international understanding through sharing what they have with others who are less fortunate, and these Days provide a special oppurtunity. It is important, however, that such a gesture should arise from the spontaneous desire of children to help others rather than to please their teacher. The task of the teacher is to stimulate interest and to arouse sympathy, and to guide the response of the children in an appropriate direction and through a suitable means. Such work may be carried out, of course, at any time during the school year, and arrangements such as those provided by the Unesco Gift Coupon Programme, and UNICEF, where children can make contact with those they are helping, have a particular value.

All that has been said so far has been related to the normal, the average, child. To what extent can the academically handicapped child be usefully

involved in the work of education for international understanding? It is necessary to bear two points in mind in considering this question. The first is that "dull" and "backward" children need education for international understanding as much as normal children. The second point is that work of the nature considered in this chapter is often more successful with the backward children than are the more orthodox lessons. Many of the concepts involved in this teaching are well within the comprehension of these children, especially if teaching is related – as it should be – to concrete situations within the child's own experience, and abstract considerations avoided. A child of this kind, actively involved, is often stimulated to produce work of which he would otherwise not be capable. He will be able to play a full part in centre-of-interest activity because he will be learning and doing within his capabilities and giving of his best to the common efforts.

But it must be recognised that all the claims advanced for the success of particular methods of teaching, or statements about the suitability of content, are largely the result of subjective evaluation; and certainly at the primary stage the use of the familiar approaches to achievement and attitude measurement are particularly difficult – and especially to the latter. To a certain extent it is possible to measure the progress made by a child in the acquisition of facts; and it is argued by some that if the facts are presented objectively and sympathetically, positive attitudes will be generated as by-products of knowledge. While there is some evidence to support this thesis – international attitudes as measured by the Thurstone and Likert types of tests have been improved by the direct teaching of facts about other countries – it would be unwise to proceed to the conclusion that all that a teacher should do is concentrate exclusively upon communicating information, because accompanying or resulting attitudes will creep in anyway; and the evaluation of attitudes towards other coutries, as distinct from a knowledge of them, bristles with difficulties. Almost all the available techniques seem to assess what a person **believes** would be his response to hypothetical situations involving one or more countries other than his own. These beliefs are compounded of knowledge, feelings and judgments and do not necessarily represent action tendencies. Also, they usually force the respondent to compare his own with other countries, either directly or implicitly. We are not entitled to assume that attitudes revealed by a test are more than transient opinions which might change radically when the individual comes face-to-face with a foreigner, or when the climate of opinion in his country moves against

the other country. Further, the fact that attitude scales and tests so often require the respondent to compare his own with other countries illustrates one of a number of deficiencies in the usual contents of the available scales. The view that young children should not be asked to make comparisons which place either their own or another country in an unfavourable light is one that attracts immediate sympathy. If one of the aims of education for international understanding is to diminish the significance of differences between peoples and to underline their common essence, a test implying a contrary purpose may be seen as out of place.

We should accept that no test can measure all we would wish it to. The contents, in knowledge and ideas, of a lesson or project are too vast and complex to be encompassed in a single test. Test construction is essentially a process of sampling a few items from an immense range of possibilities, so that the results of testing inevitably entail some distortions of reality. But more than this, there are many products of our teaching that are beyond the capacity of any test, however exhaustive, to reveal. They are too subtle, too delicate, too intimately encapsulated in the child's total experience to be laid bare by a clumsy testing instrument – yet they may themselves be potent enough to influence profoundly the direction of developing attitudes.

All this is not to say that tests should not be used. They have severe limitations, but recognising them is a reason for caution in using them, rather than a justification for their outright rejection; and the deficiencies of the existing patterns present challenges to psychometric specialists to refine their techniques. The end result would surely be worth the effort.

This chapter has been concerned with the question of teaching about other countries and other cultures in the primary school. Just as there are those who have considerable reservations about the use of tests designed to measure attitudes, so there are those who will support the study of other countries by primary pupils at a factual level, but who are very critical of the attempt to convey the cultural values of others to the very young. Again, the difficulties of doing so are not minimised or ignored because they are very real. But increasingly the social sciences are affecting the training of teachers, and are extending the horizons and capabilities of those who are entering the schools. Further, there is an increasing international co-operation between educationists and

writers which has already resulted in publications of many kinds which are concerned particularly with the sympathetic representation of cultures. The teacher is being given the tools for the job which the 20th century demands that he should undertake.