

Summer 1992

Teach the World: Lessons About the Real World

Robert David Paine

Follow this and additional works at: https://digitalcommons.cwu.edu/graduate_projects



Part of the [Curriculum and Instruction Commons](#), and the [Secondary Education Commons](#)

TEACH THE WORLD:

LESSONS ABOUT THE REAL WORLD

A Project

Presented to

The Graduate Faculty

Central Washington University

In Partial Fulfillment

of the Requirements for the Degree

Master in Education

by

Robert David Paine

June, 1992

TEACH THE WORLD

by

Robert David Paine

June 1992

This project is a compilation of 24 personalized cultural geography lessons about the real world. It was developed utilizing travel and living experiences which occurred to me during a 20-year period of my teaching life. The focus of the lessons is the removal of the students from their place and a gaining of perspectives of other people in other places. The lessons are suitable for secondary students and concentrate on the areas of geography, economics, planetary degradation, culture, and religion. Research can be found which supports the study of global education as a basis for a more enlightened and productive citizenry when they are able to compare and contrast the similarities and differences existing between themselves and others.

TABLE OF CONTENTS

CHAPTER 1

Background of the Project	1
Introduction	1
Purpose of the Study	2
Scope of the Study	3
Definition of Terms	4

CHAPTER 2

Review of the Literature	5
--------------------------------	---

CHAPTER 3

Procedure	21
Approach	21

CHAPTER 4

Teaching the World Lesson Plans	24
Conclusion	25
Lesson Plan Table of Contents	26

CHAPTER 5

Summary, Conclusions, and Recommendations	162
Summary	162
Conclusions	163
Recommendations	163

REFERENCES	165
------------------	-----

APPENDIX	170
----------------	-----

CHAPTER 1

Background of the Project

Introduction

Today's social studies teacher is not unlike an interpreter who provides background translation to help explain the unfolding of current global events. Cultural, historical, and economic facts are presented to students so they can better see and understand how the real world operates. Unfortunately, it appears that very little social studies is translated into global understanding. It is not difficult to find evidence (Tye & Kniep, 1991) that global education is a necessity for students who will decide the direction of the 21st century.

Unfortunately, I have observed in the students I have taught a nonchalance about global education. They are nonbelievers when, during my lessons on the Amazonian deforestation, I explain that it is impossible to replant and undo the devastation that people have done. Living, as they do, in a time when most problems are solved with a phone call or a pill or a bomb, they cannot fathom that environmental degradation cannot be fixed. They go vacant when you tell them it is too late. Attacking this mind-set is paramount as teachers help reorganize our system to meet the global challenges that await us early in the next century.

Purpose of the Study

I view this project as a chance to solidify ideas that I have gathered during the twenty years of my teaching career. I have been fortunate during this time to have lived, traveled, and worked in various educational settings. Now, through this project, I have designed lessons which help students understand other countries and cultures. Effective communications require shared culture and that shared culture requires transmission of specific information to students. To build citizens for the 21st century, we must continuously strive to offer instruction that helps students learn to see, as Ramler (1991) notes, "through the eyes, minds, and hearts of others" (p. 44). According to Henry (1976), global education means "learning about those issues that cut across national boundaries and about the interconnectedness of systems" (p. 5). With the experiences I have gathered, and the reflection I have given them, this project adds two dozen "power" lessons to the junior-high school geography curriculum at Eastmont Junior High School.

Having been able to observe and poll students the first day of school for over two decades, as to their feelings about social studies classes, I can safely say that "most" have an aversion to them. As Rosenau (1983) points out, many complain of how detached they feel from the subject and the meaninglessness of the material.

The main aim of this project is to attack this problem while attempting to persuade them of the usefulness of world geography. Students adjust their attitudes when material is presented on a level which helps put them in the place of a person in the real world culture. As Chartock (1991) has observed, "The more the students learn about other cultures, the more they learn about their own and the links that connect all of us" (p. 50). This study creates lessons which give students insight into cultural diffusion from a personal perspective. My goal remains as it was on my first day in February 1970: to help students gain a sense of place in a dynamically changing, globally interdependent world.

Scope of Study

This project consists of lessons used in the teaching of World Geography, from a cross-cultural perspective. Much of the material in the lessons was gathered in 1990-91 during an around-the-world journey which took me to two dozen countries. Additional information was utilized from the following personal experiences: Antigua, West Indies (1970-1972/1974), Brisbane, Australia (1983), Soviet Union (1985), Europe (1986), New Zealand/South Pacific (1988), and Mexico (1988).

The lessons emphasize the value of each culture and the avoidance of perspectives that use labels such as "primitive" or "under-developed." Gathered materials and artifacts, anecdotes, photographs, costumes, slides, and posters give

focus to the specific presentations while complimenting and enhancing student interest in the lessons. The expected outcomes of these lessons are increased personal perception of the countries of the world, a greater appreciation of the interconnectedness of all human cultures, and a diminished sense of ethnocentrism.

Definition of Terms

Cultural diffusion: Process whereby elements of one culture pass to another (Hunkins & Armstrong, 1984).

Culture: Way of life of a group of people (Hunkins & Armstrong, 1984).

Ethnocentrism: Belief that one cultural group is superior to others (Hunkins & Armstrong, 1984).

Global interdependence: People in one part of the world depending on people in other parts of the world for many of the things that they need to live (Hunkins & Armstrong, 1984).

Real world: Where and how most of the earth's population lives . . . mostly Third World (Moore, 1989).

CHAPTER 2

Review of the Literature

Today's children will be tomorrow's citizens in an America whose economic, political, ecological, and technological systems are inextricably linked to people throughout the world. Young people will grow up to be engineers working for multinational corporations, farmers whose income depends on global markets, lawyers dealing with international contracts, and adults whose world spans the globe.

Colman (1989), summarizing the findings of The Johnson Foundation, concludes that most participants agree on the basic characteristics a typical high school student should possess to be competent in global affairs. These include a general open-mindedness when approaching international issues, the ability to identify international relationships, a basic understanding of world geography, an awareness of the diversity of cultures, and a basic understanding of the American position in the global area.

Writing 22 years ago, Kenworthy (1970) observed:

You are one of the nearly four billion passengers now on spaceship earth as it slowly makes its appointed rounds in space. Soon there will be more of us aboard this tiny craft. In a short time there will be four billion of us. Then five billion (a level reached in July 1987). Then six billion. And, then--more?

We are going to have to learn to live together or perish together. Our choices are limited; our alternatives few. It is international community--or international chaos. It is international society--or international suicide. Or possibly one more alternative--the precarious position of competitive coexistence. . . .

Far-reaching decisions are being made daily in every part of the world about the future of man on this earth. Some of them relate to defense and disarmament. Others to poverty of the world's people. Still others to food and population control. In these decisions we all have some share. (p. 11)

Thankfully, since that time, global education has become a widely recognized movement in the United States, and the globalization of our schools is well underway (Tye & Kniep, 1991). As Goodlad (1986) has observed:

Today's children will have to face complex issues such as arms control, environmental protection, food production, and energy use, (and) even in the light of best scenarios of the future, the contents of this sentence are no longer subject to debate. Just the other day, it seems they were. (p. 1)

It has been only a little more than 20 years since the term global education was coined (Becker, 1974). Despite this relatively brief history, a remarkable consensus has emerged in the United States, not only about the need for a

global approach to education but also about its content. Today, many would agree with Kniep's (1986) definition of global education: "global education involves learning about those problems and issues which cut across national boundaries and about interconnectedness of systems" (p. 5).

Elaborating on his definition, Kniep (1986) concludes that the entire focus of a school's scope and sequence needs to be grounded in global education. It is an approach to schooling, he adds, that reflects a belief that there is a critical need to prepare young people for life after school in a global world, "increasingly characterized by pluralism, interdependence, and change" (p. 399).

In this approach to schooling, educating for citizenship remains the central mission of schools. Moreover it extends the view of citizenship since, in today's world, citizenship increasingly includes participation not only in the community, state, and nation but in the global community as well. This view is shared by Tye (1991) who also includes learning to "understand" and "appreciate" other countries. Tye encourages teachers to modify their course content to help students "to see the world through the eyes and minds of others; and to realize that all peoples of the world need and want much the same things" (p. 47).

Ramler (1991) supports these thoughts. He feels that to achieve its best results global education should ideally go beyond the mere "transmission of information; beyond historical analysis, to what he calls 'anticipatory

learning'" (p. 27). The rapid pace of change and the emergence of new political and economic structures hold great portent for the future. Learning in the future will require that students learn to project into the future. Students must be helped to be able to take into account new assumptions and situations. He challenges contemporary teachers to move beyond factual learning, even beyond inquiry learning, to problem finding and problem anticipation. As a part of global studies and problem solving, students must learn to look at issues from different perspectives and then to explore options. Above all, Ramler concludes that young people teachers work with and who will populate the next century must be made to understand and respect cultures other than their own. Only then do we have a hope that, through global education, can our people live and work with "people from all around the shrinking globe."

The Hudson Institute (1983), a prestigious think-tank, has looked to the future also and agrees that is where the focus should be. Children need help to think more and to think more intelligently about the future in which they will live--"a future of new technologies, new challenges and new choices" (p. 47). Futurists, at Hudson, concluded that generally individuals are more concerned about the events of their own lives and their personal futures than with events that occur at local, national, and global levels. Yet, these seemingly "outside" events do affect them and they can have

an impact on these events if they "think intelligently about the future of the larger setting in which they live" (p. 49).

The report of the Southern Governor's Association Advisory Council on International Education (1986) affirms this need not only for more international education, in general, but a new emphasis on global geography: "a sound geographic education offers perspective and information to understand ourselves, our relationship to the earth, and our interdependence with other peoples of the world" (p. 3).

To develop a level of international understanding, the council felt that it was essential to learn how location and place influence cultures and economies. Unfortunately, American students have not been doing so well at learning location and place in the global curriculum currently being offered. Proof of Americans' geographic illiteracy abounds. According to Birdall (1986) entering university students demonstrated an appalling lack of fundamental geographical and global knowledge. On a map of Europe, most students could locate fewer than seven places, and many students did not know whether countries like Switzerland and Austria were part of the communist or democratic bloc of nations. Even fewer students had any conception of how large the United States population was as a percentage of the world's population or of what proportion of the world's resources the U.S. uses, let alone the conditions of life in much of the Third World.

Helgren (1983) has found similar results among introductory geography students at the University of Miami. Very high percentages of students were unable to match numbers placed on maps to the cities located there. Helgren believes that comparable results would be obtained on other campuses and indicated that the quiz results would not surprise professional geographers.

Professor Helgren was asked many questions about the study of global subjects in the U.S., and many stories were published in the following days under various eye-catching headlines: "Educators give Americans an 'F' in geography," "Geography teacher finds most students all at sea," "Students can't find a place in the world" (Moore, 1983).

A piece that appeared late in 1986 in the Washington Post further illustrates the need for curricula in the U.S., elementary level through college and university, which include global and multicultural emphasis.

The Post article (Vobeja, 1986) cited studies showing that 20 percent of U.S. elementary school students could not locate the United States on a map and that U.S. ranked eighth among nine countries in their understanding.

Gruson (1986) cited particularly alarming data regarding the lack of global education in the area of language study in the U.S. Gruson pointed out that the Soviet Union has more teachers of English than the United States has students of Russian and that a typical fourth grader in Botswana has

received more language instruction than the average high school graduate in the United States.

There has been ongoing debate about how to change our nation's approach to global education. Reischauer (1973) observed that global education is anchored to a belief that there is a "critical need" in the United States for schools to better prepare young people for life in a world increasingly characterized by "pluralism, interdependence, and change" (p. 5). Reischauer suggested a way of changing education to reflect current global realities. His idea, amplified by Kniep (1986), is the most common approach to bringing global education into schools through infusion into the existing curricula rather than by restructuring, replacing, or creating new courses. This piecemeal approach is giving way to a more massive restructuring as state legislatures and boards of education recognize the need for global/international dimensions in education and begin to support curricular changes and appropriations for global education.

Different approaches have been taken by different states. New York, for example, is making the international dimension part of the Regent's exam and has mandated the restructuring of a number of social studies courses. Arkansas has legislated infusion of global perspective throughout the curriculum and a global studies course at the tenth grade. California has appropriated funds to establish international studies resource centers throughout the state

under the direction of Stanford University. In Florida, a state office has just been established for international education. Thirty-eight states now have requirements for courses in world or global studies (cited in Kniep, 1986).

The effort to infuse global education into today's schools forecasts good things for the future. However, Rosenau (1983) concluded that information and knowledge are in themselves no longer adequate guides to action. Rosenau believes that our concept of citizenship needs to be updated and that to become good citizens students must be more involved with "developing the ability to analyze," not merely the capacity to absorb information. Students need the skills and the tools with which to "process information, give it convergence and meaning" (p. 33).

According to Brodbelt (1979), there are several other problems having to do with the area of global studies that continue to confront schools today, problems which will continue to expand at a logarithmic rate if not addressed soon. In his words:

Students must be sensitized to and develop the moral persuasion to act forcefully upon such problems as: natural resources usage; the effect of the pollution on air, water, and soil upon the environment; the problems of starvation and disease in the developing nations; the need to promote global sharing of wealth and food resources. (p. 12)

As Barnet (1982) states, the teaching profession has failed to prepare young people for survival in this new global age. He asserts that teachers have simply not designed an education which explains the basic facts of the era in which they will live. "Our young people do not see their generation within its historical context, and therefore they cannot grasp the unique dangers or the unique opportunities of their own time" (p. 30).

Living in an ever more complex world requires what Cleveland (1986) calls "a feel for world affairs" (p. 33). According to Cleveland, such a "feel" requires an understanding of basic needs, cultural diversity, political pluralism, and an understanding of the global economy.

Orwell (1946) forewarns us that "who controls the past controls the future; who controls the present controls the past" (p. 12). Thinking in this way, Brodbelt (1979) believes we must find ways to teach students how to be free of today's mind set. To be free of our current constraints, to find a new way of viewing the future, we must change the paradigms that constrict our choices.

Brodbelt (1979) believes that the social studies curriculum provides little in the way of future-oriented skills. Very much of what is named the social studies is really a history of the past. Although, as he says, "the assumption that the past is the basis of the future is well taken" (p. 11), for the most the two areas are not really being dealt with as interconnected.

Vonk (1973) observes the state of social studies as follows:

Back in the social studies classroom, pupils are being readied for the crucial challenge via guided tours through the historical dustbin. The dead issues of the distant, cold past are marched in and out of the classroom like so many obedient tin soldiers. . . . Thus public school studies has an alarming resemblance to the kiki bird. The kiki bird, you will recall, used to fly backwards so he could find out where he had been.

(p. 514)

Signaling the change of course needed in the nation's educational system is going to help Americans "achieve interdependence." Brodbelt (1979) concludes that nationalism needs to be downplayed. He feels that the schools of America have served well the cause of national patriotism but that they must now go beyond teaching about cultural heritage which is obsolete from the standpoint of emerging realities. According to Brodbelt, studying the past is helpful as background to understanding the problems which we face today. The study of history can reveal for us the reasons we need global interdependence in the other areas such as air and water pollution, the energy shortage, population, transportation, and armament.

Most people are not quick to predict either the ascent of interdependence or the decline of nationalism. Nelson (1976) concludes that schooling all over the world promotes

patriotism either directly or indirectly. Furthermore, in the process of fostering nationalism, "other nations and other peoples to varying degrees become the enemy" (p. 32). Thus, patriotism becomes linked with chauvinism which in turn becomes a major obstacle to the formation of global perspective. A sense of global interdependence, or global perspective, is perceived to be incompatible with a sense of national identity and patriotism. Mistakos (1976) agrees with Nelson that the United States is seen as the best country in the world, often at the expense of other nations. But, global interdependence necessarily implies a decline of nationalism.

Huxley (1973) sees nationalism as our greatest social evil:

That nationalism will remain the dominant religion of the human race for the next two or three centuries at the very least seems all too probable. If total nuclear war should be avoided, we may expect to see, not the rise of a single state, but the continuance, in worsening conditions, of the present system, under which national states compete for markets and raw materials and prepares for partial wars. (p. 240)

The extent of interdependence among nations is increasingly brought home in the growing levels of environmental pollution. Unfortunately, the rapid growth of industrial pollution has meant that one nation's affluence is

often another nation's garbage and poisoned air. According to Roslansky (1972):

All major elements of the human enterprise are now seen to be closely interlocked in a "man-made" ecosystem which has to be considered as an integral "organic sector" of the earth's ecology. The range and magnitude of our technological intrusions into the planetary biosphere are now such that all of our large scale techno-industrial undertakings need, increasingly, to be gauged in terms of their long-range consequences and implications for the global community. (p. 5)

As Kniep (1989) states, when discussing the global problems and the role of school in preparing active participants to solve them, "ultimately social studies programs must empower students to participate" (p. 400). Kniep feels students must see that they have a role in making the world a safer, more just, and equitable place for all humanity. It is not good enough just to have an awareness of the problems facing the global community. Nor does it satisfy any common good merely to be able to talk rationally and creatively about alternative solutions that present themselves or the cultural and value dilemmas inherent in them. No, for Kniep, "education becomes complete only when it moves us and provides us with the means and opportunity to act to affect local, national, and global problems" (p. 399).

If in the past the schools have concentrated on the theme of cultural heritage, now the future necessitates the

together what I had learned in books with what I saw was important." She goes on to say that seeing a picture of the Eiffel Tower in a text and then standing there in the rain made the picture more real. Through this statement she is referring to Henry's role involvement, or the role performance of knowledge. Wilson (1983) also found that this role involvement process is self-feeding.

Cross-cultural experience not only develops confidence and leads to new interpersonal relationships in terms of self-development, but cross-cultural experience is also self-perpetuating--one wants to travel more and learn more. (p. 80)

When asked whether the cross-cultural experience had made a difference in their teaching, the two teachers both responded affirmatively. Their answers were typical of the majority of people who go overseas and across cultures in search of fresh and eyewitness material to use to enliven class presentations. The firsthand background information and knowledge gained was the key to their answers. In the words of one of the teachers:

I was able to tell them more than the book held, to go beyond and even question the book as I talked with them. I was confident of my own knowledge and able to bring out interesting details to keep the discussion lively. (p. 84)

Eicher (1975) finds that children at every level exhibit stereotyped images of other cultures. He recommends that

educators deal with such images and develop course materials to increase student appreciation of cultural diversity. Personalized travel is a way of gathering information which can be shared with students in order to achieve this goal.

According to Chartock (1991) the more students learn about other people and their cultures, the more they will learn about their own culture and the links that connect all cultures.

The words of Boulding (1968) faintly echo to us today as the true mission of global educators. We believe that the mission before us is to transmit "to the next generation a rich image of the 'total earth,'" that, "all humanity is part of a planet-wide system" (p. 1). As Harper (1968) observes, "Throughout most of history, mankind did exist in separate, almost isolated cultural islands, now most of humanity is part of a single worldwide system" (p. 182). Schaeffler (1979) believes that the need for global education is a direct result of the growing awareness that teachers must strive to equip students with the knowledge of the realities of global developments and interdependence.

Today the future lies before us uncharted. The concept of global education holds the hope of a fairer future for more of the earth's people. Schools may yet be able to seize the opportunity and impart to their students the knowledge and will to make it a more workable and equitable tomorrow. The global educators' motto could well be that of Heyerdahl (cited in Cleveland, 1986), the Norwegian explorer who rafted

across the oceans to learn how ancient peoples got where they were going without engines: "Translate ideas into events, to serve people" (p. 423). It is not a bad motto for a citizenry facing a disorderly and dangerous world.

CHAPTER 3

Procedure

Approach

Within this project the reader will find two dozen lessons to use in teaching cultural geography to eighth and ninth graders. No subject cries out more for creative and memorable lessons, one which can interest, uplift, and inspire. I have attempted to come from a fresh perspective and a point of view which is personal and cross-cultural. A perspective that allows the student to glimpse the real world person-to-person. At the conclusion of any one of these lessons, students should take away a usable memory, a window to the global world in which they will live their lives. These lessons have been designed to make them useful, unique, and unforgettable.

The purpose of this project was to formally write up a collection of instructional lessons. These lessons are compiled from a background of personal travel and international living. In the 24 lessons, the reader will recognize countries from Europe, the West Indies, and many Third World countries visited on an around-the-world trip in 1990-91. Personal events, retold in the form of stories, photographs, appropriate readings, and authentic artifacts formed the main sources for the lessons.

The following procedure was followed to arrange the around-the-world trip and the lessons which came from it:

1. The trips route was based on a consideration of the places which had not been previously visited. An effort was made to stay away from obviously dangerous places, as many of the books which were consulted pointed out. The focus of the trip was to travel as a low-impact traveler and meet the common person--to travel through the "back door" into a culture. Budget was a constraint, but this made it easier to be with and see into the situation of the average person.

2. Nearly 18 months prior to the beginning of the trip, application for a sabbatical leave from the school district was requested (see Appendix for a copy of the letter applying to the school board).

3. A daily journal was used to monitor the activities of the journey. Books and articles by local authors were gathered and read. Historical sites and museums were visited and notes by local guides transcribed. Over 4,000 pictures were taken and organized and set to a 27-minutes sound track. All of these efforts were directed toward preparing and delivering classroom social studies lessons.

4. Research was conducted to investigate the meaning of global education. Much of the literature on the subject collaborated many conditions that had been observed throughout the world journey.

5. The compilation, presentation, and refinement of these global education lessons was the conclusion of this

single year of travel. Material that had been gathered supplemented previous experiences and, all together, this material augments the eighth and ninth grade curriculum at Eastmont Junior High.

CHAPTER 4

Teaching the World Lesson Plans

I began the research for these global lessons in 1970 and feel one of the best of these is lesson 2, "A Day in the Life of a Willikies Warrior." It is the story about the boy, Cyroote Henry, whom I met then. Many of my students have responded emotionally to its presentation. This lesson accomplishes what I hope they all will. It helps students see that all people, no matter in what circumstances they live, have the same needs and dreams. Six of the lessons are like this one, in that they follow a journal-entry format and teach to an objective by telling a true-life story.

Another group of lessons focuses on reading excerpts gathered on an around-the-world trip. For example, along with slides depicting life in India, students read passages from Dominique Lapierre's The City of Joy. Other lessons of this type include various visual aids along with readings by Bingham, Markham, Heyerdahl, and Hemingway.

Since understanding the emerging Third World depends on seeing life from the perspective of those people, and because much of their lives center around religion, a number of lessons explain the three major religions of the economically emerging world: namely, Hinduism, Islam, and Buddhism. Artifacts, clothing, photos, and slides are used to enliven these lessons. Because an understanding of spirituality is

essential to understanding Asia or the world, for that matter, additional presentations feature Sikhism and Restafraesm.

The final set of lessons uses maps, slides, and music to focus the students' attention. The theme of this group of class presentations is eclectic and includes lessons on tourism, the dangers of travel, population growth, entombed warriors, "gorillas in the mist," and the Aswan dam, or the difficulty of "doing good" in the world.

Conclusion

Global education involves learning about those problems and issues that cut across national boundaries. Global education involves perspective taking--seeing things through the eyes and minds of others--and it also means that while the individuals and groups may view life differently, they also have common needs and wants. This collection of lessons focuses on helping students to grasp this idea and take a less ethnocentric view. As always, the goal is to help the student gain a greater sense of place in the world.

Lesson Plan Table of Contents

	Page
1. Qin Shihuang, Terra-Cotta Warriors and Horses	27
2. A Day in the Life of a Willikies Warrior	31
3. Nationalism: My Country 'Tis of Thee "Nothin' Go so!"	36
4. India: Frozen in Time	40
5. The Roots of Buddhism	45
6. Place Name Map Making	49
7. China: An Overview	54
8. Japanese Are Serious, Even at Disneyland	60
9. City of Joy: The Poorest of the Poor	66
10. Early Bus to Palenque: Travel Idiosyncrasies in the Third World	74
11. Major Beliefs of Hinduism	80
12. Traveling, Not Touring, in the Real World	85
13. Lamu: Saving a Culture in an Ever More Touristy World: A Case Study	92
14. A Visit to a Nazi Concentration Camp	98
15. The History of Sikhism	106
16. The Ragpickers of Calcutta	111
17. Chile and the Heads of Easter Island	119
18. Five Billion and Counting	124
19. It's a Hard Life on the Road	131
20. The Meaning of Machu Picchu	137
21. The Letter	142
22. One Hundred Percent American	147
23. The Aswan High Dam	152
24. Basic Beliefs of Islam	156

LESSON 1

Qin Shihuang

Terra-cotta Warriors and Horses

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- Qin Shihuang was an oppressive leader. Many of the things he accomplished were done so through fear. The Great Wall of China is a good example of this. Many call it the "longest cemetery in the world."

- The power of the man is very impressive. Although he served only a short time, there is a very impressive monument to him. Qin's times were very divisive and he moved quickly to solidify his power. He was a megalomaniac and sent men to find the "secret to long life"--brutality in the face of failure.

- The monument to his life is awesome in scope. The manpower necessary for its completion is a testament to fear and industry. In all, there are more than 6,500 full-life figures in the main chamber. There are other chambers. Quote of professor, when asked if there were more of these tombs, as is the custom, said, "I hope not."

Objectives

Students will become acquainted with the following:

- Chinese culture
- Dominant dynasty leader Qin Shihuang
- Geography of north-central China
- A site of anthropological and historical significance

Learning Outcomes

- At the end of this lesson students will be able to define loess soil as the vehicle which allows impressions of great detail which helped unravel the mystery of the entombed warriors and match the words burial mounds, rammed earth, terra-cotta, and feudal system with their definitions.

- Students will be able to state, in a short phrase, why Qin was able to exert such powerful influence on the people of his time and why many of the things he instituted exist even today.

- The students will be able to describe the site of the entombed warriors and discuss why it is such a significant accomplishment.

Background to this Lesson

These notes are to be used in a slide presentation depicting the details of Qin's life and accomplishments.

Qin Shihuang Notes

- There are no better historians than the Chinese.
- It is difficult for all people to realize how much in awe the emperor was held.
 - Previous to Qin dynasty--very divided central government, no unity.
 - Qin was a megalomaniac and had 20 sons--died in 210 B.C.
 - Accomplishments: unified the sections of Great Wall, unified the peoples of China--punishment to work on wall--executions common.
 - Expanded borders during his time.
 - Very superstitious--wanted eternal life, sent out many alchemists to look for a potion to guarantee it. When none was found, he executed 420 of them in tortuous ways--describe quartering, boiling, etc.
 - Use of hair braid as form of discipline.
 - Dynasty was to last 1,000 years--lasted less than 15 years.
 - Was so short because of oppressiveness, savagery, mass executions.
 - Conditions were intolerable to the people; they rebelled against these policies of oppression.
 - He and his people tried to destroy Confucianism.
 - Confucius a philosophy, not a religion.
 - Confiscated all weapons, melted them down, and made bells.
 - Standard weights and measures.
 - Built roads with a standard gauge.
 - Standardized Chinese characters throughout the country--unified language.
 - Built canals.
 - China is an archaeologists' treasure chest.
 - Burial mound untouched since 206 B.C., jewels, bronze casket.

- Skeletons found buried of those who loaded it so they would not reveal the location.
- Map of China including mercury rivers, in motion, inside the rammed earth burial mound.
- Four compass points story--"I hope not!"
- Tomb found in 1974--farmer plows up a piece of terracotta--it's dated.
- Figures are rebuilt, none are intact, painstaking process.
- Room is left, at the back, as it was when discovered.
- Front part of site is reconstructed as to look the day it was finished, circa 200 B.C.
- Warriors are individualistic, decorated with ribbons, facial hair, and painted bright colors.
- Detail on faces, feet, hair knots--eyes looking at you.
- The pit is channeled, paved, drained, and organized in an attack position or formation.
- Roofed originally, ranks were separated by dirt mounds.
- Wood impressions in the loess make it easier to reconstruct.
- Looting and earthquakes make it difficult to know how much has changed.
- Few figures are left intact, but because they are large, bulky items they are relatively easy to reconstruct.
- Charioteers and assistants had large poled weapons with blades to dissuade people from coming near the chariots--to lop off their heads or do other bodily damage.
- Chariot horses harnessed in such a way as to make it easy to cut away ones that would fall so the pack could continue.
- Actual room covers over two large football fields, 6,500 warriors, etc.

LESSON 2

A Day in the Life of a Willikies Warrior

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- It is difficult for people in developed countries to fathom that students in a Third World country are not eager to learn everything that is presented. All people share a hopeful view.

- This is a true story that shows that people are interchangeable and presents the idea that students all over the world see a path to the realization of their dreams.

- School situations are fairly similar from country to country.

Objectives

- Students will become acquainted with a developing country's schooling format.

- Students will learn about the life of young children in a Third World country.

Learning Outcomes

- Students will be able to identify and locate, on a map, the Lesser Antilles, the Greater Antilles, Antigua, the West Indies, and the Caribbean Sea.

- Students will be able to give a short summary of Cyroote's outlook on life and make predictions about how his life turned out.

Introduction to the Lesson

An old National Geographic map is used to set the "school scene," and then a handout of a copy of the journal story is read aloud to the students. Just before reading, a description of the school room is made and pictures are shown to get the students to personalize the material.

A Day in the Life of a Willikies Warrior

It is probably an hour before dawn, but I hear the shuffle and the bleating of goats and sheep as they move past my house on the way to common pastureland, outside the village area. From within my mosquito-netted bed, I burrow beneath my pillow to doze until this stream of wool and milk return to wake me, just after sunup. Finally, out of bed, I duck into the outhouse in our backyard and then return to the kitchen to warm some water for a morning shave.

Water is a major preoccupation for the people who live in Willikies. Rain water has collected in a cistern at the back of the small cottage which is our home. There is a pump arrangement so we can lift water into a tank and get a trickle of water to shower under. It's cool, but not really

that bad, in the constantly tropical temperatures. We feel lucky, as most of the villagers are left to carry buckets full of water from a common pipe, a couple of blocks from their houses. Little girls begin the daily chore of water carrying just about the time their brothers are leading the family's animals past my bedroom. These water ferriers hoist bucket after bucket full of water to their heads and then walk to their houses and dump the water in 50-gallon barrels located near the kitchen door. They seem to never fill, as the girls' mothers are constantly diminishing the supply in order to perform the household chores and tend to the bathing needs of still younger and smaller children.

After shaving and dressing, I turn my attention to food. And, for a poorer country, food is abundant, but mostly vegetables. For the two years I am to live in Willikies I confine my dietary intake to the four food groups: bread, Campbell's vegetable soup, canned butter from Denmark, and Coca-Cola. No joke, I never felt better (of course, I was younger). And so, after breakfast, I walk the path to school.

School is an instant headache. The building is a converted church and quite small. Measuring 30 feet by 50 feet, it is one large room with seven classes meeting at one time. Talk about noise, everyone is speaking at once and all the time. It had a carnival's atmosphere. The headmistress disciplined misbehaving children as they were sent to her, just taking a step back from her chalk easel to apply the lash (actually, it was an inch and a half wide leather belt coiled, at the ready, in her hand). Everyone paused and pretended not to look. It was generally the only time the room was entirely quiet.

Between discipline sessions at the head teacher's easel I tried to teach reading and geography to my class. Stuffed in the southeastern corner of the building, I chanted and talked day after day. The girls in my classes were the best students and they really tried. I figured that they attended

so regularly to get out of carrying water all day long. Still, we had fun and became friends. Often, as a reward, we did art, with materials I had scrounged--crayons, paper, scissors, and glue.

One day after I thought we had put the art stuff away and the class was engaged in a reading lesson, I looked to the back of the room to see Cyroote Henry still happily drawing away. I called out to him to stop it and to begin the reading lesson. I began the usual sermon about the value of reading and how when you open a book you open your mind and so on. Ten minutes went by and he continued as before. Drastic efforts were called for.

I walked back to his desk and leaned over to see the beautiful map drawing he had produced. Starting positively, I said, "That's a groovy drawing you've done."

"Thanks," he said.

"What about doing some reading?" I added.

"I don't know how and I'm not going to learn," he shot back in an unsheepish way.

Changing strategy, I asked, "What are you going to do when you grow up and don't you think you'll need reading for it?"

"I'm going to be an airline pilot," he announced proudly.

It was not an unthoughtful response, for as I looked more closely at his drawing, I saw that there was a detailed addition to the artful map. He had penciled in an airplane with an open cockpit and he was in the driver's seat. He had drawn a smiling face on himself and added earphones and a radio to his headgear. He was serious about his future area of employment. And so I decided I would make one last effort to convince him of the need for learning to read.

"I think you could be a pilot, Cyroote, that's really possible, but don't you think you'll need to be able to read. I mean, just look at the map you've just drawn. It is beautiful and, as the plane's driver, you look perfect. But

how are you going to read the map? You won't be able to take the plane where you want it to go."

He didn't doubt for a minute and almost before I finished talking he responded, "Don't you see what's going on in the picture? I have on earphones and a radio. And, at the other end of the radio is a person who can read. I'll just ask them and they'll tell me where to go."

I never asked him about reading again that day, or ever again, I think. By then it was 2:15 and the wood-stoved bakery that was down the street from the school was sending aromas my way. One of my food groups was calling and today was Wednesday and that's when the Coke truck made its weekly visit to the village. My young geography/art student was sure he knew enough to make his dreams come true. Nothing I could think to say would change that this day. And so I left the noise of the educational process behind and descended the hill to my trickle shower.

Young boys were taking the animals for their afternoon feeding as their sisters assumed, again, their roles as human aqueducts. The air was thick with wood fires and home cooking. Soon the sun would be down and, in the dark, each soul would hold true to the ideas they knew. What things are possible to change? I wondered as I cut into a fresh loaf of bread and drank a Coke.

LESSON 3

Nationalism: My Country 'Tis of Thee "Nothin' go so!"

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

- Nationalism and patriotism are feelings which exist in all countries no matter how "underdeveloped" or oppressed they are politically.

- A person's sense of the world, vis-a-vis, where a country may or may not be positioned, is quite subjective.

Objectives

- Students will understand the concept of scale on a map.

- Students will understand the term ethnocentrism.

Learning Outcomes

- The student will be able to describe the classroom setting and an average lesson in a village school.

- Students will be able to explain the use of scale on a map.

- Students will draw a conclusion about airline travel, schedules, and the concept of time in a Caribbean country.

• Students will offer ideas they would use to convince the students in the story that their country is the "biggest" country, in some way, in the world.

Introduction to this Lesson

An easel is set up in the front of the classroom to simulate the school scene where this event occurred. A small chalkboard rests on the easel and it has an actual map of the West Indies area taped to it. This setup is in one corner of the front of the room. Prior to the reading, the layout of the schoolhouse is explained to the students.

"Nothin' go so!"

Monday, February 2, 1971

Today my class taught me a lesson in international nationalism and patriotic love of country.

I was at my usual spot in the village's one-room schoolhouse, up in the corner of the stage with my students stuffed into their four rows of wooden desks. I stood at the easel teaching geography. I had the National Geographic map of the Caribbean taped over the blackboard and we were talking about calypso singers, songs, and their islands of origin. The kids actually knew a lot about name places from listening to Jody's radio station, ZDK.

The rest of the 200 students in the room were fairly restive and the lesson was going smoothly.

Prior to the chalkboard part of the geography lesson, we had done some seat work with the small Antigua maps that I had gotten from LIAT Airlines. (It was named that and stood for Leeward Islands Air Transport but, as the students liked to say, it really stood for Leave Island Any Time.) The students especially liked those maps because they could

unfold them, hold them at their desks (there were enough for each student to have one), and actually find the name of Willikies--their village--on the map. We did a couple of scale problems of figuring how far it was from one place to another on the map and planned a "pretend field trip" around the island that we dreamed of taking some day if a bus could be arranged.

Everything was going so well that I thought it would be a perfect time to expand their knowledge about the geography of the world by introducing a new map. It was hard to get good current maps, but in true Peace Corps spirit I came up with what I thought was a brilliant idea. Using a box of cellophane tape my mother had sent me, I took sheets of 8 x 11" paper and made a wall-size map of South America. It was a political map with all of the 13 countries crayoned a different color. In my best printing, I lettered in each of the countries' names along with the most obvious physical features like the Amazon, the Andes, and so on. At the top of this map I placed the islands of the Caribbean that my students had become familiar with from our work with the National Geographic map. Of course, I included their homeland Antigua and all the nearby islands, some of which could be seen on days the class went to the beach.

I had spent quite a lot of the weekend working on this map and furnished it with lots of details and made sure to make it pretty much to scale. Arriving at school early today, I nailed it to a rafter that was at the back and to the side of my cluster of desks and waited for reactions as the students filed in. No one noticed or if they did, they said nothing. I guessed, now that I think about it, they really did not know what it was. I mean they had never seen a map of South American before today.

Well, anyway, that thought never crossed my mind as I stood before them, at the easel, teaching the geography lesson. It was running along great and so I said, "Boys and

Girls, look over there," as I walked and pointed to the back wall.

With curiosity they turned and asked some wonderful questions.

"What is this a picture of?" Cyroote asked.

"Where did you get the colors and can we use them for art this afternoon?" inquired Jessica.

But, as soon as they all figured out that it was a bigger map of the region, they most wanted to know, "Where is Antigua?"

I got my yardstick and walked to the map and pointed way up to the top and showed them the exact spot. At least two of the students gasped. And, after only a couple of seconds of hesitation, a couple of students said together, "Why did you make it so small?"

From that point everything suddenly unraveled. All I could say was that, "Antigua is that size compared to the other countries around it."

The class felt that this was not true, that I was the deliverer of an evil message and they would not hear of such a thing.

They all began together to show anger in what was their traditional way. Through puckered lips they sucked in on their teeth (producing a "choops" sound). They wagged their rights hands in the air, slapping the thumb to the middle finger, making a swishing-clicking sound. And at the same time they began to chant in a muted tribal rhythm (no joke), "Nothin' go so, nothin' go so, nothin' go so."

Up against the wall, in more ways than one, I closed the lesson. We moved on to art. (Fortunately, I had brought what was left of the color crayons.) After school I took down the map and no one ever spoke of it again. But I had learned the lesson of this day. No matter what size a country may be or the position it holds among other nations of the world, its people believe that it is special. These feelings are important and emotional and they run very deep.

LESSON 4

India: Frozen in Time

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- India has great extremes between its social classes. Many people have no health care, yet test-tube baby service is available to another segment of society.

- India is a deeply religious country with many holy places and sacred rituals performed daily. Many people totally immerse themselves in a religious way of life.

- The caste system dominates the way of life of the average Indian. Most people go along with this way of life and do not question it. They live with great dignity in the face of utterly deplorable conditions in their daily lives.

Objectives

- Students will understand what life is like for the average person on the streets of Bombay or other large cities in India.

- The students will understand the importance of religion to the average Indian.

Learning Outcomes

- Students will be able to identify or define, in short phrases, the following names and terms: Ganges River, Calcutta, Taj Mahal, reincarnation, Gandhi, karma, and Janis.
- Students will describe daily life in India for the normal Indian.
- Students will draw conclusions about the prospects for the future for India.

Introduction to this Lesson

The core of this lesson is a group of slides taken in 1991 of India. They were chosen to communicate visually the objectives stated above. The narration includes many stories and the facts about India that are listed below.

India Notes

- If you wish to know something about India you must first empty your mind of all preconceived notions. Why be imprisoned by the limited vision of the prejudiced? Don't try to compare. India is different and, exasperating as it may seem, would like to remain so. This is the secret of India, the acceptance of life in all its fullness, the good and the evil.

- Agricultural fertility has been more than matched by human fecundity. India also has, incidentally, 176 million cattle, a quarter of the world's cattle population, and in parts of the country it is much easier to get medical help for a cow than for a child.

- Indians are tactile people, living thigh by thigh, jostling, rubbing, holding hands, and embracing, close to

each other's breath and borborgymi, the bubble of each other's pots. They have learned to cram, to take a deep communal breath to admit just one more, to fill every crevice, to hang by their nails, to sit on one buttock, to stretch the seams of their streets, houses, and vehicles.

- Buses are jammed, their proprietors packing them like the ruthless masters of slaving ships.

- From the earliest days of railways Indians have ridden on the roofs of packed carriages, free travel of this kind being part of the calculation of cost and mobility among poorer people. Wedding parties ride rooftop, complete with tearful brides, their teeth gritting in the coal smoke. When a train fell off a bridge in Bihar in 1981 hundreds drowned, the carriages swept away like logs, but there could be no accurate death toll because no one knew how many people had been on the carriage roofs.

- Hindus were forbidden to cross the sea, the black water as it was called, the penalty being loss of caste. Today it can be lifted through rites of purification.

- The state recognizes fifteen major languages and there are altogether 1,652 mother tongues.

- India is held together by the mesh of caste, over 3,000 years old. Strict endogamy, marriage within the caste. A caste is a complete community, a firm identity, a defense against enemies and difficulties--it gives security and certainty. Caste is so strong that it has seeped into Christian and Muslim communities. A study conducted after a cyclone in 1977 showed that survivors reached first and foremost for their caste-fellows. Caste is a defense against revolution.

- India is paradoxes. It is simply that India occupies several centuries at once. Here is a country whose scientific and industrial skills, along with the living standards and styles and manners of some of its people, place it firmly in the 20th century. It can be very exciting, for example, to be a young woman--with good looks, a degree, a

dotting daddy, parental wealth, blue jeans, and a wide horizon. But it is also a society where millions of women are oppressed and, like their men, pass their lives in versions of slavery.

That five-star hotel through whose marble halls the Delhi or Bombay heiress clicks on Gucci heels en route for the disco or the coffee shop for a creamy cake is built by her exploited sisters who live under sacks, wash in muddy water, and somehow find time to scoop up their babies and fasten them to their breasts.

- Ordinarily many get no more to eat now than he did then--\$10 per person.

- Indians are no different from other people in that they require hope to help them survive, and their astrologers help to give them hope.

- Villages are the root, 576,000 of them less than half with electric light and many without road access.

- Illiteracy is increasing--130 million more than at the time of independence, with women trailing far behind men.

- It is a common sight in town and country to see a boy or young man who can read surrounded by a small group as he quotes from a newspaper.

- Infant mortality rate of 129/1000. Life expectancy is officially placed at 54 years. The fact that women may expect shorter lives than men says something about the treatment of girls and women in a society where custom, religion, and economic demands place strong emphasis on the male. There are 24 million fewer females than males, largely because of the tradition of discrimination against women and girls who are seen as a burden and a future debt.

- Hindu--83% majority; Muslim--80 million; Sikhs--14 million, so busy and distinctive that there seems to be more of them than that; Brahmin--the upper crust of society--one in seven; untouchables (Harijans) 125 million.

- The question of the poor is sensitive, for Indians believe, and rightly, that life has steadily improved for

many millions and will continue to do so. They do not mind examinations and representations of poverty, but they bristle when their country is represented by it.

- Film industry, the largest in the world.

- The bureaucracy in India is exalted and wondrous to behold. There is a monstrous surplus of cheap labor and jobs have to be halved and quartered. If you buy a shirt there will be one man to sell it, another to wrap it, and another to take the money, another to give the change and receipt, and perhaps another to bang the stamp at the end of the process.

LESSON 5

The Roots of Buddhism

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- There are religions whose followers do not believe in God. Buddhists do not believe in God: humans can solve their own problems. Buddha, the founder, was a man who made no claim to being a prophet of God.

- The path the Buddha followed to enlightenment is the way for all mankind. The first step on the Path to Enlightenment is acceptance of the nature of the physical world: everything is transient; everything is involved in suffering; and everything is unreal. The second step is a commitment to the discipline of the Noble Eight Fold Path.

Objectives

- Students will become acquainted with the early beginnings and founding of Buddhism and the reasons why it emerged so quickly.

- Students will learn the difference between the terms a Buddha and The Buddha.

- Students will understand that the path followed by the Buddha is repeated by others on the way to enlightenment.
- Students will be able to relate ideas of Hinduism to those of Buddhism.

Learning Outcomes

- Students will be able to define the terms enlightenment and nirvana.
- Students will be able to explain why Buddhism is becoming popular in the West by giving one of the two reasons studied.
- Students will be able to name elements of the Eight Fold Path and the Four Noble Truths.
- Students will be able to tell how the myth of the Buddha parallels every person's quest for nirvana.

Buddhist Doctrine

The Buddha's teachings are seen as means to an end. No one can show you enlightenment or even really explain enlightenment to you. On his death bed Buddha said to one of his favorite disciples, "Therefore, O'Anand, be as lamps unto yourselves. Rely on yourselves, and do not rely on external help. Hold fast to the truth as a lamp. Seek salvation alone, in the truth. Look not for assistance to anyone besides yourselves."

The knowledge the Buddha gained by enlightenment is in the Four Noble Truths.

Noble Truth of Pain (life means suffering). Birth, old age, sickness, and death usually involve suffering. Even if we escape personal suffering, we cannot escape the awareness of the suffering of those less fortunate (Buddha's

Awakening). The Buddha emphasized that we must accept suffering as part of the human condition.

Noble Truth of Cause of Pain (suffering is caused by craving). People crave the gratification of desire, but the delight of gratification recreates the craving for gratification and so on (circular). We must escape from the self-centered view because, if we don't, everything is valued in terms of "I."

Noble Truth of Stopping Pain (suffering is cured by stopping craving). All of our cravings are for things or objects. Our emotions are generated by the outside world. Our suffering occurs because of our attachment to our family, our country, our things, our ego, etc.

Knowing these three truths prepares you for the final truth.

Noble Truth of "Path" that Leads to Stopping Pain (one can stop suffering by following the Noble Eight Fold Path). The steps are deceptively simple.

- Right viewpoint (understanding of life)
- Right purpose (intent)
- Right speech (never hurtful)
- Right conduct (always considerate)
- Right livelihood (long list of jobs)
- Right effort (to improve self)
- Right mindfulness (true path)
- Right concentration or meditation

There is no order and no ranking to these steps. "Each journey begins with a single step."

Buddhist Notes

The Myth of Buddha

- Born Prince Siddhartha Gautama in Nepal about 566 B.C.

- Horoscope at birth gave two possibilities (to become the greatest ruler in history or to find a way of salvation for all the world).

- The second would occur if he was the "four signs" in one day: an old man, a sick man, a dead man, a holy man.

- Father built isolated home to separate son from truths of the world.

- Saw the "four signs" for the first time at age 28.

- After a companion explained the unavoidable nature of these conditions, Siddhartha sat under tree and meditated and realized man's sorrow.

- Decided to give up material, sensual life and seek answers to questions: "Why does man suffer?" "How can man stop his suffering?"

- Then came symbolic reunification--giving up of things.

- Leaves wife and son (gives up family).

- Trades clothes with beggar (gives up possessions)

- No longer "Prince Siddhartha" (gives up name.)

- Studies with gurus and mastered yoga.

- Decided he must seek the answers personally.

- Lived as a hermit for seven years, practicing yoga with five other sadus.

- After a period of abusing his body by neglect, realizes his fault and turns inward by means of meditation.

- Vowed to sit under tree until truth came (49 days).

- Experienced nirvana enlightenment and became the "Buddha."

- Realized "four noble truths."

- He taught that "truth is available to everyone whether you live in a cave, a monastery, or a house."

- It is how well you follow the noble eight fold path.

- Said that he really only taught two things: the fact of suffering, the possibility of escaping your suffering.

- Emphasized a practical, day-to-day morality.

- Taught for 45 years (died at age 80--February 15, 486 B.C.).

LESSON 6

Place Name Map Making

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- Maps and globes are prominent in most American classrooms, but their omnipresence does not reflect the state of geographical awareness in this country. Geography teachers are challenged to develop ways to teach concepts more effectively and to increase their students' awareness of the world.

- In an age of satellite communication that brings the world instantly into our living rooms, a basic knowledge of the world's places is more important than it was any time previous.

- The division in geographic instruction is between the "facts and names" school and the "facts and names don't have a meaning, it's what you know about these facts and names that really matters" point of view. The reason for this lesson is that without the facts and names, no other useful learning can take place.

Objectives

- Students will see how many of the world's country names they know.
- Students will be introduced to an ever-increasingly expanding number of place names.
- Students will be able to evaluate the growth they have made in name place knowledge.

Learning Outcomes

- Students will be able to establish a baseline of knowledge as they enter the course.
- Students will be able to name 100 countries of the world.
- Students will be able to interpret maps of various country configurations and to find errors in them and make corrections.

Background to This Lesson

As a result of this lesson (repeated in variations three to four times a year) the students should be able, at the end of the year, to construct a large Mercator projection map of the world. They should be able to place on that map the names and borders of the countries they have studied during the year with major cities, mountain ranges, rivers, and bodies of water labeled.

Notes to the Lesson

- As early in the year as possible, usually the first day, hand out blank sheets of paper and say, "Draw a map that shows me everything that you can remember that you know about the world."

- Explain that no one is expected to get everything right and that your only purpose is that at the end of the semester they will be able to compare this map with their "memory map" to see how far they've come.

- Then begins a systematic study of the regions and countries of the world.

- The basic pace is one continent or large country every 10 days.

- Map quizzes are varied and occur every Friday.

- When the basic survey of world geography is completed, a systematic review is begun using both political and physical map activities.

- Review the map for a test on borders, names, and features.

- Construct maps that show major bodies of water, major river systems, and major geographical features.

Map of Errors Activity

- Arouses interest in an unusual, colorful, and dramatic way.

- Good for using to break up the teaching of place names and locations in geography.

- A simple outline map of the U.S. and Canada has a mixture of correct and incorrect names and locations for places and physical features.

- Students search for errors in place name labeling, incorrect state capitals, and other map errors.

- Effort focuses attention on locations and places and provides an intensive learning activity that does not rely on

rote memorization, although it is a test for knowledge of geographical facts.

- Correct outlines of political boundaries and water features provide students with familiar framework.

- Instead of being found in error, students have an opportunity to find error, which is an element of positive reinforcement.

- Technique discussed here is for uses with eighth graders in the study of U.S. and Canada, but the technique may be modified and adapted to a variety of levels and subjects.

- Following examples suggest a few ways that may be used in the classroom to enhance learning about locations and places:

- class competition: allow groups to find mistakes within a time limit using an atlas and a map of errors.

- homework assignment: involves parents at trying to find the errors on a map.

- devise map of errors for publication in school or community newspaper to test the public's knowledge, providing the answer key offering grades; for example, over 80 percent: "You're a geographical whiz!"; 60-79, "Get an atlas!", etc.

- Although a Map of Errors concentrates on basic geographical names, the intent is to involve students in learning about places without invoking rote memorization of lists.

- Sample map is attached.



LESSON 7

China: An Overview

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- China is an ancient culture with recorded history which dates to 3,000 B.C. and legends which extend back twice as far in history.

- Throughout China's long history the country has steadfastly attempted to remain isolated from the influence of other foreign countries.

- China is the largest communist country still left in the world today. Policies, which turn away from narrow path of self-reliance and centralized planning of the Mao era, are moving China toward modernization.

Objectives

- Students will understand what daily life is like for people in present-day China.

- Students will understand who Qin, Mao, and Confucius were in the history of China.

Learning Outcomes

- Students will be able to explain the civil war which China experienced in the early 1900s and the role played by Mao and Chiang Kai-shek in the struggle for nationalism.
- Students will describe the situation with Hong Kong and China and make predictions about its future.
- Students will be able to explain how China is attempting to solve its population problem and list at least three incentives the government uses to encourage people to go along with the plan.

Background to the Lesson

To orient the students to China, this lesson begins by talking about the long history of the country and the personalities of Confucius, Qin, and Mao. The slide portion of the lesson centers on the street life of China and the customs which are special to this country.

China Notes

- Great Wall of China, most recognizable landmark, also debated as to if it was built to keep people in or out. Longest graveyard in the world. Unified by Qin through great terror which instilled strong work ethic.
- Used to move army. Stands 10 meters tall and is 5 horse widths wide.
- China has taken over Tibet, quite controversial in this part of the world.
- Hospitality of people is amazing for written and spoken language difference.

- The insularity of the Chinese is very much a product of geography in the country, is bounded to the north by deserts and to the west by the inhospitable Tibetan plateau.

- China's topography varies from mountainous regions with towering peaks to flat, featureless plains. The land surface, like a staircase, descends from west to east.

- Two-thirds of China is mountain, desert, or otherwise unfit for cultivation.

- The Yangtse is the longest in China and the third longest in the world after the Nile and the Amazon.

- Three main religions: Taoism, Confucianism, and Buddhism.

- With the exception of Mao, the one name which has become synonymous with China is Confucius. Born of a poor family around 551 B.C., during the chaotic Warring States period, his ambition was to hold a high government office and to reorder society through the administrative apparatus; at age 50 he perceived his "divine mission" (his other career was blocked by politics). For the next 13 years he tramped from state to state offering unsolicited advice to rulers on how to improve their governing, while looking for an opportunity to put his own ideas into practice. It never came up and he returned home to die five years later.

- The glorification of Confucius began after his death and eventually his ideas permeated every level of Chinese society.

- Until 1911 his teachings on basic discipline were the basis for training governmental officials and the Confucian bible, "The Analects," became the basis of all education.

- It is not hard to see why Confucianism took hold in China. The perpetual conflict of the Warring States Period had inspired Confucius to seek a way which would allow people to live together peacefully. His solution was tradition.

- Like others of his time, he believed that there had once been a period of great peace and prosperity in China.

This was so because people lived by certain traditions which maintained peace and social order.

- He advocated a return to these values (courtesy, selflessness, magnanimity, diligence, and empathy).

- His ideal person was competent, poised, fearless, even-tempered, and free of violence and vulgarity. The study of "correct attitudes" became the primary task. Moral ideas had to be driven into the people by every possible means--at temples, theaters, homes, schools, festivals, and in proverbs and folk stories.

- He rejected the idea that conduct could be enforced by some organization; taking legal action implied an incapacity to work things out by negotiation. (Justice systems would always be corrupt, unfair.)

- Confucian codes of conduct and clearly defined patterns of obedience became inextricably bound up in Chinese society.

- Women obey and defer to me.

- Younger brothers to elder brothers.

- Sons to fathers.

- Respect flows upwards from young to old, from subject to ruler.

- Age is venerated; they are at the peak of their wisdom.

- The family retains its central place as the basic unit of society; he did not invent this, only reinforced it.

- "Face," to let down the family or group is a great shame for Chinese.

- People are quite superstitious and use every advantage to gain knowledge of the future--where to build houses, births of babies--Lions guard spirit houses to keep evil or bad spirits out--some villages plant groves of trees in which the spirits may dwell.

- Language made uniform in 3rd century B.C.

- Government has had central control.

- Opium wars (4 in total, 1773-1860). British started selling Indian opium to the Chinese in an effort to even up the balance of trade, since Britain was selling China some wool and spices while buying great quantities of tea, silk, and porcelain.

- Addiction and balance of trade upset the emperor who tried to stop the trade with a law. Customs agents ignored it but after the Chinese seized 20,000 chests of opium in Canton and negotiations broke down, war was on and over the years Russia, France, and America entered and "unequal" treaties opened up more and more of China to the outside.

- Boxer Rebellion (1895-1900) aimed at throwing out foreign influence and foreigners failed.

- Mao organized peasant movement; they demanded that land rent be reduced to only 25% of the crop.

- Sun Yatsen, death from cancer in 1925 removed unifying influence in party.

- Chiang Kai-shek strengthened his claim as Sun's legitimate heir by marrying the sister of Madame Sun Yatsen.

- He opposed social reform and wished to preserve the capitalist state, dominated by the privileged elite of wealthy family members and their associates, and supported by a military dictatorship.

- Outnumbered and rag-tag, Mao wins with this slogan and plan:

- The enemy advances, we retreat;

- The enemy camps, we harass;

- The enemy tires, we attack;

- The enemy retreats, we pursue.

- Communists win; afterwards it seemed to be a whole new country; unified they tried with the Great Leap Forward to become a modern country in one bold move.

- The withdrawal of Soviet aid, the failure of the Great Leap Forward and of the communes, unprecedented bad weather, and poor harvests all contributed to the severe shortages and famines of 1959, 1960, 1961.

- Mao is distanced and people attach his methods and ideas.
- He stages the Cultural Revolution (1966-70) and purges anyone in leadership or authority who disagrees with his ideas.
- Said they were trying to return to the capitalistic past.
- Need to transform education, literature, and art, and all other parts of the superstructure that do not correspond to the socialist economic base, so as to facilitate the consolidation and development of the socialist system.
- The Red Guards in force--millions of teenagers were given opportunity to physically and psychologically attack and humiliate teachers, professors, and others in authority.
- Here's the idea: "Whoever opposes Chairman Mao Zedong's thought, at any time or under any circumstances, will be condemned and punished by the whole Party and the whole country."
- Mao dies September 9, 1976.
- Gang of Four vie for power.
- Deng Xiaoping.
- Goal of the government at present is to import teachers and technology to modernize.

LESSON 8

Japanese are Serious, even at Disneyland

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- Japan has few mineral resources, but it has become a prosperous, highly industrialized nation by trading (highly skilled and educated workers and high technology) with other countries for needed raw materials.

- Most Japanese live in crowded, noisy cities which blend traditional values with modern life.

- The father-son axis is the backbone of the Japanese family and children are gently but firmly disciplined and trained not to shame the family.

Objectives

- Students will understand that Japan has overcome adversity as a nation to be in the position they are in the world today.

- The students will understand factors which make a Japanese student's life different from their own.

Learning Outcomes

- The students will be able to identify or define similarities and differences between the United States and Japan concerning the following items: mass transportation, schools, land values, restaurants, and food marketing.
- Students will be able to articulate the Japanese version of Pearl Harbor.

Background to the Lesson

With the use of a street map of a two-block grid of a Japanese neighborhood, this lesson begins with a story of how efficiently strangers collect and then board taxis for a short trip to the train station. Mention is then made of how white-gloved subway attendants "squeeze" passengers into cars. Finally, the introduction to a slide show of Japan is made by showing elementary children boarding buses. The point of these stories is the organization and discipline of the people of Japan. This characteristic, observed in everyday activities, carries over to every aspect of Japanese life.

The following notes are used to narrate a slide presentation about Japan.

Japan Notes

- All societies borrow from others, but the Japanese are distinguished by the degree to which they have engaged in

deliberate, aggressive, and selective borrowing, followed by adaptation, or Japanization, of foreign ways.

- Japan's insularity has fostered a sense of social closeness, reflected in the structures of the family, community, and workplace, as well as in the sense of Japanese national identity. The primacy of society as a central value characterizes the dynamic of Japanese ways of making decisions, setting goals, and resolving conflict.

- In Japanese history periods of reclusive isolation have alternated with times of active engagement both with Asia and the world.

- Setting: Japan is composed of a group of mountainous islands that get much rain. Space is very valuable with 100-year mortgages. Most Japanese live in crowded, noisy cities which blend the traditional with the modern. Japan has interesting and distinctive features, tea ceremony, subway pushers, and public baths.

- Workers earn low pay (relative to other industrial countries) but enjoy job security and extra benefits.

- Without higher education, there is little opportunity for advancement.

- Many families save money by taking very good care of their belongings.

- Farms are small by American standards, but very productive.

- Japan is one of the leading fishing countries in the world.

- Western concepts of romance play little or no part in Japanese marriage. An appropriate match of family standing and education comes first, love second. If love develops and grows, that's a bonus.

- Many parents still arrange marriages, often with a list of possible partners.

- Large companies often have marriage bureaus to facilitate introductions between single employees.

• The life-style of Japanese families hardly encourages love--or even companionship. Men are out on the job from early morning till late at night, and most fathers in an average neighborhood are so tired from their weekly schedules that they sleep most of Sunday.

• It is estimated that there is an abortion for every live birth in Japan.

• It is a commonplace statement in Japan that the nation's hardworking housewives are its secret weapon. They are the unrecognized segment of the work force that makes the country so successful. Housewives are the backbone of the nation that enables its men to perform their economic miracle, and it is they who ensure that the next generation of Japanese will behave in the same hardworking way.

• Like women elsewhere, Japanese women clean house, fix meals, do the laundry, shop, and take care of the children. Daily life is laborious because of customs, i.e., the school lunch, "obento," literally "honorable lunch box" is extremely important in the lives of most Japanese women. To take a lunch box to school is to take a little bit of mother with you.

The standard tri-color obento is packed in a rectangular plastic box about the size of a book. One section may consist of bright, round, firm, fresh peas. Next to the peas rests minced chicken in soy sauce with a tad of sugar. The indispensable ingredient is a field of pure, bright, white rice with a plump, red, pickled plum set in the middle--the inspirational rising sun of Japan.

• Japanese women consider Western women and their search for self-fulfillment to be rather selfish.

• The force behind the women's movement--the search for self-expression and satisfaction--does not appear much to Japanese women.

• In their country every man, woman, and child is expected to consider the well-being of the group before his

or her own self-interest. This custom may be the most important and pervasive one in Japanese life.

- The traditional domination of the Japanese husband over the wife continues.

- Japan has a very high literacy rate and education is rated as very important.

- Competition for higher education is intense--Saturday school, early booking, etc.

- Buddhism and shinto are the major religions of Japan, and many Japanese follow both.

- Though most people no longer believe in the Shinto gods, or Kami, traditional Shinto rites and festivals are still celebrated.

- Flower arranging and the tea ceremony are Buddhist traditions.

- Japan's 1947 constitution replaced the old form of government, under an emperor who was considered divine, with a democratically elected government.

- A more active political role for Japanese women may help them rise from their historically low social and occupational status.

- Little by little Japanese women are making progress in forging new roles for themselves despite living in a male-dominated, traditional society.

- Japanese people see themselves as profoundly peace-loving and antiwar.

- They see themselves as victims of World War II, i.e., Tokyo was fire bombed and elephants in the zoo were starved. U.S. does not talk much about this, although Hitler's attacks and atrocities are held out as--racism!

- Homogeneity vs. heterogeneity--very closed culture, controlled. (Brazilians of Japanese descent who have gone to South America and return to Japan)--cultural differences are very noticeable in terms of interpersonal and communication techniques--much more vocal and demonstrative.

- In the postwar period, Soichiro Honda founded a successful motor company with little more than his own creativity, perseverance and love for his work.

- Honda helped Japan increase its exports and change the world's image of the words "made in Japan" from one of suspicion to one of respect. Japanese motto--adopt, adapt, adept.

- Because the U.S. was committed by treaty to defend Japan, the Japanese did not have to spend much for defense. It spends less than one percent of its Gross National Product for defense.

- About the size of California with a population of 120,000,000.

- World's third largest economy. Known for its cars, cameras, and electronics, but also leader in shipbuilding and steel production. Fishing is also important. Japan grows about 70% of the food it needs.

- \$11,000 per capita GNP.

- Literacy rate 99%.

- Life expectancy: 76.

LESSON 9

City of Joy: The Poorest of the Poor

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- India has great extremes between its social classes. Many people have no health care, yet test-tube baby service is available to another segment of society.

- The caste system dominates the class system and way of life of the average Indian. Most people go along with this way of life and do not question it. They live with great dignity in the face of utterly deplorable conditions in their daily lives.

- Many people dedicate their lives to making the situation better for people in India.

Objectives

- Students will understand what medical services are available for the "poorest of the poor" in Calcutta, India.

- The students will understand the role Mother Teresa plays in trying to make life less gruesome for these people.

Learning Outcomes

- Students will be able to write a paragraph summarizing two passages from the City of Joy by Dominique Lapierre.
- The students will be able to identify Mother Teresa and give a brief description of her life.
- Students will be able to draw two conclusions about why there are so many poor people in India.

Background and Introduction to this Lesson

Before reading the passages out loud in class, an introduction to poverty and health care in India is given us the following notes. The brief consideration of the life of Sister Teresa is given to inspire the students and to help them to personalize the information.

India NotesMother Teresa of Calcutta

- Life expectancy at birth (1989): 57 males; 58 females.
- Natural increase of population equals 2%--31 births/1000 people and 11 deaths/1000 people.
- One hospital bed per 1,130 people.
- One doctor for 2,471.
- Infant mortality 91/1000.
- 36% literacy rate. Years of compulsory school to age 14.
- Sister Teresa founder of the Order of the Missionaries of Charity--a Roman Catholic congregation of

women dedicated to the poor, particularly to the destitute of India.

- Recipient of the 1979 Nobel Peace Prize.
- Daughter of an Albanian grocer, left as a teenager to study to be a nun in Ireland. Soon after went to India as teacher.
- While on vacation in Calcutta she said something told her to get off the train and go into the city and find the "poorest of the poor."
- Working with nothing she stated that she wanted to give people a place to die in dignity.
- She moved into the slums and a hostel was donated to her and, in 1948, she founded her order.
- Sympathetic companions soon flocked to her aid. Dispensaries and outdoor schools were organized. The order opened numerous centers serving the blind, aged, lepers, cripples, and the dying.
- Under Mother Teresa's guidance, the Missionaries of Charity built, near Asansol, India, a leper colony called Shanti Nagar (Town of Peace).
- Often recognized through awards, i.e., when in 1964 on his trip to India, Pope Paul VI gave her his ceremonial limousine. She immediately raffled it to help finance her leper colony.
- At the time of her Nobel Prize the Missionaries of Charity numbered more than 1,000 nuns who operated 60 centers in Calcutta and more than 200 worldwide centers.
- By 1970 her foundations in Calcutta alone had saved nearly 8,000 destitute outcasts from death.

City of Joy (pages 343-346)

A tidal wave! Dozens of mothers rushed to the dispensary with children covered in boils, abscesses, anthrax, alopecia, scabies, sick from every possible disease caused by the heat wave and the staphylococci which ran

rampant about the City of Joy. At least two out of every three children were affected with gastroenteritis and parasites. What a training ground it was for a young doctor, with the additional premium of dealing with many diseases that were virtually unknown in the West! Without the aid of Bandonia, Max would never even have been able to identify them.

"You see those chalky traces on the pupils, Big Brother Max," she would say, showing him the eyes of some small child. "That's a sign of xerophthalmia. In one or two years this kid will be blind. They don't know that where you come from."

Max Loeb was out of his depth, drowned, submerged. Nothing he had learned at school had prepared him for this confrontation with the physiological poverty of the Third World at its very worse. Manifestations such as eyes that were extremely yellow, chronic weight loss, painfully swollen ganglions in the throat corresponded with nothing he knew or recognized. Yet these were the symptoms of the most widespread disease in India, the one that caused by far the most mortality: tuberculosis. The National Institute for Tuberculosis affirmed that some 260 million Indians were exposed to it.

During the first week, the American examined and treated as best he could 479 sick people. "They arrived in an interminable, pathetic procession," he was to recount. "Sometimes there was a touch of folklore about it. Most of the children were naked with a thin cord about their loins, holding a small bell at the level of their navel. It made examining them by auscultation more practical, but made treatment less easy because their little bodies slipped through your fingers like eels. Many of the women were tattooed, some of them from head to toe. They turned up decked out with all their wealth: a single bangle made out of colored glass or real jewels in some delicate setting, earrings, a semi-precious stone pinned to a nostril, gold or

silver ornaments on their wrists, fingers, ankles, and occasionally their toes. Sometimes they wore necklets ornamented with religious symbols: for Muslims a miniature Koran or a crescent; for Hindus a Shiva's trident; for Sikhs a small silver sword; for Christians a cross or a medallion. As for the animists, they wore all kinds of other gris-gris and amulets.

"The ocher and bright red dye with which the women and young girls plastered their hands and feet, together with the stains from the red betel chewed not only by men but also by many women to stifle their hunger, didn't make my diagnoses any easier. How was I supposed to distinguish changes in skin color or inflammation of the mucous membranes in the mouth or throat under all that dye? Some patients tried to make up for it by helping me a bit too much--like this wizened old man who obligingly coughed up a great clot of blood into his hand and showed it to me with supreme satisfaction. Oh, the millions of bacilli that were swimming about in that palm! From my very first day I strove to apply a few rudimentary principles of asepsis and hygiene. It was by no means easy. I didn't even have a washbasin to disinfect my hands between each patient. And here, germs, sickness, and death were so much a part of everyday life! I saw one woman wipe the running ulcer suppurating on her leg with a corner of her sari. Another spread the ointment I had just applied so delicately to her wound with the flat of her hand.

"Fortunately, there were comic interludes too, like the time when a jet of urine from one infant hit me straight in the face. His mother tried to dry me quickly by rubbing my eyes, mouth, and cheeks energetically with the tip of her veil. Then there was the hilarious character who turned up with a prescription that was several years old, on which Bandona read that, as he was suffering from a general cancer in its terminal stages, he should take six aspirin tablets a day. Or this other man who arrived, bearing with as much

solemnity as if he were transporting a scared picture of god Shiva, an X ray of his lung cavities that was at last twenty years old.

"But it was the tragic cases that were most prevalent. One day I was brought a little girl whose body was atrociously burned all over. A locomotive had released its steam when she was picking up remnants of coal along the railway line. On another occasion, a young Hindu girl showed me a light patch on her pretty face. The mere prick of a needle in the center of the patch was enough for Bandona to be able to diagnose an illness hardly studied in the American medical facilities: leprosy. Again there was the young father of a family who was suffering from acute syphilis. I had to explain to him, via my young Assamese assistant, the dangers of contagion involved for his wife and children. Or this mother who brought me a lifeless bundle of flesh to which diphtheria had reduced her baby. Not to mention all those who came because a miracle effected by the 'great white daktar' was their only hope: people with cancer, severe heart conditions, madmen, blind men, the mute, the paralyzed, the deformed.

"Most unbearable of all, and something I thought I would never get used to, was the sight of those rickety babies with their inflated stomachs, tiny monstrosities placed on my table by their supplicant mothers. At a year or eighteen months, they weighed not so much as nine pounds. They were suffering so acutely from deficiency that their fontanelles hadn't closed. Deprived of calcium, the bone structure of their heads had been deformed and their dolichocephalic features gave them all the look of Egyptian mummies. With this degree of malnutrition, the majority of their brains' gray cells had probably been destroyed. Even if I did manage to pull them through, they would most probably be idiots-- medically classified idiots."

Max was subsequently to learn that all those little victims represented a sad sample of an affliction that was

striking the country as a whole. A great Indian scientific authority on the subject, the director of the Nutrition Foundation of India, asserts that India is producing today more and more "subhumans" because of inadequate nourishment. According to this expert, the health of generations to come will find itself in jeopardy. A hundred and forty million Indians at least, that is, nearly half the population of the United States, are likely to suffer from malnutrition. Of the twenty-three million children born each year, only three million, according to this same authority, have a chance of reaching adulthood in good health. Four million are condemned to die before the age of eight or to become unproductive citizens because of mental and physical defects. Because of nutritional deficiencies, 55 percent of all children under the age of five will manifest psychic and neurological problems occasioning behavioral disorders, while several million adults suffer from goiters, causing similar disorders.

On the second day, a young Muslim woman in a black tunic and veil placed a baby wrapped in a piece of rag on Max's table. Fixing on the doctor a wild look, she unfastened her tunic, bared her chest, and cupped her two breasts in her hands.

"They're dry!" she exclaimed. "Dry! Dry!"

Then her gaze fell upon the calendar hanging on the wall. At the sight of the chubby baby displayed on the piece of cardboard she let out a shriek. "Nestle makes your children healthy," the slogan on it read. The young mother hurled herself at the calendar and tore it to shreds. At that moment another woman burst in. Pushing aside the young Muslim mother, she rushed at the American and thrust her baby into his arms.

"Take him!" she wailed. "Take him away to your country! Save him!"

It was an inconceivable action that translated the enormity of the despair these mothers felt. "For nowhere

else," Kovlaski would say, "had I seen women adore their children in quite the way that they did here, where they deprived themselves, sacrificed themselves, gave her life's blood that their infants might live. No, it was not possible: so much love could not be lost."

As for Max Loeb, he was sure that for the rest of his life he would see "those flames of distress burning in the eyes of the mothers of the City of Joy, as they witnessed impotently their children's agony." That evening Calcutta provided him with yet another unforgettable memory. "Calcutta doctors bring a test-tube baby into the world," announced the huge headline in a local newspaper.

LESSON 10

Early Bus to Palenque:

Travel Idiosyncrasies in the Third World

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- Traveling to see important and historical places, in their natural state, is often difficult but rewarding.

- Third World countries often lack infrastructure, and internal transportation is only one of the difficulties that people in these countries must cope with in their daily lives.

- Individual adventure travel is educational and helps to break down the barriers which separate peoples from different national backgrounds and cultures.

Objectives

- Students will understand where this episode takes place and the factors which make it difficult to move from place to place rapidly there.

- Students will understand that it is possible to travel in the developing world independent of a travel group.

- Students will understand that when a person is visiting another country they must be tolerant of the conditions within that other culture.

Learning Outcomes

- The student will be able to define the term "infrastructure" and give two examples.
- The student will be able to describe the physical geography of the area in which this episode takes place.
- The student will list three travel problems which were encountered during the trip which is told about in this lesson.

Background to this Lesson

In order to more readily have empathy for Latin American countries, this lesson details the problems which beset an individual on an expedition on two Mayan ruins. The lesson is presented after the students have studied this culture and is useful in that it merges the present day experience with the distant contribution of a proud people.

Journal Entry

September 10 and 11, 1990

Checked out of hotel to head for Tenospeque. We decided to see two ruins (Palenque in southern Mexico and Tikal in northern Guatemala) but they were not connected by a road [when they are connected by roads, the natural setting which makes them so appealing will be destroyed]. So we need to take a train. Go to the bus station to see how to get to the

train station. We run into a French man, Henre, who wants to do the same. He tells us what the man at the bus station is saying--Henre speaks three or four languages--speaks to us in English, naturally. It is necessary for us to take a taxi to the train station to find out when the train leaves: at 6 p.m. or 1 a.m.; decide to take the 6 p.m. one and go across the street, and run into two Dutch girls with a thick guidebook who say, "Oh, no, that train is to be avoided, to be avoided at all costs. That train is full of 'banditos.'" But, no fear, we get to the train station just as an electrical storm is breaking out; the sky looks like a Fourth of July fireworks finale. The train, due to the storm, arrives one hour late. It is made up of a string of dilapidated boxcars with three passenger cars at the end; two with no interior lights. As the locomotive pulls into the station, it is easy to see that the train is vintage 1910. The cars are dark and many of the windows are broken out. People are hanging outside the cars. Others are asleep and many are intoxicated. As we rush with the crowd to board the train, many people file by us to use the urinals at either end of the cars. This stream of traffic is constant throughout the trip and as a consequence of the foot traffic, doors are continually flapping open and shut and unrecognizable odors waft through the car, which lacks air conditioning in the 95 degrees, 99% humidity of the Mexican night.

People are extremely helpful and friendly to the only "gringo" on board, as live chickens and bags of potatoes are shifted from shelf to floor, as more and more passengers join the train during frequent stops. The floors of the cars are very nasty under foot with a half inch of liquid sloshing around under the seats. For the ninety-minute duration of the trip flashlights pop on and off like fireflies as a man sells beers out of a bucket filled with a dwindling amount of ice (33 cents). As we arrive taxi drivers swarm to encourage us to avail ourselves of their services and to direct us to

hotels which would earn them a commission if we choose them. Roma Hotel, across from a pool hall and with ceiling to floor glass windows--no privacy, lots of light, little sleep.

Up early for fresh juice and a tour of a tortilla factory and a search for a colectivo (bus) to the boat landing. Is there a colectivo, is there a boat? Is it possible to get from here to there? That is, where we want to go? We're operating on information from an English speaking French-Swiss man whom we knew for less than 30 minutes and whom we have been separated from because he missed the train. I keep thinking, what does he know or has he found out that we don't know? Will we get to Tikal? We have no idea where we are going--how we are going to get there--an only a little better idea of where in the world we are.

But people keep telling us in broken English as we question them in broken Spanish, "Just take a minibus to the frontier." I thought "frontier" was just the Spanish word for border. Hey, this was the "wilderness," where no one like us had ventured before. We were really at the frontier --at the market near where the boats were, where Zapotec Indians were selling bows and arrows--no joke.

Next day: Tenosique minibus to Los Palmus and the launch to Guatemala. Los Palmus is two huts that sell fresh fish, french fries, and beer. I have lots of the last two. The river doesn't look too clean and I figure that's where the fish came from and, besides, beer is food. A nice boy runs the restaurant and we share lots of stories as we wait for the boat to get ready to leave. He's pretty much trapped for life at this spot on the frontier selling food to people who are traveling out of Mexico, up a river to Guatemala and the beautiful ruins of the Mayan empire. He's got postcards from all over the world that people have sent back to him. I signed his guest book and looked at all his family pictures and promised to send him a postcard from Miami, Florida, if I ever got back there.

The four-hour sunset launch/boat ride was beautiful and smooth up the Tenospeque River through the Guatemalan jungle to an outpost on a dirt road where we were to catch a bus further into the jungle. At 6:15 we stepped off the boat onto a dock that looked like something they modeled the Adventureland ride at Disneyland after. Snakes hung from trees and eyes peered out from behind shadows and the night fell. The boat passengers were united in their fear and asked in a chorus when the bus was to leave. "Just missed the last one," we were told. "Next bus is at 1:00 a.m."

When the bus had not arrived at 2:00 a.m., we were told "the bus driver can come whenever he wants to but he must arrive by 4:00 a.m." He arrives at 3:15 a.m. and everyone is pulled from the hammocks which have provided a resting place. Like waiting 8 hours in line for a tetanus shot, we load the bus and embark on a bus ride through hell--6 hours of corrugated hard-packed moonscaped clay.

As we began the bus ride, it was easy (first 15 minutes)--few passengers, plenty of room, slow going. But soon it's three people to a seat (it was a converted school bus, circa 1953), dust, dark, cold, bobbing heads, everyone on the edge of sleep, people slumping over onto each other, slobbering, slumbering masses of humanity melting together as the bus lumbers on into the dawn, adding ever-increasing numbers of the horde already on board. The bus stops often as there were no assigned pickup and drop-off places. Also, the police were active, as they often are near country borders, to waylay would-be banditos. At police checks, everyone on the bus gets off, shows their passport, and submits to a tap search for concealed weapons. The police are young and amateurish but at least we get to stretch our legs and get a breath of air that wasn't previously in use. And so these frequent stops become a health benefit.

We survive the bus and learn a lot about the people and how they persevere in daily life. We make it to Flores, a village that seems like a ghost town. There are no suitable

hotels, although we look at one which is 50 cents a night--no windows, stale sheets--I know, picky, picky. We find a nice place for breakfast and play with a toucan and a baby jaguar and because Tikal (our destination, remember?) is still 60 kilometers, we begin to negotiate with a taxi driver to get us there.

LESSON 11

Major Beliefs of Hinduism

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- Hinduism makes intellectual sense. In Christianity, faith must precede belief because belief is based on faith. In Hinduism, belief is based on the structure of the religion and faith is the outcome of the belief in this structure.

- Eastern and Western religions have different points of view. Western religions are centered around an individual's relationship with a personal God. The Eastern religions are centered around humans living life on earth according to rules of conduct.

- Hinduism has many views of God. What appears to be polytheism is really monotheism.

- Decisions are based on the value system of the individual. The rightness or wrongness of an act depends on its effects on all other people and things.

- A Hindu's every thought and action is governed by a sense of accountability. A Hindu knows that any suffering he or she inflicts will be repaid as punishment in the future.

Objectives

- Students will be introduced to the basic beliefs of Hinduism, including reincarnation and ahimsa (nonviolence).
- Students will be given various examples of Hindu practices and will feel more understanding and empathy toward practices related to Hinduism.
- They will become aware that there is no founder, prophet, or person responsible for Hinduism.

Learning Outcomes

Students will be able to match the terms Sanskrit, karma, dharma, yoga, Brahm, reincarnation, and caste with a list of corresponding definitions.

- Students will be able to recall the number of Hindus in the world and compare that with the number of Christians and Muslims.

- Students will be able to relate orally how hurting someone (i.e., by not practicing ahimsa) will affect his or her dharma in the future.

Background to this Lesson

The text of this lesson will be used for narration for a slide show which presents views of the major religious shrines and holy places of India. The student interest is held and retention of the material is increased when information is coupled with visualizations.

Hinduism Notes

- Who is a Hindu? All who follow the teachings of Hinduism (Hindus include Buddhist, Jains, and Sikhs as forms of reformed Hinduism).

- Who is God? Hindus believe in one God who has many manifestations--God has walked the earth many times.

- Where? Chiefly in India. Hinduism is not an "evangelistic" religion and its followers have not emigrated in large numbers.

- How many? Approximately 500 million in the world--less than half a million in North America.

- When? Oldest religion--no founder--predates written history. Hindus believe in Creation; and man brought spiritual knowledge with him. A sense of spirituality is innate in man.

Scriptures

Revealed word of God and expositions; Shruti and Smriti.

The religious writings were an oral tradition for thousands of years.

Their codification was the incentive which led to written language.

Vedas--the oldest and most revered writings of Hinduism.

They are the revealed words (Shruti) of God.

The highest authority in all matters-religious, philosophic, and practical.

The Vedas are rhythmic verse written in Sanskrit.

Epics

Very long poems describing actions of ancient heroes.

Ramayana--approximately 24,000 couplets; very popular.

Story of Rama, Sita, Ravana, and Hanuman.

Rama is ideal husband and warrior; Sita is ideal wife.

God or Brahm

Modern Hinduism has many schools of thought.

Two major, different positions: Nirguna--God as an invisible and incorporeal "being" (not visible and not tangible); Saguna--teaches God with forms and qualities.

They worship Brahm, Vishnu, and Shiva and their consorts and incarnations.

These beliefs gave rise to an expanding pantheon of Gods.

The main personal Gods are Brahma (the Creator), Vishnu (the Preserver and Sustainer, and Shiva (the Destroyer and Source of Creative Energy).

Remember creation requires destruction, as birth requires death.

Not a polytheistic religion, but an acknowledgment of the different manifestations of God. Therefore, there is, in Hinduism, a seeming contradiction of monotheists worshipping a "number of Gods." (Your father is also a husband, son, friend, employee, etc.)

What is generally considered to be image or idol worship could be better described as "symbol" worship and as such is an aid to God-realization.

The Symbol is not the object--Hindus strive to get beyond the symbol to the "object" symbolized.

Hinduism also has avatars (extremely holy spirits born in human form) or incarnations, who demonstrate Divine concern for human endeavor. As Krishna (as avatar) said, "I come from age to age to re-establish codes of duties as they are needed." (This is the Hindu explanation for Christ, Mohammed, Buddha, etc.)

Yoga

Yoga means "to yoke" or join one's nature with Brahman. These are the ways to discipline myself to attain union with God.

Forms of Yoga:

Bhakti Yoga--way of devotion (to God)

Karma Yoga--way of action (dharma)

Jnana Yoga--way of knowledge (of God)

Raja Yoga--way of psychic control and meditation
(combining all three).

The Main Belief

The ultimate reality is Brahman, but maya clouds our knowledge of Brahman (God).

Maya is defined as time and space measurable reality. Ignorance makes an illusion of our existence.

The "real" reality is the inner core of our being.

The guru (guide or teacher) is of prime importance on our journey from a state of ignorance and desire to one of wisdom and liberation. The guru will identify the way best suited to us as individuals.

The duty to maintain the essential nature of anything. Everything has its essential nature (i.e., the nature of fire is to burn). Man's essential nature is what sets him apart from the rest of Creation.

Dharma Through karma (Duty Through Action)

Karma is action, therefore dharma through karma is action that is directed toward man's achieving his potential. Good action sustains and supports the universe. The Creation of the world is due to action. God acted. Human action is necessary and, if virtuous, it can transform the nature of the universe. Past karma has determined the present nature of the world. Present karma is shaping its future (on a personal basis--I am what I did, I will be what I do).

No action is ever lost. It may not produce an immediate effect, but it will affect. This is a highly activist faith, and its doctrine is not merely one of fatalism. Our acts determine our character, our character will determine our acts. Therefore, considered conduct is important. There is a natural order of things and we must strive through personal discipline to recognize this order and be in harmony with it. The law of karma affirms that by doing what is in our power we can dispose the mind to the love of the eternal and blissful and so attain ananda.

LESSON 12

Traveling, not Touring, in the Real World

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- Tourism is one of the largest industries in the world and for many countries it is usually one of the top five economic items in the national budget.

- Spending money has very little to do with enjoying a travel trip. In fact, the more money spent, the further you get from the real purpose of your adventure: to see what it is like in another part of the world.

Globetrotting destroys ethnocentricity and encourages the understanding and appreciation of various cultures. Travel changes people. Sensitive travelers see the world as a cultural garden.

Objectives

Students will become aware of what the characteristics of a socially responsible traveler are.

- Students will be exposed to ideas about tourism and how it destroys what it was intended to display.

- Students will have stories shared with them about the joys of traveling into a culture through "the back door."

Learning Outcomes

- The student will be able to recall three precautions that can be used to make yourself more secure while traveling overseas.

- The student will be able to describe briefly the characteristics of a traveler rather than a tourist.

- The student will be able to define eco-tourism.

- The student will explain hunting or rare and exotic animals is used by some countries to preserve other similar animals.

Background to the Lesson

With tourism growing at a rapid pace, it is sensible to provide information to students about how to be socially responsible travelers. In addition to provocative stories about world travel this lesson is laced with information which will help them should they become world travelers.

Travel Notes

- Travel at the level or in a way of the host-country national.

- Low impact travel is a goal of someone who wants to see a place naturally or as close to natural in a world of ever-increasing tourism.

- Avoid made for tourist attractions that end to artificialize a culture--devaluing the purpose of going to see a place.

- It is important that we become environmentally conscious travelers, realizing that our actions affect the ecology of the places we visit and the future of not only a few endangered species but perhaps the survival of the planet as well.

- Americans are often too things-oriented to travel successfully. Travel like Gandhi--with simple clothes, open eyes, and an uncluttered mind. It is possible to travel anywhere in the world for \$50 a day. Money has little to do with enjoying a trip. In fact, in many ways, the less you spend the more you get. Spending more money only builds a thicker wall between you and what you came to see.

- Lots of people say they like to travel when they get older or when they have money. If they sold their car, they could travel for two years with money left over.

- Travel is a matter of priorities.

- Traveling as opposed to touring is a matter of perspective. Check out your assumptions and beliefs.

- If you want everything as it is at home, stay there.

- Travel for the difference and for the adventure.

- If you don't enjoy a place, it's often because you don't know enough about it. Seek out the truth. Recognize tourist traps (see map).

- Travel can be a vital force for peace.

- By providing you with a new perspective, travel can teach as much about the culture you're a part of as the one you're visiting.

- Flirt with some new thinking. Nurture a global perspective.

- Ponder on such up and coming notions as sustainable affluence, responsible consumption, controlling nature by obeying her, simplicity, and the global village.

- Is America's religion materialism?

Handouts to this LessonFrom The Sahara

The weirdest experience I had while hitchhiking across the Sahara was meeting cyclists doing the same thing. We met a Swedish and an English cyclist about 100 km north of Arlit, Niger. The Swede had left six months earlier from Northcape, Norway, and was hoping to make it in one to two years to Southcape, South Africa. Both were carrying 18 litres of water, and they drank 10 to 12 litres per day. North of Tamanrasset, Algeria, they did not need to ask passing vehicles for water, but south of it they had to do so regularly. They could carry 12 days worth of food, and occasionally asked for bread from passers-by.

We traveled 12 days from Tamanrasset before meeting them, and they calculated it would take them another three or four days to reach Arlit. They were almost out of food, and the person who was supposed to bring their food had not so far turned up. I guess the trick is to link up with someone in Tamanrasset who is planning to spend a few days there before heading south by car or truck and giving them money to buy your food. You would have to arrange the day and the place for a meeting with them and hope they would keep their end of the deal. Obviously you would have to leave a safety margin of a few days, because breakdowns and sand can play havoc with a motorist's schedule. It sounds dangerous, but when you think about it, losing the route is the only danger. If you run out of food, you can easily hitch a ride to Arlit or back to Assamanka.

My experience was that cyclists made contact with locals much more easily than did other travelers, and experienced fewer hassles with officials. However, cycling is emotionally as well as physically exhausting, because you lack a place to withdraw when culture shock begins to overwhelm, as it inevitably does from time to time. It

seems, though, to be worth it in terms of the richness of the experience.

These cyclists helped us push our stuck bus out of the sand, and we gave them some food, water, and firewood. No matter what endeavor you attempt in this world, you'll inevitably meet someone else who has aimed so much higher, whose endeavor is so much purer, as to humble you totally. Seeing these guys made me feel like a package tourist on a beach.

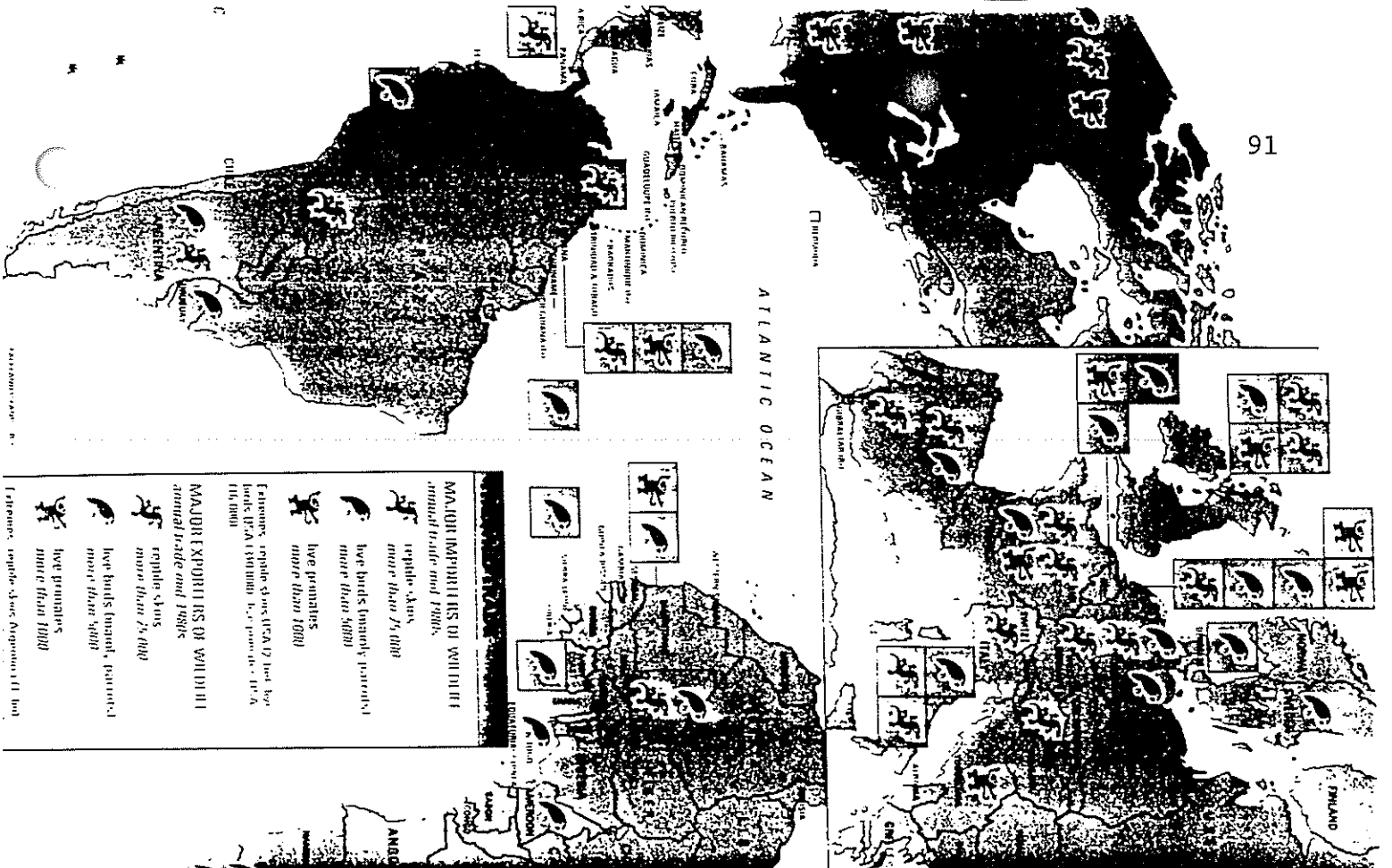
Tourist Traps (use with map)

By the mid-1980s, the global tourism business employed more people than the global oil industry; by the end of this century, tourism will be the world's largest economic activity. Tourism is increasingly the largest single revenue source for poor countries, and most governments actively promote the development of tourist trade. Without tourism, the economies of many of the Caribbean nations, for example, would collapse, as would the economies of many Mediterranean coastal towns.

The ratio of tourists to residents is a guide to the strain which tourists place on their host environment. High rates of tourism can overwhelm water supply, sewage treatment, and municipal refuse facilities. St. Maartens, a small island in The Netherlands Antilles, receives the equivalent of its own population in tourists every ten days. Tourist traffic and its related infrastructure can be a serious threat to fragile environments and often wipes out natural habitats entirely. To serve the tourist trade, many governments have embarked on ambitious programs of road, airport, and hotel construction, often without serious regard for the environmental consequences of these developments. The wildlife trade, which threatens many rare species, often flourishes with tourism; rare and exotic birds and animals are hunted to sell to tourists--either alive or as ivory trinkets, tortoise-shell combs, stuffed toys made of animal fur, brilliantly colored corals, and the like.

Another niche in the market has been spotted, and tourism is now being heralded as a potential force for environmental good. The development of national parks and game reserves in many countries, most noticeably in Costa Rica and a number of African countries, is spurred on by the lure of tourist revenue. But present evidence suggests at best an uneasy coexistence of "eco-tourism" and environmental protection.

Handouts: maps 32 and 33.



THE WILD TRADE

The trade in wildlife products is a \$5 billion industry that threatens whole species and ecosystems.

LESSON 13

Lamu: Saving a Culture in an Ever More Touristy World: A Case Study

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- There are cultures in the world which have managed to keep many of their traditional beliefs in the face of increasing numbers of tourists--tourist, not travelers, who bring many of their first-world ways and demands with them.
- There is a way of traveling which is sensitive to cultural degradation and a code of ethics for tourists.

Objectives

- Students will become acquainted with some problems with cross-cultural tourism.
- Students will understand that evidences of over-touristing have been observed in their own lives during their family's vacations.

Learning Outcomes

- Students will be able to define the terms eco-tourism and cross-cultural travel.

- Students will be able to describe the difference between First-World countries and Third-World Countries. They will categorize 10 countries of the world.

- The student will be able to discuss one of the items listed on the "Code of Ethics for Tourists."

Background to this Lesson

Many of the places which are of natural interest to travelers receive too many tourists and thus jeopardize the beauty and authenticity for which they have value. Students must be taught to tread lightly and minimize the impact of their visits so that unique places in the world will remain so. In addition to the discussion and readings below, slides of Lamu will be presented.

Lamu Facts

- Oldest living town in East Africa, only Swahili settlement retaining its original character.
- 2,000 years of trade with China, India, Egypt, and Arabia.
- Arab and Persian merchants settled here in the 9th century A.D.
- Architecturally the stone houses and store are the best legacy of the culture.
- Turn-of-century houses with verandahs were built by rich merchants.
- 26 mosques built by socially and religiously fanatical people who inhabited this area.

Problems Facing Lamu Today

- Decay of original buildings.
- Different lifestyle causes different use of buildings.
 - Change of architecture spoils the appearance.
 - Loss of cultural values due to tourism.
 - Population growth.
 - Water supply and distribution.
 - No proper sewage disposal causes a health problem.
 - Streets have open drains, which is a health hazard.
 - Electric wiring is dangerous and inadequate.
 - Solid waste disposal inadequate.
 - Animals wandering in the streets, eating garbage, etc., dying.
- No proper plan of expansion.

Reading Handouts to the Lesson

Found on the wall of the "drugstore" across from the bakery in Lamu. (Shown on an overhead projector and read aloud to the class.)

A Message to Visitors

Welcome to Lamu! We are happy you have chosen to visit our town for your holiday. While you are here, please understand that you are entering a culture very different from your own. We ask that you respect our culture by dressing and behaving in a proper manner. It is very offensive to our people when tourists walk through town in swimwear and women who wear skimpy, revealing clothes show a complete disregard for our values. It is possible to look attractive without putting every inch on public display. We do expect tourists to dress modestly in casual clothes and women entering restaurants without shirts is forbidden here, just as it is in your country. There are many beach resorts where the Europeans are topless and nude and all behavior is tolerated. Lamu, however, is not in this category. This is a conservative Muslim town with an ancient heritage of peace and goodwill. Please tread gently here, for our children are

watching you. This is our home and we hope you will respect it and enjoy the unique atmosphere of this enduring yet fragile culture. Otherwise, the effect of your presence will destroy this rare and very remarkable town.

Handouts for Class Discussion

Code of Ethics for Tourists

Developed by the Christian Conference of Asia

- Travel in a spirit of humility and with a genuine desire to meet and talk with local people.
- Be aware of the feelings of the local people; prevent what might be offensive behavior. Photography must respect persons.
- Cultivate the habit of listening and observing rather than merely hearing and seeing or knowing all the answers.
- Realize that other people may have concepts of time and thought patterns which are different from yours--not inferior, only different.
- Instead of seeing only the exotic, discover the richness of another culture and way of life.
- Get acquainted with local customs; respect them.
- Remember that you are only one among many visitors; do not expect special privileges.
- When bargaining, remember that the poorest merchant will give up a profit rather than give up his/her personal dignity.
- Make no promises to local people or to new friends that you cannot implement.
- Spend time each day reflecting on your experiences in order to deepen your understanding. What enriches you may be robbing others.
- You want a home away from home? Why travel?

Two Faces of Eco-Tourism

Not long ago I stood on a hillside on the island of Kauai in Hawaii. The Pacific Ocean was several hundred feet below, stretching blue from my feet to forever. Not far from shore, two pods of dolphins churned the water in small, tight

circles. Punctuating the scene was the clatter of helicopters, taking tourists up the coast on regularly scheduled runs only minutes apart. Small tour boats buzzing up the coast a few hundred yards from the shore changed their course and zoomed into the pods and then maneuvered to stay in the middle of the cavorting dolphins so everyone could get a good look.

U.S. Fish and Wildlife Service regulations specifically prohibit such harassing of porpoises, but my ranger companion thought it would be difficult to make a case against the operators of the offending boats. Vessel numbers were hard to read and prosecutors have limited enthusiasm for pushing such cases through an overloaded justice system. Meanwhile, dolphin-buzzing for tourist dollars harms the species. Eco-tourism is big business. It can provide foreign exchange and economic reward for the preservation of natural systems and wildlife. A recent study by the World Conservation Union found that in Kenya one lion is "worth" \$27,000 and one elephant herd \$610,000 annually in tourism income. Alive, the beasts produce more income than poachers can get from their various parts. Foreign governments that were once apathetic about habitat and wildlife now see that preservation of these assets is important to their economic future.

But eco-tourism also threatens to destroy the resources on which it depends. Tour boats dump garbage in the water off Antarctica, shutterbugs harass wildlife in national parks, hordes of us trample fragile areas. This frenzied activity threatens the viability of natural systems. At times we seem to be loving nature to death.

Ivory is Not a Rock

There are no wild elephants in Burundi. Indeed, there is no room for elephants in this tiny East African nation, sandwiched between Zaire and Tanzania. With nearly five million people crowded into an area the size of Maryland, and a per capita income of \$273, Burundi is one of the poorest

and most densely populated countries in Africa. Coffee is its major export. Coffee . . . and ivory.

There are no wild elephants in Burundi. But there are lot of elephant tusks there--16,000 of them, totaling 85 metric tons, all of it said to be illegally obtained. Citing the unwillingness of the government in Bujumbura to keep this ivory out of world markets, the U.S. Fish and Wildlife Service recently invoked emergency provisions of the Endangered Species Act to ban all ivory imports, in raw or worked form, from any country that accepts the Burundi booty. It is a small but significant victory in the desperate war to save the African elephant from oblivion.

As senior editor Roger Di Silvestro reported in March of 1988, the elephant's plight is grave. Continent-wide, its numbers have been halved in just ten years, to as few as 730,000. Habitat loss is partly to blame. But poaching is the primary cause. Eighty percent of the ivory sold is taken from illegally slaughtered elephants. Most of it goes to Hong Kong for carving. Most of the ivory jewelry and figurines are bought by the Japanese . . . and our fellow Americans.

As Charles Kuralt observed recently on the CBS Evening News, many of us seem to think that ivory is a precious stone, that it comes from the earth like jade rather than from a living animal. Perhaps that explains the lack of concern of well-to-do buyers of ivory trinkets.

LESSON 14

A Visit to a Nazi Concentration Camp

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- The horror of World War II remains today very vivid for a significant segment of the world's population. Many people suffered at the hands of the Nazis. Others were able to learn of this ordeal from the efforts of people who vow, "Never again shall this happen."

- Nazis operated a network of highly organized camps which made killing a scientific process. Two such camps were Belzec and Dachau.

- Officers of Hitler's army who carried out this process were punished, but many escaped and found haven in the West. Andrija Artukovic made it to California, where he nearly outlived his pursuers.

Objectives

- Students will be introduced to Nazism as a political movement.

- Students will become familiar with two of the Nazi concentration camps.

- Students will see how this "sin against humanity" has not been forgotten and how its memory is being used in the present day.

Learning Outcomes

- The student will be able to explain the factors in German society which gave rise to Nazism in the 1920s and '30s.

- The student will describe what sorts of activities occurred in a Nazi concentration camp.

- The student will be able to recall three facts about either of the camps under study in this lesson.

Background to this Lesson

One of the most horrifying and historically moving personal experiences possible on earth is to visit a Nazi concentration camp. Here details of the camps and a story about the past and present are told. After sufficient background is given and the students feel they know the purpose of the camps, a slide presentation concludes the lesson.

Concentration Camps Notes

- Dachau was the first concentration camp set up under Hitler--March 10, 1933. Just 12 miles north of Munich.

- It became the model and training center for all other SS organized camps.

- The main camp was supplemented by about 150 branches scattered throughout southern Germany and Austria.

- 160,000 prisoners passed through this camp.

- Incomplete records indicate that at least 32,000 of the inmates died there, through the "natural diminution" of disease, malnutrition, and physical oppression.

- Numberless more were shipped to extermination camps in Poland.

- The first and most important camp at which German doctors and scientists set up laboratories to perform medical experiments on involuntary inmates, using them as guinea pigs, for such experiments as:

1. determining the human effects of sudden increases in atmospheric pressure

2. studying the effects of freezing on warm-blooded creatures

3. infecting prisoners with malaria and treating them with various drugs of unknown effects

4. testing for the effects of drinking seawater or going without food or water.

- Continued throughout World War II such experiments and the harsh living conditions made Dachau one of the most notorious of camps.

- After the war, scientists and doctors from this and other camps were tried at Nuremberg in the "Doctors' Trial"; seven were sentenced to death.

- Belzec is seldom mentioned as one of the major Nazi concentration camps of World War II. After Auschwitz and Treblinka, however, Belzec was the most deadly camp in Europe.

- Belzec's location along an important railway line afforded quite a few glimpses of the camp by passing train travelers.

Student readings:

Nazi Concentration Camps. A German traveler recorded some of these impressions in a diary in 1942.

August 31, 1942, 2:30 p.m.

At 10 minutes past noon I saw a transport train run into the station. On the roof and running boards sat guards with

rifles. One could see from a distance that the cars were jammed full of people. I turned and walked along the whole train. It consisted of 38 cattle cars and one passenger car. In each of the cars there were at least 60 Jews (in the case of enlisted men or prisoner transports these wagons would hold 40 men; however, the benches had been removed and one could see that those who were locked in here had to stand pressed together). Some of the doors were opened a crack, the windows, criss-crossed with barbed wire. Among the locked-in people there were a few men and most of those were old; everything else was women, girls, and children. Many children crowded at the windows and the narrow door openings. The youngest were surely not more than two years old. As soon as the train halted, the Jews attempted to pass out bottles in order to get water. The train, however, was surrounded by SS guards, so that no one could come near. At that moment, a train arrived from the direction of Jaroslav; the travelers streamed toward the exit without bothering about the transport. A few Jews who were busy loading a car for the Armed Forces waved their caps to the locked-in people. I talked to a policeman on duty at the railway station. Upon my question as to where the Jews actually came from, he answered, "Those are probably the last ones from Lvov. That has been going on now for five weeks uninterruptedly. In Jaroslav they let remain only eight, no one knows why." I asked, "How far are they going?" Then he said, "To Belzec." "And the?" "Poison." I asked, "Gas?" He shrugged his shoulders. Then he said only, "At the beginning they always shot them, I believe."

Here in the German House I just talked with two soldiers from frontline prisoner-of-war camp 325. They said that these transports had lately passed through every day, mostly at night. Yesterday a 70-car one is supposed to have gone through.

In the train, 5:30 p.m.

When we boarded at 4:40 an empty transport had just arrived. I walked along the train twice and counted 56 cars. On the doors had been written in chalk: 60, 70, once 90, occasionally 40--obviously the number of Jews that were carried inside. In my compartment I spoke with a railway policeman's wife who is currently visiting her husband here. She says these transports are now passing through daily, sometimes also with German Jews. Yesterday six children's bodies were found along the track. The woman thinks that the Jews themselves had killed these children--but they must have succumbed during the trip. The railway policeman who comes along as train escort joined us in our compartment. He confirmed the woman's statements about the children's bodies which were found along the track yesterday. I asked, "Do the Jews know then what is happening with them?" The woman answered, "Those who come from far won't know anything, but here in the vicinity they know already. They attempt to run away then, if they notice that someone is coming for them. So, for example, most recently in Cholm three were shot on the way through the city." "In the railway documents these trains run under the name of resettlement transports," remarked the railway policeman. Then he said that after Heydrich ("Protector" of Bohemia-Moravia) was murdered, several transports with Czechs passed through. Camp Belzec is supposed to be located right on the railway line and the woman promised to show it to me when we passed it.

5:40 p.m.

Short stop. Opposite us another transport. I talk to the policeman who ride on the passenger car in front. I ask, "Going back to the Reich?" Grinning, one of them says, "You know where we come from, don't you? Well, for us the work does not cease." Then the transport train continued--the cars were empty and swept clean. There were 35. In all probability that was the train I saw at 1 p.m. on the station in Rawa Ruska.

6:20 p.m.

We passed Camp Belzec. Before then, we traveled for some time through a tall pine forest. When the woman called, "Now it comes," one could see a high hedge of fir trees. A strong, sweetish odor could be made out distinctly. "But they are stinking already," says the woman. "Oh, nonsense, that is only the gas," the railway policeman said, laughing. Meanwhile, we had gone on about 200 yards, the sweetish odor was transformed into a strong smell of something burning. "That is from the crematory," says the policeman. A short distance farther the fence stopped. In front of it, one could see a guard house with an SS post. A double track led into the camp. One track branched off from the main line, the other ran over a turntable from the camp to a row of sheds about 250 yards away. A freight car happened to stand on the table. Several Jews were busy turning the disk. SS guards, rifles under the arms, stood by. One of the sheds was open: one could distinctly see that it was filled with bundles of clothes to the ceiling. As we went on, I looked back one more time. The fence was too high to see anything at all. The woman says that sometimes, while going by, one can see smoke rising from the camp, but I could notice nothing of the sort. My estimate is that the camp measures about 800 by 400 yards.

News account, June 7, 1976.

Senior citizen

"The Butcher of the Balkans" and "The Himmler of Croatia" are just two of the nicknames that Andrija Artukovic earned as head of the state police in Nazi-occupied Yugoslavia during World War II. The present Yugoslavian government holds him personally responsible for the deaths of 750,000 Serbs, 26,000 gypsies, and 60,000 Jews. Some of the victims were children who died in agony because he laced their food with caustic poison.

Artukovic fled Yugoslavia when the war ended and was tracked down in 1951 when agents found the ex-Nazi living on

a falsified passport in Los Angeles and working as a bookkeeper for his brother's construction business. The Yugoslavia government asked to have him sent back for trial but the Justice Department of the U.S. ruled he could stay because the charges against him were "political."

Andrija Artukovic is now 77. His five children are grown, and he and his wife live in Surfside, an exclusive retirement community near Seal Harbor in southern California. He rarely ventures out of his enclave and then it is usually for a game of cards with old Croatian friends. "I just want to be left alone," he says. "My declining years are my own."

They won't be if the Jewish Defense League has its way; militant JDL members picketed outside Surfside's guarded gates in a demonstration last year and claimed responsibility for fire-bombing Artukovic's brother's car. Partly as a result of JDL agitation, U.S. immigration authorities may reopen Artukovic's case. He would almost certainly be shot by a firing squad if he is packed off to Yugoslavia. But, given his age and the slow pace of immigration proceedings, the old man has a better chance of living out his remaining years in the California sunshine.

(Note: Israel got him in the late '80s.)

News clipping, April 29, 1992.

"Dachau 47 years after liberation by the Allied troops."

Soldiers Relive Horror at Dachau

Summary and quotes:

"We'd been in combat a long time. We thought we'd seen everything. We just couldn't believe that human beings would do something like that to other human beings."

"Excitement and hope turned first to disbelief and horror, and then to sadness, and then to anger and then to regret that we could not have come sooner."

"We saw things laying on the ground, and when we got up there, they were human beings, or what had been one."

"There were 50 (railroad) cars, and 1,500 bodies."

"At the time, they would come up to us with hands that were no more than skin and bones, reaching out to us to thank us."

"Dachau was the worst thing we had ever seen in our young lives."

About 400 former inmates came to Dachau for the annual liberation day anniversary service. In one poignant scene, former inmate Mendel Zack broke down in tears during the unveiling as memories seized him.

LESSON 15

The History of Sikhism

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- Sikhism preaches an open and universalist religion. Sikhism is a modern religion; it is 500 years old. It contains no superstitions and believes in the "fatherhood of God and brotherhood of man." Thus, Sikhism puts great emphasis on equality and sharing.

- Sikhism is the first Eastern religion to teach that getting married, raising a family, and working hard are necessary for a religious life.

- Misconceptions about religions are common. Most of the Sikhs are mistaken to be Hindus.

Objectives

- Students will become acquainted with the roots of Sikhism.

- Students will learn about the life of Guru Nanak and the contributions to Sikhism that he made.

Learning Outcomes

- Students will be able to identify and locate on a map the province in Northwest India where Sikhism originated.
- Students will be able to define a langar as a free kitchen and a martyr as someone who dies for something important he or she believes in.
- They will be able to relate how these ideas contributed to equality among people and the freedom to practice what one believes in.

Background to this Lesson

It would be helpful to outline the religions taught to date and mention the terms studied in previous units that relate specifically to Sikhism such as Sanskrit, karma, dharma, and sadhu. These are Hindu words because the founder of Sikhism, Guru Nanak, was born to a Hindu family. The word guru has a special but different meaning in Sikhism.

Sikhism Notes

- Founded in the Punjab, formerly a province of North India. Since the partition of India (1947), the Punjab is now half in India and half in Pakistan (draw a map on board).
- There are approximately twenty million Sikhs in the world, perhaps 200,000 in North America (1981).
- Founded by Guru Nanak (1469-1538).
- Sikhism is the newest major religion and was founded in about 1500 A.D.

History:

Mogul invaders were in control of India and were converting "by the sword" (which went against the teaching of their Bible, the Koran). At birth, Guru Nanak was a special child, gentle, cheerful, sharing, and loving. Even as a child, he sought out saints and holy men from whom he absorbed a spiritual sense.

As he grew older his father decided his study and meditation were a waste of time; he must learn a trade. He did several things, including being a storeman for a local wealthy landowner for 12 years. During this time he married and had two sons. (This way of life became part of his teaching: earn an honest living, marry, and have a family.)

"One morning, as usual, Nanak (at about age 28) went to bathe in a nearby stream. As he dipped into the water, he disappeared and did not come back to his home. A great search was launched for him. He reappeared three days after he had received from Him the message of His mission. A new luster illuminated his face. He gave away all to the poor. He mostly kept quiet, but often uttered these words, "Before God there is no Hindu or Muslim; they are as one."

Nanak began teaching what he called the "Golden Rules of Life": 1) always remember God--repeat his name; 2) earn your bread with honest work and live the life of a householder; 3) share your earnings with others.

He became known as Guru Nanak and made a series of tours which offered him a chance to perform characteristic, simple object lessons of faith.

At age 52 he returned home and from then on lived the life of land-owning farmer. He practiced God's Golden Rules, he worked on the field every day. He built a langar (free kitchen) where everyone was welcome, and his home became a shrine as people came to hear him speak of God. At age 70, he died peacefully, but his spirit lives on in the nine successive Gurus and the Guru Granth Sahib.

The miracle at Guru Nanak's funeral was the turning of his body into a mound of flowers.

- At the end, when Guru Gobind Singh felt it necessary to name his successor, he vested the authority of Guruship into the Holy Scripture. He proclaimed that at his death the Granth Sahib would be above human weakness.

- The Sikhs had developed to a point where they no longer needed a human Guru.

- The Scripture is complete and uncorrupted. It is the "Spiritual Leader" of the faith and is enthroned in each Gurdwara: It is "The Guru." It is written in Gurmukhi script in a beautifully varied, poetic style.

- Sikhism can be compared to some extent to the beliefs of Hinduism and Islam.

- Like Hinduism, it has karma, reincarnation, and maya; salvation by devotion.

- Like Islam, it is worldly (no asceticism)--all men equal before God (no castes); absolute monotheism, no incarnations, non-anthropomorphic; judgment, but not judgment day.

- Rebirth is determined by karma, modified by dharma.

- Human problems are due to ignorance and/or willfulness.

- Salvation is achieved by submission to God (by repeating his name).

- "History testifies that the Gurus never fought except in self-defense, never raised the sword in anger, never forgot the noblest chivalry while fighting--and looked to the future with hope and faith instead of the blind despair of accepting meekly the effects of just their 'karmas' of earlier lives."

- Each member of the Khalsa wears the five Ks:

- Kirpan--small sword--"slave to no man."

- Kara--steel bracelet--"slave to God"--never use hand for evil purpose.

Kachha--boxer shorts--symbol of modesty and chastity.

Kesha--uncut hair--sacredness of complete body.

Kanga--wooden comb--symbol of physical cleanliness.

· Although the turban is not one of the five Ks, it has become an important religious symbol.

· Sikhs were defeated by the British in the Sikh Wars (1945-46 and 1948-49), the Punjab was annexed to British India.

· There is no professional Sikh priesthood; adults of either sex are eligible to carry out religious ceremonies, which consist largely in the reading of the Granth.

LESSON 16

The Ragpickers of Calcutta

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- A majority of the world's people live their daily lives in oppressive poverty. Students need to be able to have empathy for the plight of these people.

- Americans, for the most part, are not aware of how consumption-oriented and wasteful their life-styles have become. Many people perceive the environmental and social problems of the world to be only population-growth caused.

Objectives

- Students will become acquainted with the lives of the dump-dwellers of Calcutta, India.

- Students will question the assumptions upon which the American life-style is built.

Learning Outcomes

- Students will be able to write a paragraph describing how rag-pickers make a living in the dump.

• Students will explain, out loud in class, the process by which these people turn the rags into money.

Background to the Lesson

Students need to try to step out of their perspectives and attempt to experience the life-styles of other peoples. By excerpting these passages, and taking turns reading them in class, the students will be able to learn about other people's struggles against poverty in the world.

The City of Joy (excerpts pp. 445-450)

Nissar led his comrades to the mouth of the great Howrah Bridge. Pointing to one of the overloaded buses, he directed Shambu to cling onto the spare wheel. The others climbed onto the rear bumper. Every day tens of thousands of people made use of Calcutta's public transport in this way without paying. They were not the only defrauders. The real champions of this system were some of the conductors themselves who, it was said, pocketed part of the takings by selling passengers false tickets. In the hellish traffic, a journey undertaken balancing on the bumpers or the spare tire, or clinging onto the clusters of humanity that hung from the windows, was a dangerous acrobatic feat. Nearly every week there was some mention in the papers of the death of an illicit passenger squashed between the metalwork, crushed by the wheels of a truck, or electrocuted by a streetcar.

"Off, fellows!"

Nissar's order rang out through the already scorching early morning air. The five children let themselves drop onto the asphalt. The bus had just emerged from the last suburb to the east of the city and the road now ran across a vast, flat expanse of marshy land. Shambu rubbed his eyes

still heavy with sleep. A mile and a half away to the east, the sky was black with clouds of vultures.

"Is it over there?" he asked.

Nissar wagged his head. With his old jute sack slung over one shoulder and his monkey on the other looking for nits in his hair, he took the head of the group. He was happy in his role as a ragpicker. Ragpickers were free and each day brought with it new hope of some outstanding discovery. They walked for half a mile until suddenly, just as his father had done on the evening the rickshaws were burned, Shambu experienced the shock of the stench rising from the dump; but the nostrils of a child reared on the pavements of Calcutta are less sensitive than those of a peasant used to the aromas of the countryside. Shambu followed Nissar and the others without faltering. Apart from the vultures and the cows that grazed on the refuse, large numbers of men, women, and children were already at work on the huge mound. Nissar stopped his party three hundred yards short of the approach ramp used by the dump trucks.

"We're going to have to be quick," he announced in a voice that his harelip turned into a whistle. "It's the hotels' and hospitals' day. Mustn't miss out on their goods."

Sure enough, once a week the municipal dump trucks brought the refuse from the establishments mentioned. Their arrival was always greeted with a frantic onslaught. It was only to be expected. Real treasure often lay concealed in their loads, the kind that represented top value on the dumping ground exchange: flasks, bandages, syringes, remnants of coal, scraps of food.

"You, Shambu," ordered the young Muslim, pointing to a kind of low burrow, "park yourself in that hole. As soon as you see a bit of red rag in the window of a truck, give a whistle to let me know. That means it's coming from a hospital or hotel." Nissar took a five-rupee note out of his belt. Showing it to his companions, he went on, "I'll run

over to the truck waving this note. The driver will slow down to grab it. That's when we all have to jump onto the back. The driver will make for a distant corner of the dump and ditch all his load as quickly as possible. We'll really have to look quickly before the others get there."

The young Muslim with the harelip had spoken with all the calmness and authority of a commando leader. They all rushed to their respective positions to await the first truck. Most of the other ragpickers already foraging about in the mound lived in the small number of hovels that stood nearby. The ragpickers were mostly women and children, for the local men were otherwise occupied, macerating the guts of animals and vegetable scraps in watertight jars, which they submerged at the bottom of four reservoirs of green stagnant water. They subsequently distilled these concoctions and the juice extracted was put into bottles and delivered to the clandestine gambling dens of Calcutta and the drinking places in the slums. "That puts the life back into a man!" Hasari used to say, remembering his libations with Ram Chander and Son of Miracle. Yet the forbidden alcohol, the famous bagla, had killed more Indians than any number of natural disasters.

The first yellow truck arrived, then another, then a third. None of them, however, was carrying the red signal. Nobody moved. Hasari's son felt as if his pupils were about to burst. He had never seen such a spectacle. Just above him in the searing early morning light, an extraordinary ballet was unfolding. A host of barefoot women and children was scouring the hill of refuse with baskets in one hand and spikes in the other. The arrival of each vehicle unleashed a frenzied seething of activity as everyone scrambled after it. A suffocating cloud of sulfur dust enveloped each unloading. Even more mind-boggling was the flurried searching that went on around the bulldozers there to level out the mountains of refuse. Children slipped without hesitation under the mastodons to be the first to explore the manna turned over by their steel scoops. How many had perished, suffocated by

their solid bulk or crushed by their caterpillar bands? Shambu felt a cold sweat break out on his back. "Would I be capable of such courage?" he wondered. Just then a fourth truck appeared, but still there was no red rag at the window. Above him, the ballet continued. To protect themselves against the sun and the dust, the women and girls had covered their heads and faces with old but colorful pieces of cloth which made them look like harem princesses. As for the boys, with their felt hats, their caps full of holes, and their worn-out shoes that were far too big for them, they all looked like Charlie Chaplin in his early films. Each had his specialty. The women tended to look for bits of coal and wood. The children preferred things made out of leather, plastic, or glass as well as bones, shellfish, and papers. They all picked up anything edible with equal enthusiasm: rotten fruit, peelings, crusts of bread. This kind of picking was the most difficult and often the most dangerous. Shambu saw a vulture bear down like a torpedo on a small boy to snatch the piece of meat he had just found. Vultures were not the only creatures to compete with men for grazing ground. Pigs, cows, goats, pariah dogs and, at night, even hyenas and jackals had chosen to make their homes on the dump, as had millions of other small creatures and insects. The flies were the most aggressive. Greenish in color, they buzzed about in their myriads, clinging to men and beasts, even to their eyes, mouths, or the inside of their noses and ears. Those flies were completely at home among all that decaying matter and they made quite certain that everyone knew it.

The most surprising factor about this nightmare was that all the ingredients of normal life had been established here. Among the heaps of stinking rubbish, Shambu could see ice-cream salesman on their decorated carrier tricycles, water vendors laden with large goatskin bottles, fritter makers squatting under sunshades behind their smoking braziers, banqla retailers surrounded by bottles set out like bowling

pins. So that mothers could forage more effectively among the refuse, there were even baby-sitters to look after their children, usually very young girls seated under old black umbrellas with holes in them, with several fly-covered babies in their laps.

The dumpsite was also a busy trading center, a bazaar, a money market. A whole tribe of secondhand salesman and scrap iron merchants had grafted themselves onto that of the ragpickers. Each one had his specialty. Using archaic scales, traders in vest and longhis would buy by the weight anything the foragers had unearthed. Every evening wholesalers would come with trucks to harvest the various treasures which, once cleaned and sorted, would be resold to factories for recycling.

Shambu felt his heart begin to pound. He had just seen the tip-off color in the window of a truck. Stuffing his fingers into his mouth, he whistled in the manner agreed. Instantly he saw Nissar, straddled by his monkey, loom up in the cloud of dust and jump onto the running board to hand over his five-rupee note. The driver put on his brakes. This was the signal. With the agility of lizards, the five little ragpickers from the City of Joy climbed aboard the dump truck full of refuse.

"All of you, flat on your bellies!" Nissar ordered.

The truck accelerated to climb the access slope to the dump. Half-submerged in the filthy cargo the five ragpickers were well out of sight of any onlookers. "That garbage was sticky and burned you at the same time," Shambu was to recount, "but worst of all, I felt as if thousands of creep-crawlies were coming out of it and jumping onto me. The enormous cockroaches were the most frightening. They ran over my legs, my arms, my neck."

Instead of heading for the bulldozers, the driver veered off in the opposite direction. That was part of the "deal." Nissar and his band would have ten minutes in which to forage alone. It all went off like a holdup in the films. The

truck pulled up sharply. The five boys leaped down and the dump truck unloaded its avalanche of garbage. They scrabbled, located, sorted, and stowed their booty away as fast as they could. With bottles, stray bits of cooking utensils and crockery, broken tools, pieces of tile, old tubes of toothpaste, rundown batteries, empty tins, plastic soles, scraps of clothing, and papers, their bags were filled in a trice.

"Let's hurry, fellows! Here come the others."

Nissar knew only too well that they had to scam from there before the furious crowd of other ragpickers fell upon them. Caught up in the fever of the search, Shambu sank his spike into a stinking mass one last time and let out a cry. "I had just seen something glinting among all that shit. I thought it was a coin and struck out frenziedly to free it. What I brought out on the end of my hook was a bracelet, and on the end of the bracelet a watch."

"At first an expression of total stupefaction came over Harai Pal's face," Kovalski was to say. "Then he took the object in his hands and lifted it up with so much emotion and respect that we thought he wanted to offer it to some deity. All he actually wanted to do was put it to his ear." The voices in the compound fell silent. For several seconds Hasari remained like that, immobile, incapable of uttering a word, as if transfigured by the jewel that ticked in unison with the beating of his heart.

It was at this point that something very strange occurred. Propelled by some mysterious force, an eddy of scorching air suddenly surged off the rooftops to shower the compound with the sound of broken tiles. Immediately thereafter a series of thunderbolts rolled across the sky. Hasari and all the other residents looked up at the heavens. Above the smoke of the chulas appeared great waves of black clouds. The rickshaw puller felt tears obscure his vision. "That's it," he thought. "The monsoon has come. I am saved. I shall be able to die in peace. Thanks to this watch and to

the downpour that is about to fall, thanks to the five hundred rupees for my bones, my daughter will have a good husband."

LESSON 17

Chile and the Heads of Easter Island

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- There are many cultures from long ago that achieved great and mysterious things. Sometimes they left records which can be used to figure out what their purpose was; often, however, modern-day people are left to guess.

- Labeling earlier peoples or cultures as "primitive" does not take into consideration a true understanding of what they had to work with, what their motives might have been, and the scope of their achievements.

Objectives

- Students will become acquainted with the mysterious and amazing monuments left on the South Pacific Ocean isle of Easter Island.

- Students will be familiarized with the geography of the South Pacific.

Learning Outcomes

The students will be able to draw a map, to scale, showing the main layout of Easter Island and points of interest.

- Students will be able to explain why the construction and erection of these stone heads is thought to be such a fantastic feat.

- Students will offer a theory as to what happened to these people and why it is thought they left in such a hurry.

Background to this Lesson

A map of the island will be used to show the layout and to help the students see what this civilization did. Additionally, a miniature head of one of these stone heads will be shown in class.

Easter Island Notes

- One of the world's most fascinating archaeological enigmas.

- No one can be absolutely certain, but it is generally agreed that the first people to come to Easter Island came in the 5th century.

- From Marquesas and were Polynesian colonists.

- Shortly thereafter a unique civilization arose, one facet of which was the carving of the giant stone heads.

- So named--the "moai"--and their construction on long stone platforms--the "ahu."

- These stones heads, some of them topped with a 10-ton cap of stone, which have made the island famous.

- It is thought that their function was to protect the villages from evil spirits.
- Population of the tiny island peaked at an estimated 45,000 due to an agricultural prosperity.
- The island obviously could not support a population density of 260 people per square kilometer indefinitely.
- It is assumed that some sort of ecological crisis arose as natural resources were exhausted.
- Woods turned into farming land and the delicate balance between flora and fauna was destroyed.
- By the beginning of the mid-1500s it is thought that food shortages led to wars between various groups and a drastic reduction of the population.
- Whatever happened, by the time the island was discovered by Jacob Roggeveen on Easter Day 1772 there were only a few thousand inhabitants left and they remembered very little about the civilization which preceded them.
- The last straw came in 1861 and 1862 when Peruvian slavers abducted more than 1500 of the survivors.
- Only a few ever returned, but they brought smallpox back with them. Soon the population hit an all-time low of 111.
- In 1888, Chile annexed the island and in 1935 declared it a national park.
- The population increased gradually to its present number of around 2500.
- There are over 300 of the famous stone heads scattered over the island; an additional 276 in the quarry of Rano Raraku; 193 of which are almost complete.
- There is also a ceremonial site of Orongo (petroglyphs and bird man) on the slopes of Rana Kau.
- Most of the sites are within walking distance of Hanga Roa.

News Clipping, November 1991 Miami Herald

"Easter Islanders Protest Air Fares"

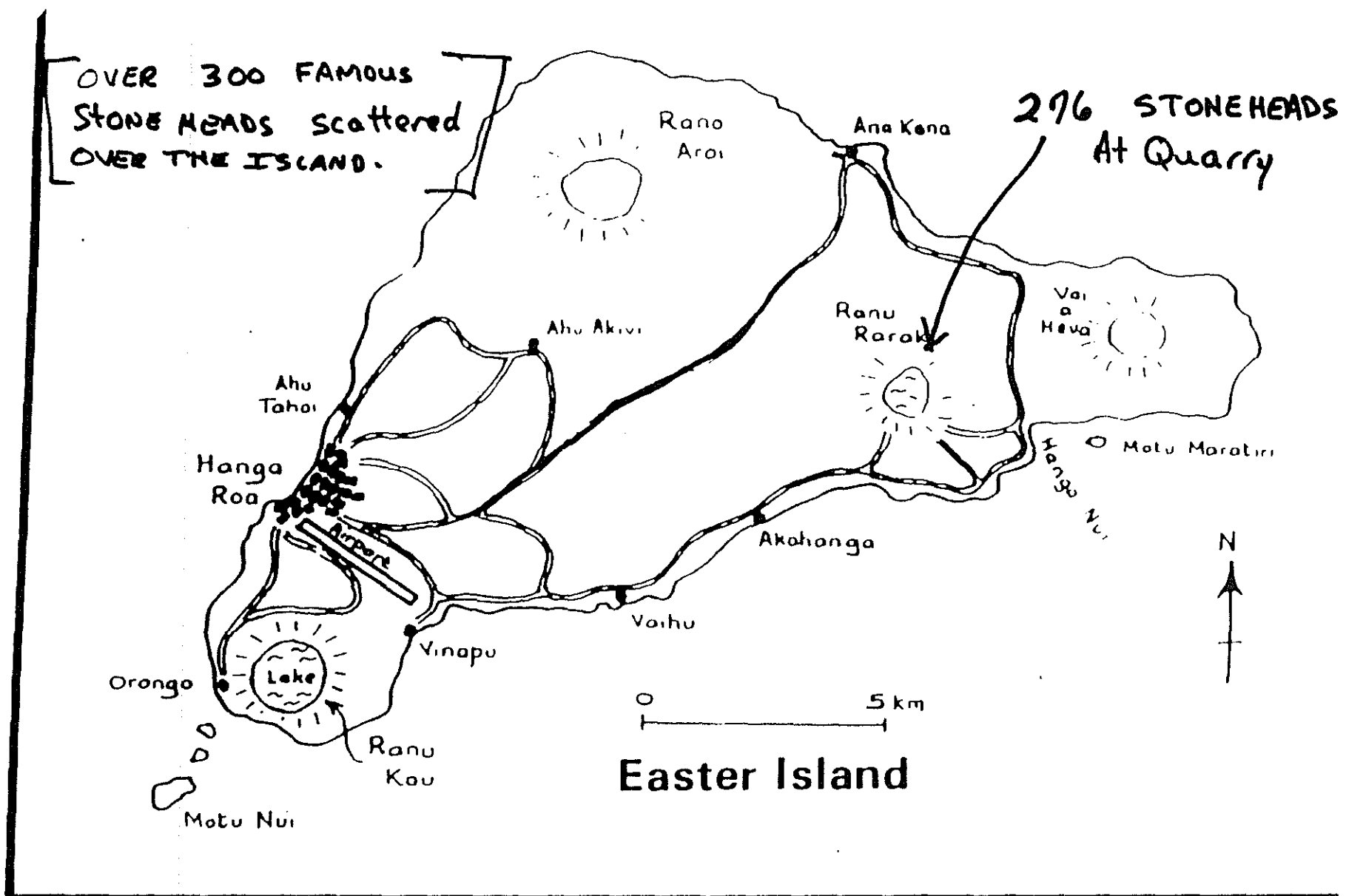
Chile, Santiago.

Inhabitants of Easter Island, Chile's Polynesian possession, delayed a plane's takeoff to protest doubling of air fares.

Hundreds of the island's 3,000 inhabitants moved onto the runway Friday and blocked the takeoff of the twice-weekly flight to Tahiti by Chile's national carrier Lan Chile. "The islanders . . . slept under the plane to make sure it could not leave," community leader Alberto Edmunds said in Santiago Saturday.

Lan, the only airline operating to the island, increased the round trip fare from the island to the Chilean mainland from \$206 to \$410.

Easter Island is 2,350 miles west of Chile in the South Pacific. Its inhabitants live off tourism drawn to the island by the Moais, giant heads carved out of volcanic rock centuries ago by a mysterious civilization.



46 Sq. miles.

Chile 2,350 miles —

LESSON 18

Five Billion and Counting

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- Over 5 billion of us now share the Earth, an amazing milestone when we consider that the world population stood at 2.5 billion in 1950. We have doubled our numbers in just 37 years.

- It is felt that nature will end our population explosion long before levels reach 10 billion, through famine and epidemics.

- The social and political consequences will be horrible if population growth goes unchecked, the environmental consequences even worse.

Objectives

- Students will become acquainted with the population problems of the world and how they differ for developed and developing countries.

- Students will recognize that the personal decisions about birth and thus world population growth come from many different perspectives.

- Students will be able to relate ideas of population growth with resource consumption.

Learning Outcomes

- Students will be able to explain the concept of "doubling time" and say why it is an effective concept for analyzing population growth.

- Students will theorize why population growth rates dip as reading levels increase in a given society.

- Students will give logical reasons why medical breakthroughs should or should not be given to societies with birth rates above 1.5 percent.

Background to this Lesson

This lesson about population and attempts to control its growth in developing countries centers around an event that happened to me. In a village where I lived for two years, I walked daily by a woman doing her laundry. Our conversations were usually never longer than two or three sentences. As time passed, I learned more and more about her and her family. Ultimately, she revealed proudly that she had 14 children and that two were living in England and one was a doctor who sent her \$20 a month. After thinking about this for a while, I realized that having huge numbers of children made sense to her. For, you see, the average income of a person, at this time in this country, was \$50 annually. She was rich. She had won the population lottery. Having large

numbers of children made sense to her and many of the people of the developing country that she lived in.

After the lesson is introduced, with this story, we continue by using a graph on the overhead projector, the class discusses three possible scenarios for how the world could grow. Additionally, the following three articles are read aloud and considered.

Five Billion and Counting

Five billion of us now share the Earth, an amazing milestone when we consider that world population stood at 2.5 billion in 1950. We have doubled our numbers in just 37 years. A graph depicting global population throughout human history reflects relatively constant numbers across the millennia until the Middle Ages. At that point the line shifts from horizontal to nearly vertical. If the demographers are accurate, the rate of climb will continue unabated for approximately the next hundred years, when human population may stabilize at the 10.2 billion mark.

Coincidental with reaching the five billion mark is the publication of the Brundtland Commission Report, which was sponsored by the United Nations. The report articulates the view that environmental quality--and thus human survival--is dependent on sustainable development. It states that the environment, economic growth, and population are inexorably intertwined, and that environmental protection cannot be achieved without sound economic development. The ideas in the document are not unique. But is important because it represents the views of 22 commission members who came from both the developed and the developing world, from East and West, North and South. It states clearly that there is no choice between the environment and the economy. They are mutually interdependent. We must now recognize that economic and environmental viability cannot be separated from human needs.

Before we can hope to accommodate another five billion people, action is required. Specifically, funding for population programs must be part and parcel of overall economic aid to developing countries. The highest population increases are occurring in the least-developed nations. By the time world population does reach 10.2 billion, nine billion people will live in those areas which are characterized as developing today. Each year, the inclusion of support for family-planning programs in U.S. foreign aid appropriations is a battle. The debate should be about which programs get what kind of support, not whether to fund them at all.

Demographers tell us that population growth is related to the ability to read. Generally, higher literacy rates are coupled with lower birth rates. Education thus becomes an important component of any policy designed to encourage sustainability on the planet. And education in all societies must be as available to women as it is to men. Obviously, reaching women is essential. In developing countries where family planning has been most successful, such as Indonesia, it is because women are involved in education and implementation of the programs at the village level.

It is apparent that the global trend toward urbanization is not abating. This means that the resources necessary to keep big cities going will be subject to increasing demands. Yet the air, water, housing, transportation, and space necessary to make cities habitable are already in short supply. It is hard to imagine the amount of urban infrastructure that a rapidly rising global population will require. Every decision relating to resource conservation and use must consider the need of an increasingly urbanized population.

Growth Strains Society, Nature

Not many years ago, people would applaud when someone said they had eight or ten children, thirty or more grandchildren, and the start of many more great-

grandchildren. How blessed, how fortunate they were. It was always a marvel to me how people could afford to feed and clothe large families, put them through school, and be able to cope with all the problems that surely must occur in large families. They deserved the applause.

Overnight, so it seems, our world has changed. Think of our planet as a big pie, with only so much space and resources to be shared by all living things. Families should expect to have only so much space and resources to be shared by all living things. Families should expect to have only their fair share of the pie.

If the present trends continue, consider these facts: By the year 2028, world population will be 10 billion--double the population of 1986. In this decade, three billion young people will enter their reproductive years--a number equal to our entire population in 1960.

The social and political consequences will be horrible if population growth goes unchecked, the environmental consequences even worse. Professor Paul Ehrlich, who studies population at Stanford University, writes that nature will end our population explosion long before levels reach 10 billion, through famine and epidemics.

Is this more humane than birth control methods?

Even if we could provide giant feedlots to feed the hungry masses, would there be any quality in our lives? Eventually, would our beautiful world be able to sustain life?

Recording Population Growth in Japan

One way of tracking population growth in an area is through the process of taking a census. Japan's population has been carefully recorded for many, many years because the government began taking a census over 200 years ago. This selection is about the recording of Japan's population and how the census has helped to project future growth of Japan's population.

The first census of the population of Japan was carried out by the Tokugawa Shogunate in 1721, and thereafter census were held at six-yearly intervals, making it possible to follow the development of population over a period of more than two and a half centuries. Until the middle of the 19th century the population remained fairly constant at a level of 25-27 million, reaching the 30-million mark only toward the end of the Tokugawa era.

The industrialization of the country which began with the Meiji Restoration (1868) promoted a rapid increase to 60 million by 1920; and over the hundred years from 1875 to 1975 the population of Japan was multiplied more than threefold, from 35.3 million to 112 million. The increase is all the more striking in view of the fact that during this period there was not significant immigration into Japan from other countries.

With its present population of some 125 million, Japan is now the world's sixth most populous country. The population is expected to continue increasing during the 1980s by about a million a year, though with a gradual reduction in the rate of increase. Projections by the Japanese Ministry of Health put the population at 135 million in the year 2000 and 145 million by 2050.

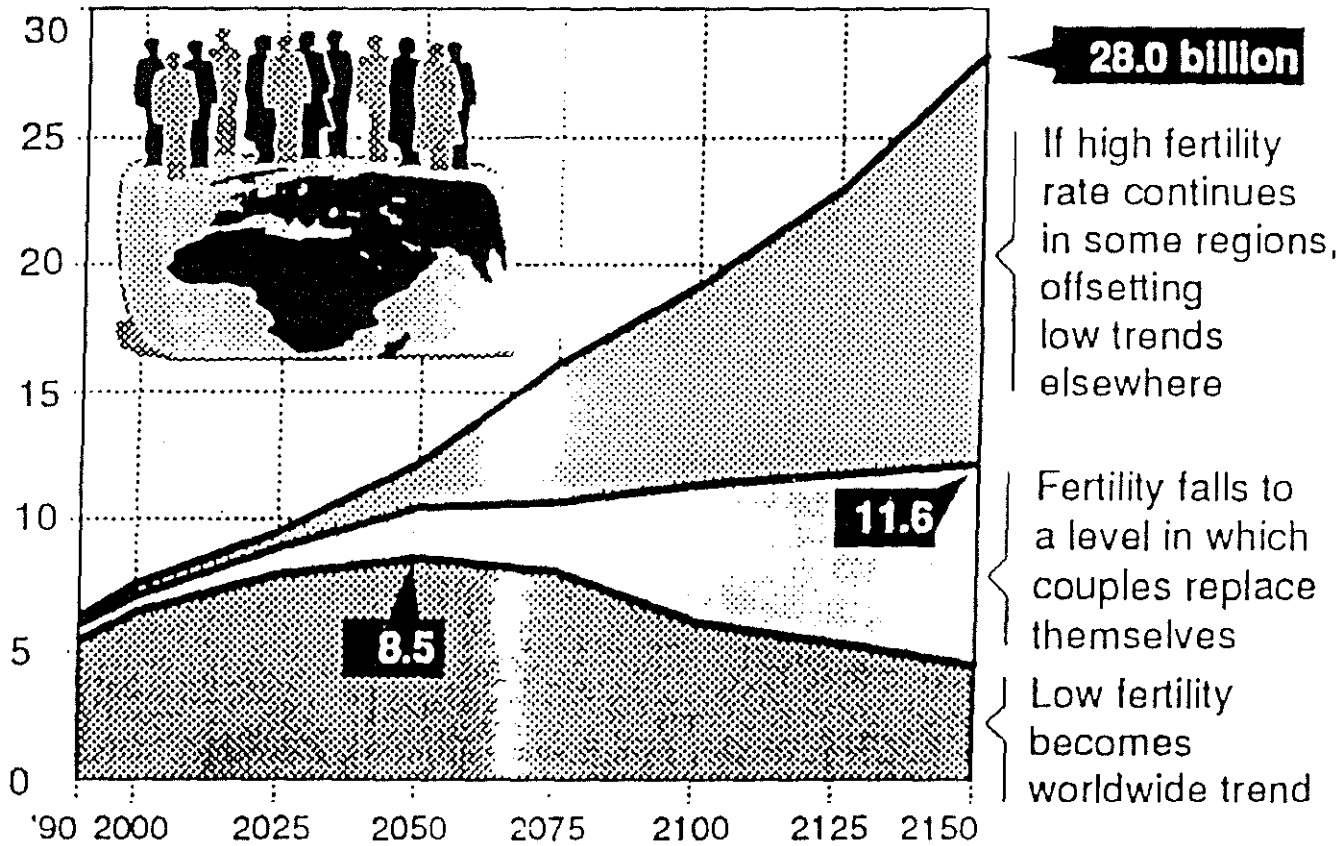
Questions:

1. Why is the population growth of Japan so easy to follow?
2. What trend brought about a rapid increase in population?
3. Considering the fact that Japan is a group of islands, what might be the consequences if the population continues to grow at the project rate?

How the world could grow

Three scenarios for world population, according to the United Nations:

In billions



AP/T. Dean Caple

LESSON 19

It's a Hard Life on the Road

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- Understanding the desperation of people who live in poverty is useful in terms of making sense of the world. When tourism exists in the face of this poverty, often criminal elements arise. Travelers should be aware of how to cope with this.

- Often it is said that France is a rude place to travel to, but many people think that it is just to Americans that the French are unkind. This is untrue. In the same way one should not become paranoid, as a traveler, thieves will pick on anyone with money. Try to be inconspicuous.

Objectives

- Students will become acquainted with various methods that are used on unsuspecting tourists.

- Students will learn what to do to avoid becoming a victim of one of these plots.

Learning Outcomes

- Students will be able to explain why tourists often are sprayed with mustard on streets in South America.
- Students will be able to discuss methods of precaution that are possible to take to avoid becoming a victim.
- Students will relate incidents of scams of which they personally have knowledge.

Background to this Lesson

We begin class with the story about a man who wakes up in the best hotel in Lima, Peru. He has a bandage covering his belly, but after calling the front desk realizes that his room is paid for and it is three days later than he remembers. Immediately he flies to London and goes to his doctor, who explains that he is missing a kidney. After further embellishment (stories of a man and his Rolex watch in Rio and a personal mustard attack in Argentina), we then consider the following two readings: one an incident that happened to me and the other a drug scam popular in Lima in 1990-91.

Peru is for Pickpockets

Thanksgiving Day 1990

Our guide slipped into his seat at the front of the bus and began.

"Few Americans realize how much we owe the ancient Peruvians. Very few people appreciate that they gave us the

white potato, many varieties of Indian corn, and such useful drugs as quinine and cocaine. Their civilization, which took thousands of years to develop, was marked by inventive genius, artistic ability, and a knowledge of agriculture which has never been surpassed. . . ."

And, there we were, bumping along, being narrated to as we headed to Cuzco, the cradle of Peru's culture. At over 11,000 feet above the sea, it was definitely "nose-bleed city." Snow-capped Andean mountains peeking around every bend; sheer cliffs rising to shoulder the road--the guide swiveling quickly to deliver the warning:

"Don't go out after dark. Take off all your jewelry. Carry no more than \$20 US with you. Try to talk to no one. There are many thieves, pickpockets are everywhere. We hope you enjoy your stay here. It is really no worse than any large city. After all, this happens all the time in New York City."

Yeah, right! I said to myself. Cuzco, Peru, population 40,000 Inca warrior descendants (8 millionth largest TV market on the planet), all of them, I might add, waiting in line to buy toilet paper in order to use one of the dozen or so commodes around the place. And he's comparing it with the Big Apple. Gimme a break.

Then I realized what he must have meant by his opening remarks. Remember? "How much we owe the Incas. **We were the Americans who were to pay the Ancient Peruvians back what was owed.** It was to be extracted in one-on-one encounters, daily, all over the streets and darkened alleyways of Peru.

Our bus guide got us safely to our hotel just in time for dinner. Francois joined our table group for dinner and began to tell how he became, in less than one weeks' time, the condiment king of Peru. It seems he has this affinity for being squirted with mustard and other "foreign" substances. (After all, he appeared to be French.) It took me a while to stop laughing and take what he said as serious.

He was talking about paying the ancient Peruvians what was owed. He was talking about theft.

Thieves often work in groups of three or more, he said, so beware of being distracted by one while the rest go to work. The favorite trick at present (this happens to almost everyone--he assured us) is that one of them squirts mustard or shampoo onto the back of your shoulder and then points this out to you. The mess distracts your attention and the thieves move in pretending to be concerned, their hands roving over your clothes. Then suddenly they melt back into the crowds or simply take to their heels. You've lost your wallet and/or the contents of your bag. All this happens in broad daylight, this man--the prince of Parkay--told us, in full view of hundreds of people. Cuzco and Lima are the major spots where thieves work, but anywhere there are tourists you'll find such activity.

Finally this Frenchman with strangely stained clothing and from whom obscurely familiar odors originated said, "Unfortunately, you have to be suspicious of anyone who tries to talk to you."

(Thumb-tacked to the bulletin board in our hotel in Lima, Peru)

Be Aware . . .

Drug Scam Elaborated

(A robbery trick used on tourists)

Ways you're set up:

1. One or two "chummy" Peruvians may befriend you on the street or in a restaurant and get around to inviting you to go with them to a party or somewhere involving a taxi ride.
2. You may just be walking down the street and someone says, "Cocaine, Mister?" or something nonrelated like, "What is the time?"
3. You may be walking down the street and two "policemen" (dressed as police, carry guns, and hold badges)

stop you and tell you to come along to the police station, because they believe you are involved in smuggling drugs.

What happens next in the second case: A firm hand is slapped on your shoulder, a man plainly dressed identifies himself as a policeman, perhaps even showing you a badge, and you are accused of buying cocaine. With #1, the taxi you're in gets stopped by the "police," and somehow there is a packet of cocaine lying at your feet. In the third case, the police put you (sometimes very pushy, sometimes even using their guns) in a taxi. You are then taken, along with the "pusher," by taxi in the direction of the police station. During the taxi ride, the police ask to see your passport and your money. If you are not sufficiently intimidated, the police will stop the car, pull the pusher out, and beat him up, and leave him lying in the road. Your passport and money are returned, but not all of it. You are then dropped at an outlying police station, and "police" leave. End of the story, except that you are short of a lot of money.

What to do: Check the official badge carefully, remembering whatever details are possible (even write down the details). If you are in a position to just walk away, do so. Act confused (you probably will be), and act as if you understand no Spanish whatsoever. Refuse to get in a taxi, insisting instead to walk. Give them an "impressive" story; your father working at the embassy if they can explain it to him, or any interesting story with important names that will scare them. If this fails, make sure someone you're with knows what's happening and where you're supposedly going. If this fails, keep cool. Do not be intimidated. Do not hand over your money. All they need to see is your passport (or a copy, or tell them your passport got stolen; if they would like to come to the hotel where you keep a copy). They mostly work on intimidation, and if you remain calm, the ruse doesn't work.

Note: This happens only to men; women are not approached to buy drugs. "Real" police seldom hold up

tourists in the middle of the street asking for your passport if there is nothing happening. They most of the time ask for I.D. when there is a demonstration in the street or there is an important meeting in a building close by, or when you want to get into a place with high security. Also do not carry too much money and traveler's checks with you (only what you are going to need for the day) when you walk around in the cities. It is safer in a recommended hotel (in their safe or locked away in your luggage).

This drug scam seems to happen mostly in Lima, downtown area.

Be Aware . . .

LESSON 20

The Meaning of Machu Picchu

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- Tremendous human achievement have been accomplished by ancient civilizations which often go unregarded. "Modern" peoples tend to dismiss these feats of math, architecture, and engineering as "primitive."

- Machu Picchu, found by white men only in 1911, stands today as one of the most remarkable cities ever built. To understand only a little of its history allows a person to begin to marvel at what people of all times can and did so.

Objectives

- Students will become acquainted with the story of Machu Picchu.

- Students will learn of the geography and the setting of this fascinating place high in the Andes Mountains.

Learning Outcomes

- Students will be able to identify on a map where Machu Picchu is and connect it with other significant sites nearby.
- Students will be able to give a short summary of the main theories formulated about the meaning of Machu Picchu.
- Students will recall specific proofs about the construction of Machu Picchu which point to the remarkable talents and accomplishments of the people, Incas, who built it.

Background to the Lesson

The following notes along with a map of Peru, used during the class presentation, are to be used to narrate a slide program about Machu Picchu and the surrounding area. The photographs are of a journey from Cuzco by train to the top of the mountains and back again.

Machu Picchu Notes

- The ancient Inca city of Cuzco and its nearby citadel ruins of Machu Picchu are the highlights of any visit to Peru.
 - At 11,000 feet high, resting on a plateau.
 - Oxygen is a problem and on arrival the hotel will offer "coca tea" made from the coca leaves as a stimulant.
 - Bed rest is advised in order to adjust to the elevation.
- Most of the 143,000 inhabitants are Indians but there are many families of pure Spanish descent.

- Cuzco is considered to be the oldest continuously inhabited city in the Western Hemisphere.
- Ancient capital of the Incas.
- Many Inca and Spanish palaces and churches along with the ruins of Sacsayhuaman.
- Most impressive of the fortresses is Sacsayhuaman-- which overlooks Cuzco.
- It is made up of three parallel levels of fortifications constructed out of enormous rocks--some of them weighing an estimated 30 tons, all of which fit together perfectly without the use of any mortar.
- Across the parade ground, which they face, is the solid rock throne where the Sapa Inca is reputed to have sat while reviewing his troops.
- It was at Sacsayhuaman that the Incas made their last stand against Pizarro's forces before retreating down the Urubamba Valley.
- **Two unusual warnings:** Important: Due to the altitude, two or three hours in bed after arriving make a great difference; eat lightly, don't drink alcohol, and walk slowly.
- **Word to the Wise: Recommendations:** Do not wear jewelry of any kind. If you wear a watch, be sure it is well covered by your shirt-sleeve. Shoulder bags, camera cases, and knapsacks are easily slit open from below or behind. Keep purses and packages on your lap when resting, not on a chair or on the floor beside you. Do not deal with any individual calling your hotel room or approaching you in the hotel lobby or in the street saying he represents a travel agency, guide service, or specialty shop. It is recommended, however, that you carry any kind of identification at all times. Do not leave Lima without your passport.
- Three hours from Cuzco we come to the main attraction of Peru, "The Lost City of the Incas"--or as one fellow tourist remarked, "Isn't it nice to come to something that truly lived up to its billing--it didn't disappoint."

- Machu Picchu is the most spectacular archaeological site in all of the Americas.

- It straddles a narrow saddle of mountains, high above a U-shaped bend in the Urubamba River, against the backdrop of snow-capped peaks which rise to over 18,000 feet.

- When Bingham found the place, it was engulfed in jungle. Since then a tremendous amount of clearing and restoration work has been done, i.e., thatching some of the buildings and getting the original waterworks working again.

- The Incas were accomplished hydraulic engineers.
- Population at its height est. 500,000.
- Half of the area was city, half agriculture--steps.
- Two-crop season--corn and potatoes (1,000 varieties).
- Needed calendar calculation accuracy because of the elevation and the short growing season. Calendary spot of Machu Picchu was the "hitch post of the sun."

- Practiced vegetarianism--domesticated many species--excellent botanists used the terraces for this--laid out a huge empire (outposts) in a grid.

- On points of a compass, straight lines of steps connecting them some 250 miles away.

- When discovered, there were 169 skeletons, 75% of which were young women--lead to many theories about the reason for Machu Picchu. Difficult to know for sure.

- 16 water springs on the site, obvious why they picked it. Remarkable irrigation and drainage system on the terraces--water, every drop, reused.

- Proof of geometry and math in the architecture of the buildings, especially the windows.

- All stones were polished at least three sides. Jigsaw puzzlelike construction still standing on top of an earthquake zone mountain.

- In addition to agriculture and the breeding of useful plants and animals, the Incas carried to a remarkable extreme the manufacture of graceful symmetrical pottery.

- They learned to recognize different kinds and qualities of potter's clay and selected localities marked by the finest clays.
- Incas--the word actually means king--were very modest in form and dress--probably from centuries of dressing against the cold.
- Peruvian coastal pottery, however, stands unequalled in the lifelike portrayal of human action and emotion. One finds the naked body depicted in many attitudes, many of them so degenerate as to exclude from public exhibits.
- Mannequins in every conceivable posture, tragic groups representing human sacrifices, humorous caricatures of intoxication, persons afflicted with terrible diseases, comedy and tragedy, all are found represented in coastal ceramic art. Not so with the Incas.
- Much mystery surrounds Machu Picchu. As Bingham concluded, "It is pleasant to think that he had spent most of his life in this beautiful city of white granite, which in the sublimity of its surroundings, the marvel of its site, the character and the mystery of its construction surpassed anything his cruel conquerors ever saw or found. The secret was so well kept that the Chosen Women lived and died there in peace, unmolested by the Spanish conquerors."
- Ancient staircases, terraces, temples, palaces, towers, fountains, and the famous Sun Dial--the remains of a city never discovered by the Spanish conquistadors.
- Hiram Bingham, 1911 stumbled upon the 8,875 foot ruins.
- All of the construction is of granite blocks put together with such skill that a knife blade cannot pass between them.
- As in all Inca construction, no mortar was used.

LESSON 21

The Letter

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- It is difficult for students to see that the world's problems (i.e., pollution, resource depletion, population growth) are interconnected.

- Often the problems of pollution and resource depletion are up against the need for jobs and economic survival for a segment of the population.

- There are no gains in the solutions that we seek. Everything is a tradeoff: you get something but you give up something.

Objectives

- Students will be given various examples of resource/pollution problems and will be asked to give examples of the same.

- Students will be asked to read a fictitious story and tell what the highlighted items stand for in the real world.

- Student will be asked to see the interconnectedness of global issues.

Learning Outcomes

- Students will be able to summarize the story of the ship voyage.
- Students will be able to relate a real life story which pits limited resources versus economic or human expansion.
- Students will be able to make suggestions and predictions about solutions to the global problems discussed in class.

Background to this Lesson

News media bombards the public with many stories about the deteriorating environment and the impending doom of world pollution. So most students have already received this message. This lesson attempts to take a different approach to get the students to see how all these problems (pollution, resources, population, economics) are part of one large picture.

Notes to Global Problems

- U.S. population 253,000,000, 3-4% of the world's.
- World population is 5.65 billion, growing at 3% a year.
- World population is doubling about every 27-30 years.
- U.S. uses 35% of all consumable resources used in a year on the planet.
- Cutting down trees puts more carbon dioxide into the atmosphere because trees which are growing fix carbon through the process of photosynthesis.

- The more carbon dioxide in the atmosphere the greater the ability of the thin layer of air around the earth's surface to retain heat, thus the greenhouse effect.

- Change must be met with change. There are no gains, only trades.

- I.e., spotted owl and idea to allow harvesting of trees north of I-95 leaving the area south for further sanctuary. Do you think that lumber people will stop after the harvested area is depleted? If they don't see the need to change jobs now, will they later?

- America used to allow all people who wanted to to immigrate into the country. Now, since 1924, we have quotas.

- Will people be willing to pay the price for environmentally clean products?

- The tragedy of the commons.

The Letter

November 9, 1991

Dear Doctor Hammond,

This has been a terrifying cruise. I will be thankful when we finally reach port. Wherever the **ship** first puts ashore, we will get off and fly home.

You would not believe how things have gone or what has happened. Remember the story about the woman who reported the lost elephant to the police sergeant? "This animal is pulling up my cabbages with its tail and you wouldn't believe what he does with them!" That is the way this trip has been--unbelievably absurd!

So few passengers had signed up by the time we sailed that we thought the cruise would be canceled. All that is long past, but let me start at the beginning. Let me start with the **game!** Immediately after we left the pier someone started this game of Monopoly. It turned out to be Monopoly **for keeps**. For keeps, believe me! When the bank first ran out of play money, someone suggested that the game could continue if we took **parts of the ship--glasses, door knobs,**

faucet handles, and such things. Values were set by supply and demand; a perspiring man, you know, will pay a good deal to recover a missing shower head. The crew was tolerant; the purser, in fact, would reassign a passenger--for a price, that is--if the passenger himself had gambled and lost too many knickknacks from within his room.

Although we have never touched land since leaving the pier, the ship has rendezvoused on occasion with smaller boats and these have **transferred passengers on board**. At first this happened only infrequently, but **the rate at which new passengers are put aboard has increased hand-in-hand with the number already aboard**. They now greatly outnumber the original passengers, and some rather recent arrivals complain about the large number of even more recent newcomers.

We no longer have empty staterooms aboard. For the most part, we must share a room with several others. The rooms are in pretty bad shape, of course, because of the Game. The latest craze has been to take the **glass discs** from the portholes. Most of these have been stolen for "Easter Island" cash and have been replaced by wood. It is impossible to look out, but, as the newcomers say, "There's only water out there anyhow."

The ship is becoming ill-kept. The filth is very bad. There are far too many persons aboard. Furthermore, the facilities have been impaired by constant thievery. The rest rooms are no longer adequate. Impatient persons long ago began relieving themselves in dark passageways and obscure corners. Now, of course, it is necessary to do this regularly because of the number of persons aboard, and so these passageways and corners are officially designed latrine areas. I have recently noticed, however, that the more impatient passengers, because of the increased congestion, are relieving themselves quite publicly. Even well-lighted and well-traveled areas have become nasty underfoot.

We had quite a scare the other day--a terrible experience. One of our more enthusiastic and successful

players found a **metal plug** protruding from the wall and after a great deal of effort, pulled it out for use in the Game. To everyone's horror, water poured in. It seems as if we are now down to the hull itself. Many passengers are irate and have demanded that the hull be declared "off limits." The man responsible, however, bought a full-page ad in the ship's paper to explain glibly the hull has now been reinforced with patching plates and, as a result, is actually stronger than it was when we sailed. This statement has reassured many. We all gratefully contributed to the fund for the sailors who risked their lives getting the patches in place. Other ardent players have pointed out, in the meantime, that these **plugs are essential to the Game**, and if it is to continue, they must be removed whenever and wherever they are found. These players admit that there is a slight risk that the ship might sink, but they insist that the makeshift patches, though unsightly, are not dangerous. They seem quite confident that nearly any hole in the hull can be successfully repaired. In reference to the danger of the ship's going down, they say, "Not once chance in a billion."

You can see how things have gone and why I say, "What a cruise!" The fun is long gone. **The Game rolls on at an ever-increasing pace.** The small boats swarm about us now in great numbers with more and more passengers to be put aboard. **The filth piles up.** There is a chill that comes from thinking how things are going aboard this ship and what the outcome may be. Some passengers have demanded that the captain stop the ship; they want to get off. Those caught up in the frenzy of the Game, sensing the animosity of many that is aimed at them, have resorted to garish signs reading, "Love It or Leave It."

At any rate, I shall write again when I get a chance. In the meantime, if I thought anyone would or could believe it, I would write a book.

All the best,

Bob

LESSON 22

One Hundred Percent American

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- To understand how interdependent and interconnected the world has become, it is necessary to learn where things that we use in our everyday lives have come from. Items that we have used since we were children have come down through the ages from far-off corners of the world.

- Change in life must be met with change and, in the future, if an individual is not prepared to meet new circumstances with a new solution, he/she will not fare well.

- The world is becoming ever-increasingly interdependent.

Objectives

- Students will learn where many of the inventions they use daily have come from. They will number them and plot their origins on a world map.

- Students will appreciate other cultures for their contributions to their daily needs and enjoyments.

- Students will be given various examples of interdependence and should feel more understanding and empathy toward the world, the future, and interdependence.

Learning Outcomes

- Students will be able to list and describe five inventions and the people and place that produced them.
- Students will be able to define interdependence and ethnocentrism and explain how they are related.
- Students will be able to plot on a map 20 items from the story.

Background to this Lesson

"Voluntary trade creates wealth" has long been an economic maxim. Unfortunately, markets, at times, attempt to limit market entry and deny interdependence. This, most often, hurts the consumer. Only by reaching out to trade can interconnectedness and interdependence be maximized. No participant should be shut out of a market so long as they play by the rules (i.e., pollution, labor laws, etc.).

The Article

One Hundred Percent American

There can be no question about the average American's Americanism or his desire to preserve this precious heritage at all costs. Nevertheless, some insidious foreign ideas have already wormed their way into his civilization without his realizing what was going on. Thus dawn finds the unsuspecting patriot garbed in pajamas, a garment of East

Indian origin, and lying in a bed built on a pattern which originated in either Persia or Asia Minor. He is muffled to the ears in un-American materials: cotton, first domesticated in India; linen, domesticated in the Near East; wool from an animal native to Asia Minor; or silk whose uses were first discovered by the Chinese. All these substances have been transformed into cloth by methods invented in Southwestern Asia. if the weather is cold enough he may even be sleeping under an eiderdown quilt invented in Scandinavia.

On awakening, he glances at the clock, a medieval European invention, uses one potent Latin word in abbreviated form, rises in haste, and goes to the bathroom. Here, if he stops to think about it, he must feel himself in the presence of a great American institution; he will have heard stories of both the quality and frequency of foreign plumbing and will know that in no other country does the average man perform his ablutions in the midst of such splendor. But the insidious foreign influence pursues him even here. Glass was invented by the ancient Egyptians, the use of glazed tiles for floors and walls in the Near East, porcelain in China, and the art of enameling on metal by Mediterranean artisans of the Bronze Age. Even his bathtub and toilet are but slightly modified copies of Roman originals. The only purely American contribution to the ensemble is the steam radiator, against which our patriot very briefly and unintentionally places his posterior.

In this bathroom the American washes with soap invented by the ancient Gauls. Next he cleans his teeth, a subversive European practice which did not invade America until the latter part of the 18th century. He then shaves, a masochistic rite first developed by the heathen priests of ancient Egypt and Sumer. The process is made less of a penance by the fact that his razor is of steel, an iron-carbon alloy discovered in either India or Turkestan. lastly, he dries himself on a Turkish towel.

Returning to the bedroom, the unconscious victim of un-American practices removes his clothes from a chair, invented in the Near East, and proceeds to dress. He puts on close-fitting tailored garments whose form derives from the skin clothing of the ancient nomads of the Asiatic steppes and fastens them with buttons whose prototypes appeared in Europe at the close of the Stone Age. This costume is appropriate enough for outdoor exercise in a cold climate but is quite unsuited to American summers, steam-heated houses, and Pullmans. Nevertheless, foreign ideas and habits hold the unfortunate man in thrall even when common sense tells him that the authentically American costume of gee string and moccasins would be far more comfortable. He puts on his feet stiff coverings made from hide prepared by a process invented in ancient Egypt and cut to a pattern which can be traced back to ancient Greece, and makes sure that they are properly polished, also a Greek idea. Lastly, he ties about his neck a strip of bright-colored cloth which is a vestigial survival of the shoulder shawls worn by 17th century Croats. He gives himself a final appraisal in the mirror, an old Mediterranean invention, and goes downstairs to breakfast.

Here a whole new series of foreign things confronts him. His food and drink are placed before him in pottery vessels, the popular name of which--China--is sufficient evidence of their origin. His fork is a medieval Italian invention and his spoon a copy of a Roman original. He will usually begin the meal with coffee, an Abyssinian plant first discovered by the Arabs. The American is quite likely to need it to dispel the morning-after effects of overindulgence in fermented drinks, invented in the Near East; or distilled ones, invented by the alchemists of medieval Europe. Whereas the Arabs took their coffee straight, he will probably sweeten it with sugar, discovered in India, and dilute it with cream, both the domestication of cattle and the technique of milking having originated in Asia Minor.

If our patriot is old-fashioned enough to adhere to the so-called American breakfast, his coffee will be accompanied by an orange, domesticated in the Mediterranean region, a cantaloupe domesticated in Persia, or grapes domesticated in Asia Minor. He will follow this with a bowl of cereal made from grain domesticated in the Near East and prepared by methods also invented there. From this he will go on to waffles, a Scandinavian invention, with plenty of butter, originally a Near-Eastern cosmetic. As a side dish he may have the egg of a bird domesticated in Southeastern Asia or strips of the flesh of an animal domesticated in the same region, which have been salted and smoked by a process invented in Northern Europe.

Breakfast over, he places upon his head a molded piece of felt, invented by the nomads of Eastern Asia, and, if it looks like rain, puts on outer shoes of rubber, discovered by the ancient Mexicans, and takes an umbrella, invented in India. He then sprints for his train--the train, not the sprinting, being an English invention. At the station he pauses for a moment to buy a newspaper, paying for it with coins invented in ancient Lydia. Once on board he settles back to inhale the fumes of a cigarette invented in Mexico, or a cigar invented in Brazil. Meanwhile, he reads the news of the day, imprinted in characters invented by the ancient Semites by a process invented in Germany, upon a material invented in China. As he scans the latest editorial pointing out the dire results of our institutions of accepting foreign ideas, he will not fail to thank a Hebrew God in an Indo-European language that he is one hundred percent (decimal system invented by the Greeks) American (from Americus Vespucci, Italian geographer).

LESSON 23

The Aswan High Dam

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- The Nile River has been the focus of life, in this area of the world, since long before recorded history. Annual flooding of the river had been thought of as both a blessing and a curse and efforts were made to control it.

- Systems are interconnected and when one segment is tampered with, the effect is felt throughout the whole.

- Many problems have developed since completion of the dam in the 1970s. Experts feel that it will be impossible to minimize their effects.

Objectives

- Students will become familiar with the Nile River and the importance it plays in the lives of the people of Egypt.

- Students will understand why the Aswan High Dam was built.

- Students will understand the problems that the dam has caused.

Learning Outcomes

- Students will be able to describe what schistosomiasis is and how it affects the people along the Nile River.
- Students will be able to describe two perceived benefits of the Aswan High Dam.
- Students will be able to explain other negative sides to the dam's construction.

Background to the Lesson

Often a developed country attempts to "help" another country make "progress" by intervening with technology. Many other factors are affected by this one intrusive change and many of them are not beneficial. This lesson attempts to show concretely how it is difficult to do "good" in a complex world and makes a case for leaving people alone on their development path.

(A map of Egypt and the Nile are used along with costumes and slides.)

Egypt, Nile, and Aswan Notes:

- Lake Nassar behind the dam is 400 km.
- Enormous benefits:
 - Control of floods and property damage.
 - Irrigated land--hundreds of thousands of new acres.
 - Improved navigation because water level could now be controlled.
 - Generated enormous amounts of electric power.

Fishing industry of Lake Nassar.

- Negative side effects:

Gradual decrease in fertility and productivity of Egypt's riverside agricultural lands. (This is because of the dam's complete control of the Nile's annual flooding.)

Much of the flood and its load of rich fertilizing silt is now impounded in reservoirs and canals; the silt is thus no longer deposited by the Nile's rising waters on farmlands.

Egypt's annual application of about 1,000,000 tons of artificial fertilizers is an inadequate substitute for the 40,000,000 tons of silt formerly deposited annually by the Nile flood.

Sardines lost. When the dam was completed, some scientists expressed the fear that it had upset the ecological balance in the Eastern Mediterranean Sea. They asserted that the water now reaching the sea is saltier and contains fewer nutrients than it did before the dam was built.

- Bilharziasis (Bilharzia-Schistosomiasis)--Ordinarily contracted by working, bathing, or swimming in water populated by snails that carry the worms. The disease is now more prevalent in rural communities in which standards of hygiene are low. Irrigation projects, aimed at improving the welfare of the people, have actually been known to introduce the carrier snails and the disease, as happened in Egypt--200 million infected in the world.

Next to malaria, it is probably humanity's most serious parasitic infection. Caused by introduction into the blood stream, flatworms, or flukes, which live in the blood vessels of man and other mammals, releasing eggs that produce tissue damage.

Female is approx. 1/2 to 1 inch long, releases 300 to 3,500 eggs a day into the blood stream. The eggs find their

way into the intestine or bladder and are evacuated in the feces or urine.

On contact with fresh water, the eggs hatch, releasing larvae that swim about until they find an appropriate snail host, in which they develop further. Fork-tailed larvae leave the snail and in the water contact the skin of a mammal, drop their tails, and penetrate the tissues, getting into the blood circulation where they feed.

Attacks the liver and lower intestine, causing organ damage, loss of elasticity, swelling, loss of function. Chemotherapy is aimed at killing the adult worms, which if left undisturbed can live for 20 years. Drugs are available.

Tissue damage.

Allergic reaction to parasites.

Eggs in bladder may become focuses of stone formation.

• Aswan High Dam on Nile River dedicated in 1971, cost more than one billion dollars.

USSR supplied more than 300 million dollars and technicians to help build it.

Earth and rock-filled dam with a core of clay and cement, it is 2 miles wide, 365 feet high at base, 3,125 feet wide, and at top 131 feet thick.

Many ancient monuments had to be relocated (Abu Dimbel).

90,000 fellahin (peasants) and Sudanese Nubian nomads.

• The feeling is now that much of the water behind the dam (perhaps 33%) evaporates--thus a huge loss of water that never gets downstream. Plus a change in climate is caused by this transpiration process on the land surrounding this evaporation area.

LESSON 24

Basic Beliefs of Islam

The following outlines the goals, objectives, and learning outcomes for this lesson.

Goals

Students will be introduced to the concepts that underlie the material presented in this lesson.

- Islam is prophetic religion. Mohammed is the last and final Prophet. The teachings of the previous prophets had been corrupted by humans. A new revelation of God, sent through Mohammed, is the Koran. The Koran still exists today in the original form.

- The scriptures of Islam prescribe a total way of life. Equal emphasis is placed on piety and works; Muslims dedicated their whole life to Allah. Getting married and raising children is a religious obligation.

- Islam is a monotheistic religion. Muslims believe in one God, no incarnations, and no relatives (Jesus is a prophet). God is not describable in any form that one can visualize. No Priesthood in Islam. There is no mediator between God and people. In the mosque, during worship, the role of the imam is as leader of prayer. One cannot be a monk and a Muslim at the same time.

Objectives

Students will become acquainted with the following:

- the roots of Islam
- the scriptures of Islam
- the difference in beliefs between the Sunni and Shia sects
- Muslim forms of worship
- the life of Mohammed
- the reasons for Islamic social practices

Learning Outcomes

- After studying the life of Mohammed, the students will be able to state the year of Mohammed's birth and tell whether his birth was before or after Jesus' birth.
- Students will be able to list four of the Islamic social practices that are different from ours and give a reason why each is practiced by the Muslims.
- Students will be able to state, in a short phrase, why a new Prophet (Mohammed) was necessary and why He is the last and final Prophet.
- At the end of this lesson, students will be able to define Allah as the Arabic word for God and match the words Koran, hadith, mosque, minaret, Sunni, and Shia with their definitions.

Background to This Lesson

Slides, photographs, clothing, and artifacts are used in this lesson. The notes which follow are used throughout this presentation.

Islam Notes

- Islam
 - Def: "peaceful submission to the Will of Allah."
 - Happily doing that which God would have you do.
- Allah
 - The one and only God.
 - Not a name for God; Arabic word for God (synonym).
- Where:
 - Founded in Arabia; has spread across the world
 - Probably the fastest growing religion in world today
 - Popular in the Third World
- How many
 - Approximately 900 million.
 - One million in North America (approx.)
- Mohammed
 - Born about 570 A.D.
 - The last and final prophet of God.
 - Revered as a messenger of Allah.
 - A perfect human being but not divine.
 - Muslims must not worship Mohammed.
 - Received instructions while in a state of contemplation.
 - Instructions inscribed in what became the Koran.
- Koran
 - The divine revelation of Allah.
 - Remained in complete and original form (since revelation 1400 years ago).
 - Teaches the doctrines of Islam.

The last of God's holy books.

Full revelation took place over a period of 23 years.

Every word in Koran is believed to be the word of God.

- Hadith

Islam's second most important source of guidance.
Describes complete way of life.

Explicit direction on how to eat, sleep, dress, worship, and how to treat family and other people.

- Two main sects

Sunni and Shia.

Sunni are orthodox and live by Koran and sunnah (collection of sayings--literally the "custom")

Shia believe in authority of Mohammed's descendants.

- Sufi--mystical sect of Islam.

- No Priests

Muezzin calls faithful to prayer.

Imam leads prayers.

- Mosque--Muslim house of worship.

- Minaret--building from which muezzin calls faithful to prayer.

- The Other People:

Islam shares and reveres Old and New Testament Prophets.

See Jesus and John as prophets.

Describe Jews and Christians as "People of the Book."

Have special relationship and rights with Muslims.

- Jesus:

Revered as prophet; perfect human, not divine.

Muslims believe in His virgin birth and living ascent to heaven.

Judgment day will be heralded by the return of Jesus.

Jesus is a special human, but not Son of God.

- Last Day:
 - Belief in end of time and judgment day.
 - Heaven for the faithful; hell for those who oppose teachings.
 - To each man and woman a position according to actions and deeds.
- One God:
 - "There is only one God and His name is Allah."
 - Allah beyond description or understanding.

Social Practices of Islam

- Islam stresses not only the spiritual development of man, but also the physical, social, moral, political, economic, cultural; it treats life as whole and is a prescription for a perfect life.
 - Attendance at a mosque is a primary essential in fulfilling the obligation of the five daily prayers.
 - No barriers to becoming a Muslim.
 - A Muslim country has Muslim government, Muslim schools, Muslim courts.
 - Animals for human consumption must be killed ritually.
 - No intoxicants.
 - Absolutely no gambling by Islamic law.
 - The charging or collecting of interest is forbidden.
 - God has preknowledge of our actions (kismet).
 - The Black Muslims of the USA are Sunni (Malcolm X).
 - When Cassius Clay became Muslim he took the name Muhammad Ali.
 - Role of women in Islam is much misunderstood.
 - Not a matter of equality but of "otherness."
 - The wearing of the veil is cultural, not religious.
 - Women should not "display" themselves publicly.

Life of Mohammed

- Born in Mecca in 570 A.D.
 - Became an orphan at the age of 6.
 - Raised by grandfather and uncle.
 - Traveled with caravans as a boy and young man.
 - Unschooled--never learned to read or write.
 - Disturbed by social conditions he saw around him.
 - Respected as being of good judgment and very trustworthy.
- At age 25 married a wealthy widow.
 - Had seven children and a happy marriage.
 - All three sons died; the four daughters survived.
 - Mohammed was a good administrator and businessman.
 - Success gave him time for solitude and contemplation.
 - At age 40 he had a vision while in the cave of Hira.
 - Second visit--Gabriel reappeared and Mohammed was given his mission (to spread God's word and re-establish the religion of Abraham).
- Proclaimed the Islamic message of one God, Allah.
 - Was met with opposition and hostility.
 - Mohammed's enemies decided to assassinate him.
 - In fear for his life, he escaped from Mecca.
 - Fled to Yathrib, later called Medina (City of the Prophet).
- Mohammed became powerful politically as well as religiously.
 - Returned to Mecca victorious, Islam was established.
 - Made ancient shrine, the Kaaba, the center of Islamic world.
 - Henceforth all prayers made toward Kaaba, in Mecca.
 - By the time of death 632 A.D., Islam was a major religion.
 - Told followers, "Do not worship me, worship Allah."

CHAPTER 5

Summary, Conclusions, and Recommendations

Summary

The purpose of this project was to develop 24 classroom lessons to be used in the presentation of global geography to eighth and ninth grade aged students. The focus for the lessons was cross-cultural and personal with each lesson being based on previous travel experiences. Global education involves learning about those problems and issues that cut across national boundaries. Global education involves perspective-taking--seeing things through the eyes and minds of others--and it also means that while individuals and groups, in the world, may view life differently, they also have common needs and wants. This collection of lessons focuses on helping students grasp this idea and gain a better sense of their place in the world.

This project consists of lessons used in the teaching of World Geography, from a cross-cultural, "back door," and personal perspective. Much of the material was gathered in 1990-91 during an around-the-world journey to two dozen countries. Previous personal living and traveling experiences are reflected in additional lessons from the following: Antigua, West Indies (1970-1972/1974); Brisbane, Australia (1983); Soviet Union (1985); Europe (1986); New Zealand/South Pacific (1988); and Mexico (1988).

The lessons emphasize personal, independent travel that is engaged in looking for the value of each culture visited. Traveling close to the host country's culture is the most authentic and adventure-filled activity available on the planet today: to do so is to begin to understand the common ground that binds all peoples to this earth.

Conclusions

Based on the literature reviewed and the teaching and travel experience achieved, the following conclusions can be made:

1. Interdependence and global education are important themes which need emphasis. While learning about other cultures, students learn more about their own culture.
2. A global education curriculum must deal with the realities of global development and interdependence. Students must gain a working knowledge of the issues that face their country and their world.
3. Cross-cultural travel enhances the ability of the teacher to teach and reach students effectively.
4. Retention is fostered by cross-cultural, person-to-person characterizations formally presented in a classroom setting to students.

Recommendations

1. Cultural investigation through travel must be ongoing. Things change and previous conclusions must be

reconsidered. Lessons and the stories upon which they are based soon become outdated. The teacher must be an indefatigable explorer, searching the world for insightful ways of informing students as to their place in a dynamically changing world.

2. It is difficult to make valid generalizations about another country. The question is always how long to stay to confirm correct impressions. The rule of thumb? When asked, the story goes, "Two days, two weeks, or two years?" the wise traveler responded.

"Two days."

He went on to explain his logic.

"Two years is too short and two weeks is too long. Two days is just the right length of time.

"In two days you have only time to form a first impression. In that short a time, nothing can happen to contradict what you first see. The generalized impressions which you return home with and the stories you tell about the world will be told with no suspicion or doubt.

"If, however, you stay two weeks, the first impressions become clouded by conflicting information and you return with doubts about what to say.

"And, if you stay two years, that amount of time makes the volume of data collected too amorphous to clearly integrate. Confusion develops and you feel very uncertain about making sweeping generalizations and drawing valid conclusions about another country."

REFERENCES

- Barnet, R. J. (1982). Teaching peace. Teachers College Record, 3, 30-37.
- Becker, J. M. (Ed.) (1974). Schooling for a global age. New York: McGraw-Hill.
- Birdall, S. S. (1986). America's geographic illiteracy. Focus, 36, 1-4.
- Boulding, K. (1968). What can we know and teach about social systems? Social Science Education Consortium Newsletter, 56, 34-37.
- Brodbelt, S. (1979). Education for an interdependent future. The Social Studies, 54, 11-15.
- Chartock, R. (1991). Identifying local links around the world. Educational Leadership, 48, 50-53.
- Cleveland, H. (1986). The world we're preparing our schoolchildren for. Social Education, 50, 416-423.
- Colman, P. (1989). Global education. Teaching for an interdependent world. Media & Methods, 25(3), 21-23, 59-61.
- Eicher, C. E. (1975). An investigation of elementary children's perceptions of selected countries of the world: A technical report. Vermillion, SD: Educational Research and Service Center.
- Goodlad, J. I. (1986). The learner at the world's center. Social Education, 50, 424-436.

- Gruson, L. (1986, December 2). U.S. working to close the foreign language gap. New York Times, p. 1.
- Harper, R. (1968). Geography's role in general education. Journal of Geography, 65, 182-185.
- Helgren, D. M. (1983). Place name ignorance is national news. Journal of Geography, 7, 176-178.
- Henry, J. (1976). Educational patterns and cultural configurations. New York: David McKay.
- Hudson Institute. (1983). Visions of the future. Croton-on-Hudson, New York: Kahn.
- Hunkins, F. H., & Armstrong, D. A. (1984). World geography: People and places. Columbus, OH: Merrill Publishing Co.
- Huxley, A. (1973). Brave new world revisited. Esquire, 80, 240-243.
- Kenworthy, L. (1970). The international dimension of education. Association of Supervision and Curriculum Development: Washington, DC.
- Kniep, W. M. (1986). Defining a global education by its content. Social Education, 50, 536-542.
- Kniep, W. M. (1989). Social studies within a global education. Social Education, 53, 399-403.
- Mistakos, C. (1976). An examination of the effect of the family of man social studies program on third grade children's view of foreign peoples. Unpublished doctoral dissertation, Boston University.
- Moore, M. (1983, February 15). Some U.M. students find map of the world a global puzzle. The Miami News, p. 5a.

- Nelson, J. (1976). Nationalistic vs. global education: An examination of national bias in the schools and its implications for a global society. Theory and Research in Social Education, 4, 35-50.
- Orwell, G. (1946). Animal farm. New York: Harcourt, Brace and Company.
- Ramler, S. (1991). Global education for the 21st century. Educational Leadership, 4, 44-46.
- Reischauer, E. (1973). Toward the 21st century: Education for a changing world. New York: Knopf.
- Rosenau, J. (1983). Teaching and learning in a transitional world. Educational Review Quarterly, 83, 29-36.
- Roslansky, J. D. (1972). Shaping the future. New York: North-Holland Publishing.
- Schaeffler, W. S. (1979). Teaching for global understanding. Indiana Social Studies Quarterly, 32, 4-11.
- Shane, H. G., & Shane, J. G. (1974). Educating the youngest for tomorrow. In Toffler (ed.), Learning for tomorrow: The role of the future in education, (pp. 182-187. New York: Vintage Books.
- Southern Governor's Association Advisory Council on International Education. (1986). International education: Cornerstone of competition. Washington, DC: Southern Governor's Association.
- Tye, K. A. (Ed.) (1991). Global education: School based strategies. Orange, CA: Independence Press.

Tye, K. A., & Kniep, W. (1991). Global education around the world. Educational Leadership, 65(6), 47-49.

Vobeja, B. (1986, November 22). U.S. students called internationally illiterate. Washington Post, p. 7A.

Vonk, H. G. (1973). Education and the 27 year countdown. Phi Delta Kappan, 54, 514-517.

Wilson, A. H. (1983). A case study of two teachers with cross-cultural experiences. They know more. Educational Research Quarterly, 8, 76-85.

APPENDIX

January 20, 1989

Members of the School Board
Eastmont School District
460 9th NE
East Wenatchee, Wa. 98802

Ladies and Gentlemen:

Natural curiosity and the quest for freshness are surely two ingredients which sustain us, and perhaps all teachers, as we journey through our careers. Embarking on a third decade in the classroom, we are challenged to renew ourselves and to reshape our message for the future. We are looking to broaden our perspectives of the world and share that enlightened vision with our students.

To this end we have been scheming and dreaming for six years of traveling around the world visiting and briefly living in 35 to 40 countries. This is not a luxury cruise, but rather a sojourn intended to explore for ourselves the devastation of the Amazon's deforestation, to see what is left of the dwindling herds of African animals facing extinction, and the effects of desert expansion combined with drought on Africa. Traversing the Eastern cultures, wreathed in myth and mystique, living with their ancient histories and modern day dilemmas, offers the opportunity to conceptualize ideas that most westerners cannot begin to perceive let alone comprehend only through a textbook.

The future world of today's children balances on man's ability to sensitively comprehend the interdependence of its peoples; making political, economical, environmental and humanitarian decisions which will affect us all. Students today project a somewhat jaded disbelief and disinterest towards their responsibility with the world's crises. Endeavoring to change that attitude, it has been and continues to be, our goal to present more than just what the textbooks have to offer, going beyond the minimum basics, bringing the world to our students, if for now, only vicariously, as we share our anecdotes gathered through first-hand experiences.

World travel destroys ethnocentricity and encourages the understanding and appreciation of other cultures. This is our message, and the trip is intended to gather hands-on informational evidence to allow us to share a more realistic picture of this world with our students. We know from our previous

cross-cultural experiences: Peace Corps service in the West Indies, exchange teaching to Australia, trips to Russia, Mexico, and Western Europe, that to engage a culture firsthand provides the optimal perspective for classroom instruction.

Designing a venture of this nature, by its definition, is not without regard for a score of risks to consider, both physical and mental. While the logistics of the itinerary alone are demanding, there are other considerations: lease the house, sell the cars, send #1 son to his first year of college, plan the home/world education of #2 son as he travels with us, farm out the pets, arrange for a lawyer to manage our personal affairs in our absence, collaborate with the university for independent study college credit from this educational excursion, etc. Listing some of the "hassles" we will encounter along the way serves to demonstrate, we hope, the depth and earnestness of our determination to meet our goal.

While we alone are responsible for ameliorating the conditions surrounding the disruption to our family life, the fiscal requirements could be minimized by granting requests for sabbatical leaves to each of us for the 1990-91 school year. Recognizing this may be an unprecedented request, we ask you to consider the educational benefits to the district from not one, but two teachers. We would be willing and eager to avail our newly-gained and refined global knowledge with other teachers, civic, church and service groups through slide presentations, class visits, lectures, etc. thus further enriching the Eastmont District's community image.

In conclusion, we are committed to engaging in a year of personal and professional, cultural outreach to enhance our grasp of the peoples who populate our globe. We appreciate your consideration and would welcome your ideas.

Respectfully submitted,

Bob & Nita Paine

Bob and Nita Paine