

grand march around the kindergarten globe by 48 third-grade children carrying all the 48 flags of the members of the U.N. which they had made themselves. The kindergarten, for its part, portrayed a traditional Swedish celebration of Midsummer's Day, dancing around the midsummer pole and bonfire with hoops and garlands. The second grade dramatized a legend of the Canadian Indians, telling how birds originated from bright autumn leaves.

The Community Chest and Red Cross drives, several months apart, were each the subject of at least one special assembly at which attempts were made to inspire the children to extend the good will characteristic of Beauvoir to others around the world. Sharing and helping as means of achieving local harmony were related to the central

idea of the United Nations. The children constructed a tree (5' x 5') and covered the branches with gaily colored leaves. Each leaf symbolized a child's contribution to the Community Chest. The children were delighted to have their tree related to the Bible text: "The leaves of the tree shall be for the healing of the nations."

Repercussions of the program were evident in the conversation of even the youngest children as illustrated in the following typical kindergarten definition: "The United Nations is so people can live, so they'll be taken care of and won't be cold, and so we'll have peace." These activities and this article are presented in the belief that the earlier and more deeply engraved these basic ideas are on the hearts and minds of all children, the sooner will there be peace.

This World

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Chris A. De Young, professor of school administration, Illinois State Normal University, Normal, Illinois, recently returned from his second round-the-world trip, including a stay of eight months in India as Fulbright lecturer at the Central Institute of Education, University of Delhi, Delhi. He served as an educational administrator in India from 1920-1924, and as educational consultant in Germany in 1947, and again in 1950.

A SECOND TRIP around the globe has left four indelible impressions: (a) this world is *old*, (b) it is *new*, (c) it is *divided*, and (d) it is becoming *one* world educationally.

AN OLD WORLD

Coming from a country as young as the United States, the traveller to other

lands is impressed anew with the fact that we live in an old world. Four trips to London within the past four years have multiplied the impression that our mother country across the seas is an ancient land. After eight hundred and fifty years, the Tower of London, with its interesting displays of antiquated weapons and long-used

crown jewels, serves as a relatively recent landmark in the history of England, where one still finds tangible evidence of the remote Roman reign.

The ancient city of Rome clinched the cumulative conviction that we live on a modern stage which has an older background. The Forum, the Colosseum, and the prison where some of Christ's disciples were incarcerated, stretch one's memory back to the days of the New Testament. Thanks to the work of the archeologists, the visit to the Valley of Kings in Luxor, Egypt, with its relics of dead dynasties dating to 2,400 B.C., unearthed for us the far-away yesteryears of the Old Testament. The trip to Babylon brought to sight the waning wall on which was the handwriting Nebuchadnezzar asked Daniel to interpret, and the near-by placid pool of water where once stood the Tower of Babel.

Then India, with its prehistoric, dateless days of Indic Society, precipitously plunged one further back into hoary human history. Scores of other countries and societies, with unknown history beyond the seeable horizon, remind the American traveller of what Arnold J. Toynbee calls "the backward extension in time." Certainly the old-world civilizations are ancient.

THE NEW WORLD

In travelling around the globe, one sees interesting combinations of the

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Students from University of Delhi, India, on tour.

old and the new, for this is also a new world. For example, a friend asked us to locate for him one of our stopping places, Djakarta, for he could not find it on a relatively recent map. Djakarta is the new name for Batavia, Java. Many other places have new, nationalized names and faces.

The recent changes in nomenclature are symbolical of the green world in which we live, and move, and have our being. In this new order Japan is today an ally of the nation she once attacked at Pearl Harbor. The independence of Indonesia, India, Pakistan, Ceylon, Burma, and other newborn nations, torn from their mothers, reminds us that much of this old world is new-fledged—born again politically. Modern materials and teaching techniques are sorely needed in understanding and interpreting potentialities of these new nations.

This new world demands of education a modern design, creatively conceived and boldly executed.

A DIVIDED WORLD

This old and new world is deeply

divided. When Wendell Wilkie returned from his short tour around the world, he wrote an interesting and inspirational volume entitled, *One World*. After a second trip around this globe, the present writer must be realistic and admit that in the second half of the twentieth century this world is disastrously divided: it is not one. Heterogeneity and diversification are necessary, but cleavages create crises.

In nearly all of the thirty countries visited during fifteen months in 1950-51, there was substantial, accumulative evidence of dire division *internally*. The present ideological conflict between the Labor and Conservative forces in England is one example. There are two Chinas. The India of five years ago is split into India and Pakistan—both seeking acquisition of fertile Kashmir, the Switzerland of Asia. Numerous are battles between guerillas and the forces of law and order in several countries of southeastern Asia and the Pacific. Europe remains a house divided.

Then, *internationally*, there is the major conflict between the UN forces and the Red armies. The East-West duel continues militarily and ideologically. Wars and rumors of wars persist. The present armament race, the most gigantic in all history, further partitions our war-weary world. Thus not only are certain countries seriously split within themselves but the whole world is divided by critical cleavages.

ONE EDUCATIONAL WORLD

This old, new, and divided world should be one educationally. This is a challenge to "Educational Leadership" and those engaged in supervision

and curriculum development. We, in ASCD and other USA educational organizations, are independent members of a world-wide profession, but we are so mutually dependent that we are interdependent. Educational isolationism must die in an age of professional interdependence. In an age when science *splits atoms*, education must help *unite peoples*. Atomic fission most needs to be balanced by educational cohesion. Too often in the past professional fission has produced educational confusion. In a world divided politically, we must present a united front educationally.

One practical plan for building educational bridges around the world is through membership and participation in international professional organizations, such as WOTP and UNESCO. The translation of more teaching-learning materials into various languages would help markedly to promote one educational world. A large-scale, personalized program of exchanging students and teachers would stimulate greatly the import and export of professional ideas and ideals.

The centrifugal forces that tear men asunder ought to be counteracted by centripetal factors that draw educators together toward the universal center—the child in any and every land. Our oneness as a profession and our universal task dictate that we accent less our differences and stress more our common denominator.

The resistance to the ideal of one educational world is *great*. But the goal is *greater* than the obstacles, and our opportunity for achieving it is the *greatest* in the history of our profession.

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