INTERNATIONAL UNDERSTANDING: A WEST INDIAN PERSPECTIVE

by

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ABSTRACT

To teach children to empathise with other peoples should be a goal of the school since the planet earth is fast becoming a world community owing to our highly sophisticated communication network, and their use by the mass media.

Research on children's attitudes to other nationalities indicate that at about age ten, they are ready to accept and be friendly to foreigners because they see them as similar. After this age friendliness to other peoples begins to decline as teenagers hold adult views or those of their peers. Younger children's attitudes are also unfriendly and this may be due to relatives' and parental advice. Intervention on the part of teachers to teach children to empathise with others should be considered at age ten.

A variety of approaches can be utilised to teach empathy. Some of these are through role playing, personal contact and lectures. The learning situations in this paper provide information on West Indians and the knowledge gained by pupils may lead, it is hoped, to a better understanding of them.

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CHAPTER ONE

1.1 Introduction:

The study of geography as a medium for teaching international understanding was undertaken because it was felt that this area was sadly lacking in our school system, especially in social studies in general and geography in particular. In the United States, results of investigations carried out by state and local systems on existing social studies program, have leveled criticisms such as that there is "too much emphasis on factual knowledge, and rote learning and not enough attention is given to critical thinking, analysis or interpretation, and to relationships and that the ideas, concepts, methods and publications of various social science disciplines have not been integrated in such a way as to help the student view intelligently the world scene, or to grapple with personal of social problems." (Becker, 1967: 29-30). The same conclusion can be drawn of social studies offered at the high school level in Quebec. The Handbook of Secondary School Courses published by the Ministry of Education in Quebec, makes no mention of any course dealing with international understanding and only one senior geography course makes a cursory description of such a concept.

Many articles, reports, and experiments carried out or discussed on this vital subject of "international understanding", have been

done in the United States and Europe. Similar studies have been done in Canada as the works of Lambert and Klineberg (1967), and of Brown (1976) show. The Canadian Culture Series, (Hardwick, 1973), is an attempt to provide social studies materials of the various ethnic groups that live in Canada, for high school students, under the guidance of their teachers. These documents provide ways and means of learning skills, and abilities, criticizing sources, gathering and sorting information, organizing it to reflect a point of view and drawing conclusions. The source materials are based on the experiences of immigrants and native Indian cultural groups, especially during the decades after Confederation. With this exposure children might have a deeper appreciation for other cultural groups.

This monograph, therefore, attempts to show how geography can be used to teach international understanding, or more precisely, empathy to high school students particularly those at secondary one level. (secondary one level are those students who are in grade seven and who are twelve to thirteen years old. Some school boards have removed grade seven from the elementary school and placed it in the high school where they are identified as secondary one, grade eight as secondary two, and so on). It is felt, that although other subjects such as religion, the language arts, and history have contributed to people's understanding of each other, this global concept lends itself very easily to the discipline of geography.

Teaching for international understanding has received a great deal of attention in the past and certainly so in the present; the idea is not a new one. The need to foster positive attitudes in children is ever more pressing in our world of today where crime, war, prejudice and hatred have become the order of the day. The old adages voiced in the Bible: "Love one another", and "Love thy neighbour as thyself" seemed to have lost their meaning and have become things of the past. In order to propogate brotherly love in a world rife with pain, suffering, and hunger, it is imperative that educators do their utmost to prepare their students for rapid social and cultural changes in the world.

1.2 Reasons for Teaching International Understanding:

There are several reasons why it is important to teach international understanding. Some of them are:

(a) The movement of people across the globe owing to improved communication, available leisure time and money, as well as the desire to improve one's lot economically are some of the factors that have contributed to globe trotting on a grand scale. It is a new experience for many of us for no where in the recorded history of mankind has there been so fluid a mingling of all kinds of people in a world that seemed to have shrunk with man's advanced technology. Anderson (1968:640) says: "There is no question that the twentieth century is

witnessing a very sharp expansion in the volume and scope of interactions among the world's hundreds of national and local societies."

(b) As a result of immigration and emigration, the North American scene has evolved into a complex, multicultural society.

We must, therefore train and educate our students to tolerate other nationalities with whom they may come in contact. Canada has become the home of many people from across the seas. It is no surprise that Canadian society will continue to flourish and thrive with the merging of cultures which have and will continue to produce a distinct and unique Canadian identity. A philosophy advertised in Canada, "there is unity in diversity", is rather an appropriate saying attributed to the Canadian scene. Brown, in an interview with Bob Cohen of the Gazette, bears testimony to this fact and declares:

> "Cultural diversity has dominated the case of the Canadian experience from the beginning. And since Confederation, immigration has further broadened and accented a pluralism first sparked when French and English joined Indian and Inuit in this land in the 16th and 17th centuries. The challenge of living harmoniously with people from other cultures has always been a distinctly Canadian challenge. God knows, Canadians have not mastered it. But the consequences, a decided body of national opinion holds, will be bleak if they don't at least get close." (Gazette, June 15, 1976)

(c) The onus is on teachers to pursue this concept of a sympathetic attitude to other people. Walker (1953: 18-19) says: "In the

past the home and the church were the dominant and effective agents in this work, but with their influence and authority apparently weakened, it has now been considered that greater organised effort is required and that the training for citizenship should have a definite place in our national educational system. Rightly, then, such training has become the concern of the whole community, with the home and the school in its widest sense playing leading and auspicious parts. Nesbitt expresses the same idea and states: "Today, most of us live in a physical, psychological and moral neighborhood that has an international colour and dimension. Indeed the world seems well along to becoming a kind of tribal village, as Marshal McLuhan puts it,.. Preparing young people to live creatively and cooperatively instead of destructively in this village is a major responsibility of schools". (1968: 637)

Scarfe (1972-73: 3) not only points out the role of the teacher and school in preparing students for attaining positive attitudes, but specifies how to accomplish this aim. He says:

> "In our schools controversial issues must be raised in considerable detail. But this must be done, so far as possible, by impartial teachers who are prepared to see all sides of a question are available to children. Young people must not be indoctrinated with biased views, but permitted to make up their own minds on the basis of full access to all the information and all the opinion on both sides of all questions. Unless there is freedom of access to all facts and all opinions true education ceases. The teacher, therefore, in school is very much concerned with the development of humane people who have the milk of human kindness in their blood, who are

> prepared to try to understand all people, their motives, their attitudes, their prejudices, their needs, their aspirations and their problems."

(d) Probably one of the most important reasons why the teaching of international understanding is so crucial is that our mass communication system is churning out all kinds of information of people and the world. We are in the time when people everywhere can see and hear each other almost instantaneously. Consequently, teachers have a significant part in channelling this information in its proper perspective. "As more information about the world and its people is brought to our children, we must be certain that they learn to use it properly. With so many ideas available to them, misconceptions can accumulate rapidly. One of our most important obligations as educators is to help bring order and meaning to the child's increasing fund of newly acquired information." (Bacon, 1958: 118)

(e) The twenty-first century has seen an increase in man's problems such as pollution, population explosition, hunger, disease and the arms race. Obviously, if we are to survive, it is imperative that all nations cooperate in accord to help solve these colossal dilemmas. Anderson (1968: 641-2) summarises these aspects appropriately: "World problems, such as pollution of air and water, the proliferation of nuclear weapons and the plundering of the earth's mineral resources are only a few of the problems that cannot be tackle effectively, much less solved,

by unilateral measures of non-states. International cooperation has become necessary in almost every facet of the species' social life, including the areas of education reform, the promotion of new sources of food supply, the stimulation of technological growth, the acceleration of economic development, and the dissemination of new medical knowledge".

(f) The concepts of "unity", "wholeness" and "interdependence" have come to characterise the human species at the global level. This is evident especially in times of goods shortages which might be due to adverse weather conditions or strikes. For example, a shortage of wheat in Russia makes a heavy demand in the United States and Canada. Consequently, the price of this product goes up and the poorer nations feel the brunt. A poor harvest of coffee in Brazil will warrant a hike in prices at the international level. These are a few examples of systems and of the economics of marketing. Some knowledge and understanding in the minds of children of this concept of interdependence can depict features of the human condition. Harper (1966:180) points out "that the idea of connectivity over the earth indicates interest in a real world of living people, not just in static world patterns. If our concern is with connectivity, it is with flows of people, goods, and ideas. This is the functioning world system". He goes on to add that "it is the connectivity of spread of the human system over the earth today that should be the chief concern of geography in general education".

(g) Teaching for world understanding is relevant today as we share a commonality in socio-cultural forms such as music, art, dress, dancing, etc. Drawing from this pool of cultural forms enables one to get the best of all possible worlds. Even though this might be so, Cousins (1968: 20) points out "the failure of people to comprehend the significance of the interconnections." He adds that "there is a tendency to regard similarities of dress or design throughout the world as quaint phenomena and global curiosa rather than as vital, pulsing evidence that the world community has become a reality. Men live with this evidence and take note of it, but they do not penetrate it." Anderson (1968: 641) gives reason for European dominance of Western culture which was made possible by modern science. He says: "The dissemination of elements of western culture throughout the world was made possible largely because of the emergence of modern science and technology which allowed Europeans to dominate the planet. Elements of traditional Eastern culture to the West is perhaps the reverse in this century."

(h) Lastly, researchers should make available data concerning characteristics of the "positive" type of individual. With this information teachers would be better equipped to mold their disciplines in a manner where concern for other people would be appreciated. As Pitirim Sorokin puts it, we have been cultivating "an ever increasing study of crime and criminals; of

> insanity; of sex perversion and sex perverts; of hypocrisy and hypocrites ..... The criminal has been researched incomparably more than the saint or altruist. The result is that our social scientists know little about positive types of persons, their conduct and relationships." Given an increasing complex impersonal world, the need to develop the positive type, that is, the individual who feels a genuine sympathy and concern for other human beings seems exceedingly important." (Rogers and Long, 1966: 392)

1.3 Purpose of the Study:

One of the main purposes of the study is to have children develop a sympathetic attitude to other nationalities and their problems. Other purposes, but equally important as the first include: to stimulate a sense of world citizenship; to develop respect for differences of opinions; to present opportunities to hear conflicting philosophies; to promote self-understanding; to create ability to get along with other people; to prepare an individual to live in an ever-changing world. These aims are hoped to be accomplished through a series of practical class room experiences, using the discipline of geography.

Another purpose of this study is to establish that the subject of geography has a definite place in the school curriculum. This is accomplished by outlining the aims, objectives and functions of the subject.

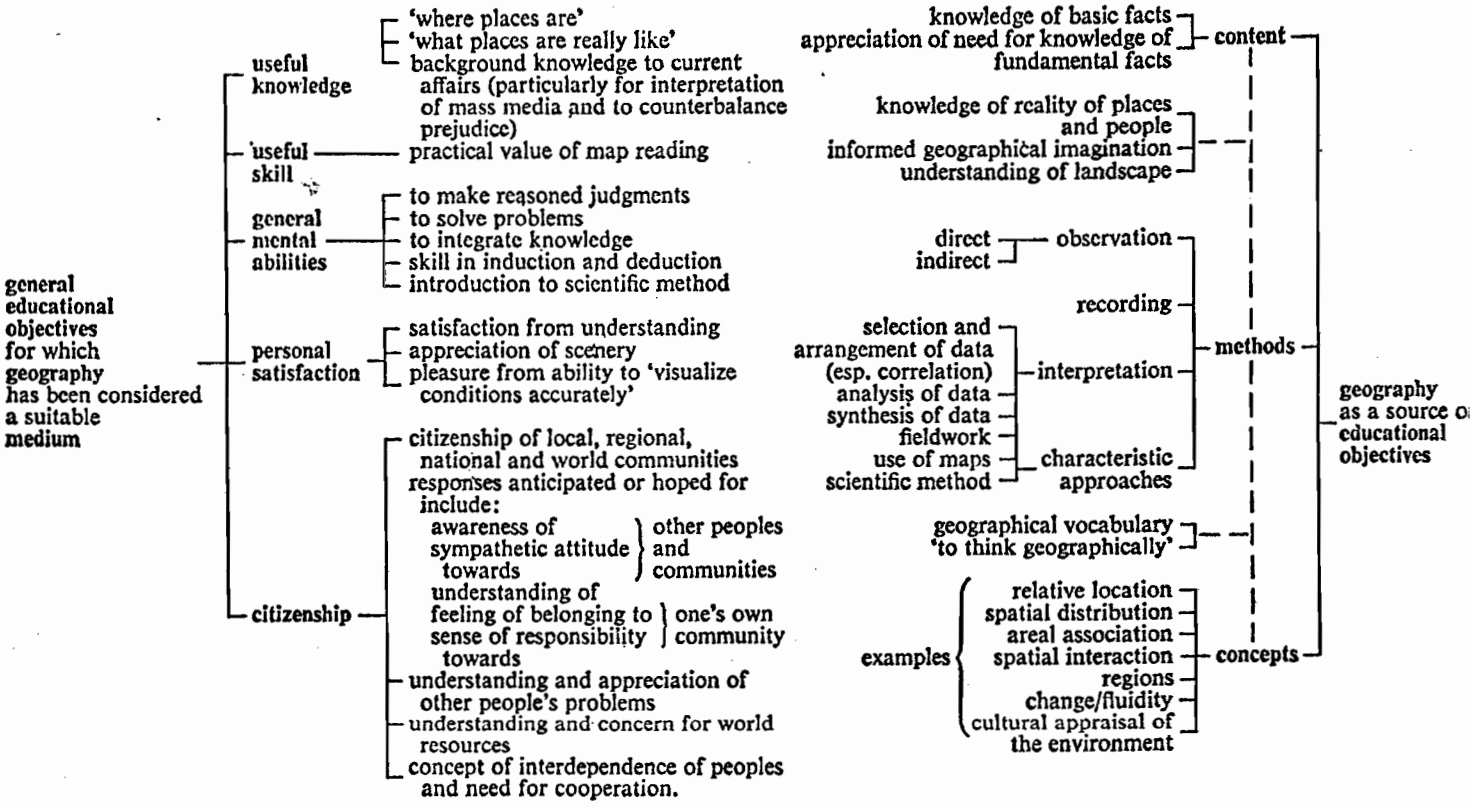

Fig 41. A classification of objectives that have been stated as appropriate for geography in secondary schools

From: New Directions in Geography Teaching. Rex Walford, Longman Group Ltd., Great Britain. 1973. p.166

1.4 Objectives, Aims and Functions of Geography:

Figure one outlines the objectives that are appropriate for geography in secondary school. It goes without saying the importance of the subject as it covers a broad spectrum of skills, knowledge, abilities, concepts, and content. Citizenship, which is also covered in the educational objectives, is central to the theme of the monograph. Other objectives are not neglected, but are used in conjunction with the concept of international understanding.

Of the educational objectives mentioned in Bloom's taxonomy, the affective domain is relevant to our discussion. Unfortunately, these objectives have received lip service or have been treated in an ephemeral manner. Gowing (1973: 156) says: "These aims are played down in school because they are difficult to evaluate and because they relate to what society often regards as private." Kurfman (1970: 107) claims: "... the measuring instruments that are used in affective evaluation are more complex, less reliable, and certainly quite different from those we are familiar with in cognitive measurement."

Also, these aims are long term outcomes of geographic education and may be realised after the end of one's formal education. Scarfe (1968: 5) explains: "Changes in behaviour, attitude, and outlook are very difficult to measure quantitatively and objectively ... The really important results of geographic education are not amenable to the computer. They are not immediately evident. They are long range

objectives measured only in adulthood. Despite this we tend to teach for immediate tangible, mathematical results only and forget the values that matter most in successful living on earth."

In an UNESCO International Seminar held in Montreal in the summer of 1949, chosen representatives of more than twenty nations gathered at Macdonald College. Their purpose was to examine how the content and aims of geography could be re-oriented more effectively towards the improvement of international understanding. The geography experts agreed upon a common content and a common purpose for geography. It was: "Geography is not to be taught solely for its own sake at the school level. One of its greatest and noblest purpose is to form part of a planned effort to develop an understanding of other peoples the world over." (Scarfe, 1949: 79)

Writing almost two decades after this seminar, Scarfe (1968: 45) continues to explain how geography and the geographer can mold children into becoming responsible citizens. He says: "Given easy access to accurate information and complete freedom to investigate, explore, debate, and think through the data, it is likely that important ideas, inferences, interpretations, and conclusions will arise which will encourage young folk to adopt cooperative humanitarian attitudes of tolerance, impartiality, and international good-will. Prejudice, self-interest, and special privilege will be shown to be antisocial." Scarfe adds: "geographers have a lion's share of the facts necessary for helping young people become excellent future

citizens and that the development of an attitude of international good-will and understanding was never more vital in the world than today." The inspiration for these ideas can be traced to Fairgrieve's (1926: 18) assertion that: "the function of geography is to train future citizens to imagine accurately the conditions of the great world stage and so help them to think sanely about political and social problems in the world around." Today, with our mass media coverage of the world, this is not an impossible feat.

Apart from the fact that geography has great value in meeting the need to widen mental horizons and to develop the ability to imagine accurately conditions under which people live, it also has other contributing features: "the study of local region encourages the individual development of powers of accurate observations and deduction. Work involving observation and recording, and the weighing of one against another may help children to develop powers of judgement and criticism, and to form conclusions. Certain practical techniques and skills will be acquired, for example, map making, map reading, chart and diagram construction and the study of pictures." (Garnett, 1962: 65)

1.5 Teacher Training in International Understanding:

While geography lends itself to the teaching of international understanding and the accomplishment of various skills, concepts, and techniques to deal with life in general, it is also equally important

that teachers be trained in world mindedness. James and Crape (1968:6) say: "If geography is to be of interest and value to our pupils, it must be about people and it must be taught by teachers well acquainted with both its content and the techniques for teaching."

In teaching our subject Bacon (1958) advised us that we must be creative in developing our own ideas and not to cling too tightly to the past as we live in an entirely different world. However, words of caution are given by James and Tenen (1953: 16) that "the schools, of course, cannot do everything and certainly should not attempt it. It is, however, important that in the case they should do more and do it better. For not only might an interest in other peoples strengthen interest in their countries and histories, and so promote established school subjects, but in the modern world it is vitally important that we should be well equipped for thinking effectively about our own and other peoples; and if the teacher does not play his part in building up both accurate and systematic knowledge about other peoples, and mature attitudes towards them, who else will?."

In the following pages I have tried to outline and justify the importance of geography as a school subject and how it can be used as a discipline to foster empathy to other people. There cannot be a value-free geography. Hence, "the challenge to contemporary geography would appear to be how to design an education which combines the technical strengths of the quantitative and model-building era with a passionate concern for the condition of mankind. The world requires

feeling human beings as much as skilled scientists, technicians, managers and teachers, and geography should do more to meet this need." (Smith, 1974: 29)

Walker (1953:20) probably sums up the ideas that have been discussed so far: "Geography has thus a well-established and important place in the training of our future citizens. The extensive nature of the field which this subject covers, and the facts and relationships with which it deals undoubtedly afford many opportunities for the development of such an intelligent and sympathetic interest in lands and their peoples throughout the world that one more link may be forged in that golden chain that will bind the world in brotherhood. If this can be done then the inclusion of geography in any scheme of education will be amply justified."

1.6 Delimiting the Study:

There are two aspects to the study: a practical part as well as a theoretical part. The theoretical framework summarises the work done in the field of international understanding. Projects, articles, and relevant material on the subject will be highlighted; strengths and weaknesses of these are also discussed. In short, the theoretical base will make known the "state of the art". The practical aspect draws on the conclusions and suggestions found in the theoretical and applies them in the form of lesson or teaching

material. The actual lessons encountered by the youngsters will vary in content, approach, and presentation. For example, students shall have the opportunity to develop skills in library research, make graphs and compare them, calculate distances, presentation of work to class and discussions. Formal presentation of lessons by the teacher as well as guest speakers from various ethnic groups could be some of the variations in teaching methods. The specific aims, objectives and content of these lessons will be described in detail in chapter three. Chapter four summarises, makes conclusions and suggests further studies.

1.7 Statement of the Problem:

After a review of the literature on international understanding, the author feels that not enough is done to foster this concept in our school system. There should be a deliberate attempt on the part of teachers to teach this idea of worldmindedness. Geography seems to be one of the best media to teach it as the subject deals with man and his existence on the face of the earth. Since there is no set curriculum guide in the area of international understanding, a heavy reliance will be placed on previous research and techniques as well as the author's conviction of what material should be included based on his experience. The author strongly believes that many of the problems of racism, hatred, and other misconceptions of various ethnic groups could decrease in magnitude if children are provided with the opportunity to share, and experience other cultures.

By so doing, their attitudes would be modified and there will be acceptance and tolerance of other peoples.

Since the home and church have tremendous parts in helping children empathise with other people, the school has a significant role in making a success of this concept as children spend a great deal of time in school. Therefore, teachers and school could provide the best atmosphere and avenue for teaching international understanding.

1.8 Definition of Terms:

The content of the various articles cited or discussed in chapter two is to bring together a number of conclusions of peoples' recent research. But, before proceeding to elucidate the contributions of these reports, it might be appropriate to define the terms which will be used in this monograph. Perhaps the best beginning is with the concept of international understanding. The verb "to understand" implies that there are things to be understood; hence the concept of international understanding implies objects of understanding that we seek to cultivate in students. An example is the development of students' understanding of global society - the international social system viewed as one system among many social systems in which they participate and through which human values such as wealth, health, power, safety and respect are created and allocated. (Anderson, 1968: 645-6) Worldmindedness, in a general

sense, would seem to refer to a generalised ability to perceive the world as a whole and hence to see one's own position in time and space from the perspective of the world system as a whole. (ibid.: 47) National concepts are compounds of cognitive and affective responses which might be better termed 'images'. They are a set of ideas, or concepts about the members of other nations, races and creeds. (Carnie, 1973: 101-3) Tendencies to generalise about all members of a class of events, objects, or people from direct or indirect experiences with only a few examples are termed stereotyping. Mental schemata are highly simplified sketches, usually incomplete and biased, about classes of things or people. (Lambert and Klineberg, 1967: 10). One definition of attitude is a learned, emotionally toned pre-disposition to react in a constant way, favourable or unfavourable, toward a person, object, or idea. (Kurfman, 1970: 108) Also, attitudes, as defined by Carnie (1973: 111), are compounds of fact and feeling. Egocentrism is the tendency for individuals to judge the world from a single view point - their own - whilst apparently unaware of differing viewpoints or perspectives. (Graves, 1972: 102) Sociocentric stage: social groups such as family, school, nation form the bases from which the child sees the world. It occurs at the age of 7 or 6 when the child is still likely to be thinking in concrete and absolute terms, of good and bad, right and wrong, friend and enemy.

1.9 Assumptions:

It is assumed that children in secondary one have been super-

ficially exposed in geography to the teaching of international understanding. Therefore, there is an attempt by the author to incorporate this concept in his teaching material, using successful results from research as well as some of his own ideas on the topic. The author also believes whole-heartedly that positive results will emerge from such planned activities. Recent research has suggested the following:

(a) at the high school level, pupils are at the abstract stage: they can be put in a position where they might examine evidence objectively.

(b) children of junior school age show a great diversity in their range of factual recall about different peoples and countries. The majority will be most inclined to notice similarities with and tolerate differences among foreign peoples, and only 10% to 20% will be generally suspicious or hostile in outlook. (Carnie, 1972: 122)

(c) the 10 year age period seems to be the critical one, for at this age children are most ready to consider other peoples as similar and are particularly friendly. By age 10 the readiness to like people who are dissimilar also reaches its maximum. (Carnie, 1972: 126; Lambert and Klineberg, 1967: 217).

On the basis of these findings, I am, therefore, assuming that children, given the right experiences, at the right age and using the

discipline of geography, can learn to appreciate other cultures and empathise with other peoples, the results of which could minimize some of our problems in the field of human relations.

1.10 Limitations:

By teaching international understanding to high school students some positive results are expected, and that a headway will be made in making children aware of the world and its problems. Obviously, the teacher who tries to instill this concept to his charges will face opposition from certain segments of the population such as parents, as well as from school administrators, department heads, and school board officials. One will have to justify that such a topic is worth pursuing and beneficial to high school students.

There are several limitations to the study:

(a) There are those racial or religious groups who feel that they are superior to the rest of mankind, and may view the concept of a global society as undermining their identity or local culture.

(b) There might be those who feel that the world as a society is of no pedagogical utility because it is too abstract. However, Bruner says that children can be presented with almost anything once it is done in an intellectual, honest way.

(c) Another limitation imposed by the study is that there is a set outline ofstudy in Quebec for secondary one students in geography. Therefore, some sort of provision will have to be made to incorporate the planned activities in conjunction with the existing school curriculum.

(d) Lastly, it may be ideal in teaching this course, to have children visit places of different cultures and to experience ways of life seen there. In so doing they could have first hand information of life abroad and consequently, could better appreciate their culture as well as the people themselves. Although it might be possible to arrange these trips for students, it may not be feasible for a great majority of them since time and money are not easily available.

In conclusion, teaching international understanding to some high school children will not solve everything about international understanding. It is hoped that some success will result, but drastic changes in the lives of children are not envisaged. Exposure to this concept and justification of it by educators will probably lead to an acceptance of such a course of study, and ultimately becoming part of the school curriculum.

CHAPTER TWO

This chapter outlines the theoretical basis of work on international understanding, and then evaluates the studies which have been conducted in practical, classroom situations. The strengths and weaknesses of these studies suggest those areas which might be further explored and which might show promising results in world-mindedness.

The chapter will finish with a consideration of the theoretical and practical components of international understanding. The research findings of Carnie, (1972; 1973) Lambert and Klineberg (1967) and others who have discussed the need for this type of education are some of the major influential writers on the subject of worldmindedness. Finally, a practical classroom approach such as the Glen Falls Project concludes the chapter as it gives us up-to-date findings in the field.

2.1 Review of Related Material on International Understanding:

(a) Lambert and Klineberg (1967) spent nearly ten years trying to answer the question: how do national stereotypes originate in children's minds. They gathered information concerning children of three age levels from eleven countries: the United States, Brazil, Canada (English and French), South Africa (these were Bantu children), France, Germany, Israel, Lebanon,

Japan and Turkey.

In each country, 100 6-year olds, 100 10-year olds and 100 14-year olds were interviewed. Boys and girls were selected from urban centers and were from both lower and middle socio-economic class levels. The major findings of the study were: Children form of themselves and their national group a group identity and a self-concept by comparing and contrasting themselves and their group with others. The six year olds focused on the differences between themselves and foreigners and learn who they are from such a comparison. Consequently, they express loyalty to their group and lack "affection for foreigners".

The child's stereotype of his own group shapes his stereotypes of foreigners. For example, children who continue to exaggerate their own group's virtues are likely to be ethnocentric and biased toward "out-group" people. Foreign peoples that are seen as different during early childhood - such as the views that American children have of African Negroes - are likely to be viewed un-favourably later on.

Ten-year olds appear to be more friendly and inquisitive toward foreigners than either six-year olds or 14-year olds. **Lambert** and Klineberg (1967: 188-9) made this quite clear: "The 10-year age period seems to be the critical one, for at this age children are most ready to consider other peoples as similar and are particularly

friendly. By age 10 the readiness to like people who are dissimilar also reaches its maximum, for in none of the national groups studied, is there a reliable increase in affection for dissimilars from 10 to 14 years. In fact, this tendency typically decreases after age 10."

Other important findings of this study are that parents are the most important source of information about foreign peoples for six year olds. For 10 and 14-year olds television, movies, radio, magazines and books are almost the only source of information. School teachers and friends are rarely mentioned as important sources of information. Children who have "friendly" views of different foreigners have more knowledge about these people than the children who have "unfriendly" views.

The Limitations of the Study:

Western nations are over-represented. No Communist country appears in the study. Also, African and East Asian countries as well as East European nations are not well-represented. Children were taken from large urban centers and non-urban children totally ignored. Perhaps if samples were taken from both regions it might have been interesting to see what results might emerge. Finally, the questionnaire used to measure ethnocentrism was constructed on the basis of research with American children and is likely to be misleading when used with children of other cultures.

The findings of the study have some important implications for teachers and parents. They should be careful in not over-emphasising differences, and similarities should be stressed. They must also help children at a very early age to understand that although that there are many different kinds of peoples and cultures that the human race is one. The various kinds of behaviours and problems encountered by many people the world over are in response to the social environment and certain basic human needs.

The authors made an interesting point by stating that children between 10 to 14 have a tendency to be open-minded and friendly towards foreign peoples. Educators could take full advantage of this attitude and devise ways to further advance it by promoting in-depth studies of various cultures rather than trying to expose them to exotic customs. The point was made that knowledge of foreign peoples led to a more favourable attitude towards them.

Preston and Herman (1974) also stress the teaching of similarities and warn us of the pitfalls that can crop up in studying foreign cultures: "Emphasis upon the uniqueness of another culture with a 'believe-it-or-not' attitude and without stressing the traits that it shares with our own can only defeat the purpose. Such teaching accentuates the stereotypes so common among children: The Scottish are "very thrifty," the Spanish and Viennese "like to dance," the Dutch "wear wooden shoes," the Japanese "have slanting eyes," Italians "love spaghetti", and so on. It has been truly said, that "exaggeration of the curious and romantic may have as bad an effect as

hostility or ignorance."

(b) Carnie (1972) summarises some important work which has been done in relation to understanding how children see other countries and peoples and adds some comments of his own. He divides children's attitudes to other nationalities into three categories:

(a) infants and lower junior children (2 to 7 years);
(b) upper junior children (7 to 11 years) and
(c) secondary school children (11 to 14 years)

In the first category, he points out that children of junior school age show a great diversity in their range of factual recall about different peoples and countries, and that they are inclined to be accepting or rejecting about out-group differences. These attitudes are due to several factors, such as: personality and intellectual ability, home characteristics and community background, the mass media, school and classroom experiences.

Concept formation with respect to other groups is likely to appear early at age two or three in a mixed community. The child indentifies with his own ethnic group. At age six or seven, in a homogeneous society as in Europe, the child may hold an exaggerated view of his nation, and this might be the first recognizable signs of stereotype thinking. Generally, the type of stereotype that is usually associated with adults, is absent

in the junior child since his knowledge of other peoples is too fragmentary and their existence too distant. If he repeats adults stereotypes, it is only to identify that group and is using information which he believes is correct.

Carnie says that "only later, in adolescence, does the stereotyped way of thinking become commonly extended to foreign peoples." In a heterogenous society, such as in the United States and in Britain, it is remarked that elementary stereotyped concepts of racial groups might be expected to develop at quite an early age. At age six or seven, socio-centrism occurs; the child is still likely to be thinking in concrete or absulute terms, such as good and bad, right and wrong, friend and enemy. However, the child's classification of people is at its simplest form.

The other category, upper junior children between the ages of seven and eleven, is the important area that immediately concerns us. The attitudes to other peoples and lands are:

1. there is a steady increase in knowledge of other lands and their peoples and a marked rise in favourable attitudes.

2. they are more tolerant than formerly of differences between their group and other major groups.

3. they are more able to recognize similarities between their group and other peoples. This might be due to the fact of their growing interest in people rather than the elementary facts about lands and ways of life that first attracted their attention.

4. there is also a readiness to like people who were generally seen as dissimilar.

The third and last category, the attitudes of secondary school children, ages twelve and fourteen, make some interesting points. It was said that if no positive action was taken to foster positive attitudes in children at ten to twelve, the trend of change - a withdrawal of sympathy for foreign peoples - could take place. In the UNESCO study quoted earlier, the 14 years old were generally less friendly towards foreigners and showed signs of thinking along stereotyped adult lines.

But why is adolescent thinking this way? There are several causes: Their thinking may be influenced by the mass media, the thinking of their peers, and others may feel that they must adopt adult ways of thinking. Another factor for stereotyped logic is that at 14, children are more interested in peoples' behaviour rather than in physical differences, which at an earlier age, were the criteria for forming attitudes. The 14 year old differences in thought are based on personality, characteristic and habits.

Carnie gives us some guidelines as to how geography could be used in making important contributions in fostering good attitudes in students about foreign peoples. Like the UNESCO studies reflect, he maintains that it is necessary to teach similarities in ways of living and help students to understand the reasons for differences. Children at ten and eleven are capable of formulating abstract concepts and are more inclined to make favourable judgments about foreign peoples. Teachers should seize this opportunity to encourage positive attitudes in children in whatever way possible.

The other article written by Carnie (1973), once again, draws heavily on the conclusions of other peoples' work and uses these and tests them "where they seemed helpful in formulating some starting points in a developmental study of the growth of racial and national awareness and attitudes among Junior School pupils."

From the start he points out that some of the studies done on education for international understanding have produced depressing results. For example, when 500 geography teachers, university lecturers and sixth form students were asked to rank thirty statements about the value of learning geography in school, the statement that 'the study of geography helps to foster international goodwill' was ranked at nineteenth. The average scores showed that the first ranking statement was that 'geography deepens the pupils' appreciation of other people's way of life.'

Carnie also claims that the majority of secondary students are less capable of reasoning and abstract thought. By ten or eleven children may hold inaccurate stereotypes about out groups and therefore it may not be easy for the geography teacher to change these inaccurate concepts which might have been formed during infancy and the primary years. He continues that the Junior children are hindered or crippled in developing social relations and this is also true with their developing concepts of the world and its nations. He further adds that they are at a sociocentric viewpoint (see fig.2) which is the key problem from enabling them to have a sound international sentiment. Carnie believes that the display of this attitude is "that the affective characteristics of the child may interfere with his cognitive development, and prevent him from sorting out his impressions of social (including national) groups objectively."

The author ends the article with important unanswered questions for the teaching of junior school geography.

Carnie identifies the egocentric and sociocentric stages of Piaget and goes on to coin the term "reciprocity" which is a further stage in which the child learns to see other people's point of view. These three concepts and their characteristics are included for reference.

COGNITIVE	AFFECTIVE
1. Sensual impressions: pre-verbal. Only 'knows' self. 'EGOCENTRIC'.	1. Feels something before knows anything: love/security; hate/fear.
2. Picks up clues about self and outside world . . . including scraps of information verbally.	2. PRIMAL RELATIONSHIPS set pattern for those that follow; (including liberal authoritarian upbringing).
3. Distinguishes self from others. (There are differences . . . 'known' accurately or inaccurately).	3. Leading to attitudes of trust-distrust. Maybe fear of strangers (different).
DIFFERENTIATION	
4. Hears of (perhaps sees) others outside own group. Stereotyping starts. Identifies with in-group. 'SOCIOCENTRIC'.	4. Likes what is familiar, nice and reassuring. The rest does not belong to my group.
IDENTIFICATION	
5. Tendency (till 10 or 11) to think in absolute terms: good-bad, etc.	5. Relation of language, thought, feeling, (e.g. white-black, clean-dirty).
6. Recalls striking information about similarities and differences. (Selective perception) Attaches labels.	6. Effects of social experiences and social pressures on emotional development. Comfort in conformity.
EVALUATION (Stop here?)	
7. *Perhaps*: (a) recognises equal rights of all human groups; (b) responds to the responsibilities implied. 'RECIPROCITY' in thought and deed.	7. *Perhaps*: the discomfort of facing up to the true nature of the social position of one's self and one's national group in the world.

Figure 2. Development of the Child. From: Perspectives in Geographical Education, edited by J. Bale et al. Oliver and Boyd, Great Britain, 1973. p.113

In a postscript to the paper, Carnie delineates some ways in which the child may be reached in developing social concepts. They are through story, pictures, the meeting of key national, racial and religious groups and also a link with children in other lands through OXFAM, UNESCO or through the exchange of gifts.

Educational Implications of Carnie's Article:

Carnie's first article provides the teacher (of children between the ages of ten to twelve) with revealing information. Since such children display positive attitudes to other nationalities, the teacher can take positive steps to teach empathy, with the hope of achieving some measure of success.

If, on the other hand, children of the same age group should hold inaccurate concepts, which some of them will have, as Carnie points out in his second article, certain measures will have to be taken to alter positively these stereotypes. One technique might be to invite people from various ethnic groups in the community, or better yet teachers from the school to give children a first-hand knowledge of their people. These talks could be accompanied by slides, films and pictures of people and their way of life in that particular country. These people could provide that important link in developing in children a healthy attitude to other people. Encouraging children to have pen-friends in other lands and forming an international club in school are other means of helping children

develop positive attitudes to foreign peoples.

2.2 Simulation and Role Play:

Simulation games have become increasingly important in schools in the last few years and may provide a means of developing attitudes. Charles and Stadsklev (1973) outline some of the goals that could be accomplished with the implementation of simulation games: to motivate student learning, to promote student interaction, to present a clearer picture of real-life situations, and to provide an opportunity for direct student involvement in the learning process.

Nesbitt (1974) raises the question whether simulation games changed students' strongly-held attitudes, beliefs, and feelings. Both positive and negative effects have been expressed although test data on effects of simulations is incomplete. According to Shirts, "it seems unreasonable to me to expect that a two to ten-hour experience or even a series of such experiences would be able to change the self-concept, personal values, and beliefs which have grown out of one's many thousands of different work experiences, personal encounters, television shows, books, discussions, and so forth. Psychiatrists have not been able to demonstrate that they can make changes in a person's psyche with hours or even years of intensive therapy." (quoted by Nesbitt, 1974) A case in point is that research with Ghetto indicates that players held more favourable opinions about poor people after playing the game but this effect was

temporary.

On the more positive side De Kock (1969) presents some evidence that simulation can change attitudes. The purpose of the game called Sunshine is to place students who were high school juniors, in roles of citizens of an imaginary community called Sunshine, and they have to improve their self images and also improve the conditions of the community. Students, in both black and white roles have to learn facts and concepts concerning the history of the American negro. Crucial domestic issues compell the students to act and solve racial problems. Wentworth and Lewis (1973) also made reference to this game and stated: "The results ... suggested that there was a positive change toward tolerance and acceptance of differences on the part of the students who participated in the game. The generalizability of this study is limited, because no control groups were used for comparison."

Charles and Stadsklev (1973) list seventy analyses of games, covering several subject areas in the social studies. Of these, six are related to geography, with none of the six being related to values, attitudes, or international understanding. Two games, Hang Up and Inter-Nation Simulation Kit, in other subject areas, are the only ones (excluding Sunshine) that deal with racial attitudes, stereotypic thinking and the improving of understanding of problems and goals of other nations.

It seems that simulation games, dealing with international understanding, are deficient in geography and are probably worth developing as another method of instructional device, because "educational games and simulations seem to have their greatest impact in the area of affective learning. Most researchers have reported positive student response after participating in a simulation or game." (Wentworth and Lewis, 1973:437)

ROLE PLAYING

Definition:

Role playing or "sociodrama is the acting-out of a situation which is described by the members of the group and which is a common problem to them. (Shellhammer, 1949; 505) According to Chesler and Fox (1966; 9) role playing is a method of instruction that meets (these) needs; individuals take on the roles of other people and act out the others' feelings, thoughts, and behavior. A definition more in tune with the classroom situation is given by Shaftel, who says: "Role playing is a form of improvisation in which each of a group of children accepts a role in a problem situation and proceeds to act it out, spontaneously, without rehearsal, as he thinks such a person would really act in the described situation. Such action is entirely impulsive and unpremeditated. Being so, it reveals the honesty felt drives and motivations of the players as they work through their assumed roles." (1950; 163)

Another kind of role playing, called "psychodrama" is ordinarily used for therapeutic purposes and should be attempted only by the trained therapist. Klein warns us:

> Keep clear of therapy. You are not a psychiatrist. Guide the group away from psychodramatic situations that will result in personal exposures. Try to anticipate and avoid material that is bound to reveal personal and private feelings. You can guard against this by your briefing and by keeping all analysis on the roles and off the persons who play them. (1956: 169)

While Klein's warning was geared primarily for those in industry, it may be wise of teachers to bear this point in mind. Role playing as discussed here does not include "psychodrama."

Uses of role playing in the classroom:

The educational uses for role playing are:

(a) By taking on the role of another person and pretending to feel like, think like, and act like another person, students can act out their true feelings without the risk of sanctions or reprisals. They know that they are only acting, and can express feelings usually kept hidden. Thus, children who are repressed or inhibited can experience a feeling of creativity and spontaniety.

(b) By placing themselves in the role of another, students can

identify with the real world and the imaginations of other children and adults. They can judge their behaviour and those of others.

(c) By practising a variety of behaviours in a series of role playing exercises and by discussing the effects of each, students get insights into themselves, into others and paves the way for behavioural change.

(d) Children could discuss and portray personal problems without being affected in the sense the problems are not focused on them.

(e) Role playing could also be used to help solve social problems that cause conflict with one another, for example, prejudice. Small scale examples of courts of law, political events or problems facing minority groups could all be examined. However, these exercises may not reduce conflict but they give students skills to deal with the world more effectively.

(f) Role playing may be used to present academic material and it may also lead to a higher level of academic performance.

(g) Role playing may be particularly useful with non-verbal acting-out students. Middle class children may learn to express concretely their intellectual understandings, while lower class students can have a chance to experience success by making a

contribution to the class activity. They can become more highly involved in the learning activity.

(h) Role playing involves active participation in learning. Students not only discuss theoretical problems of behaviour, but must seek ways of acting; they observe and practise new ways of behaving. Chesler and Fox (1966: 15) summarise the crux of role playing in the classroom: "The classroom can provide the opportunities for relating ideas to action, theory to practice. It can become a laboratory for problem identification, for experience and analysis, for drawing conclusions, for formulating and reality-testing new behaviors, and for learning to generalize and behave differently in other situations."

Role playing is definitely a powerful technique for teaching empathy. Children's problems of getting along with others can be improved by sociodrama. As children assume different roles they gain sympathetic insights into people's behaviour and their own.

2.3 Personal Contact as a means of Teaching Empathy:

James and Tenen (1953) present an interesting story of how attitudes could be modified by a period of personal contact. Two young African women, in their mid-twenties, and from the Gold Coast, (now called Ghana) were experienced teachers who co-operated in an

experiment to find out how far and in what way good personal contacts with some member of a people can change attitudes towards a people as a whole.

The school where the experiment took place was on the outskirts of London, England. The experiment was carried out with approximately 60 boys and girls between the ages of 12 to 14. The fathers of these children were mostly manual workers, working as farm labourers or lorry drivers.

The two classes were taught by the visitors for two weeks and the attitudes of the pupils were ascertained by interviews before and after the visit. Each pupil was interviewed twice before and twice after the visit at intervals of six weeks. Two interviews before and after were needed to find out how attitudes changed during the six weeks when nothing intentional was done to change them. This was followed by actual teaching by the visitors. Two post visit interviews were held to see what change in attitudes had ensued.

After the first day, the visitors taught the two forms, like other members of the staff and took over the normal time table. In geography lessons, the children told the teachers about life in their village, food, clothes and leisure activities they did. Then the visitors, in turn, told them about life in their country, showing them pictures and photographs.

In English lessons the children were told African folk-tales,

taught African dances, songs, and drumming. The children, afterwards, told English folk-tales, danced English folkdances and sang English songs. The visitors took part in almost every phase of school life as well as in activities out of school such as attending football and other games. The children also had the opportunity of meeting other people from the Gold Coast who were living in Britain, sampled foods and saw exhibits from the visitors' country at an exhibition show. From these experiences, there was a good rapport between students and the visitors so much so that the children liked them and were very fond of them.

The findings of this experiment were: It was shown that satisfactory personal contact with the two Negro visitors improved the attitudes of the two classes. Consequently, it is believed, that under similar circumstances, a similar change in attitude to foreign people could happen with other students. The authors were convinced that personal contact was an indespensible 'tool' of "making up or changing minds about people and peoples." They went on to add: "But minds can be made up or changed for the worst as well as for the better, and it is the quality of the contacts that decides the direction of the change. Contacts do not necessarily improve attitudes; they do so only if satisfactory to the persons concerned namely, only if the persons who interact and the circumstances in which they interact are of the right kind."

James and Tenen (1953) and several other writers are of the

opinion that visitors are worthwhile resource persons for teaching other cultures. However, they should be chosen with care because children will remember them all their lives. Kenworthy (1970: 84-85) says it quite convincingly: "These first impressions are often lasting ones and newer impressions are only placed on top of the initial experience in the minds of all of us."

Other benefits derived from the experiment were emotional. Satisfactory personal contacts dispel the uncertainty and uneasiness that generate dislike and avoidance. Another benefit was the removal of misconceptions and the replacement by more accurate impressions.

Although the experiment took place about two and a half decades ago, this type of approach of changing attitudes positively to other people is still valid today. More of it should be used in our teaching as this approach provides invaluable insights to people and their culture. Both teachers and students could benefit tremendously from this type of activity.

2.4 The Glens Falls Project as a Practical Way of Teaching International understanding:

In the United States there are many projects and programmes dealing with international education/understanding involving classroom teaching. Some of these are broad and sweeping and others are modest in scope. These activities or projects have been the inspiration of individuals, concerned with the concept, and in some cases, become, in

due course, group activity. Still, there are programmes which have become major ones undertaken by large organization, such as UNESCO and the National Council for Social Studies, also by the State, as in the case of the Goshen Project, Alabama State Department of Education.

One project, of the last mentioned category, is the Glens Falls Project, which was selected for many obvious reasons, some of which are:

(1) it is a unique project in that it deals with international understanding, and also because of its practical classroom approach;

(2) it covers a broad spectrum, that is, it's an intensive study which comprises all grade levels (even the first grade was involved), and covers every subject in the curriculum, including elementary and high schools.

(3) evaluation of the project can be assessed since it was done for three years, and is now integrated into the curriculum of some schools.

IMPROVING THE TEACHING OF WORLD AFFAIRS: THE GLENS FALLS STORY.

A small group of educators felt that the reason for the failures of today's violent world was, in part, the failure of education.

They wondered that if a deliberate effort was made in education, to educate people from kindergarten through high school, to understand other people better, then, if such a program was successful, and tried out in other communities, probably world peace would be made smoother.

They were convinced that better understanding among people and nations could be accomplished, and based on this conviction, the National Council for the Social Studies initiated and sponsored the Glens Falls Project.

Glens Falls was selected for the project presumably because of its typicality. It is a remarkably stable town, with a more or less homogeneous population, very few newcomers, and made up primarily of home-owners. Local industries exported, there already existed an international concern exceeding that of most communities. These general considerations prompted the National Council to explore the possibility of a pilot program aimed at discovering the most "effective ways to arouse in students a greater awareness of and knowledge about world affairs." (INTERCOM, 1970)

THE PURPOSE AND NATURE OF THE PROJECT

Long and King (1964) authors of "Improving the Teaching of World Affairs", called ITWA for short, were of the opinion that many schools had been making a sincere effort to teach about world affairs.

This program had been unique in many ways because "unfortunately no school system, having formulated goals to be sought through instruction, had made an intensive effort at all grade levels and in every subject in the curriculum to provide a cumulative record of the results of teaching world affairs until the Glens Falls Project."

INTERCOM, (1970: 55-56) states some of the objectives of the project: "The program called for a full-scale effort in a single school to increase understanding and respect for other peoples and their cultures, to heighten awareness and sensitivity to the outside world and to international problems, to awaken responsibility for personal and national roles, and ultimately to permit critical and objective appraisal of the conduct of men everywhere toward each other." The Glens Falls program in "Improving the Teaching of World Affairs," started with the opening of the fall term in September, 1957. It was designed as a three year trial effort to end with the close of the school year in June 1960. In 1963, more than six years after it started, the project continues. To quote: "The Board of Education by unanimous vote had decided to incorporate the World Affairs office into existing structure of the school system and to make the temporary organization into a permanent one. With this decision, the Board placed the ultimate stamp of community approval upon the project."

Learning activities were carried on in various grades in various school subjects from kindergarten through grade twelve. ITWA was part of the regular program for a given grade or course. Most were

classroom activities. It was mentioned that as the program developed, the school stimulated the community and the community, in turn, stimulated the schools to further efforts.

The program was supported in an excellent manner by local voluntary organizations such as the Red Cross, Girl Scout, Rotary, Junior Chamber of Commerce and the Glens Falls Committee for the United Nations. In 1966 the ITWA, having obtained a grant from the Office of Education, changed its name to AWARE (Adirondack World Affairs Resources for Education) and became a service to the public and private schools in the seven countries of the area.

A resource section was established and teachers were trained in summer workshops. Specialists from nearby colleges were used as consultants.

EVALUATION OF THE PROJECT

The authors point out that due to a lack of instruments and resources, no evaluation was done to measure the effect of the programme on teachers and the community. However, personal testimonies from various people such as members of the community, students and teachers "all believed that the effort to improve the teaching of world affairs was good - good for them as individuals, good for the schools and the community, good for the country and good for the world." (Long and King, 1964: 72) INTERCOM (1970) commented about

the teachers and the program and states: "one striking major result was the greatly increased interest of teachers in world affairs and a marked improvement in their teaching skills in the field."

Evaluation of the project was carried out in 1958. Four tests were administered to students in grades 5 - 6, 8 - 9, and 11 - 12 in Glens Falls. Another school system in New York State was chosen as the control community where there was a social studies programme with no special emphasis on the study of world affairs. The chosen community was selected on the basis of its similarities to Glens Falls, that is population and socio-economic variables.

The first two tests: Cooperative Sequential Tests of Educational Progress (STEP) in social studies and an Achievement Test in World Affairs were concerned with "cognitive knowledge and understanding". In STEP, the pre-test given in 1958, showed that students in the experimental and control groups were superior, on the average, to students in the nation as a whole with Glens Falls ranking higher than the control group. In 1960, a different form of the same test showed that students in both communities had made significant gains. It was also observed that the difference in scores between the two school systems increased at each level until grade 11, after which it fell off slightly.

The World Affairs Test, generally speaking, bore out the conclusions drawn from the STEP test results: Glens Falls students

were more superior than the control group at all levels, both before and after the experimental period.

The two other tests - Information Inventory and Attitude Survey - attempted to measure interests and attitudes. The former undertook to measure interest in foreign peoples and countries. The latter was designed to measure degree of tolerance toward people of various racial and national origins. The results of both tests were "obscure". It was pointed out that "neither test revealed a consistent pattern of superiority for one community over the other, either before or after the period of instruction. The only significant gains occured at grades 5 - 6. The evaluation report suggested that quite possibly the ITWA program was more effective at the lower grade levels. The report went on to add that a program of this sort had a less effect at higher grade levels, that is among senior high school students since they were more resistant to influences introduced by the program.

Probably, it might well be expected that to measure interest and attitude is not as easy as, say to measure cognitive changes. The authors admittedly states: "... it is possible that although the attitudes of these students were in the process of changing, these changes would not be noticed at once. Whereas the effects of cognitive learning take place immediately and are immediately noticeable, it takes longer to develop attitudinal "learning" of any permanent nature." (Long and King: 1964: 68)

As a conclusion to this project, INTERCOM of March/April, 1971 gave a more recent evaluation of the program. Since the project is ongoing and is constantly being evaluated, it has changed its name, made changes in its goals and in the curriculum. In the past it was said that one of its major weaknesses was that controversial areas were avoided. The program has moved into a world systems framework for 1970-71 and is now called Project Survival, adding new areas, including controversial areas, Global pollution, overpopulation, war/peace, food/hunger, health/disease, race acceptance/discrimination are some of the new subjects to be studied.

CONCLUSION

In this chapter I have tried to give some highlights or review of the literature dealing with international understanding, from both a theoretical and practical standpoint, and in so doing, the following observations have been noted:

(1) the approaches used to measure and to transmit positive attitudes in children, who, it is hoped, will ultimately display empathy with other peoples, have taken different forms such as questionnaires, interviews, personal contacts and through formal lesson plans;

(2) suggestions as to how other methods could be used to supplement or replace other conventional approaches were

mentioned. For example, exchange of gifts, penfriend correspondence, films, reading, discussions, stamp collection, and visits to actual place of study, either local or international. In studying a culture, it would be ideal if a visit could be made to get a first hand knowledge of the way of life. Although this has been done with some measure of success, finance and time seem to be two of the obstacles to realise such a goal.

(3) simulation games and role playing.

(4) the Glens Falls Project, massive and all-encompassing in its program, permeates the whole curriculum, with no particular subject being the focus of attention.

In the light of the above comments, it seems that geography as such has not been utilised in any deliberate way, in terms of practical classroom teaching, to foster international understanding. My aim, therefore, (to reiterate what I said earlier) is to use geography to teach international understanding through a series of planned lessons. It is my belief that there is a need for the study and implementation of such a concept in geography and hence a valid reason for this assignment. Conclusively, an attempt is made to transplant some of the ideas, theory, and findings of this chapter into meaningful, learning situations.

OUTLINE OF CHAPTER 3

Historical Perspective: from 1492:

- original inhabitants of Caribbean - Caribs and Arawaks.
- Columbus discovers the New World
- the coming of Europeans: British, French, Dutch, Spanish and Portuguese.
- the Colonial period.
- Independence

Contemporary Perspective: from 1967 to the present:

- reasons for the exodus from the Caribbean to Canada: political, economic, educational, etc.
- contributions made by West Indians to the Canadian culture.

Assumption:

If sufficient knowledge of a group, in this case West Indians, is acquired through role playing, discussions, and other forms of objective information dissemination, it could, although not always, lead to a better understanding, appreciation, and general acceptance by others of that particular group.

HISTORICAL PERSPECTIVE

This section is to establish in students' minds who were the original inhabitants, the other types of peoples that followed as a result of Columbus' discovery of the New World, and who are West Indians. The new settlers to the Caribbean, Europeans and non-Europeans brought with them their customs, institutions and a way of life similar to the way the Canadian culture was formed.

The following topics are listed in chronological order, and represent the sequence of events that took place from the time of Columbus' discovery to approximately the early sixties.

1. Before the coming of Columbus in 1492, the Caribs and Arawaks occupied the Caribbean. North, Central and South Americas were also inhabited by other Indian tribes which migrated from the Old World through the Bering Strait and later spread out to form many tribes.

2. Columbus arrived in the New World, and his discovery led to the occupation of the land by other Europeans: Portuguese, British, French, Spaniards.

3. Slavery (slaves from West Africa) ..... emancipation ..... followed by indentured labour (East Indians from India) to fill the void left by the abolition of slavery.

was at a premium, and with Canada's generous immigration laws, this set the stage for mass exodus from the world over particularly from third world countries, including the Caribbean.

The reasons for leaving to settle in Canada are:

a) economic: a higher standard of living;
b) political: people who feel oppressed by a dictator (Haitians), or lack of employment opportunities by certain ethnic groups, such as the East Indians of Guyana.
c) educational: Canada offers educational facilities for technical, academic and vocational training.
d) population pressure in their homeland.
e) adventure.

Many of these immigrants from the Caribbean to Canada have settled in the largest cities of the country, namely Montreal, Toronto and Vancouver. These centers offer the most opportunities for the incoming immigrant, hence the sporadic occupance of "outlying" areas.

As a direct result of crowded cities by "foreigners", all kinds of problems have arisen as people compete for employment, housing, education, etc. Some of these problems are dealth with in great detail.

West Indians in Canada, as all other groups, have brought with them their culture and their contribution to the Canadian culture is

one that is distinctive and enhances the already rich heritage of this country.

The West Indian ten years stay here can be measured in several ways and their impact is most visible in those areas listed below.

1. professional: teachers, lawyers, nurses, physicians, politicians.

2. recreation: soccer, cricket

3. entertainment: carnival, steelband, calypso and singing groups.

4. restaurants and retail outlets that sell West Indian food stuff.

5. religious centers, clothes (shirt jack)

In spite of the fact that West Indian in Canada have become part of the Canadian society they have not been totally accepted by Canadians because of stereotypic thinking.

1. They are new comers who are competing with Canadian in all levels of employment, and since it is quite high, it can be said that West Indians are the cause for some of the economic woes of the country.

2. High crime rate attributed to West Indians.

CHAPTER 3

Man's survival on this planet depends on the pooling of his resources in the solution of some of the major problems such as hunger, pollution and population explosion. In addition, we need people who must work in cooperation with one another in tackling these problems. Language, custom, and culture may be different, but it is imperative that we empathise with one another for our common good and survival. The saying: "united we stand divided we fall", is appropriate in this context.

It is felt that if sufficient knowledge of a group, in this case, West Indians, is acquired by children in Canada, through the presentation of some learning situations in which positive attitudes can be fostered, it could lead to a better understanding, appreciation, and general acceptance by these children of that particular group. This overall aim of empathising with other people could, if successful, be applied to other ethnic groups.

The materials in the following pages are designed to give a wide variety of situations and problems faced by West Indian immigrants and some contributions they have made to Canadian culture. These experiences of West Indians are Quebec based, but they can equally be found in other parts of Canada where they live. The information gathered from these materials and learning situations should give students some insights of West Indians and they should also foster the

3. the laissez-faire attitude.

These and other factors put them in an unfavourable light.

It is my belief that West Indians do want to share in the Canadian way of life which has been created, to a great extent, by immigrants. Since they are recent immigrants, and if they are to contribute significantly to Canada's future, it is impertive that other Canadians show tolerance. If equal opportunities are provided, and empathy and general acceptance are shown to them, Canada has much to gain as the West Indians themselves.

Aims of this section:

(a) to provide students with material (newspaper clippings, tapes, etc.) that will enable them to be introduced to some of the contributions and problems faced by West Indians.

(b) to correct students' stereotypes of West Indians through role playing, appraisal of news items and discussion of certain issues.

CHAPTER 3

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following attitudes:

(a) tolerance and respect for others views, culture and customs;

(b) open-mindedness and a willingness to re-examine one's views in the light of new evidence. In other words, to correct stereotypes;

(c) willingness to learn of other peoples and their cultures;

(d) to share, help and co-operate with others whether they are friends, family or foreigners; and

(d) to develop attitudes to world affairs and to examine them critically.

Some of the learning situations that will be utilised are:

(1) class lessons;
(2) films, tapes and slides;
(3) role playing;
(4) discussion; and
(5) projects.

Outline and Aims of the Programme:

The following provides both a historical perspective of the West Indies and a contemporary one of West Indians. The outline, although not complete in itself, serves as a guide to teachers, who may use

the material in a modified version or in their entirety, to suit the needs and interest of their students. The teacher may wish to explore further, certain areas that may enrich or benefit students not covered in the monograph, and the suggested texts and other reference material are intended for this purpose. From these two perspectives, certain aspects will be selected so as to provide a variety of teaching approaches. Consequently, no particular order is recommended.

HISTORICAL PERSPECTIVE

This period takes into account from the time the Indians set foot on the North American continent to the early nineteen sixties. The following topics are listed in chronological order and represent the sequence of events that took place.

1. The Indians entry into North America between 25,000 and 40,000 years ago.

2. Before the coming of Columbus to the New World, the Caribs and Arawaks, two tribes of Indians, occupied the Caribbean. North, Central and South Americas were also inhabited by other tribes which migrated from the Old World through the Bering Strait and later spread out to form many tribes.

3. Columbus arrived in the New World, and his discovery led to the occupation of the land by other Europeans: Portuguese, Dutch, French, Spaniards and British.

4. Slaves were brought from West Africa and were later emancipated.

5. East Indians from India were imported as indentured labourers to fill the void left by the abolition of slavery. In case of the East Indians to the Caribbean, their introduction to the region started in 1845 and finished about 1917.

6. Under colonial regimes, European institutions such as, religion, education, political and economic life were imposed.

7. A majority of these is islands gained their independence from Colonial rule.

CONTEMPORARY PERSPECTIVE

Prior to 1967, the flow of West Indian immigrants to Canada was a mere trickle owing to tight immigration regulations then in force. With Expo 1967 and the following years, Canada opened its doors to immigrants. Immigration to the United Kingdom and the United States was at a premium, and with Canada's generous immigration laws, this set the stage for a mass exodus from the world over particularly from the third world countries, including the Caribbean.

Some of the reasons for leaving to settle in Canada were:

(a) that a higher standard of living abroad could be achieved;

(b) that people who felt oppressed by a dictator such as the Haitians, or lack of employment opportunities (such as the East Indians of Guyana) could free themselves from these conditions;

(c) that Canada offered educational facilities for academic, technical and vocational training;

(d) that population pressures in their homeland made life difficult.

Thus people's reasons for migrating were economic, political, demographic or a combination of these. Some, no doubt, migrated through a sense of adventure.

Many of these immigrants from the Caribbean have settled in the largest cities of the country, namely Montreal, Toronto, and Vancouver. These centers offer the most opportunities for the incoming immigrant, hence the sporadic occupance of "outlying" areas. As a direct result of this trend by foreigners, all kinds of problems have arisen as people compete for employment, housing and education in cities. In spite of the fact that West Indians in Canada have much to contribute to this culture, they have not been totally accepted by Canadians because of stereotypic thinking. Many Canadians consider that they are lazy; they are boisterous and aggressive; they have a high crime rate and that they take jobs away from Canadians. These and other factors put them in an unfavourable light.

It is my belief that West Indians do want to share in the Canadian way of life which has been created, to a large extent, by immigrants. Since they are recent immigrants, and if they are to contribute significantly to Canada's future, it is imperative that other Canadians show tolerance. If equal oppontunities are provided, and empathy and general acceptance are shown to them, Canada has much to gain as the West Indians themselves. They, as all other groups, have brought with them their culture and their contribution to the Canadian culture is one that is distinctive and can only enhance the already rich heritage of this country.

UNITS

UNIT 1: Peoples of the West Indies (with Slides)

UNIT 3: Prejudice

UNIT 3: Carnival (with Slides)

UNIT 4: Caribbean Foods (with Slides)

UNIT 5: Role Playing

UNIT 1

Topic: Peoples of the West Indies.

Time: This activity could take more than one lesson depending on the availability of time, interest of the students and teacher preparation.

Aims:

(a) to establish that the West Indies is a multi-racial and multi-cultural society.

(b) to show that the West Indian society has many parallels to Canadian society.

(c) to have students understand that migration is a natural phenomenon and occurs when there are population pressures, unemployment, and man's desire to see and discover new lands.

Prequisite learnings:

1. Students should know the countries of the world and the hemispheres.

2. they should also know that the words "Caribbean" and West Indies" are used interchangeably.

Preparation:

A. Teacher's materials: (1) slide projector (2) appropriate slides for this activity (3) a map of the world.

B. Students' materials: (1) outline maps of the world.

Introduction:

Teacher may ask students if they have been to the West Indies and have them relate some of their experiences which should be varied depending on what islands they visited. In the course of the discussion students who have visited the islands should have been able to mention the types of people found there and some of their occupations. (there is quite a variation in the types of people and the language they speak). It is important from the outset that the teacher define the geographical limits of the Caribbean as there is no universal acceptance of one definition. A working definition could be the chain of islands from Florida in the north to Trinidad and Tobago in the south including Guyana on the mainland of South America.

From such a brief discussion the teacher should elicit from the students that in the West Indies there are different types of people and that they speak various languages such as Spanish in Cuba, French in Haiti, Dutch in Curaco and English in the British Caribbean (Jamaica, Barbados, Trinidad and Bahamas). The teacher may then inform his students that there are reasons for this type of situation and that they have to go back in history to find out why this is so.

PRESENTATION OF LESSON:	METHOD
Subject: Migration of Indians -	The teacher may ask: Before the Indians came to North America, do you think that there were people in the Western Hemisphere? From the slides and the world map the teacher could trace the Indian migration into North America and elicit from students why they had done so. The teacher should point out that climatic conditions, game for food, and population pressures were some of the factors that contributed to man's entry into the new world. This entry was not done in one year but over a period of several thousand of years. The Indians migrated all over North and South Americas including the West Indies. Today the Indians speak many languages and are divided into tribes known by different names.
Caribs and Arawaks -	At this juncture it should be pointed out that these two tribes inhabited the West Indies (A description of their

Caribs and Arawaks (con't)...

way of life may be followed up later). The Caribs were skilled sailors, navigators and boatwrights and in 1492 they had conquered and occupied the Lesser Antilles and were raiding as far as Jamaica. The Arawaks had trained warriors and a variety of weapons, but they were no match for the warlike Carib who swept northward from the South American continent. The Caribs attacked the Arawaks villages killed the men or took them captives for later use in cannibalistic rites, while the Arawak women were prized as additional wives. The teacher can point out that many of the natives were wiped out by the onslaught of the European conquistadores, diseases of the European and some perished after a short career of forced labour. Today a few Carib live on a reserve on the island of Dominica. Elsewhere one finds an occasional trace of Carib stock. The teacher can, at this point, draw students' attention that the word "Caribbean" is named after this group.

Columbus and other Europeans -	With the discovery of the New World this led to the occupation of the Caribbean by other Europeans notably: Spaniards, Dutch, French, Portuguese and British.
Slavery and Emancipation -	The teacher may ask students why slaves were brought in from West Africa. (One answer might include a source of cheap labour) With the emancipation of the slaves, there was a shortage of labour and so other labour was sought.
East Indians as Indentured - Labourers	The teacher may ask students the difference between the East Indian and the North American Indian. He may ask why the East Indian was imported to the Caribbean. The answers could be that they came from north India to provide cheap labour on the plantations after the emancipation of the slaves. From 1845 to 1917, thousands of East Indians came to the West Indies and today they form major groups in Trinidad and Guyana.

Other Groups - Over the years Americans, Canadians and other nationalities have made the West Indies their home on account of climate, health and employment.

From the presentation the children would be able to pin point the major ethnic groups that inhabit the area. Intermarrying among the various ethnic groups has produced a group of people whose shades of colour are white, brown and black. Certain islands have a predominant black population as in Haiti or Jamaica and an East Indian one is Guyana or Trinidad and in the rest of the islands a varying array of the colours mentioned.

Students' Activities:

1. On the outline maps of the world, write in the names of the continents and show by arrows the various movements of the following peoples: North American Indians, Negroes from West Africa and East Indians from India. You may wish to use colour pencils to show each of the groups.

2. List the reasons for the movement of each group.

3. Obtain pictures of peoples of the West Indies and describe their chief physical characteristics.

4. Do a detailed study of any particular group of the Caribbean either for your teacher or as a presentation to your class.

5. Prepare a short play to enact one of the discoveries of Columbus. (The Jackdaw Kit on Columbus could be useful for this assignment)

6. On an outline map of Montreal, shade in those areas where West Indians live. Do they live in one area or are they scattered over the island?

7. Compare and contrast the similarities and differences of the British West Indies and Canada under the following headings: history, language, types of people, religion and climate.

	CANADA	WEST INDIES
<u>similarities</u>		
e.g. history	British Commonwealth	Br.Comm.
<u>differences</u>		
e.g. climate	Continental and Maritime	Tropical

8. In the days of sailing ships, (there were no steam ships prior to 1901) a journey from Calcutta, India, to the West Indies (Trinidad) took about 93 to 113 days. Illustrate by a graph the journey by plane and sailing ship from India to the Cape of Good Hope and then to Trinidad which was the route taken in those days. Assume the average speed of an air craft is

700 m.p.h. and the straight line distance from Calcutta to Cape of Good Hope is 6,300 miles and from Cape of Good Hope to Trinidad is 6,400 miles.

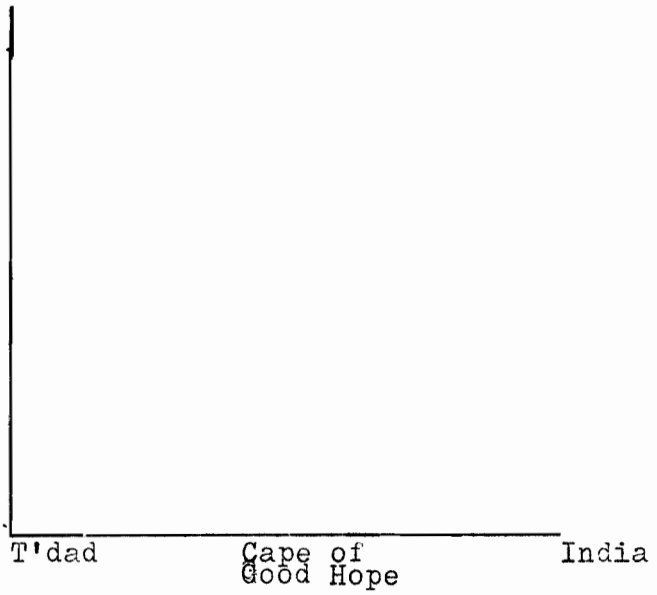
Work Sheet for Question 8:

This is an actual voyage of the Rhone, one of the sailing vessels.

August	8	---	Emigrants embarked
August	11	---	The pilot was left
August	30	---	Crossed equator for first time
September	19	---	Left tropic climate
October	3	---	Arrived off the Cape of Good Hope
October	11	---	Reentered the tropics
October	14	---	Arrived at Helena
October	27	---	Recrossed the equator
November	10	---	Arrived at Trinidad

(from: J.A. Weller, The East Indian Indenture in Trinidad, p.15)

Time in days



You may use a solid line for the distance travelled by ship and a broken line for the plane. (See page 69 for the graph).

9. On an outline map of the Caribbean and North America, write in the names of the following: Montreal, Quebec; Port-of-Spain, Trinidad; Bridgetown, Barbados; Kingston, Jamaica; Havana, Cuba; Georgetown, Guyana. Connect Caribbean capitals mentioned with Montreal by straight lines and indicate on each line the distance and flying time from each destination. What island is nearer to Montreal? Which one is the farthest? (See slide for islands and capitals)

10. In a few lines, explain in your own words the terms: West Indian" and "Canadian". Find a legal definition of a Canadian (the Immigration Act obtainable from Information Canada might be useful)

11. Examine the figures listed for 1966-1969 "West Indian Immigration to Canada" and the answer the following questions:

    (a) Which three islands have a significant number of people leaving to settle in Canada? Has immigration increased or decreased for these three islands? Which island has the smallest number leaving?

    (b) On a bar graph, for the years 1966-1969, show the number of people leaving for Canada for each year from the islands, Barbados, Jamaica and Trinidad. (see page 71 for the statistics).

WEST INDIAN IMMIGRATION TO CANADA

Selected Countries	1966	1967	1968	1969
Antigua	50	116	148	199
Bahamas	30	74	61	136
Barbados	699	1181	821	1242
Cuba	27	34	45	44
Dominican Republic	8	39	23	38
Grenada	82	139	120	281
Haiti	84	291	444	555
Jamaica	1407	3459	2886	3889
Puerto Rico	14	14	13	20
St. Kitts - Nevis - Anguilla	50	129	87	214
St. Lucia	52	135	73	149
St. Vincent	185	250	220	361
Trinidad and Tobago	1127	2340	2419	5631
Virgin Islands (British)	2	7	1	9
TOTAL OF SELECTED COUNTRIES*	3817	8208	7361	12768
All West Indies	3935	8403	7563	13093
Number Giving Ontario as Destination at Point of Entry	2182 (or 55%)	5023 (or 60%)	4676 (or 62%)	8329 (or 64%)

* The sum of each column amounts to about 97% of the total number of West Indian immigrants recorded by the Department of Citizenship and Immigration. A "West Indian" is considered to be anyone giving a location in the West Indies as his last permanent address.

SOURCE FOR ALL IMMIGRATION FIGURES IS THE DEPARTMENT OF CITIZENSHIP AND IMMIGRATION, OTTAWA.

From: J. Schreiber, 1970: In the Course of Discovery: West Indian Immigrants in Toronto Schools. The Board of Education for the City of Toronto.

Evaluation:

This can be based on the written assignments, questions and answers given by the students and on any other work which is of a practical nature such as the making of costumes for the play.

Reference materials:

General: Jan Schreiber, In the Course of Discovery: West Indian Immigrants in Toronto Schools. Board of Education for the City of Toronto (1970)

On the North American Indians:

Gibson, M., 1974: The American Indian from Colonial Times to the Present. Wayland (Publishers) Ltd., London, England.

Claiborne, R., 1973: The First Americans. Little, Brown and Co., Boston, U.S.A.

Marquis, A., 1974: A Guide to America's Indians. University of Oklahoma Press, U.S.A.

On Columbus and Europeans:

West, R., and J. Augelli, 1976: Middle America 2nd ed., Prentice-Hall, Inc., Englewood Cliffs, New Jersey.

Jackdaw Kit No:4: Columbus and the Discovery of America London, England.

On Negroes and Slavery:

Clarke, J.H. and V. Harding (eds.,) Slave Trade and Slavery. Holt, Rinehart and Winston, Inc., U.S.A.

Comitas, L., and D. Lowenthal (editors) 1973: Slaves, Free Men, Citizens: West Indian Perspectives Anchor Press/Doubledat, N.Y.

Curtin, P., 1969: The Atlantic Slave Trade University of Wisconsin Press, Wisconsin.

Pearcy, G., 1965: The West Indian Scene D.Van Nostrand Co., Inc. N.Y.

On East Indians:

Johnson, Howard. 1971: "Immigration and the Sugar Industry in Trinidad during the last Quarter of the 19th Century" in Journal of Caribbean History. vol. 3, Nov.1971, pp.28-72.

La Guerre, J., 1974: Calcutta to Caroni: The East Indians of Trinidad. Longman Group Ltd., Bristol, England.

Weller, J., 1968: The East Indian Indenture in Trinidad. Institute of Caribbean Studies, University of Puerto Rico, Rio Piedras, P.R.

UNIT 2

PREJUDICE

Preamble:

Prejudice is a very sensitive topic to teach and one which should be handled with care and caution. Although some major positive outcomes of teaching prejudice are to change one's attitudes to other peoples and to educate students how to deal with it when he or she is being prejudiced against, it could have disastrous effects if it is not treated in the right way. For example, two negative responses that might result are:

a) less mature students could use certain stereotypes learned in school to hurt the feelings of others;

b) parents, who are quite emotional about the topic, and whose children might feel embarrassed when their group is discussed, may object vehemently. There is also the possibility that students may misinterpret information given by their teachers.

In spite of the fact that it is a controversial and an emotive area of concern, discarding the topic in fear of repercussion from parents will not solve the problem which prevails in our inner city schools and, to a limited extent, in our suburban schools. Re-education in a more systematic and conducive atmosphere in the classroom can save a lot of heart-aches in the future and offers one solution to the problem. Failure to recognise the problem and do something about it can result in emotional and physical damage.

Loss of life, injury to human beings, and damage and destruction to property are some of the ill-effects of prejudice.

Many immigrants to this country have had their share of prejudice. Some of these include the Jews, Hungarians, Ukrainians and Italians. West Indian immigrants, recent newcomers to Canada, demographically speaking, are no exceptions to this type of treatment. Some have reacted passively to the situation, while others have reacted violently, for example, the instruction of the Sir George William University computers in 1969, and gang warfare in metropolitan Toronto between Blacks and Whites in recent times.

Of the several newspapers consulted, racial discrimination seems high in Toronto and relatively low in Montreal. One reasonable explanation to the situation seems to be that in Montreal the English/French conflict or preoccupation puts the ethnic groups in the background and consequently less subjective to the type of prejudice that exists in Toronto where the situation appears to be white versus Black.

We, as teachers, have the obligation to make good citizens of our students. Acts of prejudice, students should realise, are harmful and that co-operation among others promote understanding and prevent prejudice.

PREJUDICE

Objectives:

1. to have students define prejudice and to realise that we are all prejudice in some way or the other.
2. to have students know the kinds of prejudice that exist and those that are associated with West Indians.
3. to have students understand the negative effects prejudice can cause.
4. to have students provide possible solutions to the problem.

Defining Prejudice:

The teacher may ask students to explain the meaning of the word and write on the board the various interpretations. Out of these one or several definitions might be the starting point from which to proceed. We are all prejudiced in some way, consciously or unconsciously, and many of us are not willing to admit it. The teacher, without telling the students that they are, may carry out a simple test to prove this point. Ask students to complete the following sentences. Some of the examples could be:

a) The English are .....
b) The French are .....
c) West Indians are .....
d) Black people are .....
e) White people are .....
e) I dislike .....because .....

OR

the teacher may ask students to write what comes to mind when he/she

mentions certain words such as Indians, Jews, Paki, Frogs, ... etc.

From this test students could be asked to read his views, or the teacher could read and elaborate upon the students' stereotypes. The discussion should prove to students that they are prejudiced in some way, that there are different types of prejudices from the dislike of various groups to things like fat people, thin people, carrots, invalids to ugle people. The teacher may ask students if it is natural or abnormal for this type of behaviour, and whether the "labels" are valid or not.

The teacher may then ask students to give examples of **derogatory** words that are generally applied to persons or groups. Words such as Frogs, Newfie, Limey, Paki, Square-head, Red-skin, Jap, Yankee and Nigger would readily come to mind. He may try to find out from students why these groups or individuals are associated with such names and the basis for using them. The teacher can ask students what sort of satisfaction they experience when they call people 'names' and what do they think it does to the other person. Some students could be asked to relate instances of how they felt when they were the object of prejudice.

The teacher should differentiate between the meanings of the words prejudice and discrimination. (for example, to have discriminating tastes is an asset, but to discriminate against some one on the basis of colour, creed or race is bad).

The initial class discussion should establish the following:

a) what is prejudice

b) we are all prejudiced

c) there are different kinds of prejudice

Where Prejudice is Learned:

The home, school, peer groups, community and media (newspaper, television, radio, and text books) are responsible for portraying certain attitudes that are prejudicial. Students could be asked to give instances and could be told to examine the statements and decide where they are learned.

	Yes	No	Where learned
(a) Newfoundlanders are dumb	...	...	...
(b) West Indians are noisy	...	...	...
(c) Indians are lazy and live off welfare	...	...	...
(d) Women drivers are better than men	...	...	...
(e) Girls are smarter than boys	...	...	...
(f) Boys are more athletic than girls	...	...	...
(g) Women can not do men's work	...	...	...

Although many of us condemn prejudice, there are others who feel that the practice of it may serve to preserve a culture or a country, and to protect one from harm. For example, a mother fearing that someone may harm her child, may caution the child not to take things

from strangers. A parent may advise his son or daughter not to marry some one of a different colour, faith or nationality.

In the past and in the present time deliberate attempts by governments have been/are made to suppress or humilate a particular group. Historical examples of prejudice are: the treatment of Japanese-Canadians in World War 2, the Nazi persecution of Jews, Aparthied in South Africa and Anti-American feelings in Canada. As a follow-up activity for students any one of these topics could be studied in detail.

STUDENTS' ASSIGNMENTS

1. West Indians are usually stereotyped as speaking in a "funny way" and being lazy, boisterous and violent. Make a collection or draw a series of cartoons and/or jokes to illustrate these prejudices or stereotypes.

2. Speak to West Indians, they may be teachers, students or friends, who live in your community or attend your school, and find out why these labels are attached to them. You may, at the same time find out West Indians' prejudices to other peoples in Canada.

3. Read the following excerpt and answer the questions:

> But the greatest prejudice any West Indian immigrant will face in Toronto is against his race.

> Race is really an inaccurate word, for even if anthropologists were sure what the defining characteristics of race are, few West Indians could be considered pure representatives of any one racial group. Many have more English than African ancestors. It is not "race" as such that singles a man out in a "racially conscious" society, but colour. And colour is but one of the distinguishing marks that can be used to identify scapegoats. Often, people who feel themselves the victims of social injustice are especially likely to look for scapegoats. Those who are obviously foreign, who speak differently or look unusal, may be accused of taking jobs and housing from the resident low-status group.
>
> (Schreiber, 1970, pp.62-63)

(a) Find the meaning of race, immigrant, emigrant, immigrate, emigrate, anthropologist, and scapegoat.

(b) Who is the scapegoat in the above passage?

(c) What features are associated with the scapegoat?

4. The results of prejudice have accounted for the loss of life and property, injury to people and damage to property. Here are two examples where there was physical damage to property and loss of

life.

> Seventy-nine militant students were herded into police cells this afternoon following a day of chaos capped by a short-lived fire at the main building of Sir George Williams University. Behind, they left the university's $1,000,000 computer centre a blackened shambles.
>
> (Montreal Star, Feb.11, 1969, p.1)

> The computer centre has been wilfully destroyed with axes and other objects ... Many precious records have been wantonly scattered to the wind and hundreds of pieces of furniture have been broken and damaged.
>
> (Montreal Star, Feb. 12, 1969, p.29)

> Toronto - A black Liberation Front meeting was told yesterday that discrimination against Negro students led to last week's riot ..... Carl Parris, a West Indian and a student at McGill University at Montreal, told the Negro organization that "frustration that the Brothers experienced" for nearly a year led to the destruction of a computer at Sir George ...
>
> (Montreal Star, Feb. 17, 1969)

(a) What is the alleged cause for the destruction of the computer or problem? Using the above information, rewrite the story in your own words, and be sure to include a title for your story.

(b) What do you think should be done to solve the problem?

(c) What kind of punishment, if any, should be used.

(d) Draw a cartoon to illustrate any aspect of the incident.

5. Indal (Sammy) Narine, 22, an immigrant who was beaten in a Toronto subway station in January, has been found dead after writing to his parents that he was unhappy with Canada and planning suicide.

The body of the Guyanese immigrant was found in an Edmonton rooming house late Friday. Constable David Cassels of the Edmonton police community relations bureau said that Mr. Narine had hanged himself. ..... On January 7, Mr. Narine was beaten in the Victoria Park subway station by three white men.

Steven Creighton, 18, of Scarborough, was sentenced on February 28, to two years less a day in reformatory for assault causing bodily harm to Mr. Narine. ... At the time of the attack, Mr. Narine, a slight, small man with brown skin, worked as a cook at a Danforth Avenue tavern.

... He was coming home from work when three white men approached him, calling out, "Hey Paki".

> Mr. Narine recalled in an interview that he told them he wasn't from Pakistan and then was pushed to the ground and kicked in the back and legs. ... Sentencing Mr. Narine's attacker, Provincial Judge Fred White said: "Our transportation must be made safe and we must put a halt to the spread of the sickness of racial discrimination".
>
> (The Globe and Mail, March 24, 1977, p.3

(a) Summarise the main points of the article

(b) One of theways of dealing with the problem of prejudice was by a jail sentence. What are some other ways of solving the problem? (e.g. re-education, equal oppontunities, financial compensation for injury, etc.)

Situation:

Teachers can make up situations in which students have to make a decision. For example:

> You are on your way home one day when two eight year olds, one a West Indian, the other a Canadian begin to call each other "names" and the situation deteriorates to the point they want to fight physically.

What course of action do you take?

(a) Go your way without getting involved.

(b) Encourage them to fight

(c) You try to put an end to the fight and find out the reason for the dispute.

Reference Materials:

G. Allport, The Nature of Prejudice, 1954: Boston, Beacon Press, Mass.,

J. Porter, The Vertical Mosaic, Toronto: University of Toronto Press, 1965

J. Schreiber, In the Course of Discovery: West Indian Immigrants in Toronto Schools. Toronto: The Board of Education for the City of Toronto, 1970.

Film:

Everybody's Prejudiced. (National Film Board)

Game:

"Ghetto"

UNIT 3

CARNIVAL

The purpose of this unit is to give some background to the evolution of carnival in Trinidad and describe some important features of it. With this information students and teachers could then appreciate the significance of the festivals which are attractions in two of Canada's largest metropolitan centers, namely Montreal and Toronto held in June and July respectively. (Slides of Trinidad carnival are found in the back for teachers' use) The students' exercises are designed to give them practice in the use of simple audio-visual material such as the camera and tape recorder and also to develop research skills.

As was mentioned earlier, immigrants to a country such as Canada bring with them their skills, talents and in general their culture. West Indians have done so in their contribution to this society by introducing their version of carnival. This celebration takes place on the streets of Montreal and on Centre Island in Toronto in the summer months and many West Indians from North America and Canadians as well participate or are spectators to it which follows some aspects of the Trinidad presentation.

Canadians are fortunate to have this spectacle, considered in Trinidad as "the greatest show on earth", performed in this country

as it gives them a chance to observe, at first hand, the talent, financial sacrifices, imagination, participation and jubilation this event brings to many.

Carnival is open to the public, to be enjoyed and 'played' by any one with the time and finance to spare. It has not yet taken hold of a large segment of the Canadian population, but with time it is believed that it will become much more fanciful, grand and infectious as each successive year seems to indicate.

What lesson can be learned from carnival? Since carnival brings together peoples of different race, colour, creed and nationality to participate in a festival where differences of colour, differences in attitudes and values are insignificant, a time to forget one's sorrows and troubles temporarily, it would be ideal if the value learned from this festival could be carried on through our daily lives. To participate, to share, to witness such an event is to acknowledge approval by others. The spirit of carnival should be the spirit of all mankind!

TRINIDAD CARNIVAL

Carnival is celebrated all through the islands, but no where is it as exuberant as in Trinidad. It began as a French Catholic custom, an indulgent celebration before the fasting required during lent. During the period before emancipation, from 1797 to 1834, carnival

was an important institution for whites and free coloreds, particularly in the towns. The colonists attended lavish parties and wore masks and costumes. The slaves celebrated with mimicking versions of the festivity in their own quarters. After the emancipation the Africans began to participate in carnival openly. They made masks out of paper and devised whatever costumes they could. Some of the figures they portrayed were from African mythology such as the Moko Jumbie. Later on in the post-war 2 era, carnival became a spectacular national festival.

Carnival takes place on the Monday and Tuesday preceding Ash Wednesday. The preparations for the celebration begins immediately after the last one has finished. Both the steelband and calypso are two of the main attraction of the festival. The calypsonians compose and sing their songs in tents, and popular acclaim decides the 'road march'. In the tents the calypsonians give their renditions of songs which may range from politics to scandal. A calypso contest is held and a calypso king is crowned. Steelbands practise the latest calypsoes for this is one of the major form of music for the parading bands. A steelband contest is also held. A carnival queen, similar to the Miss Universe pageant, is chosen and expensive gifts,prizes and trips are awarded. Monday, called J'ouvert or opening day,the festival begins at dawn and for the next forty-three hours the streets of the city are packed with bands and dancers.

Here are some excerpts from Hill's book: The Trinidad Carnival in which he aptly describes some of the main features and characteristics of the spectacle:

> The Trinidad carnival provides a striking record of mass participation in what is undoubtedly the greatest annual theatrical spectacle of all time. From a total population of around one million people, more than 100,000 citizens appear in masquerade bands year after year. These masqueraders parade the streets, dancing, singing, and miming their assumed characters to the accompaniment of music produced from old oil drums. The revelers are followed by thousands of supporters in every day dress who are as fully involved in the carnival performance as the elaborately costumed principals.
>
> In the day time, the rest of the population may seem resigned to the passive role of spectators. But by sun down they too will be jumping in the streets to the pan rhythms, identities only partly obscured by the mask of a tropical evening. To the stranger, carnival is a breath-taking experience ... p.3

The time, cost and artistic work done by many of the people are recorded further on by Hill:

> Trinidad has produced one festival that has so caught the imagination of its multiracial people that they contribute voluntarily to its annual celebration at great personal cost and effort. The money value of materials expended on

> the two-day carnival has been conservatively estimated to be around $4 million. The cost in man-hours of un-paid labor expended in planning and organizing masquerade bands and building costumes would easily double that figure. p.4

The Trinidad carnival is different from other carnivals. Some of these differences are mentioned in the following:

> Ethnic and social divisions in multicolored Trinidad society are submerged under a national will to make each successive carnival "the greatest ever". Painstaking research is carried out into the history of the many peoples portrayed in carnival, and imaginative fantasies take shape mingled with pertinent verbal and visual commentary on current and past life in the island. The talents of native artists, poets, musicians, actors, dancers, and craftsmen are tapped every year to produce a truly mammoth spectacle.

> But the Trinidad carnival is not simply a retention of a European-inspired festival. It may resemble in many characteristic ways the carnivals of other countries, but its ancestry is different: in Trinidad the carnival underwent a complete metamorphosis, a rebirth, resulting from peculiar historical

> and social pressures of the early nineteenth century. The effect of this metamorphosis was to make the Trinidad carnival essentially a local product in form, content, and inner significance. pp.4-5.

And after the two days of hetic fun, Trinidadians go about, once again, their normal way of life. Nine months after the festival, in November, there is a sudden increase in the country's population a baby boom!

THE MONTREAL CARNIVAL

> Tens of thousands of West Indians from across North America and the Caribbean danced their way down St. Catherine Street Saturday in the biggest carnival parade the city has ever seen.
> "Montreal now has the biggest carnival outside Trinidad", proclaimed Raymond Bannister, a chief organizer of this year's festivities, better known as "Jump up time".
>
> The city co-operated beautifully ,the people had a fantastic time, the whole affair was an unqualified success."
>
> (The Gazette, Montreal, July 4, 1977,p.3

The statements sum up the effects of carnival for 1977: the moods of people and the extent to which they came to participate. The Montreal version is in no way comparable to that of Trinidad. It is shorter and not as grand. However, certain aspects of Trinidad carnival are retained.

The event in Montreal highlighted several well-known calypsonians from the West Indies at various night spots and the crowing of a queen for the fesitval prior to the parade of bands which generally climaxes the event. Carnival dances were also organised in various parts of the city.

On the day of the parade, there were numerous mobile disco units which provided a wide variety of music: reggae, calypso and disco music as the bands made their way from Atwater Avenue along St. Catherine and then to La Fontaine Park where it ended. Some of the bands, each representing a particular theme, were: Roots, Extract of Carnival, Sky Above and Shangri La. The following pages show some of the scenes.


Seville


FORUM
SEVILLE


FORUM

Students' Assignments:

1. Make a slide show of the carnival seen in Montreal or Toronto. You could include the moods of people and designs of costumes.

2. Pretend that you are a reporter for one of the local newspapers such as the Montreal Star or Gazette. Write a report of the event.

3. Interview spectators, preferably Canadians to get their views of what Carnival is to them.

4. Find the meaning of Carnival. Do a research paper on Carnival.

5. Write an essay entitled: "This Year's Carnival in Montreal."

6. For those who have seen both Carnivals, compare the Quebec Winter Carnival with the Montreal Summer Carnival.

7. A great deal of research goes in producing a band. You are planning to include a band for next year's celebration. Choose a title for your band. From the research material, make some sketches of the type of 'mas' you intend to play. (this is absolutely useful as people want to see what characters they will portray if they should decide to play with the band). This activity can be done by several students, each taking the responsibility of some aspect of the entire project. For example, one student may undertake the responsibility of making the sketches, and another in finding out the type of materials and

the cost.

8. The teacher may wish to test students' reading and comprehension skills. This can be done by providing them with copies of the historical background of carnival and appropriate questions should be asked based on the handouts.

Reference Material:

1. Cooper, B. 1975: Eastern Caribbean: Barbados, Guyana, Trinidad and Tobago. Westerham Press of Westerham Kent, England.

2. Fletcher, D. The Use of Music in the Teaching of West Indian Geography. M.Ed. thesis, McGill University, Montreal.

3. Hill, E. 1972: The Trinidad Carnival. University of Texas Press, Austin,Texas.

UNIT 4

CARIBBEAN FOODS

The main purpose of this section is to discuss the influences on Caribbean foods from early times to the present and to include a few recipes of some of the islands for possible use for those who may wish to sample them.

The multiracial society of the Caribbean has created a wide variety and multiplicity of dishes and drinks. Wolfe (1974: 10) points out: "it is a cuisine based on the treasures of the region's rich tropical soil - guava, mango, papaya, pineapple, coconut, okra, cassava, breadfruit, plantain, and a host of other exotic fruits and vegetables. It is a cuisine that is at its most successful when dealing with the fruits of the tropical sea, the local spiny lobster, conch, shrimp and endless variety of fish."

Although the description is enough to make one's mouth water, Caribbean cuisine is not considered on par with European or established Oriental cuisines and this is because "it is a cuisine in the making-enticing, exotic and above all experimental."

Caribbean cuisine has been influenced by several groups of people: the native Indians (Caribs and Arawaks), Africans, Europeans, Orientals (East Indians and Chinese) and finally tourism.

Indian Influence: The first and probably one of the most

important influence on Caribbean cooking is that given by the Caribs and Arawaks, the native Indians of the islands. When the Europeans arrived in the Caribbean they had to rely on the natives in learning the new crops that they had never seen before. The Indians raised starchy foods such as cassave, sweet potatoes and arrowroot. Fruits such as guava, cashew and pineapple were also gathered by the natives. Foods and ways of preparing them were learned by the Spaniards and some of them still survive.

Some fruits and crops were used by the Indians; these were the pineapples, cassava, peppers and annato. Pineapple originated in South America and was brought to the islands by the Caribs who used it in a variety of ways. It figured in puberty rites and Carib boys were made to run through rows of spiky pineapple spears to prove their bravery. The pineapple fruit when placed on the door of their huts served as a symbol of hospitality to strangers. The fruit was taken to the Pacific in the nineteenth century and today it is Hawaii's main export.

Cassava bread, another Indian cuisine has survived up to this day. It is made from sweet cassava. First it is peeled, grated and then washed to get rid of the prussic acid and then baked. It is usually eaten with a sauce of some kind. The bitter cassava is poisonous and the Arawaks ate it when they did not wish to work for the Spanish overlord, thereby committing suicide.

Two other crops that were prominent in the Indian cuisine

were peppers and annato. Peppers grow abundantly in the Caribbean and West Indians used hot peppers in their cooking, for without it, the food is tasteless. The natives are famous for making all kinds of pepper sauce and one of their best dishes is called pepper pot which is a kind of stew.

Pepper Pot (Trinidad)

CHICKEN AND PORK STEW

To serve 6 to 8

- A 5- to 5½-pound stewing fowl, trimmed of excess fat and cut into 8 to 12 serving pieces
- 1 fresh pig's foot (about ½ pound)
- 2 quarts water
- 2 teaspoons salt
- 3 pounds boneless fresh pork shoulder, or lean boneless beef, cut into 2-inch cubes
- ½ cup cassareep *(opposite)*
- 1 large onion, peeled and cut crosswise into ¼-inch-thick slices
- 2 tablespoons dark-brown sugar
- 2 whole fresh hot chilies *(caution: see page 46)*
- A 2-inch piece of stick cinnamon
- 4 whole cloves
- ¼ teaspoon crumbled dried thyme
- 1 tablespoon malt vinegar

Place the fowl and the pig's foot in a heavy 8- to 10-quart casserole and pour the water over them. The water should cover them by about 1 inch; add more if necessary. Add the salt and bring to a boil over high heat, skimming off the foam and scum as they rise to the surface. Reduce the heat to low, cover partially, and simmer for about 1 hour, or until the bird is almost tender and shows only the slightest resistance when pierced with the point of a small, sharp knife.

With a large spoon, skim as much fat as possible from the surface of the soup. Stir in the pork cubes, cassareep, onion, brown sugar, chilies, cinnamon, cloves and thyme. Bring to a boil over high heat, reduce the heat to moderate and, stirring occasionally, cook partially covered for about 30 minutes longer, or until the fowl and pork are tender. Remove the chilies, cinnamon and cloves with a slotted spoon and discard them. Stir in the vinegar and taste for seasoning.

Mound the pieces of pork, pig's foot and fowl attractively on a deep heated platter and pour the sauce remaining in the casserole over them. Serve the pepper pot at once, accompanied, if you like, by boiled potatoes, yams or cassava biscuits

Fig. 3. From:L.Wolfe (1974) The Cooking of the Caribbean Islands p.44

Guyana also boasts of a pepper pot dish which is highly spiced and comes from the Amerindian. It consists of ox tail, calf's head, slices of pork boiled in cassave juice, with plenty of hot peppers and seasoned with herbs.

Annato is used in the colouring of foods and is popular in many Puerto Rican dishes. The Indians, at the time of arrival of the Spaniards, used the plant for two purposes: they wore no clothes and the dye protected their skin from the sun and from insects.

It is also said that the word "barbecue" comes from the Arawaks. An Arawak barbacoa was a grating made of sticks on which meat was roasted on an open fire. Others contend the word came from French.

The native Indians have made a significant contribution to Caribbean cuisine. It is unfortunate that the handful of Caribs that live in Dominica and Trinidad are the outcasts of society as in other parts of the Americas. Unless government take a step in preserving what's left of them and their culture, they will vanish in a short time just as did the Arawaks.

European Influence to Caribbean cuisine is made by the introduction of plants and their dishes. The fruits and vegetables grown on the islands were insufficient for the newly arrived Spaniards so Columbus imported from Spain, flour, meat, oil, and wine. Later Europeans introduced crops that are, today, important to the region. These include limes, mangoes, rice, coffee, breadfruit, oranges and

sugarcane. The breadfruit, an important vegetable, was introduced by Captain Bligh to the West Indies from Tahiti where it was a staple crop.

Some European dishes are English roast beef, squab pie, a Devenshire dish, which is a poultry pie cooked with apples. When certain ingredients were not easily obtainable by the Colonists, substitutes from the West Indies were made.

In the Spanish-speaking islands, many recipes are translation from Spain. Cuba's picadillo is made of chopped or shredded beef and is decended from a Moorish dish. (see recipe) In the French island of Guadeloupe, spit-roasted sheep is borrowed from Algeria.

Picadillo (Cuba)

SPICED CHOPPED BEEF WITH OLIVES AND RAISINS

To serve 4

2 pounds lean boneless beef, preferably chuck, trimmed of excess fat and cut into 2-inch cubes
3 teaspoons salt
Freshly ground black pepper
4 tablespoons annatto oil *(page 97)*
1 cup finely chopped onions
2 teaspoons finely chopped garlic
4 medium-sized green peppers, seeded, deribbed and finely chopped
1 tablespoon finely chopped fresh hot chilies *(caution: see page 3)*
6 medium-sized firm ripe tomatoes, peeled, seeded and finely chopped *(see sopa de gandules, page 12)*, or substitute 2 cups chopped drained canned tomatoes
¼ teaspoon ground cloves
⅓ cup small pimiento-stuffed green olives
¼ cup seedless raisins
2 tablespoons white distilled vinegar

Place the beef in a heavy 3- to 4-quart saucepan, add 1 teaspoon of the salt and a few grindings of pepper, and pour in enough water to cover the meat by at least 2 inches. Bring to a boil over high heat, meanwhile skimming off the foam and scum as they rise to the surface. Reduce the heat to low, partially cover the pan and simmer for about 1 hour, or until the beef is tender and shows no resistance when pierced with the point of a small, sharp knife. Drain the beef and, when cool enough to handle, chop it coarsely.

In a heavy 10- to 12-inch skillet, heat the oil over moderate heat until a light haze forms above it. Drop in the onions, garlic, pepper and chilies and, stirring frequently, cook for about 5 minutes, or until the vegetables are soft but not brown. Watch carefully for any sign of burning and regulate the heat accordingly. Add the tomatoes, cloves, the remaining 2 teaspoons of salt and a liberal grinding of black pepper. Still stirring, cook briskly until most of the liquid in the pan has evaporated and the mixture is thick enough to hold its shape almost solidly on the spoon.

Add the olives, raisins and vinegar and stir for a minute or so. Then add the chopped beef and stir until the meat is heated through. Taste the *picadillo* for seasoning and serve, mounded attractively on a heated platter or individual plates.

In Cuba each serving is traditionally topped with deep-fried eggs *(huevos estilo cubano, Recipe Index). Picadillo* may also be accompanied by such dishes as fried plantains, *riz et pois, quingombós cocidos*, boiled rice or *concombres en salade*

Figure 4.

From: Recipes: The Cooking of the Caribbean Islands. p.47

The importation of African slaves was another influence on Caribbean cooking. They brought with them plants such as okra, taro and akee. Okra is combined with funchi to make a dish known as coo-coo. Other names foo-foo and ducknoo of African descent are dishes of the Caribbean. Akee was brought by the slaves to Jamaica where it has not caught on anywhere else in the Caribbean. Akee, rice, and salt fish is a favourite Jamaican dish.

Salt Fish and Akee (Jamaica)

To serve 4

1 pound salt cod
4 ounces salt pork, cut into ¼-inch dice
1 cup finely chopped onions
1 teaspoon finely chopped fresh hot chilies *(caution: see page 3)*
A 1-pound 2-ounce can of akee (about 1 cup), thoroughly drained *(see Glossary, page 139)*
A pinch of crumbled dried thyme
Freshly ground black pepper
1 firm ripe tomato, cut lengthwise into 8 wedges

Starting a day ahead, place the cod in a glass, enameled or stainless-steel pan or bowl, cover it with cold water, and soak for at least 12 hours, changing the water 3 or 4 times.

Drain the cod, rinse under cold running water, place it in a saucepan, and add enough fresh water to cover the fish by 1 inch. Bring to a boil over high heat. (Taste the water. If it seems excessively salty, drain, cover with fresh water, and bring to a boil again.)

Reduce the heat to low and simmer uncovered for about 20 minutes, or until the fish flakes easily when prodded gently with a fork. Drain thoroughly. With a small knife, remove and discard any skin and bones and separate the fish into coarse flakes. Set aside.

In a heavy 8- to 10-inch skillet, fry the salt pork over moderate heat, turning the dice about with a spoon until they are crisp and brown and have rendered all of their fat. Discard the pork.

Add the onions and chilies to the rendered fat in the skillet and, stirring frequently, cook for about 5 minutes, until they are soft but not brown. Watch carefully for any sign of burning and regulate the heat accordingly. Add the flaked cod, akee, thyme and a few grindings of pepper, and cook for a minute or two to heat them through.

To serve, transfer the entire contents of the skillet to a heated platter and garnish with the wedges of tomato.

Figure 5: From: Recipes: The Cooking of the Caribbean. p.36

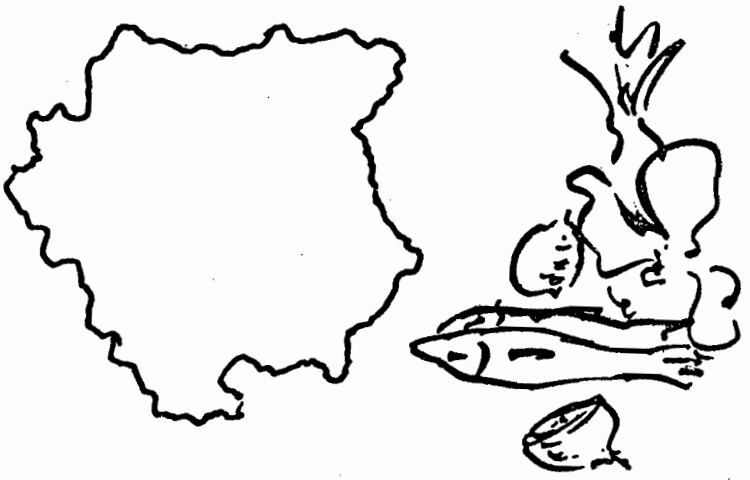
With the emancipation of the slaves and the importation of indentured labour supplied by mostly East Indians and some Chinese, came the Oriental influence. Curry, which is used throughout the Caribbean, came from the presence of the East Indians, who use it in most of their dishes. The East Indians are also well-known for their fritters: polouri, made from flour, split peas, baking powder, sale and saffron; baigani, made from melongene (egg plant); bara, ingredients similar to that of polouri, and sahina, made from taro leaves. Roti, a flat kind of bread, is a favourite food of the East Indian and is usually eaten with any kind of curried meat or vegetable. (see page 104).

Chinese restaurants are found on the islands and their dishes, although similar to Chinese food elsewhere in North America, is distinctly different in flavour as they are modified, to a certain extent, by other cuisines of the region.

West Indian use a great deal of spices in their foods. Some of these are nutmeg, clove, onion, garlic, chives, thyme, parsley and hot peppers. Vegetables are prepared in a variety of ways. They may be cooked together as a soup, boiled and fried and eaten with a stew of some kind or as a side dish.

The last influence, and one that is now in the process of changing the area's cuisine is tourism. The Caribbean has become a tourist attraction for North Americans and Europeans. Consequently,

SURINAM



ROTI

500 grams flour
2 teaspoons soda
3 dl. water
1 teaspoon baking powder.

Sift the flour, soda and baking powder and mix with the water until stiff. Knead the mixture until round like a ball, leave for a while. Make small balls with the mixture, roll them off, leave for a while and then roll them like a (round) cake. Spread the margarine or a mixture of margarine and oil over the "Tawa" and bake the roti continually pressing the ends with a pancake knife. Take the roti off the "Tawa" flip it in the air, clap it with the hand as it falls, (repeat at least five times), fold it and cover with towel.

Figure 6.
From: Carifesta '72. p. 89.

many hotels on the islands cater to the culinary needs of the tourist. Many of the islands are not self sufficient in food production (Barbados is a case in point) and therefore, produce has to be imported from the United States and Europe. As a result it is usual for tourists going to the islands to be served with North American and European dishes. Hoteliers, in the past, were unwilling to use local produce because, they claimed, it was usually of poor quality, irregular in supply and sometimes raised in unsanitary conditions. Pressures from governments and tourists' desire to sample the region's foods have initiated a move in the use of more local produce on their menus. The tourist boom has also resulted in an upgrading of foods and an interest in new dishes using local ingredients. For example, chilled orange soup and chilled avacado soup are two innovative varieties of soups.

In concluding this aspect of Caribbean foods, it is important to note that there are differences in the preparation of food. Also, certain islands specialise in dishes not found elsewhere because the ingredients cannot be grown or obtained.

As one soon comes to realise Caribbean cuisine is overwhelmingly varied and rich with a multiplicity of dishes and drinks. Breads, appetizers, all kinds of sea foods, vegetables and fruits, desserts, and a host of local concoctions including all kinds of rum and local beer are part of the total Caribbean culinary package. To prepare and savour the several ethnic dishes is a common phenomenon among

West Indians.

(Slides on West Indian dishes, drinks and food outlets in Montreal are found in the Appendices)

West Indian migration to the United Kingdom, United States and Canada has created a demand for Caribbean foods, so much so there are outlets in these various countries to cater to their needs. West Indian foods, quite expensive as compared to Canadian foods owing to transportation costs and handling by middle men, are regularly flown to these destinations on a weekly basis. The food either comes fresh or is preserved in bottles and cans.

In Montreal, while many of the outlets deal primarily with "raw" food stuff, there are two restaurants on Crescent Street in the city that specialise in East Indian and soul food. (see map, p.107) In Toronto a similar situation exists where food stuffs, raw or cooked, supply the West Indian wants.

Resource Materials:

Jenner, A., 1973: Food: Fact and Folklore, McClelland and Stewart, Ltd., Toronto, Canada.

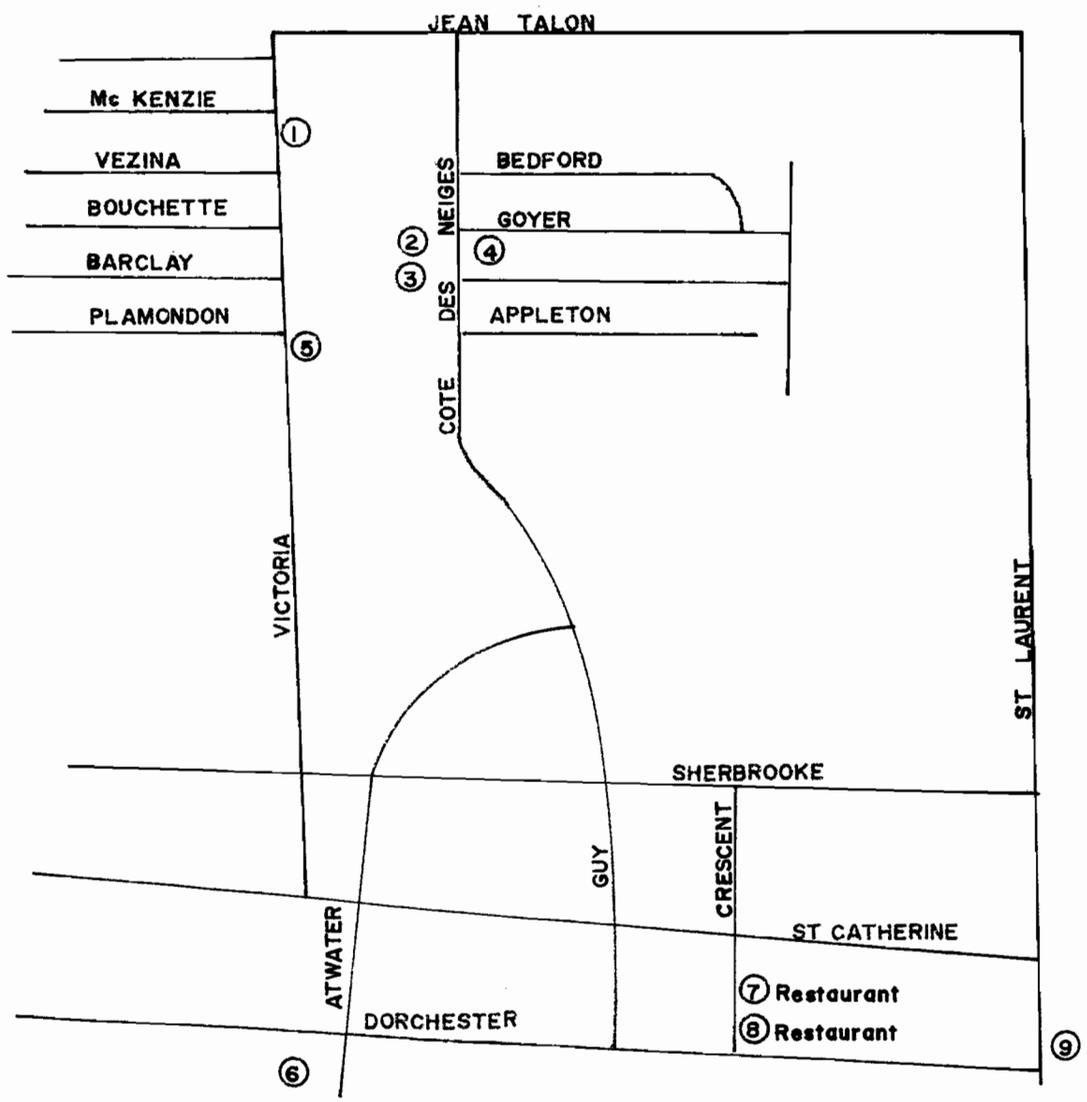
Wolfe, L., 1974: The Cooking of the Caribbean Islands, Time-Life Books, New York, U.S.A.

Recipes: the Cooking of the Caribbean Islands. Time-Life Books, New York, U.S.A.

Carifesta 1972 Cook Book: Caribbean and Latin American Recipes. Printed by Guyana Lithographic Co., Ltd.

SOME OUTLETS FOR WEST INDIAN FOODS IN MONTREAL

(map is not drawn to scale)



N

LEGEND

1	Mr Spicy, 6889 Victoria
2	Singh, 6820 Cote Des Neiges
3	World Wide Imported Foods, C·D·N Plaza
4	Exotic Foods, 3588 Goyer
5	Exotic Grocer, 6495 Victoria
6	Atwater Market
7	West Indian Calypso, 1195 Crescent
8	Caribbean Cook House, 1175A Crescent
9	Enkin Inc·, 1197St Laurent

SOURCE:

Cartex Inc·, 1976

Students' Activities:

1. Have a "taste festival" of Caribbean foods. Children may wish to prepare one of the islands' cuisine.

2. Prepare a Caribbean Cookbook of favourite family recipes, Each child may contribute a recipe and give any interesting information about the food or drink.

3. Discuss: How we are all alike? (Everyone needs food to grow and be healthy). How we are all different? (People eat different foods because of wherethey live, their tastes, and their customs) What would people living near the ocean eat? (Fish, lobster, clams) Contrast with people living on the plains, in mountains, on farms, in a city.

4. Have students report on foods strange to us are eaten - grasshoppers, ants, grubs, snails, eels, rattlesnakes, caviar, frog legs, and squids.

5. Several crops were introduced by Europeans to the West Indies among these being sugar cane and coffee. Discuss the importance of these crops to the islands' economy. Choose any one island, e.g. Cuba, Barbados.

6. Caribbean cooking has been very much influence by various groups of people. Discuss.

7. Visit one of the outlets that sell West Indian foods. Find out

some of the names of vegetables and compare the prices with Canadian vegetables. Are they cheaper or more expensive? What might be some of the reasons for this?

8. Health foods are quite popular today. What are some of the reasons for their popularity?

UNIT 5

ROLE PLAYING

Role playing, which was discussed in chapter two, is a learning experience that should be encouraged in the classroom as it enables, among other things, children to place themselves in others shoes, and see the world from that perspective. It is only as we understand the other person's (or nation's) perceptions and assumptions, that we are in a position to come to mutually acceptable solutions to problems. Such an understanding does not necessarily imply abdication of one's own cultural values; it means, rather, that one gets into the other's frame of reference in order to think with him. It makes possible real communication about differences. (Shaftel and Shaftel, 1967: 28)

West Indian students, when placed in Canadian school, encounter all kinds of social, academic and psychological problems. Consequently, a new environment for the young child at the elementary and early high school levels can have traumatic experiences in areas of language, social acceptance by peers and others and colour prejudice.

This unit, therefore, is to present one role playing activity, based on decision-making on the part of the students who must act out and find acceptable solutions to the problem.

The role playing employs the following steps:

(a) teacher introduction and reading of the problem

(b) selecting role players

(c) preparing the rest of the class to observe

(d) setting the stage

(e) the enactment

(f) discussion and evaluation

ROLE PLAYING

The problem:

The issue is accepting others; specifically, making someone comfortable and extending a helping hand. The story is about a girl, Chandra, who has just arrived from the West Indies and finds herself in a suburban high school. She is in grade seven and is not doing well academically and socially. The class is given a project to do and Chandra is unable to do it. The children in the class go about their assignment and Chandra is too scared to ask the teacher for help. Chandra finds the students uncooperative. She reflects on her school days in the Caribbean when she and her classmates got together to discuss projects and help one another if they had problems. What should be done to help Chandra adjust to the new school environment?

Introducing the problem:

The idea here is that the more convincing the story is, the more exciting it develops and more strongly the listeners identify with the fictional characters.

The teacher may begin by asking the students: Have you ever found yourself in a new class, where you are a stranger. The teacher

assigns work with which you are experiencing difficulties. You do not solicit help from anyone including the teacher less you feel embarrassed. How do you feel? The teacher may ask the students for their reactions. The teacher instructs his students to listen attentively to the story he/she is about to read. The children should look for possible solutions to the problem. Then the story of Chandra is told to the class.

Selecting Role Players:

After the story is read, the teacher asks questions about the characters of the story. He/She may ask, what kind of person is Chandra? What kinds of feelings would Chandra experienced in a classroom where everyone is a stranger? By asking pertinent questions, the teacher can decide which pupils identified with the various roles.

Setting the Stage:

Before the enactment, the players decide on a line of action they will adopt. For example, the actors may decide to befriend Chandra and give her a hand with her work, or the role teacher may decide to approach Chandra and find out her problem. The action of the players should be spontaneous and in response to the action of one another. The teacher may help students get into roles they have to play and the situations. For example, students will have to decide on the setting - the time and place, and the arrangements of various furniture such as the door, the library and the teacher's desk and so on.

Preparing the Rest of the Class to Observe:

The teacher may instruct the rest of the class to observe what is taking place. As the enactment is being performed, the students should ask themselves if the players are portraying their roles as they should. If the class has had some experience in role playing, he/she may ask certain children to concentrate on particular actors such as Chandra and the teacher, to see if they are reacting as though in a real life situation. Or the teacher may ask students to be thinking of alternate solutions. Laughter should be avoided as it spoils the role playing and that their undivided attention helps the players.

The Enactment:

The students assume their roles and they must react with spontaneity and in a real life situation to the best of their ability. Extremes of language should be avoided by students and there should be little censorship by the teacher less it destroys the spontaneous reactions of the players. There are times, during the enactment that a player may run out of ideas. At this point, the teacher of the class could ask the player questions and guide him along. Another pupil could be chosen to replace the player should he be unwilling to continue. Once the solution is arrived at, the discussion could start.

Discussion and Evaluation:

This is the most vital part of the activity. Since students are portraying the role as they see fit, one must not assume that the person

acts in that manner in real life. He is only playing a role. The group reactions to the players, the players interpretation of the roles and solutions to the problem are the best evaluation. The teacher may ask: how was Chandra feeling during the enactment? Did the student who portrayed the role of the teacher acted as a teacher would? The teacher may seek alternatives to the problems. He may choose other students for a further re-enactment.

Students' Activities:

(a) Using the steps in role playing, the students, under the guidance of their teacher, could enact two other situations:
Self concept: Anthony is a black West Indian high school student and in a particular class he is the only black child. Students often kid him because of his colour, and Anthony, very sensitive to these remarks, feels hurt. On one occasion he complained to a friend: "I wish I was White."

(b) Not to be an accomplished swimmer is no crime. As a matter of fact there are fishermen and people who live near the sea who just can not swim. Tam, a Chinese student is such a person. His class went for a swim in the school pool and was a laughing stock of many of his classmates. While they swam, they pushed him and made funny remarks. Tam stands in the shallow part of the pool and looks really scared.
(In role playing this, teacher should stress that while we may be weak or less efficient in one thing, we may be strong in other things) (Tam was probably a bright student in school)

(c) The teacher may instruct students to write short stories of immigrants such as language, customs or incidents. From these stories, the teacher may select some to be role-played.

References:

Boyd, G. 1957: "Role Playing", in Social Education, 21 (Oct.,1957) pp. 267-269.

Shaftel, F. and G. Shaftel, 1967: Role-playing for Social Values: Decision-making in the Social Studies. Prentice-Hall inc., Englewood Cliffs, New Jersey.

Torrance, E. Guiding Creative Talent. Englewood Cliffs, New Jersey, 1962.

CHAPTER FOUR

CONCLUSION:

This monograph has focused on the topic of international understanding as a concept that should be taught to children in secondary one. We are at a stage where the actions of one nation affect the world community, and, consequently schools should educate children to learn about other nationalities so as to bring about peace, understanding and harmonious relations among people.

The reasons for teaching empathy to children are numerous, some of which are: the world is fast becoming a "global village" as a result of our vast communication network and the mass media all of which have reduced isolationism; immigration and emigration have enabled the world's people to mix, work and play never seen before in human history; and the problems facing mankind such as famine, hunger, and pollution are everybody's concern. To educate children to deal with people and ultimately world problems should be a basic goal of educators.

The review of the literature on the topic provides stimulating and revealing insights to children's abilities and thinking of other peoples. James and Tenen are of the opinion that visitors are worthwhile resource persons for teaching other cultures. It was shown that satisfactory personal contact improved the attitudes of children and dispel uncertainty and uneasiness that generate dislike and avoidance. Another benefit was the removal of misconceptions

and the replacement by more accurate impressions.

The works of Carnie and Lambert and Klineberg made some important findings. Some of these are: young children at age six or seven are likely to dislike people on the basis of knowledge obtained from parents and relatives. Generally, the type of stereotype that is usually associated with adults is absent in the junior child since his knowledge of other peoples is too fragmentary and they are too far removed in their existence. If he repeats adults stereotypes, it is only to identify that group and is using information which he believes is correct.

Similarly, teenagers, if they were not trained to empathise with other peoples, could hold stereotypes passed on from their peers and adults and which could not be easily changed. Between these two groups lies our hope - the youngsters around the age of ten. Studies carried out to find out children's attitudes to other nationalities have indicated that these children in this age group are willing to accept, tolerate and be friendly to other peoples because they see them as similar and also because of their marked increase in knowledge of people of other lands. After the age of ten, this tendency to have positive attitudes to other peoples begin to decline. Therefore, teachers and those involved with educating children should take note of these findings.

A variety of approaches has been suggested to foster positive attitudes in children or to change certain stereotypes they may hold.

Some of these are through role playing, inviting guest speakers from various ethnic groups to speak of their people, simulation games, formal lessons, pictures and so on.

Knowledge of a group usually leads to a better understanding. The activities for secondary one students were designed with this in mind. Most of these activities provide information on West Indians in Canada, and it is hoped, they will change students' attitudes positively. Also, the learning gained by students from these assignments could help them to empathise with other ethnic groups. The exercises and activities are not comprehensive; the teacher may use them in their entirety if he so desires, or modify them to the students' needs and interests.

Finally, the school system at the elementary and high school levels should reflect the age in which we live. The curriculum content and the training of teachers in world understanding are two areas where changes are most needed.

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APPENDICES

1. Guide to a simulation game: "Things to Do, Think About, and Watch Out For.

2. Slides No:1 - 38 for unit 1: "Peoples of the West Indies."

3. Slides No: 39 - 68 for unit 3: "Carnival."

4. Slides No: 69 - 100 for unit 4: "Caribbean Foods."

Things to Do, Think About, and Watch Out For

Getting the background

* Some background reading is useful, but choose items that are not technical or theoretical, at least in the beginning.
* Play a simulation game yourself, either with friends and colleagues or at a social studies conference or workshop. There is no substitute for getting the "feel" and seeing a game from the participant's perspective.
* Accept that there are different kinds of learning and things to learn. Games are not designed to teach names and dates or content; rather they teach concepts, strategic thinking, communication skills, decision-making, conflict resolution, bargaining, need to compromise, etc.
* Be prepared for a different role; that of facilitator and fellow inquirer—not Authority figure.
* Expect some confusion, loose ends, improvisation, and noise, at least in some games.

Choosing a game: some guidelines

* How will the game fit into a course? Will it support surrounding activities?
* When can the game be used with adequate debriefing and follow-up, perhaps considering winter doldrums and vacation periods?
* Is it going to be interesting and not too hard or too easy?
* Is it realistic, keeping in mind that all games simplify reality?
* Are the penalties and rewards from action choices provided in the game or does the teacher have to play God? What role does chance play?
* Can all the students get into the act, or do some have little to do? Keep in mind that some games can use student helpers as "Control," messengers, calculators, etc. Also, the class might be divided, one group playing while the other does something else. Or, key roles can be doubled up, obviating problems from absenteeism.
* Can the game be played effectively during class periods? If not, can students be gotten together after school or on a Saturday?
* Can the game begin so that a weekend does not seriously interrupt continuity?
* Are there the necessary physical arrangements? Is the classroom large enough? If not, is there a quiet gym or cafeteria available without conflicting with other activities? Are tables, an overhead projector, a chalkboard, etc. needed?

Playing the game

* Play the game first with friends or colleagues. If possible, include student helpers in the trial run. Older students might be given major responsibilities, even running the game.
* Are you ready to start? Are the rules mastered? Are game materials ready to be distributed? Can some materials be reproduced so that everybody has a copy, if the game does not provide them? Are there plenty of forms, if they are needed?
* Have you arranged for assigning roles? Should these be given out at random, to avoid students wondering why they got what they did? Or, should they be assigned to insure leadership where needed?
* Keep the introduction brief. Let the students discover strategies.
* Do not worry about whether participants have learned every rule, lest interest wane. Some rules can be learned in the course of play.
* In timing rounds, especially in the beginning, should you be flexible and "play it by ear"? When strict timing is desirable, a kitchen timer can avoid pleas for "just one more minute."
* Don't hover and coach. Let students make mistakes and profit from them.
* Be prepared to improvise, for something may go wrong or the unexpected may happen.

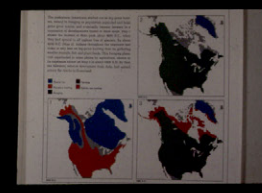
Debriefing and follow-up

* Debriefing is essential; indeed, failure to debrief adequately may leave students with a distorted view of what was simulated.
* What happened in the game? What were the goals? Which strategies were effective in accomplishing those goals? Which had negative results? It is sometimes useful to have students keep "diaries" of what went on.
* What actions led to what results? What cause and effect relationship came out of the playing?
* What would have happened if the rules or values had been changed? What if the penalties or rewards had been? How would this have affected actions taken?
* How did the game compare with reality? What additional factors would have made the game more realistic? How could the game be redesigned, to be more realistic? (The discussion of the real world may require considerable follow-up study.)
* Did what happened in the game seem fair? Was this the fault of the game or the real world?
* What hypotheses about reality did the game suggest? What needs to be done to confirm these hypotheses?
* Did the game violate any of the students' values? If so, why did the students do what they did?
* Should the game be followed up with other materials, readings, films, etc.? For example, if war erupted in the game, would it be desirable for the students to see a film showing what war is really like?

Evaluation

* Students should not be graded on how they played the game, since often what is learned does not lend itself to accurate evaluation. More important, if they know that grades are at stake, their behavior will be inhibited and the atmosphere will become simply another conventional learning exercise.
* Should the teacher want some written measurement of the effectiveness of a game that has been played, the students might be asked to hand in anonymous comments in which they demonstrate understanding of a concept, a change of attitude, or some other objective that the teacher hoped the game would accomplish.

From: W.Nesbitt, "To Simulate or Not to Simulate," in INTERCOM, Summer, 1974. p.11



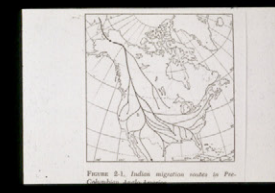
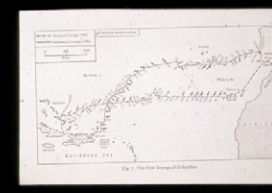


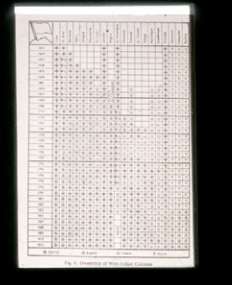
FIGURE 2-1. Indian migration routes in Pre-

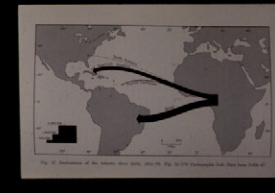
Indians claim
land by right
of discovery

TABLE 2: *Native Population Densities in South America about 1500*

Area	*Population*	*Persons per square mile*
Inca Empire		
Central Andes	9,500,000	10.0
Caribbean		
Northern Andes	1,500,000	6.6
Central America	730,500	4.9
Northern Venezuela	184,000	1.1
Antilles	225,000	3.5
Southern Andes		
Atacama Diaguita	81,000	0.38
Southern Chile Araucanian	1,000,000	7.6
Tropical Forests	2,188,870	0.6
Western and Gulfcoast		
Chilean archipelago	9,000	0.2
Patagonia: Guenoco hunters	101,875	0.12
Western Chaco	196,400	1.1
Eastern Chaco	80,250	0.5
Eastern Brazil	387,440	0.3















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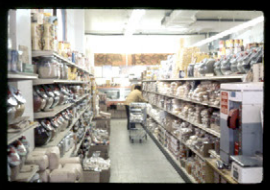














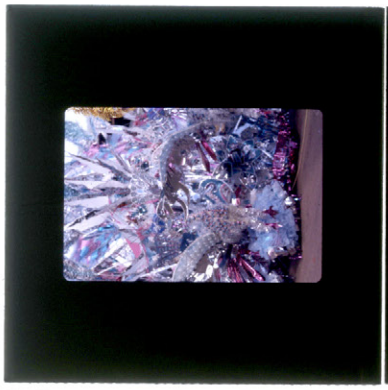


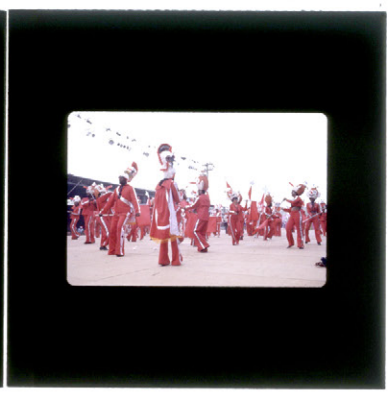


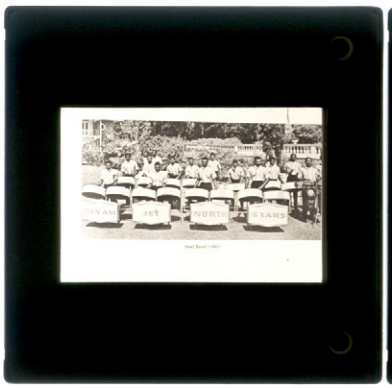




COCKSPUR
FINE RUM







The Field of the Cloth of G


















1792. This list was drawn from the déclarations de retour, supple-
mented by other records when the déclarations were missing. In
all, it contains records of 910 ships, with substantially full data
including origin, destination, and number of slaves carried for

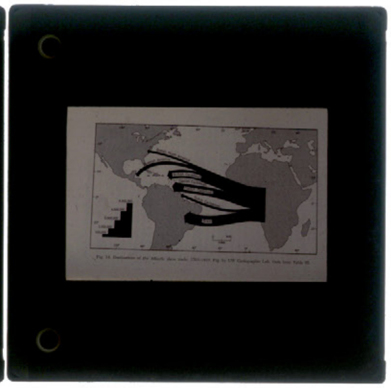
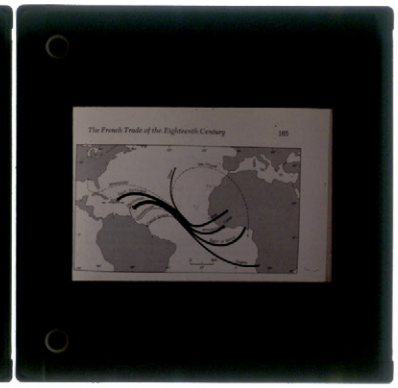
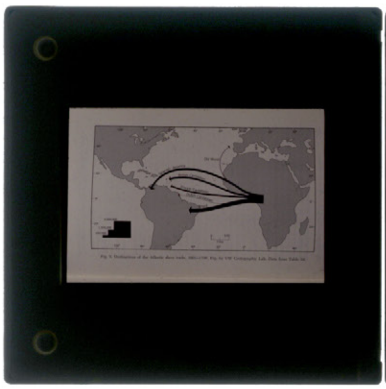


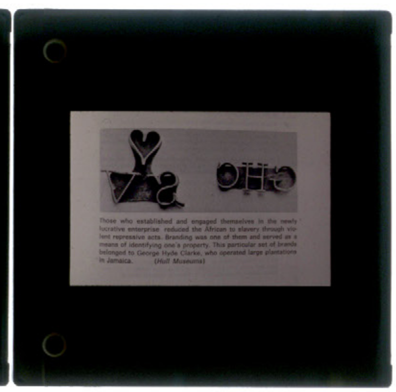

Fig. 13. The slave trade of Nantes, 1715–45: above, 1715–20; facing upper, 1729–
33; facing lower, 1738–45. Fig. by UW Cartographic Lab. Data from Table 47.


The French Trade of the Eighteenth Century
185

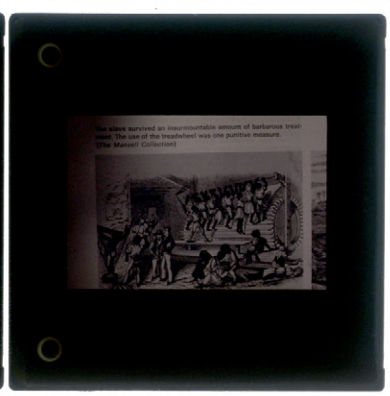



These instruments were created and used to further subjugate the
Africans to their captive bondage and thus subdue any rebellious
force within them. (Rare Book Division, New York Public


"Slave Traffic on the Coast of Africa," a painting by


Those who established and engaged themselves in the newly
lucrative enterprise reduced the African to slavery through vio-
lent repressive acts. Branding was one of them and served as a
means of identifying one's property. This particular set of brands
belonged to George Hyde Clarke, who operated large plantations
in Jamaica. (Hull Museums)


Sugar cultivation was the prime industry in the West Indies; here the labor-
ers prepare the land for planting. Most work gangs contained both men
and women performing equal workloads. (Library of Congress)


The slave survived an insurmountable amount of barbarous treat-
ment. The use of the treadwheel was one punitive measure.
(The Mansell Collection)