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International Dimensions of Lifelong Education in General and Liberal Studies

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Probably no society has ever so mangled and abused its own vocabulary as much as have Americans. Language is meant for communication, to simplify the exchange of ideas. But when academic disciplines and professions extract words from the common language and arbitrarily attach a new restricted disciplinary meaning, they do a disservice to the entire society. In place of a common language, we are faced with ever-expanding jargons. It behooves each of us, therefore, to define our basic terms before pursuing our discussion.

Webster's Third New International Dictionary offers the following definition of Liberal Arts: "The studies (as language, philosophy, history, literature, abstract sciences) especially in a college or university that are presumed to provide chiefly general knowledge and to develop the general intellectual capacities (as reason and judgment) as opposed to professional, vocational, or technical studies."

Moving a step farther, this dictionary defines Liberal Education as: "Education based on the liberal arts and intended to bring about the improvement, discipline, or free development of the mind or spirit."

General Education, as defined by the same reference is: "A pro-
gram of education (as in some liberal-arts colleges and secondary schools) intended to develop students as personalities rather than trained specialists and to transmit a common cultural heritage."

* * * *

At one time, educators spoke of education versus training. But, training became a vulgar word. Teacher training, for example, became teacher education. So, more and more educators began to differentiate the learning of skills from learning to employ various modes of thinking by stressing a liberal arts education as contrasted to other education. However, liberal arts colleges have since come to embrace majors in accounting, home economics (human-ecology), elementary education, commercial art, performing arts, and other professional or occupational preparatory fields. Thus, we are now arrayed for another stand—this time behind the breastworks of "General and Liberal Studies."

While this has been happening, we have also witnessed the abrupt demise of Adult Education, the birth of Continuing Education, and its premature retirement in favor of Lifelong Education. For our purposes here, let us consider lifelong education as including not only education on the campus or at the extension center, but also in the learning centers established for employees of major industries and banks. We should also include courses by newspaper and television. This, then, points to two types of students. First, there are the students who are completing vocational preparation, often while on the job. There are also the students, rapidly growing in number, who have completed all the courses they ever intend to take in their occupational area, and who are seeking courses in fields they have until now had little time to explore.

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Our topic today is International Dimensions of Lifelong Education in General and Liberal Studies, but I am inclined to ask one further question concerning terminology. When speaking of international relations, international law, or international trade, we are referring to contacts between or among two or more nation-states. But, can we expect an understanding of the reasons behind such activities and practices without some awareness of the various peoples and cultures involved? Let us not forget that in developing areas of the world states have arisen which encompass two or more nations, or whose boundaries divide a nation.

What our students need is a basic background for perspective, and such a background includes, in fact demands, sufficient knowledge of the various aspects of other cultures, to be competent for us to empathize, or at least to try to empathize. Thus, we should be expecting
liberally educated individuals to look deeper than the formalities of nation-states in order to comprehend the actions of such states.

Thomas A. Bailey, in his *A Diplomatic History of the American People*, has emphasized the role of the people in determining foreign policies. He says:

"The American people themselves, by expressing their attitudes and desires, decide fundamental policies or objectives. The Executive branch, by framing specific courses of action, provides implementing policies or tactics."

Therefore, to understand the reasons for American policy, it is necessary to appreciate the economic, political religious, aesthetic, and other facets of American life. So, too, is this necessary when attempting to understand the policies and actions of the world about us. We must have some knowledge of the religions, arts, histories, languages, political systems, economies and economic systems, literature, sciences, anthropological backgrounds, and origins of social values and social institutions of other peoples.

To meet this challenging expectation, perhaps we may better refer to programs of *Worldwide Studies* than to studies limited to the workings among nation-states, which we have in the past labeled "international."

* * * *

Academic deans administering programs of lifelong education have noted increasing interest in and demand for liberal arts courses. As you are already aware, engineers, doctors, accountants, pharmacists, teachers, and other professionals who enroll for evening or weekend courses are not usually seeking further classes in their fields. Instead, they are experimenting—tasting, as it were—Shakespeare, the novel, art history, logic, political theory, sociology, and other areas not directly related to their work or their own earlier college major. However, the courses usually available are fragmented and over-specialized for the explorer.

Can an individual with a full-time position as an accountant afford the time to take fifteen literature courses? If not, is it the best we can do if we offer occasional fragments such as Victorian poetry or The Golden Age of Spanish Literature?—There must be an infusion of general and liberal studies as an integrated program in the secondary schools, the undergraduate colleges, and in lifelong education programs for the post-college adult. Most of these potential adult students have not had a good general and liberal studies background, and further occupational or vocational offerings are not going to satisfy them or give them the perspective with which to meet the world's problems.
It is noteworthy that in this association we speak of general and liberal education as a single term, implying a package, a program, a unity, rather than a collection of unrelated fragments. Yet, when we welcome to our campuses or extension programs those individuals who wish liberalizing courses to supplement their already completed occupational preparation, we usually offer only a list of fragmented electives from the "liberal arts."

We should be asking ourselves why the non-liberal arts graduate is giving up his or her evening of bowling or afternoon at the country club to come back to us for further courses. Obviously, in such cases it is not merely to have something to do. Is it just because they like a classroom atmosphere? Or have these individuals felt a need which, to this point, has not been filled? If it is the latter, we should be asking ourselves if we are filling that need. Why should we assume that a single specialized junior- or senior-level course in the History of the French Revolution or Advanced Inorganic Chemistry is any more "liberal" than a course in Cost Accounting or Engineering Thermodynamics?

If all the days and hours the average individual spends during his lifetime outside his job were to be accumulated, they would total approximately 65 years.* During almost a half-century of that time, life will be spent as a voter, a taxpayer, a citizen of the community, and as a policy maker. There are a few compulsive workers—individuals who are so devoid of creativity or ability to cope with personal problems that they are unable to develop a life away from the job. There are, in contrast, millions of other individuals who work hard but who recognize their need to fill their lives with more than the requirements of their job. It is, therefore, understandable that "job-prepared" (occupationally trained) individuals need continuing education in liberal arts more than did their grandparents and parents with their less formal education of earlier generations. Higher education has narrowed, rather than broadened, man in recent years. The outlook of some of the best scientists, engineers, accountants, pharmacists, and performing artists is frequently more limited today than that of the frontier physician, the rural lawyer, or the coastal merchant of the nineteenth century.

Specialization has provided our society with experts in ever-narrowing fields. Higher education has been perfecting human machines. This could turn out to be a losing proposition if, in the twenty-first century, computers and robots prove to be more efficient than human machines.

Life today may not involve more or greater problems than faced the individual of the seventeenth century, but the individual today

* Calculating an eight-hour work day as one-third of a 24-hour calendar day.
faces a broader spectrum of problems than the many-faceted man or woman on the Dakota prairies in 1900 or the Renaissance man or woman in the Swiss cantons of 1660. Today the individual is awed by problems on a world horizon, rather than a regional horizon. In the United States, for example, individuals are confronted with a growing need for fuel from the Middle East, Latin America, and Indonesia. These same persons are entertained by a traveling ballet from London, a new book from a Russian author, and movies from France. Each day they use implements of steel alloy, the tungsten for which came from Asia or Africa. They vie for parking space with automobiles from Japan and Sweden. They pay taxes to send planes to Southeast Asia and naval vessels to the Mediterranean. And to pay for much of this they seek to expand markets in Germany and Japan and to open new markets in China and Russia. Their religious affiliation is drastically affected by the theologians of the Netherlands, Germany, Switzerland, and Italy. When ill, they look to new techniques developing in South Africa, England, China, the Soviet Union, and Canada.

The multi-national corporation has become essential to the maintenance of the standard of living to which the individual is accustomed. Treaties are being drafted in the Middle East which can be critical in maintaining Western technological society. Detente is under way in relations with China and the Soviet Union. These we may classify as international problems.

We know we cannot comprehend nuclear reactors without atomic theory. We know we cannot work on environmental impact without a knowledge of biology and chemistry. We know that we cannot travel to the stars without knowledge of mathematics. So why do we believe for one moment that we can comprehend or analyze international problems without knowledge of world cultures?

We have long noted that liberal arts students should be able to analyze, to synthesize, and to interpret. What are we giving our students in Lifelong Education that they can analyze, and synthesize, and interpret in such a way as to comprehend international problems?

Nigeria and Ghana provide examples of several nations within single states, somewhat like the Austro-Hungarian empire of 1914. On the other hand, the boundaries of Kenya, Uganda, India, and Bangladesh provide examples of nations divided by state boundaries, somewhat like the division of German-Austrians from other Germans in the 1930's. If it is true that American foreign policy is largely the result of public opinion and public demand, should we not be frightened that not one out of every hundred citizens is aware of these anomalies in an age of relations between nation-states? If we do not believe a diplomat can competently deal with problems in Indo-China without a knowledge of Buddhism, why should we not expect a knowledge of Buddhism among the public who create our policy? Professors in
international relations would criticize a diplomat who had no knowledge of Islam, yet sought to bring about a *modus vivendi* in the Middle East. On the other hand, we seem content to permit the average voter to demand particular solutions in the Middle East with no such knowledge.

Let me ask you for a moment to project yourselves into the future in what may be nothing more than fantasy. Look now at the Indian Ocean as it develops from today until the end of the next century. Keep in mind the resources of East Africa, and those of Central Africa which find an outlet through East African ports. Assume the world’s largest collection of investment capital developing in the Arabian and Persian Gulf states. Assume the world’s greatest market in terms of more than one and one-quarter billion Indians and Chinese. Note the access of Japan and China by way of Southeast Asia and Indonesia, and note too the position of Australia as both a supplier of food and as a representative of the Western world. Can you visualize these land masses and their populations and resources forming the western, northern, and eastern boundaries of the Indian Ocean? Why should not this area become what the Atlantic community was during the last two centuries? In such an event, what importance do naval bases on the Indian Ocean inherit? How important is it to some United States planners that the Suez Canal become open in order that the Russian fleet be able to balance increasing Chinese influence in East Africa. There has already been one war on the borders of this ocean, in Indo-China, and there is an international energy crisis triggered by states located elsewhere on the Indian Ocean. This could be an even greater center of world activity than the Atlantic community has been throughout the past lifetime of the United States. And how much does the average individual know about the Indian Ocean and the societies which rim it?

That part of the world can’t be taken for granted! It can’t be assumed that these peoples will and must react in the way of Europe and America! The very existence of the Western nation-states may hinge upon the whims of the Indian Ocean states in the next quarter century. Their actions could even alter the concept of national sovereignty in the Western world. And yet the population of most Western states knows practically nothing of this area of the globe!

Just what is involved? Well, only two-thirds of the world’s population—only Islam, Hinduism, Buddhism, the beliefs of the Sikhs, the Taoists, the Confucists, the practices of Shinto—languages and dialects numbering in the hundreds—completely different family structures, different flora and fauna, different seasons, different climates. What does the average American know about which art forms offend or please the individuals of that area of the globe? What do we know of their tools, of their social taboos, of their economies and economics,
both international and domestic? How familiar are we with agricultural patterns, ethnic origins, and national histories? How many of us understand the forms of government and the accompanying problems of Arab, African, Indian, and Indonesian tribes, clans, and other social structures which have not found the nation-state system compatible? How many understand the negative impact of the strong man and military force in a society practicing Mahayana Buddhism?

If this fantasy which we have projected for the next century becomes reality, we cannot merely apply Western international relations to an area that may be moving beyond the Western nation-state system. If nation-states do not exist, do rules of international relations apply? Instead of worrying only about the technicalities of the relations between states, we must concentrate more on the ability to empathize with the people of those regions.

Man cannot exist in a social vacuum. He cannot even define himself in a social vacuum. Try, if you will, to imagine one lone individual somehow or other brought into existence on a planet on which existed no other individual of the species known as man. Could, or would, the individual even develop a language with which to describe himself?

Aristotle said, "Know yourself." Myander later observed, "'Tis better to say, 'Know others'." It is only possible to know one's self by knowing the species, Man. It is only possible to understand one's self by understanding others, and only by understanding one's self can one hope to empathize by placing himself with his own consciousness in the position of others.

The earliest societies known to man sought means to guarantee the preservation and perpetuation of the species. For this purpose, among other things, they developed social values. Even these early human beings knew the need to short-cut the learning process of each generation by passing these values on to succeeding generations. Consciously and unconsciously, early societies developed social institutions as vehicles for their social values. Century upon century was to come and go before most of these societies came into contact with other societies beyond the mountains and beyond the seas.

Today we can cross those mountains and those seas in a few hours. But if we do not know of those different concepts of man, of time, and of space, if we do not realize the difference in the associations and organizations within the social institutions, how can we know the manner in which values are interpreted?

Perhaps to this point this has sounded like one more collection of cliches about the importance of a liberal education or an internationally oriented education. I would hope, however, that we could see in this the importance of packaging that general education. There just is not time for the average individual to take separate courses in
Buddhism, Hinduism, Taoism, and Islam, or in the literature of several dozen cultures. Even a course in non-Western religions can suffer from being isolated from the political and social developments of the various societies and nations over the centuries. Yet, in the same way, a course in history can fail to impart the importance of philosophical or religious thought in the development of political and economic life. General and liberal studies in these times must become world-oriented. But for general and liberal studies to be effectively presented, within the limited hours usually available for lifelong education, we must forget any ideas of patching together dozens of fragments from departmental disciplines.

It is essential that a prime goal of lifelong education be empathy on a worldwide basis. This is essentially the role of international studies woven throughout general and liberal studies. Therefore, general and liberal studies should become lifelong and worldwide!

We are all aware that general and liberal studies have declined as the thought of requirements became abhorrent. At the same time, we realize if a student chooses two to four courses out of 150 social science fragments, or two to four courses out of 125 humanities offerings designed to meet the objectives of single disciplines, or an isolated course in chemistry or statistics, that we have completely failed to provide "a program of education intended to develop students as personalities rather than trained specialists and to transmit a common cultural heritage;" nor have we "assured an education intended to bring about the improvement, discipline, or free development of the mind or spirit."

In order to meet the objectives of general and liberal studies, these studies must be integrated and designed in such a way as to leave no major gaps in the student's awareness of cultural heritages. This need to package, to integrate disciplinary contributions without doing violence to these disciplinary elements, is even more important when we are involving the cultures of numerous societies.

At Eisenhower College, the undergraduates have been required to complete a program of World Studies. Each year, the faculty have found it necessary to cooperate even more closely, and to plan in considerable detail in order to assure the complementary effect of each discipline upon the others. This can be done when all the undergraduate freshmen are expected to begin together and seniors to end together their general and liberal World Studies. General and liberal studies as a part of lifelong education is even more complicated. Some students may enroll for three credit hours, others for six. Some will skip terms; enrollment will be irregular.

We have already implied a package, a total program, when we speak of general and liberal studies with a common objective. Perhaps the way to provide the appropriate integration of numerous
disciplines in a cohesive, meaningful offering lies in the method of presentation and packaging.

Why should we assume that general and liberal studies should be offered on the campus? If newspapers, television stations, and other agencies are entering the arena of lifelong education, should we not be looking for new ways of making the program of general and liberal studies available? And if the worldwide dimension of that general and liberal studies program makes it impractical to provide other than a closely integrated interdisciplinary or multi-disciplinary approach, should we not find it to our advantage to find a new way of presentation?

The television tape cassette which can be played at home or in a room loaned by a local high school is ideal for inclusion of a team of lecturers, along with audio and visual illustrations. Indian music, Chinese art, Arabian literature, African institutions, Soviet economics, Asian religions, European philosophers, Latin-American political development, and American foreign policy are a few examples of areas in which a cassette can be more effective than a single lecturer or class discussion. The cassette also has the advantage of making material available at all hours of the week, beginning or ending at the convenience of the student—something financially impossible on campus.

Newspapers can combine lecture materials with selections from numerous readings. Other media should also be explored. The point to note is that, rather than this being an unfortunate substitute for an on-campus presentation, it can actually provide more material than can be drawn together day after day amidst the other responsibilities of on-campus faculty. In fact, it may be that a world-oriented general and liberal studies program cannot be effectively provided as a part of lifelong education in any other way.

* * * *

In summation:

1. General and liberal studies are in increasing demand among learners in lifelong education programs.

2. General and liberal studies as a part of lifelong education are not to be considered merely entertaining or as a substitute for a hobby. It is needed, particularly by those whose previous education was occupationally oriented, and ironically because it is increasingly found necessary in their occupation because of its emphasis on a variety of modes of thinking, and of analyzing, synthesizing, and interpretation.

3. The world-wide aspect of general and liberal studies in lifelong education is also a necessity, not a luxury. Today the banker in Rochester, New York, must consider the international trade of his
clients, such as Eastman Kodak, Bausch and Lomb, and Xerox. The Westinghouse engineer in Lima, Ohio, may be employed only as long as Westinghouse can share certain markets with Phillips of the Netherlands. The doctor in the small Montana city has a lifestyle dependent upon petroleum from the Middle East. The foreman in the Birmingham, Alabama steel mill could lose his job if war broke out between certain Latin-American states from which iron ore crosses the Gulf of Mexico. The worker in the Detroit automobile factory could be unemployed because of an invasion of South Africa which closed the railroads bringing tungsten to the ports.

4. Lifelong education should be life-wide. At any one time in life, the individual is affected by and affects all social institutions and social values. This runs the gamut of the liberal arts disciplines.

5. Time limitations faced by individuals in lifelong education preclude the use of numerous national, single culture courses. Likewise, single discipline courses become impractical. Total programs must be considered to assure appropriate integration of general and liberal studies.

6. New off-campus means of presentation are required if the use of numerous faculty from various disciplines and appropriate visual and audio illustrative materials are to be involved. Otherwise, such offerings will be financially impractical within the random schedule patterns of lifelong learners.

* * * *

In the past we tried to sell lifelong education, and sometimes to attract students we offered some miserable excuses for educational offerings. We may be on the verge of a new era in which demand will permit us, even force us to offer good, sound programs. And the cost of providing such packages may push us into means and approaches quite different from what we employ on campus. Let us recognize this as a once-in-a-lifetime opportunity to innovate, (and seize upon it) and to communicate the essentiality of an integrated general and liberal education.
Sweden: Adult and Recurrent Education in a Disciplined Democracy

By Albert E. Levak
Michigan State University

Sweden is the largest Scandinavian country and the fourth largest country in Europe. It has a relatively stable, homogeneous population with a low birth rate and low population growth. In 1970, approximately 365,000 out of a total population of a little more than eight million were immigrants. At least two-thirds of these came from other Nordic countries, the largest group being the Finns. Every member of the society without regard for his individual influence or group affiliation is given, without qualification, the basic necessities of living. There is no poverty in Sweden, at least as we know it. The annual per capita income in Sweden is the highest in Europe and, on the world scene, it is second only to the United States. However, it is a more realistic statistic when one examines the distribution of income in Sweden.

A brief review of the history of Sweden reveals a move into full modernization which was both rapid and peaceful. From the 1890's to the 1920's organized liberalism and socialism, parliamentarianism and popular democracy, and the change to an industrial society came about. By 1930 modern technology had been applied to most of the societal resources, and by the latter part of that decade the traditional political ideologies had been replaced by a far-reaching consensus politics which accepted democracy as an absolute principle.1 This later was strongly supported by the dominant values of empiricism, which stressed truth as that which can be measured and counted; legalism, doing things according to rules and regulations; science and the usefulness of knowledge, a respect for science knowledge and expert opinion; and a malleability of institutions.2 Thus, statistics and logic rather than personal charisma, and proposals determined by their utilitarian value to the general population are important norms.3

It is the intent of this paper to view education as an element involved in bringing about economic development and social change with particular reference to social stratification. Since the middle of the 18th century universities have served as a major means of pre-

2. ibid, pp. 273-277.
serving the class lines of the society. The traditionally great prestige assigned to higher education is a result of its function of research and scholarship and the training of all manner of all types of technical specialists, scholars, upper level teachers, and professionals. Liberal education has been the function of the lower levels, of adult education, and of other agencies of the society. Sweden, as in other western European countries, has had an under-representation of working-class students at institutions of higher learning. With all these countries the screening for admission has been highly selective in terms of social class.4

While this approach has created inequalities within a single generation there is another problem of greater significance. This is the gap between the favored younger generation and their less favored elders. Most of the members of the present labor force have had only six or seven years of primary schooling, while as a result of the recent expansions in education 90 percent of the younger generation is receiving eleven or twelve years of education.5

In 1968 the Riksdag resolved to replace the existing multi-faceted school system with a single, compulsory, comprehensive integrated nine-year school by 1971-72. There are no qualifying examinations and all classes except grade 9 are unstreamed. Attempts are being made to reduce the fragmentation of school work at this level by abolishing the rigid and artificial demarcation of different subjects and replacing them with study projects of an interdisciplinary nature. In 1971 a single, integrated upper secondary school was established to replace the continuation school, vocational school, and upper secondary school. These reforms were a radical departure for the school system and a break with the clearly stratified class society.

Further educational change was contemplated when the Minister of Education, in 1968, appointed an Education Commission to work out an overall plan for post-secondary education. Their proposal accepts the notion that all higher education is to prepare students for future occupational activities.6 These needs are estimated in terms of prestige of occupations rather than in terms of the future demands of individuals for higher education. A University Committee reviewing the relationship between the university and the labor market expressed concern over the increasing number of students in the liberal arts

faculties, of which it does not approve, and seeks a more occupation-related curriculum.\textsuperscript{7}

Some indication of the prestige accorded to technology is reflected by a 1958 study of the Swedish Ministry of Labor Statistics. Male students in their final year of scientific study in the gymnasium who named a technological university as their first choice to those who preferred a liberal arts college was six to one. Admissions to liberal arts, theology, and law are open to all students who complete the gymnasium. Other colleges and specialized institutions have selective admissions policy.\textsuperscript{8}

Of particular concern to the leadership in Sweden is that this educational orientation might lead to conditions in opposition to the goals of solidarity and democratic cooperation characteristic in the working life and society at large.

A most pressing problem in Sweden is the educational gap between the generations. Keep in mind that many of the adults now in the labor force are products of the earlier parallel system of education and the largest share of them have not had the benefits of a higher education. To approach this problem the Swedish officials are taking a closer look at adult education. In the past few years one has seen in the literature a variety of terms used to describe the education acquired by an individual during his active period. Among these are: lifelong education, permanent education, and continuing education. These terms have been accepted quite readily.

It is in this field of education where, for the first time, the Government has actively set out to help those groups in Swedish society who were most in need of education. In this way, adult education has become significant in the wider context of public discussion of whether educational activities are capable of bringing about greater social equality.

The involvement of students in adult education has almost tripled in the past twenty years. Today there are more than two million adults enrolled in some form of adult education.\textsuperscript{9} There has been a noticeable shift in emphasis in recent years. In the earlier period the students were interested in getting a more general education for reasons of personal growth. Now the motivation is one of improving their job position or seeking better jobs by gaining in subject matter content.

In Sweden adult education is not new. It began in the late 19th century with the social conscious popular movements, e.g., temperance.


\textsuperscript{8} ibid. p. 496.

Now there are a variety of forms of adult education. These are the labor market training programs, national adult schools, municipal adult schools, study circles, radio and television, trade union programs, educational associations’ programs and folk high schools. Government expenditures for these programs has nearly doubled for the period 1969-70 through 1972-73. Extensive adult education programs are also carried on within business organizations, the Swedish Employers’ Confederation, and the producer and consumer cooperative movements. In addition, a broad program of internal education exists within central, county, and municipal authorities.

The folk high schools and the educational associations are the oldest forms of adult education in Sweden, while the municipal adult schools came about in their present form as a result of the adult Education Act of 1967. The most popular form of adult education is the study circle. This is more attractive to people with little formal education than the school-like atmosphere of municipal adult classes. Possibly because study circles consist of only ten people on the average and the structure is relatively informal.

As indicated previously, one pressing problem is the educational gap between generations. More of a problem is the likelihood that it will become greater because there is an increasing tendency for the well-educated young to take advantage of adult education programs. Those with the poorest schooling are less likely to take advantage of the opportunities available through adult education. An earlier investigation revealed that it was possible to convince the poorly educated to participate in adult education through a well-developed promotional scheme. Research into this problem area continues.

Because adult education may not be lessening the gap between students and the working population and between younger and older generations as well, recurrent education is being viewed as an answer to this dilemma. It is believed this approach should help considerably in the pursuit of equality in society. It is further assumed that this system would make the educational choice less dramatic and decisive for the youth. They may be willing to select interest-oriented options rather than those which are prestige loaded.

Recurrent education proposes that educational opportunities should be spread out over the individual’s lifetime, as an alternative to the ever-lengthening period of education for youth. The reasons for moving in this direction are multiple. “First, educational expansion has not played the role in social equality that was foreseen. Second, some form of continuing or permanent education is indispensable in socie-

11. ibid. p. 25.
ties where social and economic change calls for continuing social and occupational adjustment by individuals. Third, the divorce of formal education from learning by experience, which has typified most educational systems, is making some form of 'deschooling' a necessity. Finally, recurrent education would reduce the gap between the educational opportunities now given to young people and those from which the older generations have benefited."

This concept of education has been of concern of a number of countries of Europe and has also appeared in the literature in the United States. The Centre for Educational Research and Innovation (CERI) of the Organization for Economic Cooperation and Development (OECD) has been working on this concept for the past few years. It is becoming one of the most debated, but not clearly defined, new concepts regarding the planning and organization of education in modern societies. During the past five years this concept has been the focus of Swedish educational debate. When educational policy issues are discussed, whether in the newspapers or in conferences, the concept of recurrent education arises.

Two views of recurrent education emerge. It may be seen as simply another form of adult education, i.e., giving the adults a second chance. It suggests an expansion of the present system and the creation of new ones. Implicitly or explicitly it accepts the existing system of youth education and does not anticipate any profound changes. The other perspective of recurrent education clearly sees radical changes in the entire system of education. It will change the existing post-compulsory system into one that will provide an alternation between work and study after the years at school.


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Some possible models for recurrent education:

- E = Education
- W = Work in occupation

Figure 1
Model I  Higher education continues directly from upper secondary school. A first period of higher education is followed by work in an occupation, after which the higher education is completed. After some years in an occupation, a brief education period follows, consisting perhaps of a refresher or upgrading course with some specialization.

Model II  From upper secondary school direct to an occupation, after a period in which higher education is completed in one sequence. Refresher or upgrading courses are offered sometime after the return to the occupation.

Model III  Periods of occupational work both after upper secondary school and between periods of higher education. Refresher or upgrading course, later, after some years in an occupation.

Model IV  Part-time higher educational studies concurrent with an occupation. These begin after a period of occupational work following upper secondary school. Refresher or upgrading course after some years in an occupation.

Model V  Part-time higher education starts concurrently with occupational work immediately after upper secondary school. Final period of higher education is fulltime. A later refresher or upgrading course may be taken on a part-time basis.

The Swedish experience for coping with the concept of recurrent education is different from other OECD countries. As evidenced by the diversity of adult education programs in its history there has always been a wide and active participation of representatives from all interested groups in searching for solutions to problems. This is the national political tradition of Sweden. As indicated earlier there is the belief in the malleability of institutions and the evaluation of proposals on the basis of their utilitarian value to the general population. In addition, the task is not overwhelming for Sweden because the objectives of recurrent education are not fundamentally different from the objectives of the present system. These objectives are related to: the need for a common set of values; the interaction between education and the labor market; the motivation of the students; and, equality.

The development of recurrent education is complex and involves the interrelationship of the variety of institutions in the society. This has been stressed by the Education Committee. It is a reform which

cannot be totally introduced at a given moment. It requires long-term guidelines and modifications must be made gradually to adapt the proposal to the conditions existing in the culture at that period of history. The Swedish experience can be helpful for all advanced, modern, industrialized countries. Many of the problems Sweden faces in the education of their population are similar to those now being faced in other industrial nations of the world.

By the modifications in the educational system Sweden continues to accept a basic premise of democratic ideology, i.e., an individual should be dependent solely upon his own qualities and achievements and should be free to rise above or fall below the class position of his parents. This process has been underway to a limited degree. In 1947, 8 percent of the university students had fathers who belonged to the working class. This was at the 12 percent level in 1953 and slightly more than 14 percent in 1962-63. This slow growth of the percentage of students of the working class into universities has been readily absorbed by the Swedish occupational structure. However, the radical changes in the national system of education and the introduction of recurrent education may cause an imbalance in the existing system.

As the educational system becomes more readily available to all segments of the society more higher paid and prestige occupations must also come into existence. This will obviously have an impact on the stratification system. Heritage will no longer be an important criterion of evaluation. As in our society, three objective criteria—occupation, income, education—will be the best indicators of social class.

Can Tourism Produce a Better Understanding of Foreign Peoples and Their Problems?

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Most people gain their knowledge of other societies and their problems through the news media, a few books, and occasional direct reports from persons with first-hand information. Although the use and improvement of these basic sources is crucial if the mass of mankind is to have some knowledge of conditions in other parts of the

world, it is increasingly possible to provide more people with more first-hand experience of other societies. If we are serious about breaking down the barriers of ignorance and prejudice between nations, our programs of international education will have to provide much more study abroad than ever before.

Due to the increasing speed and the decreasing prices of transcontinental transportation, the proportion of Americans traveling abroad each year multiplied by fourteen from 1950 to 1972.1 Still, only three out of every one hundred Americans got to see a foreign country in 1972, and some of them had been abroad before. Even more surprising may be the fact that the great majority of Americans travelling to foreign countries indicate on their passport application that business, personal affairs, and recreation are the primary reasons for their stays abroad. Only one to two percent of all passport applications list education as the main purpose of the intended foreign travel. This low rate of interest in educational tours has remained relatively stable between 1950 and 1972, but the average length of time which Americans travel abroad each year has dropped from sixty-four days to twenty-seven days. Although this may largely be due to the increased availability of faster and less expensive transcontinental flights, the fact that the average American tourist stays less than four weeks abroad corroborates the assertion that education is not one of his chief purposes. As a byproduct of other pursuits, of course, the educational value of foreign travel is widely extolled by both the tourist industry and its customers.

A careful analysis of the tours abroad offered by the tourist industry confirms the statistical evidence that, beyond lip service to educational values, the primary appeal is to people desiring to visit famous romantic places and to do so with a minimum of discomfort and a maximum of pleasure. In order to make tourism as profitable as possible, the industry has developed an assembly-line approach based upon massive demand for the same tours chosen from a limited selection of favorite places, comforts, and pleasures. For Americans interested in Western Europe, for example, the three-week tour of London, Paris, and Rome typifies the pattern. The Soviet State travel agency Intourist has a similarly profitable Moscow-Leningrad package for Westerners moderately curious about the Soviet Union. Similar to our automobile producers, our tourist industry offers just enough new models and variations to keep the veteran customer interested in the latest innovations.

In thousands of uniformly packaged tours, millions of Americans have been taken to the same tourist havens around the world from

1. The data which this paragraph provides on U. S. tourism have largely been drawn from the Statistical Abstract of the United States, 1973, pp. 212-213.
London’s Piccadilly Square and the Roman Colosseum in the West to Hawaii’s Waikiki Beach and Hongkong Harbor in the East. These “adventures in travel” are bound to differ slightly from day to day and from guide to guide, but overall the educational results tend to be very similar:

(1) The content of these tours consists of experiences which have proven customer appeal.

(2) The descriptions and interpretations are provided by guides who know what stories the customers want to hear.

(3) Most of the natives whom the tourist meets are people either involved in the tourist business or living along a well-trodden tourist trail. Their responses to foreign visitors are likely to be business-oriented and routine.

(4) First and foremost, tourist agents want to entertain rather than educate. Hence, they tend to show their customers the most pleasant and sensational aspects of the foreign land rather than a balanced picture of its strengths and weaknesses. This kind of tourism only reinforces the prevailing stereotypes and prejudices. But then, the profit-oriented tourist agent can hardly be expected to make his customers ask questions and seek answers on their own.

On the whole, neither the itineraries nor the activities, i.e., neither the content nor the methods, of commercial tourism can be accepted as a satisfactory aspect of international and intercultural education.

If tourism were to become an effective part of lifelong education, it would have to develop sound educational programs and operate them distinctly separate from its entertainment packages. This, however, will only come about if secondary and higher education develop larger demand for study in other cultures. The tourist industry itself is unlikely to give prime consideration to educational tours which are not only more difficult to arrange but less profitable than the pleasure packages to the traditional entertainment centers of the world.

If it is our objective to give postgraduates the most effective exposure to other societies, we have to find better ways for them to meet foreign people amidst their ordinary pursuits and problems. To achieve this, many educators themselves will first have to become more resourceful in using the opportunities for meeting people in other lands; to understand that little is gained when one attempts to see six countries in as many weeks; and to experience how much closer one gets to the natives in hostels, camps, and private homes than in hotels. To appreciate the life styles of people, one must plan not only to stay in one of their communities but also to participate in some of their activi-
ties—their labors and their leisure—perhaps even to get creatively involved in their ongoing concerns.

The organizers of such field experiences can rely little on the services of commercial travel agents but rather need to develop, on their own, friendly contacts with native agencies and individuals. It is with this kind of preparation that educational tours tend to become intellectually and socially much more rewarding than the elegant jaunts sold by travel bureaus.

Although a growing number of American colleges and universities are arranging tours and study centers abroad, many of these programs show glaring deficiencies: tours which hardly differ from the entertainment packages of the travel industry, and year-round study centers which provide little more than American-style college courses on foreign studies subjects in a picturesque location abroad. Such experiences may be better than no visits abroad at all, but they fall far short of the most essential ingredient of genuine foreign study: immersion in the native culture in verbal as well as nonverbal ways. Even many of the Americans who have the opportunity to live abroad for years have the ethnocentric tendency of clustering together in "Little Americas" well insulated from full exposure to the host culture.

If future generations of Americans are to receive a better understanding of other societies, we need to develop cultural immersion programs on a wider scale and in greater variety. This means, first of all, that the decline in foreign language learning will need to be halted by starting more foreign language programs in elementary schools and uninterruptedly pursuing them through high school into college. The later one starts a foreign language, the slimmer tend to be the chances for success. Those who hope to achieve intercultural understanding without the learning of the appropriate foreign tongues forget that, aside from ideology, language is by far the most difficult barrier between the nations of the world. Nevertheless, even without training in the native tongue, a limited amount of immersion in a foreign culture is always possible, particularly if the hosts can communicate in the language of their guests.

Perhaps the most successful institutions for the development of genuine dialogues between people from two or more nations are international meeting centers. Most of them were developed by private organizations, sometimes with the help of governmental subsidies, in postwar Western Europe. One of them, for example, Haus Sonnenberg in West Germany's Harz Mountains, started as an endeavor to initiate a dialogue between Germans and Danes after World War II. It soon opened up to people from other nationalities. Today Haus Sonnenberg operates two-week dialogues on a great variety of topics throughout the year, and many of the people who meet there continue their contacts through affiliate organizations in other Western
countries. With the help of financial support from numerous private and public sources, Haus Sonnenberg is able to attract people who otherwise could not afford this kind of educational experience.

An even more inexpensive and productive way for adults to plunge into a foreign culture is work experience. As many Peace Corps members have confirmed, this can be most rewarding for both hosts and guests, particularly if the latter can offer much-needed skills. Goshen College, Indiana, succeeded in involving "virtually all of its students in a full term of study and service in a developing country." When study or work contacts develop favorably, the arrangement of genuine exchange visits between families, organizations, and institutions is often the next step leading to further deepening of intercultural learning experiences.

Since most educational administrators tend to think of education only in terms of formal and measurable achievements, few colleges and universities have so far explored the possibility of including immersion-type experiences in their foreign studies programs. If they did, they would quickly find out that cultural immersion is usually less expensive, and thus available to a much larger student population, than the conventional tours and the residential study programs abroad. Yet, even moderately priced immersion projects overseas remain unattainable for the great majority of young Americans who can either not obtain the funds for such a venture or exclude this possibility when they get married and have children very early in life. Twenty to thirty years later, however, many of them may well have the money and the time to further their intercultural education. It is at this point that our institutions for continuing education should provide the right counsel and suitable programs which will help these people to choose the most educational experiences abroad rather than succumb to the superficial offerings of the tourist industry.