

# SOCIAL INTELLIGENCE IN "ONE WORLD"

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The recent global war has brought about profound changes in the field of education especially in the realm of the Social Studies. The necessity for preserving world peace and of educating people into thinking, doing, and feeling the need for preserving it leads us directly into the problems inherent in the Social Studies. We have begun to feel that there is a need for revising our notions, methods, and materials in the teaching of the subject.

Hitherto we have been much concerned with the teaching of a multitude of geographical and historical facts and of developing a strong nationalistic spirit. We taught our children to think of what were strictly ours as paramount. We insisted on the idea that our country is the only place God has given us, that we ought to love and adore her, nay, die for her when called upon to do the supreme sacrifice. We taught them love and admiration for our heroes and unconsciously taught them also to think none-too-well on those who were responsible for the past miseries of our people. That the teaching of these things are vital to our national survival can not be gainsaid. But with the passing of the great war, we have realized the futility of teaching exclusively on such a philosophy. The world is beginning to realize that peace can only be attained if people are educated in the ways of peace, the ways of love, the spirit of goodwill, of neighborliness, and tolerance. In other words, our concept of nationalism must be made to expand, must transcend the barriers of race, creed,

or political ideology. Nationalism must give way to the development of sound internationalism.

How must we proceed in the teaching of the new philosophy? What should we teach and how? These are the very problems that the UNESCO is trying to figure out. These are the same problems that we are faced in the schools today.

We are a democratic country. We believe in the idea that man is endowed with certain inalienable rights. We believe that man is meant to be free—free to think, to love, and live with each other as brothers under the same sky. Our first task, therefore, is the teaching of what we mean by freedom. For freedom has been very much misunderstood, maligned, abused, and corrupted. Under the guise of freedom, men often become intolerant and licentious. It is our duty to teach our children that we live in a group and are bound to it by ties of loyalty. That as members of a group, we are free to think and do what we honestly believe to be good and righteous.

To little children, freedom does not mean anything. It would of course be futile, if not fatal to our purpose, to teach them the finer implications of this elusive term, limited as they are in their concepts and experience. It is enough that they be given an atmosphere of freedom; that they live, work, and play in an atmosphere with the least possible compulsion and regimentation. Notice that the word "least possible" is given here. This does not preclude the possibility of using com-

pulsion at certain times when there is an actual need for it. There certainly are times when stern necessity is the only way and remedy. But in so far as the normal course of life is concerned, there should be the freest possible relationship within the group consistent with the ability, experience, and homogeneity of that group.

Subject matter must concern itself with "human relationship."<sup>(1)</sup> The child should know that he lives with his father, mother, sister, neighbors, classmates, friends, etc. That his milk, sugar cakes, and chocolate come from many people in many places. That his shoes, clothes, and even his toys were made by others. That all men the world over, in one way or another are freely helping each other for the common good. "Children's interest, concepts and ideas should be broadened. The slogan of the school must be: "Know your neighbors! Learn to know the peoples of the world"<sup>(2)</sup>

To do this, we have to change our point of view in the teaching of the subject. Instead of the usual mastery of unrelated geographical and historical facts, we have to stress the human side of the subject. We should stress more on the study of "man's motives, attitudes, and emotional adjustments"<sup>(3)</sup> in a fast changing world. Humanizing the historical account means the interpretation of facts and events as they affect people past and present. It means the appreciation of the causes that motivated man in his dealings with others as well as an understanding of the sources of conflicts arising from the clash of interests and the most adequate methods of harmonizing them.

New sources of children's interests should be used. A child's toy may be looked upon as a gift from other people's children. His books may be books of American, Chinese, Indian, or thought of as having like stories as the

English children. His games may be found similar to those played by the Mexican, the Eskimo, or the Igorot children. That all are dressed against the same heat and the same cold; that all live on the same earth and under the same sky and that whatever differences there are, may be due to the differences in local conditions, training, or necessity. In this way, children could be led to understand or appreciate the universality of childhood's interests or the unity of all peoples of all places and climes.

As we said, it is not the mastery of information that counts, but rather the attitudes that matter. The teaching of a one-world idea cannot of course be taught at once in one sitting. Neither could it be taught successfully unless the children grow gradually in their knowledge and appreciation of their expanding experience.

#### REFERENCES

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