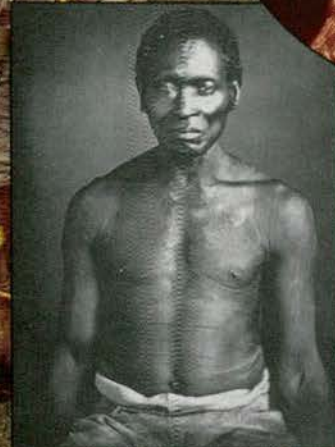
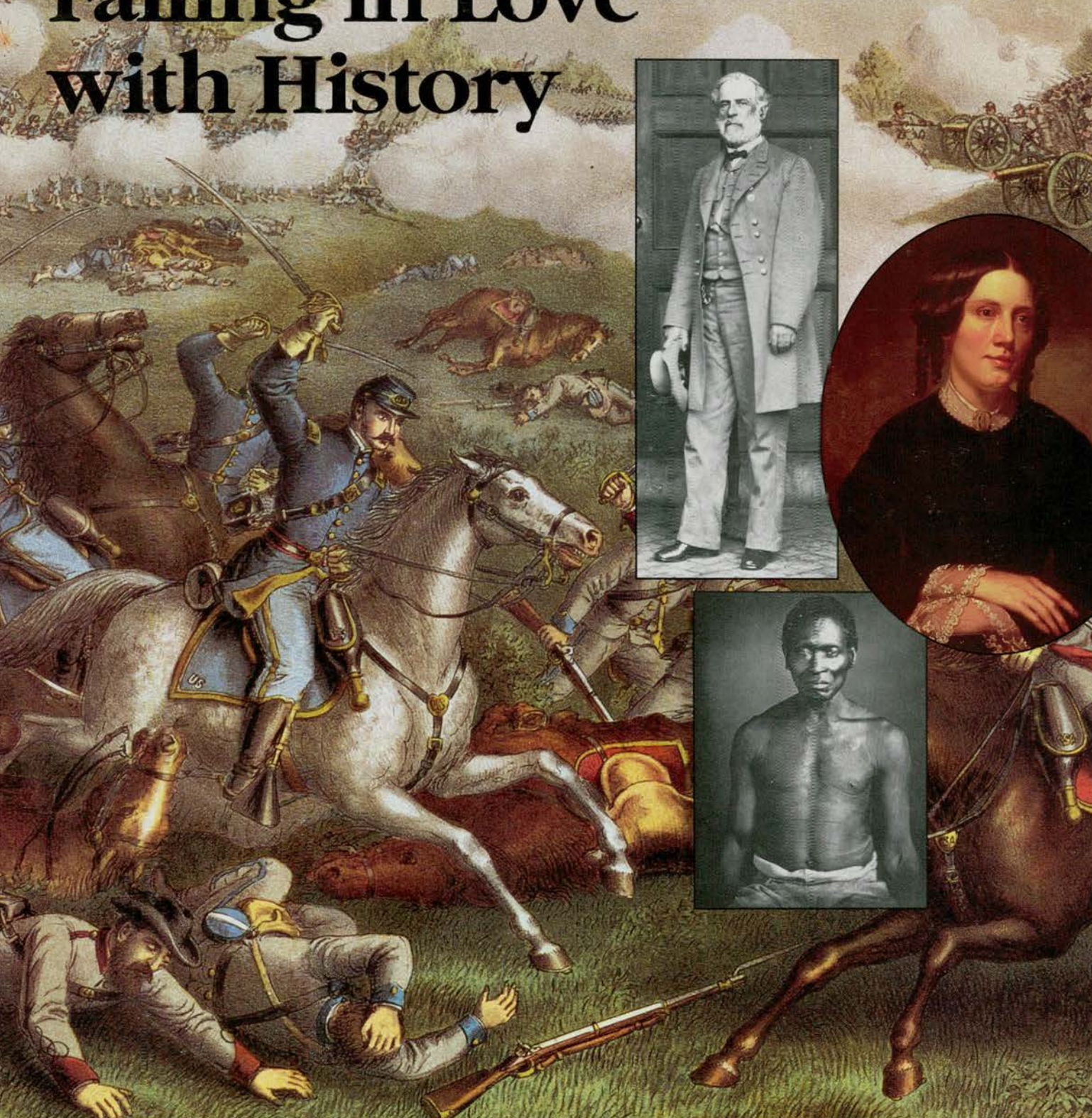


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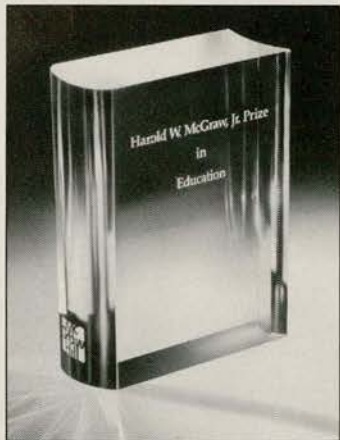
AMERICAN **Educator**

Falling in Love with History



The
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Education

Three who make a difference: Announcing the 1992 winners of the McGraw Prize in Education.



The Harold W. McGraw, Jr. prize was established in 1988, in celebration of McGraw-Hill's 100th anniversary and in honor of our chairman emeritus.

Each year, up to three \$25,000 prizes are awarded to people who have made a difference in education.

For 1992, the Board of Judges selected these three individuals for distinguished contributions to the advancement of education.

Dr. Shirley A. Hill



The way math traditionally has been taught — through memorization, drill and practice — has failed to arm students with the understanding they need for success in a world increasingly reliant on science and technology. Challenged to revitalize and restore American student achievement, Shirley Hill, as president of the National Council of Teachers of Mathematics in the 1980s, developed a blueprint for reform.

The mathematics-curriculum standards she helped to formulate stress reasoning and creativity, the use of computers and problems that reflect students' interests. Designed to help all students build broad-based mathematical power, the plan is today accepted across the nation.

Dr. Hill, Curators' Professor of Education and Mathematics at the University of Missouri-Kansas City, has rallied public support for mathematics education, which is key to scientific competency and economic growth in the 1990s and beyond.

Dr. Thomas W. Payzant



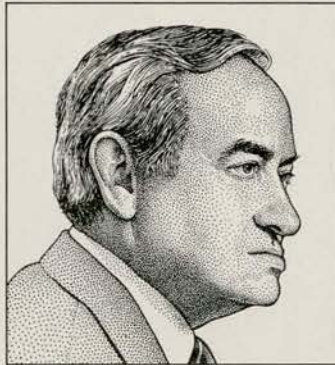
As superintendent of San Diego City Schools, Thomas W. Payzant runs America's eighth-largest urban system and one of its most ethnically diverse. Students speak more than 60 different native languages. One in ten requires special education courses and many come from disadvantaged families.

For a decade, Dr. Payzant has met the needs of San Diego students, parents and teachers while coping with increasingly difficult budgetary demands. He instituted a rigorous college-preparatory curriculum, helped schools take on a larger role in their governance and strengthened the district's commitment to raising the scholastic achievement of all children. He was instrumental in initiating a program linking schools directly with public agencies that provide services for students and their families.

National school reform

requires vision, innovation and superintendents like Dr. Payzant who focus on better use of resources and forge workable coalitions.

Dr. Edward Zigler



Edward Zigler was co-founder of Head Start, the federally funded program that has helped ensure greater numbers of children enter school ready to learn. That program has improved the self-esteem, nutrition and socialization skills of 12 million youngsters from poor families since 1965.

Now, Dr. Zigler, Sterling Professor of Psychology at Yale University, has created a program that includes the needs of elementary-school-age children as well. His Schools of the Twenty-First Century, using existing public schools year-round, provide early childhood education, along with sound nutrition, parent education, and before- and after-school activities for elementary-school students. Children enrolled in these schools have a more positive attitude toward learning, a reduced need for special education and a better attendance record.

For 30 years, Dr. Zigler has been instrumental in helping children from all backgrounds receive the care and learning experiences essential for success in school, and in life.

For more information, write to The Harold W. McGraw, Jr. Prize in Education, McGraw-Hill, Inc., 1221 Avenue of the Americas, New York, NY 10020.



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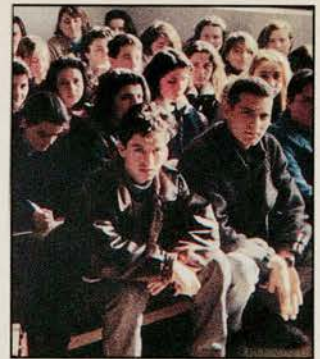
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AMERICAN Educator

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By Joy Hakim

The history of this country contains all the natural elements that kids just love—adventure and civil war; heroes and villains, majesty and tragedy, happy endings. But the dull, weighted-down pages of textbooks steal the life from the story. Now a new series of history books for kids may change all that.

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LETTERS

NO CHILD WRITTEN OFF

In his article "Reach High" (Winter 1992), John E. Jacob discusses many factors concerning building a movement for excellence in education. I agree with Mr. Jacob when he states:

■ Every African-American child should graduate from high school with the ability to do calculus;

■ Every African-American child should be fluent in a foreign language;

■ Every African-American child should be able to research, organize, and write a twenty-five-page essay on a challenging topic;

■ Every African-American child should live by strict, high ethical standards.

However, he finishes off by stating that we "are writing off African-American children." This is simply not true.

During my fifteen years as an educator in the New York State school system, teaching in a predominantly black district, I honestly can say we have many excellent programs for our children. The so-called written-off children have at their disposal: mentoring programs; tutorial programs; partnership programs; and private-industry programs. One of the private-industry programs even guarantees a certain number of minority students a *free four-year* college education. I do not feel we have written off anyone.

Let's go back to Mr. Jacob's fourth point—high ethical standards, not just for African Americans, but for everyone (students, teachers, administrators of all races). Here is where I believe Mr. Jacob has hit the nail on the head. We are all in this together, and either we all stand together or we have confusion.

Self-respect, morality, and pride have gradually been eroded in our society over the past few decades, and it shows in our schools. Teachers, parents, and all school officials must monitor what our children watch and listen to on radio and television. Programs that were once rated "R" or "X" years ago can be seen any time of the day, thanks to the "progress" called cable television.

The family unit must work, play,

and, yes, pray together if our educational system is going to work. We must build up all our children's self-esteem, pride, and self-worth. All the programs in the world cannot help if our love for one another isn't true and genuine. Adults throughout the nation must write to various networks stating our disgust over what is shown over the airwaves.

—LUCIAN T. DURSO
COMMACK, NEW YORK

R. DAHL—GUILTY AS CHARGED . . .

I wish to compliment you on your publication of Michele Landsberg's article "Liberating Laughter" (Fall 1992). This article brought out several unstated themes in children's literature. The specific one that I am writing about is anti-semitism.

On page 47, Landsberg discusses the story *Charlie and the Chocolate Factory* by Roald Dahl. There are five children at the factory. One is Charlie, the hero of the story. The other four children are to be severely punished during the factory tour. This is where Landsberg points out an anti-Jewish stereotype in the story. One of the children is described as the daughter of a rich American-sounding capitalist. Her father smokes cigars and tries to buy everything he sees, and her mother is grossly fat. Willy Wonka threatens to make a beard and mustache grow on the girl. He doesn't, but he drops her down a garbage chute and she is on her way to the incinerator.

Landsberg points out that Holocaust images are hinted at throughout the book. She gives an example of the factory itself with huge iron gates and smoke steaming from the chimneys. In the story, Willie Wonka's chief competitor is named Fickelgruber. What a coincidence that this sounds very similar to Hitler's birth name Shickelgruber. Toward the end of the story, the girl's parents follow her down the garbage chute to "the furnace." Willie Wonka is now chanting that he saw his task through by "polishing off her parents too." At the end of the book they are not dead, but they reappear covered in garbage. The end is where

we can truly see some violence that seems to parallel the Holocaust.

Reading this article has really opened my eyes to looking more carefully at unstated themes in children's books. Anti-semitism should not be encouraged in any part of our society. Thank you for publishing this article. As a parent and a future teacher I see that it is my duty to carefully examine the children's literature that I promote to my own children and to my students.

—TAMMY KLASSEN

OR TERRIBLY MISUNDERSTOOD?


I enjoyed most of Michele Landsberg's article "Liberating Laughter"—until I got to the part where she decided to "analyze" Roald Dahl's unique and delightful books in an incredibly lengthy section (almost two full pages!) that resemble rather the venting of a personal grudge than an objective piece of literary criticism. To say that Ms. Landsberg missed the point of Dahl's work would be an understatement. For instance, his book *The Witches* won the 1983 Whitbread Award, and was described by the judges as "funny, wise, deliciously disgusting, a *real* book for children. From the first paragraph to the last, we felt we were in the hands of a master."

. . . Dahl's books are so masterfully funny, his humanism, thinly disguised under gruesome stories (that most kids enjoy infinitely more than some honey-sweet moralizing pseudo-stories) is so apparent, that one is simply appalled to see that an award-winning author and journalist can fail to see it. We have here yet another proof of the fact that often children are far wiser than many adults!

I want to say this to the (probably very few) readers who haven't still read Dahl's books but did read Ms. Landsberg's "analysis": Please ignore her poor account of *Charlie and the Chocolate Factory* (one full page of bigotry!) or *The Witches* (another page!), get hold of the delightful originals, read them, and judge by yourselves.

—JUAN TOLOSA

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A History of Us



BY JOY HAKIM

Introduction

Is there any story quite as compelling as the history of this country—this imperfect but great experiment in democracy? And is there any story that has more of the natural elements that kids just love—adventure, exploration, revolution, and civil war; great heroes, terrible villains, and assorted oddballs; majesty and tragedy, right and wrong, happy endings? By all counts, our students should be falling in love with American history—reading about it, talking about it, debating, questioning, asking for more. And yet we know they're not. Why?

One of the major reasons is that, typically, children's encounter with history comes through the dull, lifeless pages of a textbook. As someone once quipped, no one has ever caught a child sneaking a few more minutes of reading a textbook under the covers at night. Who can blame them? Who of us remembers opening a textbook with anything but a groan? Their very length and weight are overwhelming to a child. Written by a committee, or a panel of editors, trying to please everyone, and packed to the breaking point, the story gets lost. Recent editions may be glitzy and colorful, but the contents are still boring.

There have been calls in the past to "throw out the texts." But that's easier said than done. What's a busy teacher to do—find time in between classes and grading papers to create an entire, start-from-scratch sequential history curriculum covering events from the first crossing of the Bering Strait to the contemporary civil rights movement and the fall of Communism in Eastern Europe? Teachers need good basic materials, which they can supplement or draw from as needed, and around which they can build discussions, activities, and assignments.

Soon we will have some. Having experienced first-hand the problems with history texts, Joy Hakim, a former teacher and journalist, has written a new ten-volume history of the U.S., called *A History of Us*. The books, which are being published by Oxford University Press, are each about 160 pages long, available in paperback or hardcover, and divided into short, manageable chapters. These books make history come alive. They are intelligent, comprehensive, witty—and hard to put down. They not only give students a firm grounding in American history, they also help them develop the good habit of trying to understand *why* things happened the way they did.

To give you a first-hand view of this new series, we are pleased to be able to print an excerpt from Book Six, which is about the Civil War and entitled *War, Terrible War*:

In general, the books are geared to a fifth-grade audience—the usual year when American history is taught. Ideally, the author envisions them used in a two-year sequence of American history (perhaps combined with state history), in the fourth and fifth or fifth and sixth grades (with a more sophisticated version of American history during the high school years, leaving middle school for world history) instead of, as most states now do, trying to cram the entire American chronicle into a one-year course, taught three times (usually fifth, eighth, and eleventh grades), which typically means that children—three different times—never get past World War I.

The first book in the ten-volume *A History of Us* series will be available at the end of this month (April 1993). The others will then be published at the rate of roughly one a month. Because Book Six is not yet in its final form, what you see on the following pages is a close approximation. Some of the artwork may be different. And to keep costs down, present plans are to print the books in black and white, with color only on the covers and possibly a section of color inserts. Ordering information is on p. 19.

We owe Joy Hakim a great debt of gratitude. These books have the potential to change the way teachers and students experience our country's history. And who knows, maybe some day soon, we may even catch a kid sneaking one of them under the covers at night.

—EDITOR

P.S. Now who's going to take up the challenge and do the same for science textbooks?

The excerpt that follows is taken from the book *War, Terrible War*, Book Six in the series *A History of Us* by Joy Hakim. Copyright 1993 by Joy Hakim. To be published Fall 1993 by Oxford University Press, Inc. Reprinted by permission.

War, Terrible War

Preface: A Divided Nation

THE TIME: April 13, 1830

THE PLACE: Brown's Indian Queen Hotel, Washington, D.C.

THE OCCASION: A dinner to celebrate Thomas Jefferson's birthday. (Jefferson had been dead for four years, but politicians like dinners and celebrations.)

THE MAIN CHARACTERS: Vice President John C. Calhoun and President Andrew Jackson



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President Andrew Jackson (above) and South Carolina's John C. Calhoun



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stitutional or not. That meant each state could decide which laws to obey, and which not. (You can see, the nation wouldn't last long if each state made its own rules.)

South Carolina was used to having its way. It was the state that, 43 years earlier, had insisted that slavery be allowed in the new nation's Constitution. Now South Carolina was insisting on what were called "states' rights." And that was what most of the toasts were about at that dinner at Brown's Indian Queen Hotel.

There were 24 toasts that evening before they got to Andrew Jackson. People could see that he was fuming over the ideas being toasted. The President rose to his feet—and so did everyone else—Martin Van Buren (who would soon be president) climbed on a chair so he could see. Then President Jackson, the man they called "Old Hickory," raised his glass high above his silver hair, glared at John Calhoun and said,

The nation was in trouble. Only a few people could see that, but President Andrew Jackson was one of those who was alarmed. The country—which he and everyone else called "the Union," or the "Federal Union"—was being divided in half, right along its belt line. It was being divided into North and South, and those terms had to do with much more than geography. People in the North and South were beginning to dislike each other and say so with angry words.

There was that old problem of what Southerners called their "peculiar institution," and others called "slavery." Slavery was making people in the North and South think and act differently.

There were other problems. The old Southern states, like South Carolina, were having economic problems. Their land was worn out. South Carolina blamed the North, and some of Congress's laws, for its problems.

John Calhoun —South Carolina's handsome but unsmiling political leader—said each state had the right to decide if Congress's laws were con-

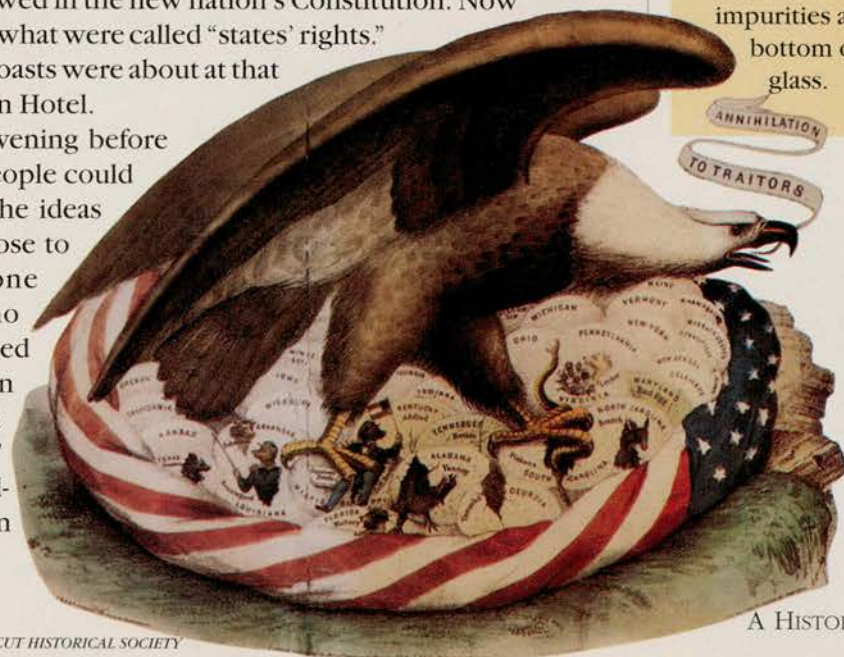
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A **preface** is an explanation that comes before a book gets started and tells what it is about. This book is about war—civil war—which is war inside a nation, and that takes some powerful explaining.

Toasts are little speeches that people sometimes give before drinking wine. They have nothing to do with burned bread. Well, that is not quite true. In Shakespeare's day a small piece of toasted bread was often put in a wine-glass; it was a way of collecting all the impurities at the bottom of the glass.



“Our Union—it *must* be preserved.”

They say Calhoun’s hand shook and that some wine trickled down his arm, but he was undaunted. He gave his toast,

“The Union—*next to our liberty*, most dear.”

What happened next? People in the North heard Jackson’s message, but in the South they listened to John Calhoun. Calhoun told them that slavery was a “positive good” and that a belief in “states’ rights” was a belief in liberty.

That conflict of ideas would help create the worst war in all of our history. Keep reading for some more background. You’ll need it. There’s much adventure, turmoil, and bloodshed ahead of you in this book.

* * *

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.”

The time was 1860, and Americans had a problem*. It wasn’t a new problem, they’d been living with it since the nation began. There were those words in the Declaration of Independence—“all men are created equal.” It had turned out that not all people were equal in the United States. One large group of people was not even free.

Slavery had come to the land with the earliest Spanish and English settlers. It was an evil but common practice—across the world. There were jobs that no one wanted to do and, in those days before machinery, slaves seemed an answer. So if you were on the losing side of a war, or were kidnapped by a rival tribe, or by a thief—you might end up as a slave.

In early America, some Indian nations practiced slavery. In colonial times, there was slavery in both North and South. But slavery didn’t make much sense in the North: farms were small, and the farmer and his family could often handle the farm work themselves. Slavery was soon outlawed in most Northern states. The situation was different in the South. The crops that grew well there—tobacco, cotton, rice, and sugar—demanded large numbers of field workers. But there were few workers to be had—until a Dutch ship arrived at

*This section is just a brief recap of the major issues that lay behind the war. Students will already have read Volume 5, entitled *Liberty for All?*, which covers the pre-war period and contains many chapters about the evolution of slavery and the development of the abolitionist movement.

Ending Slavery: We Haven’t

England was the first government to pass a law abolishing slavery. That was in 1772. In 1777, Vermont, then a republic, wrote a constitution prohibiting slavery. Soon some of the states followed.

France’s revolutionary Convention abolished slavery in 1794. When Napoleon attempted to bring it back to the French colonies, former slaves on the island of Haiti led a bloody rebellion and blocked the French effort.

European serfdom ended in Prussia in 1806, in the Hapsburg empire in 1848, in Russia in 1861, and in Rumania in 1864. (Serfs had some rights, but, like slaves, they were not free to move from the land where they worked.)

Brazil remained a slaveholding country until 1888 when slavery was peacefully ended.

Historian William McNeil says that “as many as 17 million Africans entered Islamic slavery between A.D. 650 and 1920.”

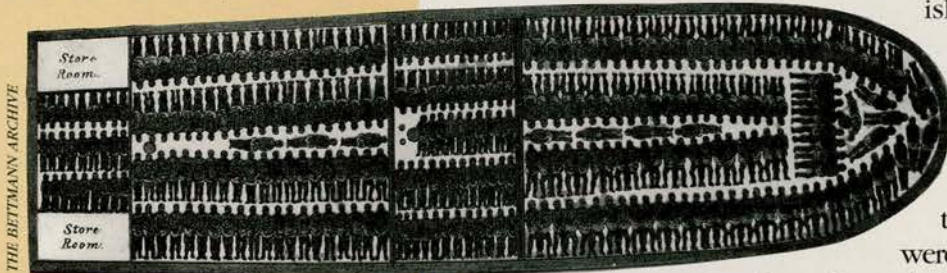
For the most part, the slave trade ended in Arab lands when Britain intervened and stopped it on the island of Zanzibar in 1898.

Until well into the 20th century, some Indians (from British-ruled India) worked as indentured laborers in British-controlled possessions in Africa and Asia. They endured conditions as bad as those of many slaves.

Chinese indentured laborers worked in the Australian gold rush (1851-1856), helped build the first railroads in America (1860s) and western Canada (1880s), and worked on labor-scarce projects around the world.

Indian and Chinese indentured laborers, carried to work in foreign lands around the world, numbered three times more than those who left Africa in slave ships.

According to a 1993 report from a division of the United Nation’s International Labor Organization, millions of people are still working in bondage today. Some are captured and sold into servitude by slave raiders; others are held as forced laborers by their own repressive governments.



Transatlantic slave ship



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Jamestown in 1619 with a boatload of Africans. At first the Africans were indentured servants. Then they became slaves. It solved an economic problem for the planters: slaves provided a cheap, easy source of labor.

There were two other issues besides economics. One was racial. In America, the slaves were all people of color: either Indians or blacks. And there was the issue of right and wrong. Some Northerners, and some Southerners, thought slavery morally wrong. Yet few of them were willing to do anything about it. The Southerners who opposed slavery did not speak up loudly and, as long as slavery stayed in the South, most Northerners were happy to forget about it.

But there were western lands coming into the country—and that is where problems developed. Southerners wanted slavery to expand. They wanted the new territories in the West to be slave territories. Northerners didn't.

As you just learned, most of the white people who didn't like slavery kept quiet. They didn't do anything about it. Was that wrong? Why didn't they speak out? It wasn't easy to attack slavery. Those who did speak out weren't very popular. They were called abolitionists because they wanted to abolish—or end—slavery. Today we know that the abolitionists wanted to do the right thing. But remember, if you want to understand history—to understand why things happened the way they did—you have to try and think as people did in the past. Slavery had been around for a long time. People were just beginning to realize how terrible it was. Actually, most Northerners didn't know any slaves, and many Southerners fooled themselves into thinking slaves were happy.

Many people argued that if slavery were abolished it would wreck the South. Many businesses—in the North as well as the South—would be hurt. Change can be frightening. Some people said the abolitionists were troublemakers, and dangerous.

In the South, extremists said slavery had to go into the territories. Some Southern slaveowners wanted to bring their slaves with them when they went visiting in the North. They said the whole nation needed to allow slavery.

A few people tried to find ways to end slavery without destroying the Southern economy. Some suggested that the government pay the slave owners for their slaves and then set them free.

Both sides rejected that idea. In the South the extremists became the political leaders. They took control of the state governments. They created a slave nation. They said that slavery was a wonderful God-inspired system—good for slaves and good for the nation. Some people were foolish enough to believe them. Others, like Abraham Lincoln, saw clearly that slavery was evil and could only breed evil.

"We began," said Abraham Lincoln, "by declaring that all men are created equal; but now from that beginning we have run down to the other declaration, that for some men to enslave others is a 'sacred right of government.' These principles cannot stand together."

"As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy."

—Abraham Lincoln

1 Civil War Means Americans Were Fighting Americans

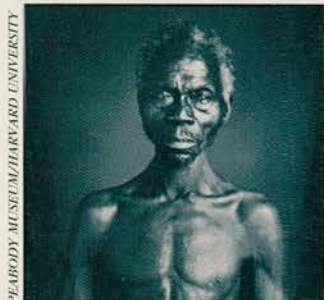
To secede means to break away or withdraw from something, especially from a political organization or nation.



CULVER PICTURES, INC.

In 1860, a New York City

man wrote a secret letter saying, "when secession is fairly inaugurated at the South, we mean to do a little of the same business here and cut loose from the fanatics of New England and of the North generally, including most of our own state."



PEARSON MUSEUM/HARVARD UNIVERSITY

It was the worst war in American history. It was called the Civil War, or the War Between the States, and sometimes brother fought brother and father fought son. More than 620,000 Americans died, cities were destroyed, farms burned, homes leveled and, on one bloody day at a place called Antietam, more men were killed than on any other day in all our history. The total Civil War deaths were almost as many as in all of our other wars combined. If the same percentage of today's population were killed, it would mean five million deaths.

It was the South against the North and, although the North won, neither side came out ahead. The South, which had once been prosperous, was in ruins. The North was left with huge war debts. And both North and South had the graves of fathers, sons, and husbands to weep over.

What was it all about? Why were Americans fighting Americans?

When the war began, people on both sides claimed they weren't fighting over slavery. But they were fooling themselves. Before the end of the war it was clear—slavery was the main issue. Most white Southerners wanted to keep slavery because they thought their way of life depended upon it. Most Northerners thought slavery wrong and, as Abraham Lincoln said, the nation could not exist half slave and half free.

There were other issues, too: the Southerners, who were also called Rebels, believed in "states' rights." They thought any state should have the right to pull out of the United States (they usually called it the Union). They said it was tyranny to hold states in the Union against their wishes. They said they were doing the same thing that George Washington and John Adams and the other revolutionaries had done against King George: fighting for their freedom. But it was white freedom they were fighting for. They didn't want to consider the fact that they were tyrannizing black people.

What they did was form their own nation. Eleven Southern states seceded from the Union. They created the Confederate States of America and elected a president and a congress. They said all they wished was to go peacefully from the Union.

The North wouldn't let them. Revolution is only right, said President Abraham Lincoln, "for a morally justified cause." But the South had no just cause. So, said Lincoln, secession was "simply a wicked exercise of physical power."

This was an important issue they were deciding. The American nation was still considered an experiment. Would a people's government survive? Lincoln said Americans needed to prove "that popular government is not an absurdity." Then he added, "We must settle this question now, whether in a free government the minority have the right to break up the government whenever they choose."

The Northerners, who were also called Yankees, or Federals, were willing to fight for the American form of government—for the Constitution, for the Union. They said when the states joined the Union they agreed to uphold the Constitution and they couldn't just pull out anytime they wanted. If that were allowed, soon there would be no Union at all.

2 The War Begins



LIBRARY OF CONGRESS

10-year-old drummer boy John Clem

Most people thought the war would last a few months. The Southerners liked the idea of soldiering. It seemed adventurous and heroic. Many Southern leaders were graduates of the military academy at West Point. Besides, they were sure the Yankees were all cowards. Just wait until they met on the battlefield, they'd scare the wits out of those Yankees. Or so they boasted to their wives and girlfriends as they marched off in their handsome gray uniforms.

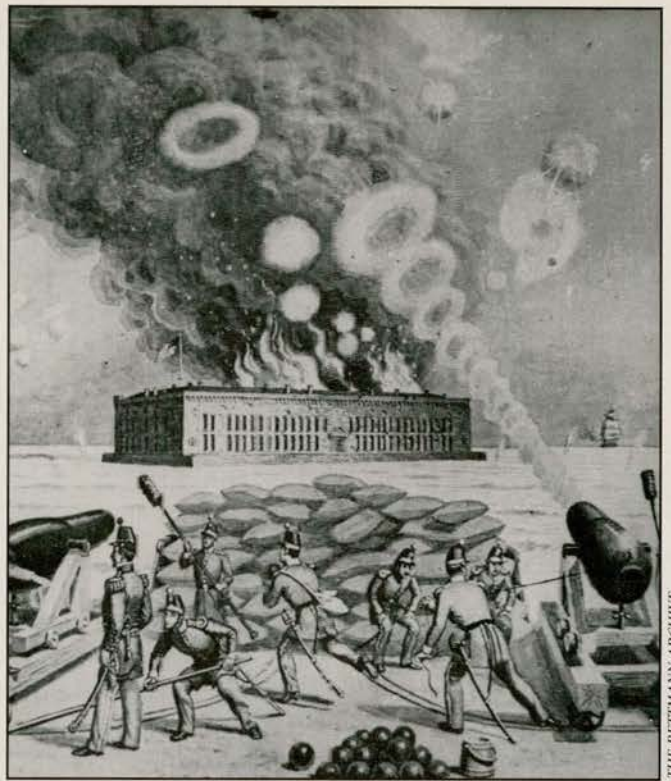
The Northern men were just as confident. One big battle, they said, and the war would be over. They knew the North had many advantages: more men, more industry, more money. But that wasn't what made them confident. They were sure the Southern soldiers were lazy. Why, without their slaves they wouldn't be able to do a thing. They'd run for the hills at the first shots, or so the Northerners boasted to their wives and girlfriends as they marched off in their handsome blue uniforms.

It didn't quite turn out the way they expected. Men on both sides were brave, very brave, and willing to die for their beliefs. A generation of men would die. But no one realized that in the summer of 1861.

The war began when Southern guns fired on U.S. troops stationed at a small island fort in the harbor at Charleston, South Carolina. That fort—Fort Sumter—was a United States government fort, and those shots announced that South Carolina was serious about leaving the United States. The Southerners meant to capture the fort, and they did. A few South Carolinians were dismayed, but many came to the Charleston waterfront in party clothes and cheered when the cannons blasted.

They were rebels—eager to battle what had been their own government—and they were excited by what they were doing. Some of the young men who applauded the firing were afraid the war would be over before they got a chance to fight. A political leader said he would use his handkerchief to wipe up all the Southern blood that would be spilled—and people believed him.

The first big battle was fought at a place called

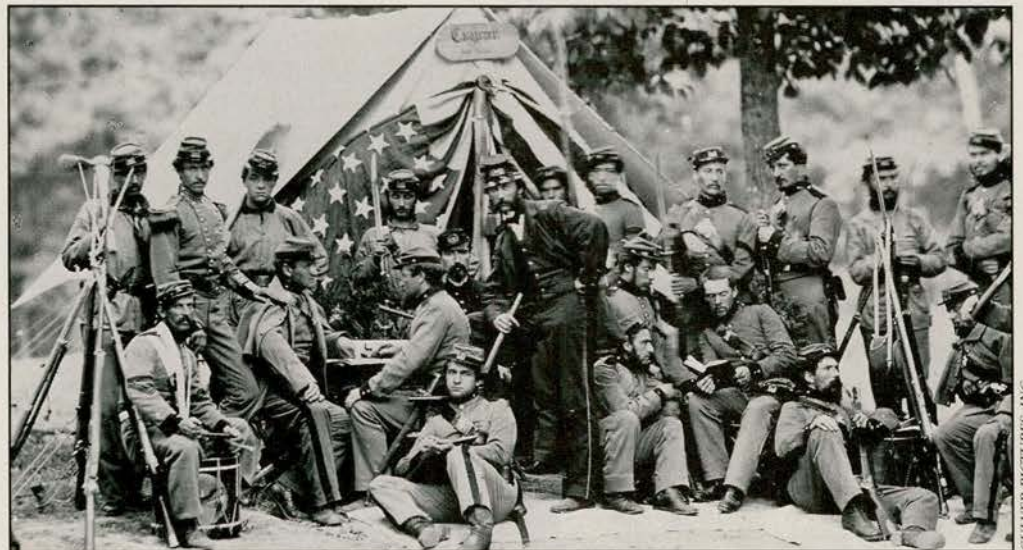


THE BETTMANN ARCHIVE

Confederate forces bombard Fort Sumter.

"We were all afraid it would be over and we not in the fight."

—Sam Watkins,
CONFEDERATE SOLDIER



CULVER PICTURES, INC.

The 8th New York State Militia Engineer Company.

What They Said about Bull Run

The scene from the hills was grand . . . regiment after regiment was seen coming along the road and across the Long Bridge, their arms gleaming in the sun . . . cheer after cheer was heard as regiment greeted regiment, and . . . with the martial music and sharp clear orders of commanding officers, [it] made a combination of sounds very pleasant to the ear of a Union man.

—*The Washington Star*



CULVER PICTURES, INC.

We . . . fired a volley, and saw the Rebels running . . . The boys were saying . . . “We’ll hang Jeff Davis to a sour apple tree.” “They are running.” “The war is over.”

—*Private James Tinkham,*
MASSACHUSETTS VOLUNTEER

Before the full advance of the Confederate ranks the enemy’s whole line . . . broke, fleeing across Bull Run by every available direction.

—*Confederate General*
P.G. Beauregard

They plunged through Bull Run [Creek] wherever they came to it, regardless of fords or bridges, and there many drowned . . . We found . . . along the road, parasols and dainty shawls lost in their flight by the fair, fair ones who had seats in most of the carriages . . .

—*Lt. Col. W.W. Blackford*
1ST CAVALRY, VIRGINIA

whole nation, North and South together. It . . . ended the rosy time in which men would dream that the war would be short, glorious and bloodless. After Bull Run the nation got down to business.”

When that July day began, in 1861, war seemed a bit like a show. And hundreds of Washingtonians didn’t want to miss that show. (After all, they couldn’t watch it on TV.) They decided to go to Manassas with their picnic baskets, settle down near Bull Run stream, and watch the fighting. They came on horseback and by carriage and wagon, and they spread out in the fields and listened to the guns and watched a smoky haze form above the noisy cannons.

But they didn’t see what they expected. It wasn’t a picture-book battle; it was real, and disorderly. They were all untrained beginners out there—soldiers and officers—and they didn’t know what they were doing.

The officers were trying to fight war as Napoleon had, for Napoleon was considered the military genius of the age. But Napoleon had a trained army able to follow complicated military orders. Besides, guns had changed since Napoleon’s day—they were more deadly and accurate—it would take time for the officers to realize that the old tactics needed to be thrown out. Besides, American soldiers weren’t like Europeans. The American soldier was an independent kind of fellow, he didn’t take orders well. But he could fight like fury, as everyone would soon find out.

Both sides fought all day. They fought hard, and even though there was much confusion, there was also much bravery. One of the bravest of the fighters was a Confederate general, T.J. Jackson. “There is Jackson standing like a stone wall,” shouted a Southern officer when he saw Jackson and his men holding firm against the enemy. Jackson would, from that moment, always be known as Stonewall Jackson.

Manassas, Virginia, not far from the city of Washington. It was fought near a muddy stream known as Bull Run. So some people call it the Battle of Bull Run, and others, the Battle of Manassas.

Manassas was a logical place to have a battle. It was a railroad junction: the place where two railroad lines met. This would be the first war where modern transportation was used. Again and again, the railroads would make a difference. They would help decide this Battle of Manassas.

The Northern generals thought they would take Manassas and then march south, to the Confederate capital at Richmond, Virginia.

Here is how Bruce Catton—one of the best of the many writers on the Civil War—described the battle: “There is nothing in American military history quite like the story of Bull Run. It was the momentous fight of the amateurs, the battle where everything went wrong, the great day of awakening for the

Napoleon, who died in 1821, was Emperor of France. He tried to conquer all of Europe—and almost did it.



THE BETTMANN ARCHIVE

The battle raged, over meadows and wooded hills and on the steep banks of Bull Run Creek. It was a hot, very hot, humid summer day. Most of the men wore heavy wool uniforms, as was customary then. Those uniforms were anything but “uniform.” Some were official Southern gray or Northern blue. But many men wore the uniforms of their state militias (some Southern militias had blue uniforms). Some men had borrowed old Revolutionary War uniforms. Some wore fancy wide pants and colorful sashes copied from French Zouave soldiers. Some just wore their regular clothes. It was confusing, and more than a few soldiers were killed by bullets shot from their own side.

By afternoon everyone was exhausted, bodies littered the ground, the earth was bloody and beginning to smell, and neither side seemed to be winning. Then fresh Southern troops arrived by train. That made the difference. It gave new energy to the rebels. General Jackson—Stonewall—told them to “yell like furies.” They did. They attacked with blood-curdling shouts—they called it the “rebel yell.” And that was too much for the Yankees. They dropped their guns and fled. Some couldn’t run fast enough.

The South won that battle of Bull Run. The Northern soldiers, who had planned to fight on to Richmond, now retreated, back to Washington. They hadn’t expected to do that. The congressmen and the citizens who had come to watch the battle hadn’t expected it either.

Troops and civilians were all on the road back to Washington when a stray shell exploded and upset a wagon and that blocked a bridge. Wounded soldiers, cavalry, frightened troops, and families in their carriages were all stuck. Someone shouted that the Southern cavalry was attacking. (It wasn’t really.) That was like yelling “fire” in a crowded theater. It started a panic—a shoving, pushing, screaming panic.

By this time people began to realize that war is no picnic. Although, even then, no one dreamed that the war would be as long, hard, and bloody as it turned out to be.

How did that terrible war actually come about? What caused all the anger? How did good people in the North and good people in the South come to hate each other? Could a civil war happen again? Could slavery have been ended without war? What can a nation learn from its history?

Flash back in time with us. Perhaps we can find some answers. We’ll start with the stories of two men and two women—four Americans who were caught in their times and fought for their beliefs.

Each of the women was named Harriet. Each was small of size, yet each was a giant in strength and determination. Each became an American heroine.

The two men were born in Kentucky. Both were men of integrity—which means they could be trusted to do what they thought was right. But what was right for one seemed wrong to the other. That different way of looking at things was what the war was all about. The two men were enemies. Read on, you’ll find their stories interesting.*

*Space limitations keep us from reprinting the chapter about the other Harriet—Harriet Tubman, the brave and tough slave who led hundreds of blacks along the Underground Railroad to their freedom; and the chapters about the two men from Kentucky who would play such fateful roles in their nation’s history—Abraham Lincoln and Jefferson Davis.



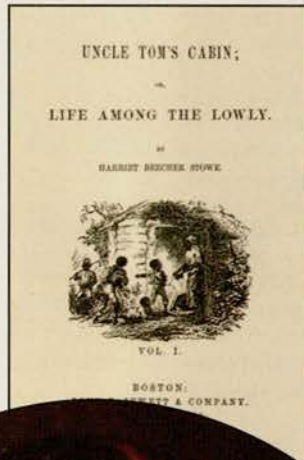
THE BETTMANN ARCHIVE

Stonewall Jackson at the First Battle of Bull Run on July 21, 1861.



AN ILLUSTRATED HISTORY OF THE CIVIL WAR

3 Harriet and Uncle Tom



Harriet Beecher grew up in Connecticut in a house full of children: seven boys and four girls. Her father, Lyman Beecher, was a Congregational minister, known throughout New England for his fine sermons. The Congregationalists were descendants of the Puritans: serious and moral in their religion. All of Lyman Beecher's boys would become ministers. One of them, Henry Ward Beecher, was said to be the greatest preacher of his day. Thousands of people packed his church when he spoke. Another son, Edward, was a college president.

Catherine and Isabella, two Beecher daughters, were pioneers in the fight for women's rights.

Harriet was the smallest of Lyman's children. She never grew to be more than 5 feet tall. But size has nothing to do with ability: she was the sister everyone depended upon; she had a way of getting things done. She became the most famous Beecher of all. In fact, Harriet Beecher, who married Calvin Stowe and then was Harriet Beecher Stowe, was the most famous American woman of her day. And all because of a book she wrote, a book that changed history.

You can see that the Beecher family wasn't ordinary. The Rev. Lyman Beecher played the violin, sang hymns, and was known to dance around the house in his stocking feet. He was very religious; he also had a good sense of humor. He liked to ask his children questions and make them think. If a child couldn't beat him in an argument, Lyman would give out clues to help sharpen the debate.

Finding ideas was easy for Lyman Beecher; it was his watch that he could never find. He was always losing things: one day it was his sermon, the next day his hat. When he didn't lose things, he gave them away. Like his new coat, which he gave to a poor man who didn't have one.

Once, on a Sunday, the Rev. Beecher exchanged churches with another minister. It was just for one day and seemed a good idea. But, while the other minister was preaching, the Beecher dog entered the



THE GRANGER COLLECTION

church. Now the dog often did that, but this time he saw a strange man in the pulpit. So he walked right up there and started barking. That was bad enough, but then one of the Beecher children began giggling. And then another one. Soon the whole family was shaking with laughter. Finally they all had to march out of church—children, dog, and mother too.

When Harriet was 13, her sister Catherine, who was 24, opened a school for girls. Harriet went as a student, but soon she was teaching too. Teaching is a good way to learn. Harriet learned many things as a young teacher: she learned to speak well, and she began to care about good writing. Then Lyman Beecher moved to Cincinnati, Ohio, where he became head of a college to train ministers. He wanted his family with him, so Catherine and Harriet became midwesterners.

In New England, slavery had seemed far away. Now, it was close by. Ohio was a free state: there was no slavery there. But Kentucky, just across the Ohio River, was a slave state. Harriet stood on the banks of the river and watched boats filled with slaves in chains who were being shipped south to be sold at slave markets. One day she saw a baby pulled from its chained mother's arms. She saw a look of anguish on that mother's face. She never forgot that look.

She was invited to Kentucky to visit a friend who lived on a plantation and owned slaves. The friend and her family were kind people, and Harriet saw slavery at its best. Harriet and her friend rode horses to a neighboring plantation where they saw a cruel overseer abusing blacks. Harriet remembered the kindness and the cruelty, for she was becoming a writer and so she observed and remembered.

She wrote stories and essays and poems. Then, when she married Calvin Stowe and had babies, there never seemed to be enough money. Calvin was a teacher in her father's college and not paid a high salary. So Harriet wrote stories to earn money.

Calvin got a job teaching at Bowdoin College in Maine. Back they went to New England. By this time Harriet had learned a lot about slavery, and it made her very angry. Her brother Edward's wife said to her, "if I could write as you do I would write something to make this whole nation feel what an accursed thing slavery is." And that is just what Harriet Beecher Stowe did. She wrote *Uncle Tom's Cabin*.

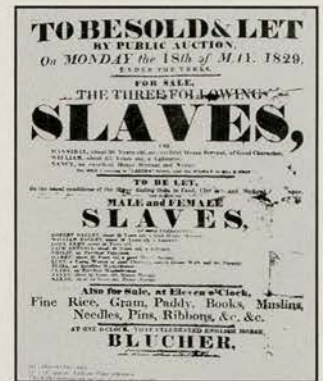
It was the most important book written in the 19th century. It may be the most influential book ever written in America. Within a week it sold 10,000 copies, within a year 300,000—and it was just getting started. *Uncle Tom's Cabin* was translated into at least 23 languages; a million and a half copies sold in England alone. The Queen of England read it and liked it. Historians say it probably kept England from helping the South during the Civil War.

It is a very exciting book. Most critics say it is not great literature, as are the writings of 19th century authors like Herman Melville or Nathaniel Hawthorne. But *Uncle Tom's Cabin* is good reading, and not difficult, except that it is full of dialect, the everyday talk of blacks in the old South. If you can handle the dialect you will



COLLECTION OF JAY P. ALTMAYER

A Richmond, Virginia slave auction.



THE BETTMANN ARCHIVE

“My mother and myself begged Mr. Carter not to sell this child (his eight-year-old sister Judy) . . . he gave us his word of honor that he would not, but as soon as we left him he sold the child.” (The family never saw Judy again.)
—James Carter

SLAVE TO LANDON CARTER IN VIRGINIA, JULY 16, 1807

Anguish means sorrow and horror.



THE BETMANN ARCHIVE

like the book—a lot. Anyone who reads *Uncle Tom's Cabin* and doesn't cry at the end has a hard heart. It was the first American novel to make slaves seem like real people, and it made people care. Harriet Beecher Stowe tried to be fair when she wrote the book. She made the horrible overseer, Simon Legree, a Northerner. Legree is the villain in the story. Uncle Tom, a saintly slave, is strong and heroic, the finest person in the book. Two black men who beat him are evil. Some white plantation owners are good people. Harriet was trying to show that color has nothing to do with whether a person is good or bad. What she showed very well was that the system of slavery was evil and that even good people did evil things when they were part of that system.

Uncle Tom's Cabin changed people's ideas about slavery. It made people in the North angry. It made them willing to fight a war to end slavery. In much of the South it was against the law to buy or sell the book. When President Abraham Lincoln met Harriet Beecher Stowe during the Civil War he said to her, "So this is the little lady who wrote the book that made this great war."

* * *

For the next hundred-and-some-odd pages, the reader is introduced to many of the great stories, seldom-told details, singular personalities, and ethical

dilemmas of this tragic and majestic period: Harriet Tubman and the Underground Railroad; Lincoln as a child reading The Life of George Washington by candlelight; Boston shops "draped in black" and "mobs howling 'shame, shame'" the day Anthony Burns, a fugitive slave, is captured and put on a boat headed south; the people of western Virginia, loyal to the Union, seceding from Virginia to become the 35th state; Lincoln resisting those who urged him to let the South go; his problems finding good generals, until he "looked out west and found one who was winning battles"; why Stonewall Jackson's troops were in awe of him; why Lee, who had freed his own slaves long before the war began, chose the Southern cause; the difference between changing laws and changing people's ideas and habits; the soldiers—young, incredibly brave, 620,000 dead; the agony of the families; the letters home that make one weep; the battlefield slaughter—Antietam, the massacre at Gettysburg; the eloquent voice of Frederick Douglass; Lincoln worrying that his Gettysburg Address was a failure; his son Willie's death at the age of 12 from typhoid fever; the siege of Richmond; Sherman's march; the fall of Atlanta; and finally, finally, the war winds down, and we come now, almost to the end of War, Terrible War—the official surrender of Robert E. Lee, which took place in Wilmer McLean's house in the small village of Appomattox Court House in the state of Virginia.

—EDITOR

In Maryland, **Samuel Green**, a free black man, was sentenced to 10 years in prison for having a copy of *Uncle Tom's Cabin* and some other anti-slavery works.



Wilmer McLean's farmhouse near Manassas Junction, Virginia (at left) and his home in Appomattox Court House.

29 Mr. McLean's Parlor



Robert E. Lee, photographed shortly after his surrender to Grant.

Fort Sumter. Now it is July 1861. As yet there have been no big battles.

The two armies—North and South—are gathered near Manassas Junction. The Confederates are using Wilmer McLean's farm as a meeting place. One day some Southern officers are about to have lunch with the McLeans when the Union artillery zooms a cannon ball at the house. It goes straight through the roof and lands in a kettle of stew. The shell explodes, so does the kettle, and stew is spattered all over the room!

That is just the beginning of farmer McLean's troubles. Because of its railroad lines, Manassas is a strategic spot. Neither army wants the other to control it. After the Battle of Bull Run, soldiers stay around, and, a year

Wilmer McLean didn't like to be hassled. So when he retired from business he bought a comfortable farm with pleasant fields, woods, and a stream. He planned to live there quietly with his family. McLean's farm was in Virginia, but not far from Washington. It was near an important railroad junction. The stream that crossed the farm was called "Bull Run."

Do you think you know what happened on his farm? Well, you don't know all of it. Let's go back in time—to 1861. In April, you remember, the war began when Confederates in Charleston, South Carolina, fired their cannons at

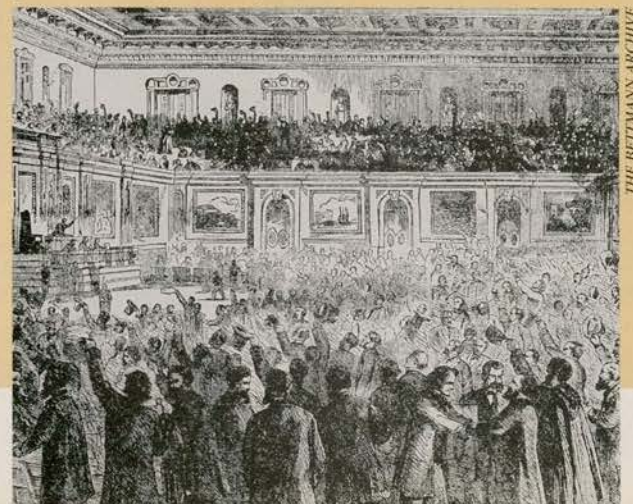
When the **Constitution** was written back in 1787, it had a terrible flaw. (What was that terrible flaw?) After the Civil War three amendments to the Constitution—the 13th, 14th, 15th—were passed. They corrected the flaw and did something else, too. The amendments added more of the spirit of the Declaration of Independence to the Constitution.

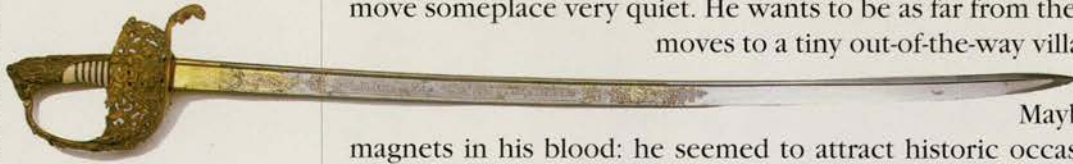
The 13th Amendment, adopted in 1865, prohibited slavery.

The 14th Amendment, adopted in 1868, gave equal protection of the law to *ALL* Americans.

The 15th Amendment, passed in 1870, said all citizens have the right to vote. Are women citizens? This amendment didn't say "yes" and it didn't say "no," which was too bad. It would take another amendment to make that clear.

Passage of Constitutional amendment prohibiting slavery.





Robert E. Lee's sword

later, another battle is fought there. Wilmer McLean has had enough. He decides to move someplace very quiet. He wants to be as far from the war as possible. So he moves to a tiny out-of-the-way village called Appomattox Court House.

Maybe Wilmer McLean had magnets in his blood: he seemed to attract historic occasions. In 1865 the two armies—North and South—were gathered at Appomattox Court House. A Confederate officer was looking for a place to have an important meeting. Wilmer McLean showed him an empty building. It wouldn't do. So McLean took him to his comfortable red brick house. That turned out to be just fine. It was in Wilmer McLean's front parlor that Robert E. Lee officially surrendered to Ulysses S. Grant. In later years McLean is supposed to have said, "the war began in my dining room and ended in my parlor."

On April 9th, 1865, Robert E. Lee—proud, erect, and wearing his handsomest uniform—walked into Wilmer McLean's parlor. Strapped to his side was a gorgeous, shining sword with a handle shaped like a lion's head. The sword was decorated with carvings and held in a fine leather scabbard.

General Grant and his aides couldn't help looking at the beautiful sword. They all knew that, according to the rules of war, the defeated general must give his sword to the winner.

General Lee knew that too. But he was not the kind of person who would bring an old sword to give away. He had brought his most precious sword. He had worn his best uniform. He held his head high. He knew he had fought as hard as he could. He had lost the war—fair and square—but he had not lost pride in himself and his men. Robert E. Lee's dignity and courage would be an example to his men when they returned to their homes. They didn't need to apologize for themselves, they had fought as well as men can fight.

General Grant understood that. Later he described his feelings on that day, "I felt . . . sad at the downfall of a foe who had fought so long and so valiantly, and had suffered so much for a cause, though that cause was, I believe, one of the worst for which people ever fought."

But what should Grant do with Lee's sword? Keep it as a treasure to give to his children and grandchildren? Turn it over to the country to put in a museum?

General Lee surrenders to General Grant in Wilmer McLean's parlor.



Ulysses S. Grant didn't do either of those things. He wrote out the official surrender terms. They were kinder than anyone had expected. The Southern soldiers could go home and—as long as they gave their promise not to fight against the country again—they would not be prosecuted for treason. They must surrender their guns, but could take their horses. General Grant inserted a phrase in the document: the surrender did not include “the side arms of the officers.” No one in the room said anything about it, but they all knew: Lee's sword would stay strapped to his side.

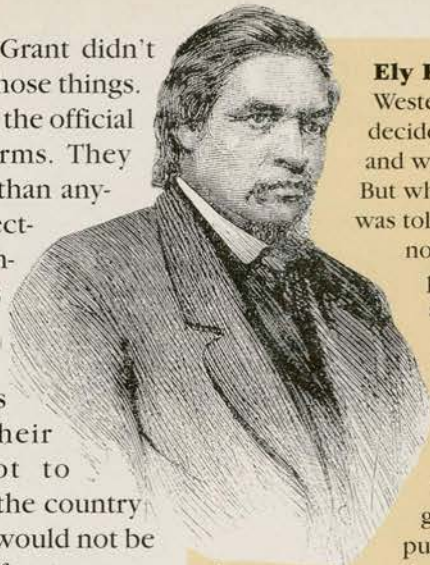
But there is something more important than a sword to remember about that ceremony in McLean's parlor. There were important words said there, and General Grant didn't say them, nor did General Lee. They came after the signing of the papers, when there were handshakes all around. General Lee was introduced to General Grant's staff. One of Grant's aides was copper-skinned Lieutenant Colonel Ely Parker. Robert E. Lee looked at him for a moment and said, “I am glad to see one real American here.” Parker—a Seneca Iroquois—replied firmly, “We are all Americans.”

Robert E. Lee—brave and heroic as he was—still didn't seem to understand why so many men and women had been willing to fight and sacrifice and die in this terrible war. “We are all Americans.” It was in those words.

Ely Parker knew that we aren't all the same. Our skins are different colors, our religions are different, our abilities are different, our backgrounds may be different. So what is it that makes us the same? What is it that makes us “all Americans”?

An idea. We share an idea. That's what makes us alike. Other nations didn't begin with ideas, most began with barons and kings.

We started with a Declaration that said “all men are created equal.” That new and powerful idea excited people all over the world. But our Constitution had not guaranteed that equality. This Civil War—terrible as it was—would cause the Constitution to be changed for the better. Three Constitutional amendments—the 13th, 14th, and 15th—would soon be passed. They would make sure that “we are all Americans.” They would give the nation “a new birth of freedom.” □



them or to honor the treaties made with the Indians. Parker resigned from his job, moved to New York City, and became wealthy as a Wall Street investor.

Ely Parker's real name was **Donehogawa**, and he was Keeper of the Western Door of the Long House of the Iroquois. As a boy, Donehogawa decided that he wanted to be successful in the world of the white men and women. So he chose a white man's name for himself and studied law. But when it came time to be admitted to the bar and become a lawyer, he was told that only white males were acceptable. Parker/Donehogawa was not the kind of person who gave up. He decided to try another profession. He went to college, became an engineer, and helped supervise the building of the Erie Canal. His work took him to Galena, Illinois, where he became friends with a clerk in a harness shop. The clerk was named Ulysses S. Grant. When Grant became General Grant and needed an engineer, he turned to his friend Ely Parker.

After the war, Parker/Donehogawa became a Brigadier General and then Commissioner of Indian Affairs for the United States government. He tried his best to help his people. U.S. citizens were pushing west and taking the Indian lands. No one seemed able to stop

them or to honor the treaties made with the Indians. Parker resigned from his job, moved to New York City, and became wealthy as a Wall Street investor.

Ordering Information

There will be a total of ten books in the *History of Us* series. The first one—*The First Americans*—will be available at the end of April; the others will then be published at the rate of roughly one a month.

The books are priced at \$9.95 paperback and \$19.95 hardcover. Interested parties may call 1-800-451-7556 with credit card orders, or write to Children's Department, A History of Us, Oxford University Press, New York, New York 10016 for more information. For information about special bulk orders, call Charles Gibbs at Oxford Press—(212) 679-7300, ext. 7353.



CURRICULUM AS A MORAL EDUCATOR

BY EDWARD A. WYNNE AND KEVIN RYAN

As Aristotle taught, people do not naturally or spontaneously grow up to be morally excellent or practically wise. They become so, if at all, only as the result of a life-long personal and community effort.

—Jon Moline

A SCHOOL or classroom's curriculum should be the community's reply to the prime educational question, "What is most worth knowing?" Children are born into an endless universe of facts and figures, theories and opinions, current events and classic stories. Given this array, the curriculum plays the essential role of identifying what of this mass of information should be selected and taught to children in school. The curriculum literally aims to bring order out of chaos.

Planning a curriculum requires us to recognize and resolve a variety of questions. What does a child need to live a good life? To be a contributing citizen? To be a productive worker? To be a good spouse and parent? To be a fulfilled human being? Fur-

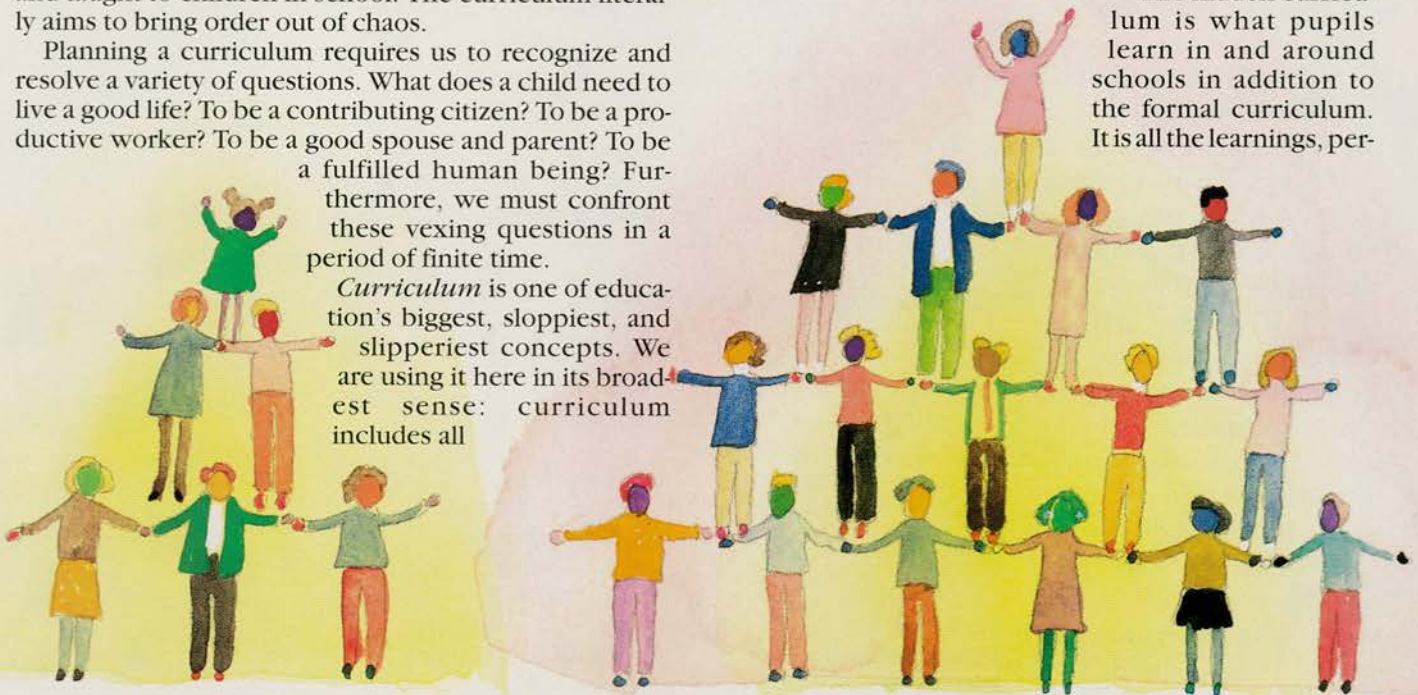
thermore, we must confront these vexing questions in a period of finite time.

Curriculum is one of education's biggest, sloppiest, and slipperiest concepts. We are using it here in its broadest sense: curriculum includes all

of the events and activities experienced by the students (as students) during their school years. One way to make discussion of curriculum more manageable is to make some distinctions. An obvious distinction is between the formal curriculum and the hidden curriculum.

In contemporary usage, the formal curriculum covers the academic experiences schools deliberately provide for students. These experiences include the knowledge and skills the school or class will teach. Usually, this curriculum is written and available for examination by concerned persons. It is also called the overt curriculum, since it is out in the open for public inspection.

The hidden curriculum is what pupils learn in and around schools in addition to the formal curriculum. It is all the learnings, per-



sonal and social, intellectual and physical, that the student gains from being in a particular school and classroom. It is called hidden because it appears to be unseen. However, the hidden curriculum is very real. It can have a major impact on the lives of students. As a result of being in a particular classroom, a student thinks of himself as a winner or a loser, a community member or an alien. He defines himself in a distinctive manner and relates to teachers and fellow students in particular ways.

The hidden curriculum is intertwined with the ethos of the school and classroom. If bullying is the rule on the playground, it is part of the school's hidden curriculum. If civility reigns on the playground, it becomes a major result of schooling. If teachers ridicule students who, as a result, lose confidence in themselves or interest in their academic work, this is an outcome of the hidden curriculum.

There is yet another term that aids our understanding of the curriculum: *the null curriculum*. The term refers to all that is left out of a curriculum. Think what a vast concept this is: the hundreds of languages that exist and the literature and tales of each; most of the immense recorded history of humanity; almost all of our numeracy, only a tiny fraction of which is taught in schools; and most of our physical and social sciences. The curriculum of our schools is—and must be, since life is finite and knowledge infinite—a thin layer from the surface of the known.

Many of the questions driving the curriculum, such as "How can people live in harmony with one another?" and "What is a good way to spend one's life?" have strong moral components. The answers to these questions quickly move us into the realm of ethics, morals, and character formation. Our curriculum, by its very nature, then,

is our answer to some of our most important human questions. This may appear obvious. But there is little evidence that the moral mission of our school's curriculum (with the possible exceptions of our sex- and drug-education curricula) is currently the subject of public discussion or scholarly debate.

MMORAL EDUCATION and character formation in schools aim to transmit to pupils the community's best values and ethical ideals. An anthropologist might describe this effort as socializing the young into tribal morality. It seems to be an innate reflex for adults to try to instill in their young the moral values and habits they believe children need to sustain themselves (i.e., to "live a good life.") Likewise, the larger community wants to instill in the young the values the members believe will sustain the community. To do less is beyond being foolish. It is irresponsible.

From where should the content of ethical and character education come? Where can we turn for this most critical curricular material? What do we as Americans, part of a relatively new society, possess that nearly all of us share and are ready to have the school pass on to our young? And how can schools serving the racial, ethnic, and religious mix that is America find core materials to fit the needs of children from all these backgrounds?

The late C.S. Lewis provides a useful point of focus for any discussion of traditional American ideals. Lewis spent years searching the writings of past civilizations and seeking their core ideas. Gradually, he saw patterns of thought connecting the great civilizations. These ideas or precepts connect civilizations, but they may also act as a common core. Lewis called what he found the Tao.

The Tao is not something we can take or leave as we choose, says Lewis. It is simply there in the nature of reality. At the end of his book, *The Abolition of Man*, Lewis provides readers with several pages of examples of the ancient writings which reflect the Tao. He claims the Tao is present in and reflected through Babylonian, ancient Egyptian, old Norse, Greek, Roman, Chinese, Ancient Indian, Christian,



ILLUSTRATED BY SUSAN DAVIS

Hebrew, Anglo-Saxon, and American writings, to mention only some of the cultures.

Many different lists of ideas and precepts might guide the development of curriculum for the moral domain. Lewis's approach, with its truly multicultural emphasis, seems particularly appropriate for our schools. Drawing on Lewis's illustrations of the Tao and other materials, we have identified the following list of moral facts of life:

■ Human kindness is essential to a fully functioning society.

■ We owe a special love, loyalty, and support to our parents and our families.

■ We have a special responsibility to posterity, especially our own children.

■ Married people have certain demands on each other that extend to specific rights and responsibilities.

■ Some degree of honesty is needed for a society to function.

■ We are obliged to help the poor, sick, and less fortunate.

■ Basic property rights must exist in any organized society.

■ Some things exist that are worse than death, e.g., treachery, murder, betrayal, and torturing another person.

■ Our own inevitable death colors how we view life and, coupled with the nature of man's posterity, gives the continuum of life its meaning.

We should add to this list a warning: we cannot assume these precepts will be reflexively applied by all the members of any society, especially the young. Still, these moral facts of life appear to be crucial in order to live in harmony with ourselves and those around us. But they are not enough in themselves. They represent what the wisdom of our species tells us we "ought" to do to be in consonance with the realities of life. There are other things humanity has learned that go beyond these facts of life and lead us to excellence. These we call *ethical ideals*.

The United States, at present, is overwhelmingly composed of persons explicitly committed to Judeo-Christian values. Even the majority of recent Asian immigrants share such traditional beliefs along with already established Americans such as German-Americans and Irish-Americans. And, African-Americans are an ethnic group deeply invested in the Christian tradition.

Relying on this cohesion, we have selected eight ethical ideals tied to (a) this heritage; and (b) the antecedent

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Greco-Roman tradition that enriched the Judeo-Christian tradition. The ideals can serve as a basis for analysis of our formal or hidden curriculum. They represent what some of our great thinkers believe are the proper goals of humanity. (We were helped in the formulation of this section by Thomas Mast.) The first four ideals come from the Greeks. They are called the *cardinal virtues*, because they are like hinges (the Latin root meaning of the word *cardinal*) on which depend our hopes to reach a higher moral state.

■ *Prudence* is the habit of acting with discretion and deliberation. It is human wisdom applied to the practical. George Washington said, "It would be the point of prudence to defer the forming of one's ultimate irrevocable decision so long as new data might be offered."

■ *Justice* is the quality of being righteous and fair. One who possesses justice is honest, impartial, and even-handed. Jose Garcia Oliver has written, "Justice is so subtle a thing, to interpret it one has only need of a heart." While injustice will always be with us, it is important that we thirst for justice.

■ *Temperance* is the state of being self-restrained in conduct, being under one's own control. It is having in check one's appetites for life's pleasures. Benjamin Franklin wrote, "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution." It should be noted that temperance does not necessarily mean abstinence from alcohol.

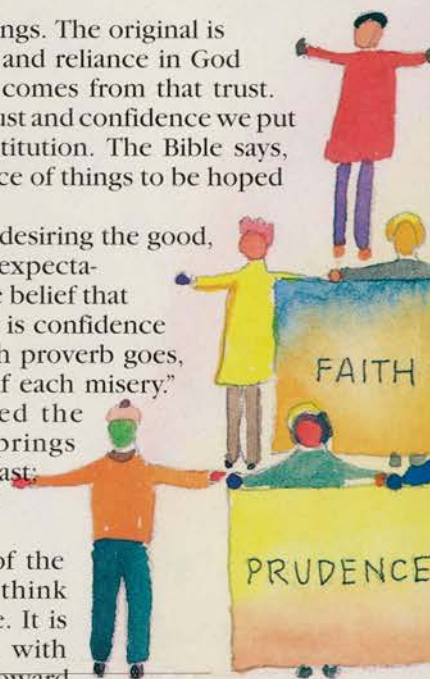
■ *Fortitude* is the capacity to withstand misfortune with bravery. It is an ability to endure pain without breaking or to persist patiently in the face of hardship. Of fortitude, Joseph Addison wrote, "In itself an essential virtue, it is a guard to every other virtue."

The next three moral ideals are the three virtues of faith, hope, and charity, ideals found in many of the world's religions.

■ *Faith* has two meanings. The original is the capacity to put trust and reliance in God and the confidence that comes from that trust. Faith can also mean the trust and confidence we put in another person or institution. The Bible says, "Now faith is the substance of things to be hoped for." (Hebrews 11:1)

■ *Hope* is the habit of desiring the good, but with, at least, a slight expectation of obtaining it, or the belief that it is indeed obtainable. It is confidence in the future. An old Irish proverb goes, "Hope is the physician of each misery." Alexander Pope penned the famous lines, "Hope springs eternal in the human breast; Man ever is, but always to be blest."

■ *Charity* is a habit of the heart, a disposition to think favorably of other people. It is the habit of acting, too, with affection and goodwill toward



***Learning to love the right things is
the work of a lifetime.***



others. Roger Bacon wrote, "In charity there is not excess."

■ *Duty* is a disposition to be loyal to those, above us and below us, to whom we have an obligation. It involves our sense of responsibility to something outside ourselves. William Corbett stated, "From a very early age, I had imbibed the opinion that it was everyman's duty to do all that lay in his power to leave his country as good as he had found it." Duty does not mean blind obedience. It means, though, giving what is expected to those who have a just claim on us. It sometimes means helping those in authority, such as government officials, live up to their obligations.

These, then, are a selection of ethical ideals. The moral facts of life, as identified by Lewis, seem to reside in the human condition and are universal. However, ethical ideals exist in a different form. Philosophers would claim that ethical ideals, such as those above, are a part of the very nature of humans. In individual people, these ethical ideals exist in varied form, from shadowy potential to guiding lights for everyday behavior.

Philosophers and others, of course, may express different preferences regarding the moral facts of life and moral ideals. One should not be preoccupied with developing a perfect list. In the preceding inventory, certain virtues, such as forbearance and humility, which are considered essential to some, are not included. Others, such as hope, which are not considered fundamental by some individuals, are included. The aim of our selection is to focus on these facts of life and ideals as exemplars of our moral heritage, a heritage our society ignores at great risk.

It is true that efforts to identify or evolve common moral principles to guide the curriculum will be stressful and involve a complex pattern of negotiation and compromise. But this process of development has too long been deadlocked by insensitivity and lack of charity. Relatively small, articulate, aggressive minorities—usually secularly oriented and/or stressing highly individualistic values—have exercised too much influence in this elaborate negotiation. Their energies have been mobilized in court cases, particularistic legislation and regulatory rules, and the constraints created by many interest groups.

The inhibitions on the articulation of a protradition curriculum should be removed or, at least, moderated. Schools (and their immediate constituencies) should formulate more coherent statements of moral principles and ideals, from which educators can develop morally vital curricula. For Americans about to enter the 21st century, the moral facts of life and ethical ideas we discussed are the framework we recommend for this purpose. Schools should be given freedom to put these principles into effect in their programs and activities. These principles should appear early in stories and games in kindergarten and be developed and elaborated as the child grows. If these are our Tao and our moral ideals, it is imperative that we teach them thoroughly.

IN OUR book, *Reclaiming Our Schools*, we devote considerable attention to the critical importance of adults establishing rules and procedures with the clear expectation that the young will follow these rules. Through such mimicry, students will acquire self-discipline and

cultivate virtuous habits. We stress the duty of the older generation to indoctrinate the young with what they are convinced are the essential moral realities and ethical truths the young will need to live well. Such measures are important. But they hardly represent all of moral education or character development. With equal vigor and skill, we need to teach the young to think about issues of right and wrong, good and bad. It is essential for the school continually to engage the child in reflection about moral principles.

Teachers should not aim to produce students who are solely rule-followers. Instead, teachers should help students toward moral autonomy appropriate to their age level. By moral autonomy, we are not suggesting the typical 20th-century antihero, a moral Lone Ranger, a solitary person who is either ignorant of our ethical heritage or has rejected it. Rather, we are talking about a student who knows and understands our moral heritage and is capable of applying that tradition to various situations. For instance, we want a student who knows how to respond to the common classroom situation of several students picking on a classmate. Our moral student should have learned certain principles: ganging up on the weak is unfair; we must be tolerant of the new and the different; and that good people protect innocents threatened by others. These principles derive directly from our moral facts of life, which should be firmly set in each student's memory. The student's total experience in school—the rules of the classroom, the events in the lunchroom, stories read for homework—should be his moral curriculum. The student *must* be able to think through these issues.

An important part of education, then, is regularly posing to students the question, "What is the right thing to do?" This is a central question in any society, and asking it should begin early and continue through to graduation. When people lose the habit and the capacity to ask that question, in the words of Yeats, "things fall apart." Specifically, then, students need to learn the skills of ethical thinking. Like the scientific method or certain mathematical formulae, these skills can be learned and applied. In particular, students, making allowances for age capabilities, should be skillful with the following:

1. Students must be able to identify behavior that is good and contributes to the general good.
2. Students must be able to identify behavior that is wrong, violates social and moral norms and unjustifiably harms others.
3. Students must know how to think through the question, "What is the right thing to do about this issue going on right now in my class or in this story?"
4. Students must be able to sort out the facts of what is going on and discover who is doing what to whom and why. They must learn what evidence is, how to get it, and how to apply it.
5. Students must be able to recall similar incidents or principles that apply to the situations in front of them.
6. Students must be able to think through various solutions to the problem or issue in front of them.
7. Student must be able to select the best (most ethical) solution, based on the solutions they came up with.

Learning the good is not enough—we must strive to live it. It is a bedrock responsibility of our schools.

When asked, "How do you make someone virtuous?" Aristotle responded, "A man becomes kind by doing kind acts. He becomes brave by performing brave acts." A curriculum that aims to form the good student must, then, give students occasions for moral action. However, our youth lack opportunities to become moral actors.

In an influential book, *Youth: Transition into Adulthood*, the sociologist James Coleman described how the experience of youth in America has been radically altered. The change was caused by many forces: by shifts in the means of production, the distribution of food and other goods, and the size and structure of the American family. The modern world has fundamentally revised the way we prepare children for adult life. Among the major changes is that youth has little role in the economic survival of the family. The typical child no longer lives on a farm or helps parents with a small business. He has little to contribute. Because of smaller families, there is less opportunity to be responsible for younger siblings. What responsibilities youth has, such as making the bed, doing the dishes, and folding laundry, are not the kinds of tasks that help forge a sense of self-worth and competence. At the same time, today's young people exist in a world that urges them towards a self-focused mentality. They are surrounded by cultural forces vying to capture them as consumers of passive pleasures and luxuries. Many children become captives of such systems, unable to satisfy even the minimal expectations of home and school.

Today's youth is caught up in a world of mediated sounds and pictures. Much of this world plays on their curiosity for the new and different. While they may "know" much more than their predecessors, it is an eccentric knowledge. Coleman describes American youth as "information rich and experience poor." Certainly many young people learn self-discipline through academics and athletic programs, activities that stress the capacity to persist at difficult tasks and other virtues. But many students do not participate in such activities. Their physical and intellectual capabilities do not mesh with these particular endeavors. Because such activities are a source of failure, they avoid them.

It is here, though, that educators can provide experiences of fundamental importance to those youth who need to break out of their envelope of self-interest or escapism and develop as mature adults. Educators can give pupils opportunities and training to be moral actors by creating an appropriate mix of prosocial activities. In individual classrooms, this can include activities such as directly helping teachers as aides, messengers, and during clean-up; and directly helping other pupils as tutors, homework contacts, participants in well-conceived cooperative projects, or in team games, dramatic performances, or singing (where the pupil's engagement assists the group activity). School-wide activities that lift youngsters beyond themselves include well-structured service programs; competitive sports, especially those involving teamwork; membership in performing groups, such as band, choir, or forensics, which require students to accept certain demands and make sacrifices on behalf of the whole; and fund-raising for worthy causes.

(Continued on page 44)

JAPANESE UNIVERSITY ENTRANCE EXAMINATION PROBLEMS IN MATHEMATICS

TRANSLATED BY LING-ERL EILEEN T. WU

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INTRODUCTION

HOW DOES the performance of American students compare with that of students in other industrialized countries? This has been a topic of considerable discussion and debate in the last few years, and it is sometimes difficult for the layperson to penetrate the mounds of statistics that are brought to bear on the argument. Two years ago, Lynne Cheney, who then headed the National Endowment for the Humanities, thought of a simple yet powerful way to illuminate the issue. She gathered together excerpts from the tests taken by students in Germany, England, France, Japan, and the European Community who aspired to go on to college. Not only did the tests show a dramatic difference between what is expected of

students here and students abroad, they also drew attention to a central reason for our poorer performance. Unlike our SAT tests, whose producers brag about their curriculum-neutral quality, the exams given to college-bound students in the countries surveyed are tightly tied to what is taught in school. And since all of the countries either have a national curriculum or carefully coordinated state or regional curricula, every student is guaranteed the opportunity to be taught the appropriate subject matter.

Students in these countries know that if they don't master their high school work, they won't do well on these exams. These are exams that one *can* study for; the study consists of hard work each year of elementary and secondary school. The second thing that students abroad know is that their performance on these exams has a very significant

impact on their fate. The clear combination of these three elements—the tests are anchored to the curriculum; every child has the opportunity to learn that curriculum; and how one does on the tests matters a lot—does wonders to focus both schools and students. When the incentives are securely in place, most students give their best effort.

The test excerpts published by the National Endowment for the Humanities were limited to traditional humanities subjects—history, geography, literature and culture, philosophy. Now, the Mathematical Association of America (MAA) has taken the initiative to translate and make available another series of key documents—the mathematics sections from several university entrance exams in Japan, along with the student performance results and commentary by Japanese high school teachers. We are pleased to be able to reprint substantial excerpts from these documents.

IN JAPAN, it is generally the public universities, both national and local, that are the most prestigious and the most difficult to get into. All applicants to four-year public universities are required to take the University Entrance Center Examination (UECE), which is administered by a government agency and based on the high school curriculum set forth by Japan's Ministry of Education. In addition to the UECE, each public university requires its own entrance exam. These vary department by department, and are prepared by the faculty of the individual university. These university exams are regarded as *more rigorous* than the UECE and are accorded equal or more weight in acceptance decisions.

In fairness, it needs to be pointed out that only approximately 25 percent of Japanese university undergraduates attend public universities; the remaining 75 percent attend private universities. However, a rapidly growing number of the private schools are also beginning to require the UECE. This year, the test is mandatory at about one-sixth of the private universities, up from only 5 percent just three years ago. In addition, students applying to university programs, both public and private, that have a substantial math component—such as science, engineering, and economics—have to take a math exam as part of the entrance exam to that university. Again, that individual exam is as rigorous or more rigorous than the UECE.

Some have argued that it is unfair to compare our college entrance exams to those of other countries, on the grounds that only the academic elite aspire to college in these countries, while we are much more inclusive. The figures do not support that theory. According to the MAA report, the United States, as compared to Japan, does not send a significantly higher percentage of its eighteen-year-olds to college.

The chart on p. 29 shows how students did on the 1990 UECE. The UECE is divided into two parts—Mathematics I and Mathematics II. The average score on the first part—Mathematics I—was 73.37 percent. The average score on Mathematics II was 64.27 percent. Of course, we do not have the cut-off points employed by individual universities that use the UECE as a screening device to decide who then qualifies to take the individual university exam. Nor do we know the weighing ratio of the UECE score to the individual university exam

score. We do know, though, that competition is stiff, especially for the public universities. According to the MAA report, “the overall acceptance rate at four-year institutions in recent years has been [slightly] above 60 percent,” while only one in four applicants has been accepted at public universities.

WHAT DO Japanese students who take the UECE think of it? Space limitations prevent us from printing the full range of their answers (they are included in the MAA report), but a few responses will capture the general sentiment: Of the humanities majors surveyed, 23.6 percent found the problems in Mathematics I to be “easier” than the problems they routinely encounter in their high school textbooks, while 53.4 percent found them to be at “about the same level.” Roughly three-quarters of the students thought the number of problems in Mathematics I “just right” for the time allowed, while about two-thirds felt that way about Mathematics II.

Be sure to take a look at the commentary on the exam content by a select group of Japanese high school math teachers. Their comments show how strongly the exam is tied to what actually goes on in the classroom. Proceeding problem by problem, they examine the quality of each question, its degree of difficulty, and whether the curriculum would have properly prepared the students to answer it.

Finally, we reprint the math section of two entrance exams from an individual university—Shiga University. As noted above, the UECE is often used as a first-stage exam; both public and private universities then follow with their own exams. Shiga University is a small national (public) university, which has two major divisions—the Division of Education, which prepares primary and secondary school teachers, and the Division of Economics, which offers specializations in economics, management, accounting, and information sciences. Shiga is considered an upper middle level university, not too easy, not too difficult, roughly in the top third among all schools. (The MAA report also includes the exams of Tokyo University, which is the most prestigious university in the country, and two others.)

The MAA report was translated and edited by Ling-Erl Eileen T. Wu, chairman of the computer science department at Menlo College, Atherton, California. The project was supported by the Alfred P. Sloan Foundation.

We are extremely grateful to the Mathematical Association of America: first, for thinking of and undertaking this project and, second, for allowing us to share the documents with our readers. In particular, we would like to thank Don Albers, the MAA associate executive director and director of its publications, and Professor Wu for their invaluable help in making this possible. Those wishing additional information about the MAA report or wanting to order the full report (single copies, \$7.50; bulk rates available) can write the MAA at 1529 Eighteenth Street, N.W., Washington, DC 20036. In addition, teachers wanting more information about nationwide efforts to change mathematics assessment in this country can write the Mathematical Sciences Education Board, 2101 Constitution Avenue, N.W., HA 476, Washington, DC 20418.

—EDITOR

1990 UECE in Mathematics

Directions: Each problem contains several blanks. Blanks are represented by bracketed, underlined numbers. Each blank must be filled with a single digit or sign. See the method shown in the following examples and answer in the specified space on the answer sheet:

1. $\{1\}$, $\{2\}$, $\{3\}$, $\{4\}$, ... each represent values between 0 and 9 or + or - signs. For example, to indicate -8 as the answer to $\{1\}\{2\}$, mark

$$\{1\} \ominus + 0 1 2 3 4 5 6 7 8 9$$

$$\{2\} - + 0 1 2 3 4 5 6 7 \textcircled{8} 9$$

2. If the answer is a fraction, reduce the fraction to its lowest terms and indicate the sign in the numerator. For example, to indicate $-2/9$ as the answer to $\{3\}\{4\}/\{5\}$, mark

$$\{3\} \ominus + 0 1 2 3 4 5 6 7 8 9$$

$$\{4\} - + 0 1 \textcircled{2} 3 4 5 6 7 8 9$$

$$\{5\} - + 0 1 2 3 4 5 6 7 8 \textcircled{9}$$

Mathematics A [Mathematics I]* (100 points, 60 minutes)

Section 1 (30 points)

1. Suppose the polynomial $P(x)$ with integer coefficients satisfies the following conditions:

- (A) If $P(x)$ is divided by $x^2 - 4x + 3$, the remainder is $65x - 68$.
 (B) If $P(x)$ is divided by $x^2 + 6x - 7$, the remainder is $-5x + a$.

Then we know that $a = \{1\}$.

Let us find the remainder $bx + c$ when $P(x)$ is divided by $x^2 + 4x - 21$.

Condition (A) implies that $\{2\} b + c = \{3\}\{4\}\{5\}$ and $a = \{1\}$. Condition (B) implies that $\{6\}\{7\} b + c = \{8\}\{9\}$. It follows that $b = \{10\}$ and $c = \{11\}\{12\}\{13\}$.

2. Fill in the blanks in statements (A) through (D) with the appropriate phrase [1], [2], [3] or [4] listed below:

- (A) Given sets A, B , $A \cup B = A$ is $\{14\}$ for $A \cap B = B$.
 (B) For some integer n , n^2 being some multiple of 12 is $\{15\}$ for n being a multiple of 12.
 (C) The center of the circle inscribed in triangle T coinciding with the center of the circle which circumscribes triangle T is $\{16\}$ for triangle T to be an equilateral triangle.

* The 1990 UECE is divided into two sections. Everyone takes Mathematics A (Mathematics I). Mathematics B consists of either Mathematics II, Industrial Mathematics, or Accounting/Statistics I, II. Depending on the student's area of study, he or she will select the appropriate examination. Of the 327,543 applicants who took Mathematics B in 1990, 327,034 took Mathematics II, 52 took Industrial Mathematics, and 457 took Accounting/Statistics I, II. Thus, only Math II will be presented here.

- (D) Given real numbers a, b , and c ,

$$|a + b + c| = |a| + |b| + |c|$$

is $\{17\}$ for $ab + bc + ca \geq 0$.

- [1] a necessary and sufficient condition
 [2] a necessary but not sufficient condition
 [3] a sufficient but not necessary condition
 [4] neither a sufficient nor a necessary condition

Section 2 (35 points)

Let a be a constant. Consider the parabola

$$C_a: y = -x^2 + ax + a^2.$$

1. Since the coordinates of the vertex of C_a are

$$\left(\frac{a}{\{1\}}, \frac{\{2\}}{\{3\}} a^2 \right),$$

the vertex is on the curve $y = \{4\}x^2$.

2. Let ℓ be the line joining two points $A(-1, 1)$ and $B(2, 4)$. For the parabola C_a and the line ℓ to have a common point, the value of a must be

$$a \leq \{5\}\{6\} \quad \text{or} \quad a \geq \frac{\{7\}}{\{8\}}.$$

The coordinates of the common point of parabola C_a and the line ℓ are

$$(\{9\}\{10\}, \{11\}), \quad \text{when } a = \{5\}\{6\}$$

and

$$\left(\frac{\{12\}}{\{13\}}, \frac{\{14\}}{\{15\}} \right), \quad \text{when } a = \frac{\{7\}}{\{8\}}.$$

Also, in order for the parabola C_a and the line segment AB to have two distinct points of intersection,

$$\frac{\{16\}}{\{17\}} < a \leq \{18\}.$$

Section 3 (35 points)

Consider the triangle ABC with coordinates $A(0, 3)$, $B(-1, 0)$ and $C(2, 1)$.

1. The center of the circumscribed circle is

$$\left(\frac{\{1\}}{\{2\}}, \frac{\{3\}}{\{4\}} \right),$$

and the radius is

$$\frac{\{5\}\sqrt{\{6\}}}{\{7\}}.$$

Also,

$$\sin \angle ABC = \frac{\{8\}}{\{9\}},$$

and the area of triangle ABC is $\{10\}$.

From these conditions, we know that the radius of the inscribed circle is

$$\frac{\sqrt{\{11\}\{12\}} - \sqrt{\{13\}}}{\{14\}}.$$

2. If point P moves along the sides of triangle ABC , the maximum value of the distance between the origin O and point P is

{15} and the minimum value is

$$\frac{1}{\sqrt{\{16\}\{17\}}}$$

Answers to Mathematics A [Mathematics I] (100 points)

Section 1

1. $a = \{1\}$ $a = 2$
 $\{2\}b + c = \{3\}\{4\}\{5\}$ $3b + c = 127$
 $\{6\}\{7\}b + c = \{8\}\{9\}$ $-7b + c = 37$
 $b = \{10\}$ $b = 9$
 $c = \{11\}\{12\}\{13\}$ $c = 100$

2. $\{14\}$ 1
 $\{15\}$ 2
 $\{16\}$ 1
 $\{17\}$ 3

Section 2

1. $\left(\frac{a}{\{1\}}, \frac{\{2\}}{\{3\}}a^2\right)$ $\left(\frac{a}{2}, \frac{5}{4}a^2\right)$
 $\{4\}x^2$ $5x^2$
2. $a \leq \{5\}\{6\}$ $a \leq -1$
 $a \geq \{7\}/\{8\}$ $a \geq 7/5$
 $(\{9\}\{10\}, \{11\})$ $(-1, 1)$
 $\left(\frac{\{12\}}{\{13\}}, \frac{\{14\}}{\{15\}}\right)$ $\left(\frac{1}{5}, \frac{11}{5}\right)$
 $\{16\}/\{17\} < a \leq \{18\}$ $7/5 < a \leq 2$

Section 3

1. $\left(\frac{\{1\}}{\{2\}}, \frac{\{3\}}{\{4\}}\right)$ $\left(\frac{1}{4}, \frac{5}{4}\right)$
 $\frac{\{5\}\sqrt{\{6\}}}{\{7\}}$ $\frac{5\sqrt{2}}{4}$
 $\frac{\{8\}}{\{9\}}$ $\frac{4}{5}$
 $\{10\}$ 4
 $\frac{\sqrt{\{11\}\{12\}} - \sqrt{\{13\}}}{\{14\}}$ $\frac{\sqrt{10} - \sqrt{2}}{2}$
2. $\{15\}$ 3
 $\frac{1}{\sqrt{\{16\}\{17\}}}$ $\frac{1}{\sqrt{10}}$

Mathematics B [Mathematics II] (100 points, 60 minutes)

Choose two of the following three sections:

Section 1 (50 points)

1. In a circle with radius 2 and its center at the origin O , let the vertices of an inscribed hexagon be $ABCDEF$, with the coordinates of A at $(2, 0)$, and with B in the first quadrant.

(1) The components of the vector

$$\overrightarrow{AB} + 2\overrightarrow{DE} - 3\overrightarrow{FA}$$

are $(\{1\}\{2\}, \{3\}\{4\}\sqrt{\{5\}})$.

(2) If t is a real number, the magnitude of the vector

$$\overrightarrow{AB} + t\overrightarrow{EF}$$

is a minimum when the value of t is

$$\frac{\{6\}}{\{7\}}$$

and the minimum magnitude is $\sqrt{\{8\}}$.

2. Let $ABCD$ be a quadrilateral with

$$\overrightarrow{BC} = 2\overrightarrow{AD}$$

$$AB = CD = DA = 2$$

$$\overrightarrow{AD} = \vec{a}$$

$$\overrightarrow{BA} = \vec{b}$$

(1) Let M be the midpoint of CD . Since $\angle BCM = \{9\}\{10\}^\circ$;

$$BM = \sqrt{\{11\}\{12\}}.$$

Also

$$\overrightarrow{BM} = \frac{\{13\}}{\{14\}}\vec{a} + \frac{\{15\}}{\{16\}}\vec{b}. \quad (1)$$

(2) Let P be a point on AB , and let Q be the point of intersection of PC and BM . Suppose $PQ : QC = 1 : 2$. Let us find $AP : PB$ and $BQ : QM$. If we set

$$\overrightarrow{BP} = t\overrightarrow{BA},$$

we have

$$\overrightarrow{BQ} = \frac{\{17\}}{\{18\}}(\vec{a} + t\vec{b}). \quad (2)$$

Therefore, from (1) and (2),

$$t = \frac{\{19\}}{\{20\}}.$$

It follows that $AP : PB = \{21\} : \{22\}$, $BQ : QM = \{23\} : \{24\}$ and

$$BQ = \frac{\{25\}}{\{26\}}\sqrt{\{27\}\{28\}}.$$

Section 2 (50 points)

1. The function $f(x) = x^3 + ax^2 + bx$ has the local minimum value $-(2\sqrt{3})/9$ at $x = 1/\sqrt{3}$. Then,

(1) $a = \{1\}$, $b = \{2\}\{3\}$ and the local maximum value of the function $f(x)$ is

$$\frac{\{4\}\sqrt{\{5\}}}{\{6\}}.$$

- (2) The value of the slope m of the tangent line at point P on the curve $y = f(x)$ is greater than or equal to $\{7\}\{8\}$. If $m = \tan \theta$ ($0^\circ \leq \theta < 180^\circ$), then the range of values for θ is $0^\circ \leq \theta < \{9\}\{10\}^\circ$ or $\{11\}\{12\}\{13\}^\circ \leq \theta < 180^\circ$.
- (3) The volume of the solid generated by revolving the region bounded by the x -axis and the curve $y = f(x)$ about the x -axis is

$$\frac{\{14\}\{15\}}{\{16\}\{17\}\{18\}}\pi.$$

2. $1, 1/2, 1/2, 1/4, 1/4, 1/4, 1/4, \dots$ is a sequence where $1/2^{k-1}$ appears 2^{k-1} times successively ($k = 1, 2, 3, \dots$).

- (1) Then the sum of the first 1000 terms is

$$\{19\} + \frac{\{20\}\{21\}\{22\}}{2^{\{23\}}}.$$

- (2) If the sum of the first n terms is 100, then because

$$n = 2^{\{24\}\{25\}\{26\}} - \{27\},$$

n is a $\{28\}\{29\}$ digit number provided that $\log_{10} 2 = 0.3010$.

Section 3 (50 points)

The numbers 1 through 9 are written individually on nine cards. Choose three cards from the nine, letting x , y , and z denote the numbers of the cards arranged in increasing order.

- There are $\{1\}\{2\}$ such x , y , and z combinations.
- The probability of having x , y , and z all even is

$$\frac{\{3\}}{\{4\}\{5\}}.$$

- The probability of having x , y , and z be consecutive numbers is

$$\frac{\{6\}}{\{7\}\{8\}}.$$

- The probability of having $x = 4$ is

$$\frac{\{9\}}{\{10\}\{11\}}.$$

- Possible values of x range from $\{12\}$ to $\{13\}$. If k is an integer such that $\{12\} \leq k \leq \{13\}$, the probability of $x = k$ is

$$\frac{(\{14\} - k)(\{15\} - k)}{\{16\}\{17\}\{18\}}.$$

The expected value of x is

$$\frac{\{19\}}{\{20\}}.$$

Answers to Mathematics B [Mathematics II] (100 points)

Section 1

- $(\{1\}\{2\}, \{3\}\{4\}\sqrt{\{5\}})$ $(-4, -4\sqrt{3})$
 $\{6\}/\{7\}$ $1/2$
 $\sqrt{\{8\}}$ $\sqrt{3}$

- $\{9\}\{10\}$ 60
 $\sqrt{\{11\}\{12\}}$ $\sqrt{13}$
 $\frac{\{13\}}{\{14\}}\frac{1}{a} + \frac{\{15\}}{\{16\}}\frac{1}{b}$ $\frac{3}{2}a + \frac{1}{2}b$
- $\{17\}/\{18\}$ $2/3$
 $\{19\}/\{20\}$ $1/3$
 $\{21\} : \{22\}$ $2 : 1$
 $\{23\} : \{24\}$ $4 : 5$
 $\frac{\{25\}}{\{26\}}\sqrt{\{27\}\{28\}}$ $\frac{4}{9}\sqrt{13}$

Section 2

- $\{1\}$ 0
 $\{2\}\{3\}$ -1
 $\frac{\{4\}\sqrt{\{5\}}}{\{6\}}$ $\frac{2\sqrt{3}}{9}$
 $\{7\}\{8\}$ -1
 $\{9\}\{10\}$ 90
 $\{11\}\{12\}\{13\}$ 135
 $\frac{\{14\}\{15\}}{\{16\}\{17\}\{18\}}$ $\frac{16}{105}$
- $\{19\}$ 9
 $\frac{\{20\}\{21\}\{22\}}{2^{\{23\}}}$ $\frac{489}{2^9}$
 $n = 2^{\{24\}\{25\}\{26\}} - \{27\}$ $n = 2^{100} - 1$
 $\{28\}\{29\}$ 31

Section 3

- $\{1\}\{2\}$ 84
- $\frac{\{3\}}{\{4\}\{5\}}$ $\frac{1}{21}$
- $\frac{\{6\}}{\{7\}\{8\}}$ $\frac{1}{12}$

Results of Performance on 1990 UECE

| EXAMINATION | Number of Participants | Average | High | Low | Standard Deviation |
|------------------------|------------------------|---------|------|-----|--------------------|
| MATHEMATICS A | | | | | |
| Mathematics I | 353,010 | 73.37 | 100 | 0 | 23.43 |
| MATHEMATICS B | | | | | |
| Mathematics II | 327,034 | 64.27 | 100 | 0 | 22.62 |
| Industrial Math. | 52 | 40.87 | 91 | 0 | 23.69 |
| Accounting/Stat. I, II | 457 | 62.42 | 99 | 11 | 17.84 |

4. $\frac{\{9\}}{\{10\}\{11\}}$ $\frac{5}{42}$
5. $\frac{\{12\}, \{13\}}{\frac{(\{14\} - k)(\{15\} - k)}{\{16\}\{17\}\{18\}}}$ $1, 7$
 $\frac{(9 - k)(8 - k)}{168}$ or $\frac{(8 - k)(9 - k)}{168}$
 $\frac{\{19\}}{\{20\}}$ $\frac{5}{2}$

Evaluation of the 1990 University Entrance Center Examination

(Direct translation of the text)

Opinions of and Evaluations by Senior High School Teachers

Preface

Discussions and research into establishing a more suitable university entrance examination to accommodate a great increase in the number and diversity of university applicants have allowed private universities to participate along with the national universities.

Accordingly, we revised the contents of the examinations. Originally, Math I and Math II combined were 100 minutes, 200 points; the UECE in mathematics is currently divided into two groups: Math A [Math I] and Math B [Math II], each exam being 60 minutes long and worth 100 points.

The purpose of the UECE is, as before, to assess the degree of mastery of the general fundamental learning established for the senior high schools. Considering the various ways the UECE is utilized in selecting university entrants, fairness to the exam participants was emphasized by posing the following questions:

- (1) whether exam problems (content, questions, score distributions, format, etc.) accurately assess the level of fundamental learning;
- (2) whether there is a wide difference in the degree of difficulty between the main exam and the make-up exam;
- (3) whether there is a great difference in the degree of difficulty among optional problem sections.

With these criteria in mind, we will analyze the 1990 exam problems from the following points of view:

- (1) whether the exam problems fulfill the purpose of the UECE exam;
- (2) whether Math I, Math II are consistent with the guidelines set forth by the senior high schools;
- (3) whether the content of exam problems tends to be esoteric;
- (4) whether the degree of difficulty of optional problem sections for Math II is uniform in the three sections;
- (5) whether the problems provide sufficient information to evaluate the student's mathematical thinking ability and ability to perform calculations;
- (6) whether, for each problem, the level of difficulty, the method of questioning, the distribution of points, format, and so forth are appropriate;
- (7) whether the problems reflect an improvement resulting from reviewing the past JFSAT and the Trial Center Exam administered in 1988.

Analysis of the Exam Problems

Mathematics I

Section 1

1. This basic problem using the remainder theorem is typical for a university entrance exam. If one knows the remainder theorem, it is unthinkable that one should miss this problem, aside from errors in calculations. This problem is suitable for testing the level of the basic learning established for senior high schools.

2. The format for this problem on expressions and proofs is multiple-choice because it was assumed that more participants could answer the problems intuitively.

(1) In set theory, $(A \cup B) \supset B$ and $A \supset (A \cap B)$ are basic knowledge, but the senior high school textbooks do not cover this in detail. We think that many answered hastily without considering the proof.

(2) If n is a multiple of 12, then n^2 is a multiple of 12. This is obvious. To disprove the converse is not too difficult.

(3) If T is an equilateral triangle, then the center of the inscribed circle and that of the circumscribed circle coincide. This can be proven with the knowledge gained from junior high school mathematics. We think many chose the answer [A] without considering the proof.

(4) Perhaps it did not occur to the students to square both sides of

$$|a + b + c| = |a| + |b| + |c|$$

and even if it had occurred to them, it would have appeared that finding a counterexample to the converse required too much time and work. We feel that more students considered the problem intuitively.

In these types of multiple-choice questions, it is difficult to see the logical thinking process. We would like to see an improvement made in the problem format; one which emphasizes the thought process that leads to the conclusion, rather than a format that encourages guessing the answer to the problem. We assume that this type of theorem-proof problem develops logical thinking.

Section 2

1. This is a basic problem. We think that the short questions in the first part were easy and not confusing. The coordinates of the vertex can be obtained from the standard second-degree form. The equation of the locus can be found easily by eliminating the parameter a . This problem expresses the parabola by C_a , a notation rarely used in textbooks.

2. Parts {1} through {15} are textbook-level basic questions which are considered easy to solve. For the remaining parts, it is important to keep in mind that

$$x^2 - (a - 1)x - a^2 + 2 = 0 \quad \text{and} \quad -1 \leq x \leq 2$$

in order to have two distinct real solutions. This is a good question to test graphing ability and mathematical thinking. We feel participants were unfamiliar with this type of problem; they either thought that they did not have enough conditions or miscalculated somewhere. Overall, the number of questions and the distribution of points are well-balanced. These are good standard questions.

Section 3

1. In order to find the center of the circumscribed circle of $\triangle ABC$, solve a system of simultaneous equations by setting the equation of the circumscribed circle to be

$$x^2 + y^2 + ax + by + c = 0,$$

or solve for the intersecting point of two perpendicular bisectors of the sides. We suspect that there were students who did not follow the proper order in these questions and who used $\sin \angle ABC$ in the next part to solve for the radius of the circumscribed circle. The radius of the inscribed circle can be obtained by the formula

$$S = rs.$$

Depending on the textbook, the exact specification of this formula varies.

2. The shortest distance between the origin O and the point P can be found simply by using the formula for the distance between a point and a line. Since the forms of the formula vary depending on the textbook, this problem requires some work. Overall, it is a good question. There is no objection to its level, distribution of points, or format.

Mathematics II

Section 1

- (1) The positions of the vertices of the regular hexagon can be obtained by using the trigonometric ratios or symmetric points. We think it might have been better to ask the participants to find the coordinates of point B or point F before asking (1).
- (2) Expressing the components of the vector

$$\overrightarrow{AB} + t\overrightarrow{EF},$$

the minimum value of the magnitude of this vector can be found from a second-degree function in t . Because there is another way to solve the problem using the inner product, the problem should be designed to ensure fairness to all participants.

- (1) BM can be obtained by the law of cosines or the Pythagorean theorem. Considering

$$\overrightarrow{BM}$$

as the midpoint vector of CD , BM can be found easily. Students easily solved this problem.

- (2) From

$$\overrightarrow{BQ} = 1/3 \left(2\overrightarrow{BP} + \overrightarrow{BC} \right),$$

one can find

$$\frac{\{17\}}{\{18\}}.$$

Setting

$$\overrightarrow{BM} = k\overrightarrow{BQ},$$

from the fact that \vec{a} and \vec{b} are linearly independent, one can find the value of t . From this fact, $\{21\}$, $\{22\}$, $\{23\}$, and $\{24\}$ can be found. In particular, when making use of equation (1) to find BQ , we think some students gave up in the middle of the process due to lack of graphic observation. Although it was stated in the problem that

$$\overrightarrow{BA} = \vec{b},$$

it might have been clearer if it had been specified that

$$\overrightarrow{AB} = \vec{b} \quad \text{because} \quad \overrightarrow{AD} = \vec{a}.$$

Section 1 is a set of good questions which tie the graphs to the vectors. In terms of the level of difficulty, distribution of points, and for-

mat, they are well-constructed questions which determine whether basic concepts are well understood.

Section 2

- (1) All are basic problems.
 - (2) We can see that an effort was made to demonstrate the steps in a general problem dealing with differentiation and trigonometric functions.
 - (3) Here is a basic problem with calculations that are not very complex. Overall, (3) is a good question. However, if (1) is not solved, then (2) and (3) cannot be solved, and the motive for asking (2) and (3) is lost. We hope to see a modification in the problem format.
- (1) The steps for these problems were very difficult for the students. We would like to have first asked a more concrete question such as "find the sum of the first 10 terms" to demonstrate the pattern. Eight points are assigned for answers $\{20\}$ through $\{23\}$. In order to give credit for steps in the solving process, we would have preferred to assign 4 points to the numerator and 4 points to the denominator.
 - (2) If one observes that there are 2^{k-1} terms of $1/(2^{k-1})$ and that these terms sum to 1, the problem can be easily solved; however, it was probably a very hard question for those who were unaccustomed to this concept. Also, regarding the problems on the number of the digits, if one had not observed that

$$\log(2^{100} - 1) \approx \log 2^{100},$$

or if one were not accustomed to dealing with logarithms, we think this problem would be difficult to solve. Part 2 is a good application problem involving progressions and testing mathematical thinking ability; however, we think the problem is beyond the scope of textbooks, and we would have liked to have seen a concrete example leading step-by-step to the solution.

Section 3

- Basic problem. Because of the nature of probability, the answer to (1) is related to all parts in (2) and all parts thereafter. It is an appropriate question.
 - Basic problem.
 - If one observes that once x is determined, y , z are determined, then it is a simple and basic problem.
 - Selecting y and z is the same as finding the combination of selecting 2 cards from 5 cards which are marked 5, 6, 7, 8, and 9. This is also a basic problem.
 - From $\{12\}$, $\{13\}$, one can solve the problem if one understands the point of the question. To find the probability of $x = k$, one can generalize the method for 4. Since the students might not have been accustomed to calculating combinations involving a letter (rather than a number), we consider this a bad problem.
- Section 3 is a set of good questions overall.

Summary

A summary of those points we felt strongly about on this year's Center Examination and a record of our suggestions follows:

- This year's averages are 73 for Math I and 64 for Math II, higher than the target scores of 60%. It has won much approval from senior high school teachers. Overall, there are many good,

standard problems with well-researched content. The problems were appropriate for testing the degree of achievement in the senior high schools.

2. The content of Math I was sufficiently consistent with the content in the learning guidelines for the senior high schools. In Math II, the content of Sections 1 and 2 were adequate, but the level of Section 2.2 on grouped progressions was beyond the scope of the textbooks used. However, this type of application problem is useful in determining the student's innovative mathematical thinking ability. It is hoped that an improved form of the question can be developed.

3. The problem on progressions crosses the entire range of Math I and Math II. There were many good questions testing the student's ability to integrate their mathematical knowledge. We do not consider the content obscure, but rather well-balanced.

4. The optional problem sections in Math II were all expected to have been of the same level of difficulty, but Section 2.2 included a progression which students were not used to, making the problem difficult. There is considerable disparity between the levels of difficulty in Sections 1 and 2. For a higher level problem like 2.2, we would have liked to have seen more attention devoted to the questioning method and to suggest such approaches as giving a concrete example and asking the question in parts.

5. The 1990 exam problems are consistently appropriate for evaluating basic mathematical thinking and calculation ability. We see the intent of the UECE as testing the student's mastery of essential mathematical material. For Math I, Section 1.2, we would like to see an additional true-false section, more testing of the problem-solving thought process, and the elimination of ambiguous questions.

6. For JFSAT, the exam time for both Math I and Math II combined was 100 minutes. For UECE, though the time allotted for simple problems was transferred to harder problems within each exam, it seemed that 60 minutes each for Math I and Math II was not sufficient. In order to determine more accurately the student's mathematical ability, we wonder if it is possible to cover the same material and shorten the rest period in order to lengthen each testing period to 80 minutes.

7. As for topics covered, the exam has been improved by the inclusion of problems on progressions, reflecting efforts to respond to earlier criticisms and suggestions. To devise fair, valid problems is a difficult task, but we hope that efforts toward this goal will be continued.

SHIGA UNIVERSITY*

**Examination A
Education Division: Science, Math, and
Technology Fields, Elementary and
Secondary**

Date: February 25, 1991
Time: 90 minutes
Subjects: Math I, Algebra, Geometry, Basic Analysis
Number of exam takers: 1438
Number of those accepted: 388

* See introduction for a description of this university.

1. Let α, β be two solutions of the second-degree equation

$$x^2 - px + 1 = 0.$$

Let α', β' be two solutions of the second-degree equation

$$x^2 - x + q = 0.$$

Express

$$(\alpha' - \alpha)(\alpha' - \beta)(\beta' - \alpha)(\beta' - \beta)$$

in terms of p, q .

2. Let

$$A = \begin{pmatrix} 1 & -1 \\ 2 & 3 \end{pmatrix}, \quad B = \begin{pmatrix} a & b \\ 1 & -2 \end{pmatrix}.$$

If $(A + B)^2 = A^2 + 2AB + B^2$, determine the values of a and b .

3. Graph the region bounded by the simultaneous inequalities

$$x - 2y^2 \geq 0$$

$$1 - x - |y| \geq 0.$$

Find the area of this region.

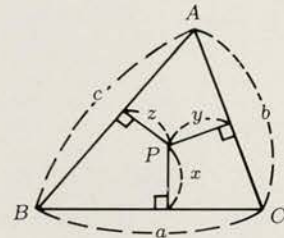
4. Sequence $\{a_n\}$ satisfies

$$a_1 + 2a_2 + 3a_3 + \dots + na_n = \frac{n+1}{n+2} \quad (n \geq 1).$$

Find the sum

$$S_n = a_1 + a_2 + a_3 + \dots + a_n.$$

5. Let a, b, c be the sides of $\triangle ABC$ and S be the area. From an interior point P , draw the line perpendicular to each side with lengths x, y , and z , respectively, as is shown below:



- (1) Express S in terms of a, b, c, x, y , and z .
- (2) Let $P'(x, y, z)$ be a point corresponding to point P . Prove that as P moves within $\triangle ABC$, the graph of $P'(x, y, z)$ describes a triangle.
- (3) Prove that if P is the center of gravity of $\triangle ABC$, then P' is also the center of gravity of the triangle obtained in (2).

**Examination B
Economics Division**

Date: March 5, 1991
Time: 100 minutes
Subject: Math I, Algebra/Geometry, Basic Analysis
Number of exam takers: 2803
Number of those accepted: 686

1. Consider the graphs of the function

$$y = \sqrt{2x - 1}$$

and the straight line $y = x + k$.

Discuss the number of points of intersection versus the change in the value of k .

2. In $\triangle ABC$, Q is a point on AC such that $AQ : QC = 3 : 4$. P is a point on BQ such that $BP : PQ = 7 : 2$. Let O be any point. Answer the following questions.

(1) Express

$$\vec{OQ} = \alpha \vec{OA} + \beta \vec{OC},$$

where α and β are rational numbers.

(2) Express

$$\vec{OP} = l\vec{OA} + m\vec{OB} + n\vec{OC}.$$

where l , m , and n are rational numbers.

3. Let $\angle C$ be the 90° angle in the right triangle ABC . Set the hypotenuse AB equal to a .

(1) If D is the point of tangency of the inscribed circle and the hypotenuse AB , prove that

$$AD = \frac{1}{2}(AB + AC - BC).$$

(2) If θ is $\frac{1}{2}\angle A$, express the radius r of the inscribed circle in terms of a and θ .

(3) Find the maximum value of r .

4. For each x , let $f(x)$ be equal to the smaller of the two values $(x - a)^2$ and $(x - a - 2)^2$. Let

$$F(a) = \int_0^1 f(x) dx.$$

Find the maximum and the minimum of $F(a)$ with $-2 \leq a \leq 2$.

SOLUTIONS TO SHIGA UNIVERSITY EXAMS

Examination A Education Division: Science, Math, and Technology Fields, Elementary and Secondary

1. Since α' and β' are the roots of $x^2 - x + q = 0$,

$$x^2 - x + q = (x - \alpha')(x - \beta').$$

When we substitute $x = \alpha, \beta$,

$$\alpha^2 - \alpha + q = (\alpha - \alpha')(\alpha - \beta') = (\alpha' - \alpha)(\beta' - \alpha)$$

$$\beta^2 - \beta + q = (\beta - \alpha')(\beta - \beta') = (\alpha' - \beta)(\beta' - \beta).$$

Multiplying the two equations above, we have

$$\begin{aligned} &(\alpha' - \alpha)(\beta' - \alpha)(\alpha' - \beta)(\beta' - \beta) \\ &= (\alpha^2 - \alpha + q)(\beta^2 - \beta + q) \\ &= q^2 + [(\alpha + \beta)^2 - 2\alpha\beta - (\alpha + \beta)]q \\ &\quad + \alpha\beta[\alpha\beta - (\alpha + \beta) + 1] \\ &= q^2 + (p^2 - 2 - p)q + 1(1 - p + 1) \\ &= q^2 + p^2q - 2q - pq - p + 2 \quad \text{answer} \end{aligned}$$

since $\alpha + \beta = p$, $\alpha\beta = 1$.

2. The condition $(A + B)^2 = A^2 + 2AB + B^2$ is equivalent to

$$AB = BA$$

$$\therefore \begin{pmatrix} 1 & -1 \\ 2 & 3 \end{pmatrix} \begin{pmatrix} a & b \\ 1 & -2 \end{pmatrix} = \begin{pmatrix} a & b \\ 1 & -2 \end{pmatrix} \begin{pmatrix} 1 & -1 \\ 2 & 3 \end{pmatrix},$$

i.e.,

$$a - 1 = a + 2b \quad (1)$$

$$b + 2 = -a + 3b \quad (2)$$

$$2a + 3 = -3 \quad (3)$$

$$2b - 6 = -7 \quad (4)$$

$$(1) \Rightarrow b = -\frac{1}{2} \quad (5)$$

$$(3) \Rightarrow a = -3 \quad (6)$$

(5) and (6) satisfy (2) and (4).

3. The intersecting points of the boundary curves

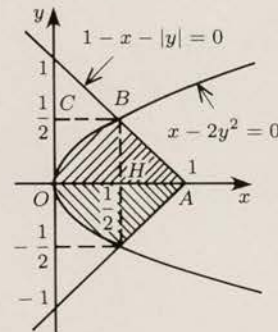
$$x - 2y^2 = 0$$

$$1 - x - |y| = 0$$

are

$$\left(\frac{1}{2}, \frac{1}{2}\right), \left(\frac{1}{2}, -\frac{1}{2}\right).$$

Since the graph is symmetric with respect to the x -axis,



$$\begin{aligned} S &= 2 \left[\frac{\left(\frac{1}{2} + 1\right) \cdot \frac{1}{2}}{2} - \int_0^{1/2} x dy \right] \\ &= \frac{3}{4} - 2 \int_0^{1/2} 2y^2 dy = \frac{7}{12}. \quad \text{answer} \end{aligned}$$

4. First note that $a_n = S_n - S_{n-1}$ for $n \geq 2$.

$$\text{For } n \geq 1, \quad a_1 + 2a_2 + \dots + na_n = \frac{n+1}{n+2} \quad (1)$$

$$\text{For } n \geq 2, \quad a_1 + 2a_2 + \dots + (n-1)a_{n-1} = \frac{n}{n+1} \quad (2)$$

Subtracting (2) from (1) we have

$$na_n = \frac{n+1}{n+2} - \frac{n}{n+1} = \frac{1}{(n+2)(n+1)}$$

$$a_n = \frac{1}{n(n+1)(n+2)}$$

$$= \frac{1}{2} \left[\frac{1}{n(n+1)} - \frac{1}{(n+1)(n+2)} \right], \quad n \geq 2.$$

However, $a_1 = \frac{2}{3}$ from (1),

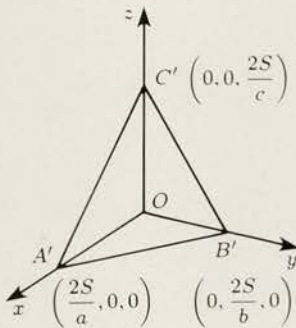
$$\therefore S_n = \frac{2}{3} + \frac{1}{2} \left[\left(\frac{1}{2 \cdot 3} - \frac{1}{3 \cdot 4} \right) + \left(\frac{1}{3 \cdot 4} - \frac{1}{4 \cdot 5} \right) \right. \\ \left. + \dots + \left(\frac{1}{n(n+1)} - \frac{1}{(n+1)(n+2)} \right) \right]$$

$$= \frac{2}{3} + \frac{1}{2} \left[\frac{1}{2 \cdot 3} - \frac{1}{(n+1)(n+2)} \right]$$

$$= \frac{3n^2 + 9n + 4}{4(n+1)(n+2)}.$$

answer

5. (1)



$$\triangle ABC = \triangle PBC + \triangle PCA + \triangle PAB$$

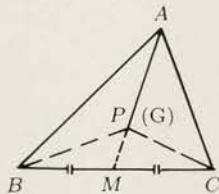
$$= \frac{1}{2}(ax + by + cz).$$

answer

(2) From (1), point $P'(x, y, z)$ is on the plane

$$ax + by + cz = 2S.$$

Here $x > 0$, $y > 0$, $z > 0$, and P' moves inside of the $\triangle A'B'C'$.



(3) If P is the center of gravity of $\triangle ABC$, the extension of AP meets the midpoint, M , of BC .

$$\triangle ABP = \triangle ACP$$

$$\triangle ABP = \triangle BCP$$

$$\therefore ax = by = cz.$$

By taking this, together with (1), we have

$$x = \frac{2S}{3a}, \quad y = \frac{2S}{3b}, \quad z = \frac{2S}{3c},$$

which are the coordinates of the center of gravity of $\triangle A'B'C'$.

Examination B Economics Division

1. When $y = x + k$ is tangent to $y = \sqrt{2x - 1}$, there is exactly one point of intersection between them and also exactly one inter-

secting point between $y = x + k$ and the parabola $y^2 = 2x - 1$. Therefore, $2x - 1 = (x + k)^2$ has one solution and the discriminant D of $x^2 + 2(k - 1)x + k^2 + 1 = 0$ is zero.

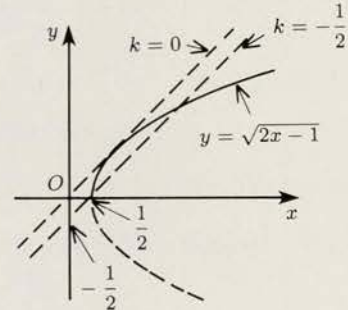
$$(k - 1)^2 - (k^2 + 1) = 0$$

$$\therefore k = 0.$$

If $y = x + k$ passes through the vertex $(\frac{1}{2}, 0)$ of $y = \sqrt{2x - 1}$, then

$$k = -\frac{1}{2}.$$

If $k > 0$, there is no point of intersection. If $k = 0$ or $k < -\frac{1}{2}$, there is one point of intersection. If $-\frac{1}{2} \leq k < 0$, there are two points of intersection.

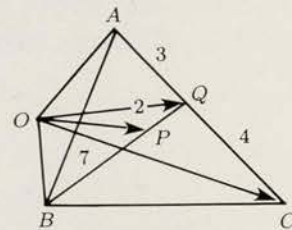


2. (1) $AQ : QC = 3 : 4$ implies that

$$\vec{OQ} = \frac{4\vec{OA} + 3\vec{OC}}{3 + 4}$$

$$= \frac{4}{7}\vec{OA} + \frac{3}{7}\vec{OC}.$$

answer



$$(2) \quad \vec{OP} = \frac{7\vec{OQ} + 2\vec{OB}}{2 + 7}$$

$$= \frac{7(\frac{4}{7}\vec{OA} + \frac{3}{7}\vec{OC}) + 2\vec{OB}}{9}$$

$$= \frac{4}{9}\vec{OA} + \frac{2}{9}\vec{OB} + \frac{1}{3}\vec{OC}.$$

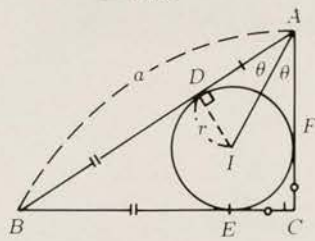
answer

3. (1) Let E, F be points of tangency of the inscribed circle I on side BC, CA , respectively. Then

$$\begin{cases} AD = AF \\ BD = BE \\ CE = CF. \end{cases}$$

Using the above relations

$$\frac{1}{2}(AB + AC - BC) = \frac{1}{2}[(AD + BD) + (AF + CF) - (BE + CE)] = AD.$$



(2) Since $ID \perp AD$, $ID = AD \tan \theta$. Also $AC = AB \cos 2\theta$, $BC = AB \sin 2\theta$.

$$\begin{aligned} \frac{r}{\tan \theta} &= AD \\ &= \frac{1}{2}(a + a \cos 2\theta - a \sin 2\theta) \\ r &= \frac{a}{2}(1 + \cos 2\theta - \sin 2\theta) \quad \text{answer} \end{aligned}$$

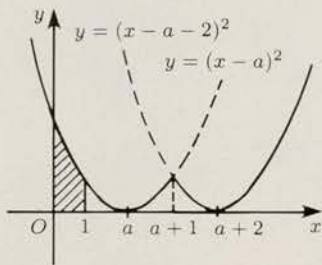
(3) Using the double angle formula for the result of (2), we have

$$\begin{aligned} r &= \frac{a}{2}(2 \cos^2 \theta - 2 \sin \theta \cos \theta) \cdot \frac{\sin \theta}{\cos \theta} \\ &= a(\sin \theta \cos \theta - \sin^2 \theta) \\ &= \frac{a}{2}[\sin 2\theta - (1 - \cos 2\theta)] \\ &= \frac{a}{2}[\sqrt{2} \sin(2\theta + \frac{\pi}{4}) - 1]. \end{aligned}$$

$2\theta = \angle A$ is an interior angle of right triangle ABC , so $0 < 2\theta < \pi/2$ and hence $\pi/4 < 2\theta + \pi/4 < \frac{3}{4}\pi$. It follows that the maximum value of r is

$$\frac{a}{2}(\sqrt{2} - 1). \quad \text{answer}$$

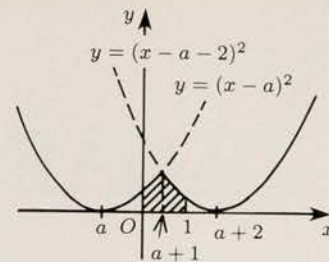
4. The graph of $f(x)$ is shown below with the solid line. At $x = a + 1$, f has a relative maximum.



(i) When $0 \leq a \leq 2$,

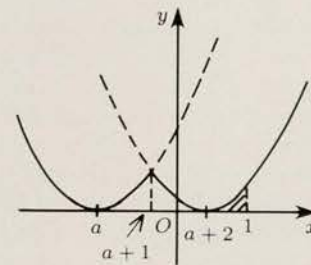
$$\begin{aligned} F(a) &= \int_0^1 (x-a)^2 dx = \frac{(x-a)^3}{3} \Big|_0^1 \\ &= a^2 - a + \frac{1}{3} = \left(a - \frac{1}{2}\right)^2 + \frac{1}{12}. \end{aligned}$$

(ii) When $-1 \leq a < 0$,



$$\begin{aligned} F(a) &= \int_0^{a+1} (x-a)^2 dx + \int_{a+1}^1 (x-a-2)^2 dx \\ &= \left[\frac{(x-a)^3}{3}\right]_0^{a+1} + \left[\frac{(x-a-2)^3}{3}\right]_{a+1}^1 \\ &= -a^2 - a + \frac{1}{3} \\ &= -\left(a + \frac{1}{2}\right)^2 + \frac{7}{12}. \end{aligned}$$

(iii) When $-2 \leq a < -1$,



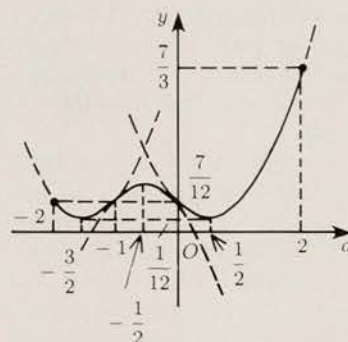
$$\begin{aligned} F(a) &= \int_0^1 (x-a-2)^2 dx \\ &= \frac{(x-a-2)^3}{3} \Big|_0^1 \\ &= a^2 + 3a + \frac{7}{3} \\ &= \left(a + \frac{3}{2}\right)^2 + \frac{1}{12}. \end{aligned}$$

From (i), (ii), (iii) we have the graph of $y = F(a)$ as shown below. It follows that the maximum value is

$$F(2) = \frac{7}{3}$$

and the minimum value is

$$F\left(\frac{1}{2}\right) = F\left(-\frac{3}{2}\right) = \frac{1}{12}.$$



A WAR AGAINST CHILDREN

*Schools closed, teachers persecuted as part
of 'ethnic cleansing' in Kosova*

BY DAVID N. DORN

The American Federation of Teachers has a history of solidarity with teachers and teachers organizations that have fought for freedom and free trade union rights in many parts of the world. The AFT supported the Polish independent trade union movement, Solidarnosc, and its teachers section, when it first emerged in the early 1980s. Later in the decade, the AFT worked extensively with the national teachers union of Chile in its struggle against the military dictatorship of Augusto Pinochet. We also stood with black teachers in South Africa to oppose apartheid and the racist education system it wrought.

More recently, the AFT has focused its international solidarity efforts on programs with the new democratic teachers organizations in the emerging democracies of Eastern and Central Europe. During the past three years, the union has provided technical and financial assistance to independent teachers unions in Hungary, Poland, Romania, and Bulgaria.

Through our activities with teachers in these former Communist countries of Eastern Europe, the AFT became aware of the terrible conditions of teachers and schools in parts of old Yugoslavia. At a 1992 conference of teachers unions from Eastern Europe, AFT representatives first met with leaders of an independent teachers union from a little-known region of the former Yugoslavia Republic called Kosovo (or Kosova, as it is spelled by its Albanian population). These teachers described the dire conditions of life there today and the repression by Serbian authorities who are conducting a form of "low-intensity ethnic cleansing" that, in large part, is going unnoticed by the outside world. The teachers urged unions in the West to help publicize their plight and to visit Kosova to witness Serbian "cleansing" tactics against children and education used in their war to drive the Albanian-ethnic population out of Kosova.

The plight of Kosova, although overshadowed by the conflict in Bosnia-Herzegovina, has not been completely overlooked. After the AFT first met with the Kosovan teachers, the International Confederation of Free Trade Unions published a report entitled "Dismissals and Ethnic Cleansing in Kosovo." A January 1993 Wall Street Journal article called the situation there "this





Below: A semi-clandestine secondary school class is held in a former private home in Pristina. At left: By Albanian custom, guests leave their shoes at the doorstep of homes; the students honor that tradition.



year's impending crisis and tragedy." When the AFL-CIO recently decided to send a small delegation to Kosova to make its own firsthand investigation, AFT international affairs director David Dorn was part of that group.

The following excerpts are from his report of that trip, which took place the first week of February. The American Educator is printing this report in response to the pleas from our colleagues in Kosova to expose Serbia's cynical policy of using children to pursue ethnic cleansing. As the war in Bosnia-Herzegovina winds down, by treaty or attrition, Kosova could become, as the U.S. Senate Foreign Relations Committee recently described, "the flashpoint" for a broader war in the Balkans.

WE TRAVELED by car from Sofia through Macedonia to Pristina, the capital of Kosova. This entire region of the former Yugoslavia is tense. Although open warfare and shelling have not broken out in the south, there is concern that Serbia might strike at the republic of Macedonia, which only recently has declared independence from the former Yugoslavian republic. United Nations troops are stationed in Macedonia and have an armored personnel carrier at the border shared with Serbia.

Kosova itself has the feel of an occupied state. Kosova's ethnic Albanians, who represent 90 percent of its 2.2 million population, once enjoyed autonomy within Serbia. But in 1989, the Serbian National Assembly voted to dissolve the Albanian-dominated Kosovan parliament and, backed by troops and tanks, took direct administrative control of all government bodies and the police force. What followed was a campaign to force the ethnic-Albanian population to submit to Serbian control or to flee Kosova.

In an attempt to gain control of the economic resources of the province and to starve out Albanian workers, Serbian authorities disenfranchised ethnic Albanians of their rights to self-government and education and arbitrarily fired thousands from their jobs. The Serbs banned the only Albanian daily newspaper, *Rilindja*, and took over the Pristina radio and television channels, replacing all Albanian-language news and entertainment programs with material prepared in the Serbian language. Since 1990, more than 100,000 ethnic Albanians have been fired from their jobs, and Serbians from other areas of the country are being lured to Kosova by offers of jobs and other benefits at the expense of ethnic Albanians living in the province. Although our delegation was not overly concerned for our personal safety (other observer delegations had recently visited Kosova without incident), we were aware that thousands of Kosovan citizens had been arbitrarily arrested and many beaten and tortured at the hands of the Serbian militia.

When we arrived in Pristina, we were met by our hosts—teachers and other representatives of the Independent Trade Union of Kosova (BSPK). Our itinerary, arranged by the BSPK, included meetings with ethnic-Albanian teachers and educators, worker representatives, human rights activists, and political leaders.

David N. Dorn is the international affairs director of the American Federation of Teachers.



Because the education issue is at the center of much of the struggle between the Kosovans and Serbs, we began our program by meeting with teachers and visiting schools in the semi-clandestine system.

Much of the publicity about the plight of Albanian ethnics in Kosova has been centered on Serbian destruction of their public school system and creation of semi-clandestine, Albanian-language schools. In the past two years, several European and U.S. publications have shown photographs of Kosovan schoolchildren huddled in stark, bare rooms in private homes and unfinished structures. These are the images of the "alternative" school system of Kosova.

As seen from afar, the story is moving, but still distant, unreal, almost bizarre. It is difficult for Western observers to comprehend that, among the many tactics used to repress and terrorize, Serbs are using children as a weapon of war to force ethnic Albanians from their homeland.

THE SERBIAN assault on education began at the University of Pristina. The font of the Albanian-language school system, this university was founded in 1969 as an Albanian and Serbian language university, the only one of its kind in Yugoslavia. Prior to its establishment, Kosovan Albanians had few avenues for postsecondary education.

Many Serbs consider Albanians to be ethnically inferior, and during previous periods of Serbian domination of Kosova, the Serbs fought against the establishment of an Albanian-language education system. It was only when Tito, the Communist head of the former Yugoslavia Republic, moved to grant recognition and autonomy to the majority population of Kosova that ethnic Albanians were permitted to establish a comprehensive education system in their own language.

For the past twenty-five years, access to an Albanian-language university and secondary education system has brought about remarkable intellectual, professional, and economic development in the province. The education system produced a new, more self-confident class of Albanians who now had the ability to examine and under-

stand historical and socioeconomic developments. It was these individuals who formed the vanguard of Albanian nationalism in Kosova.

The most recent wave of Serbian government repression of the Albanian-language school system dates back to 1981, following a series of pro-independence demonstrations organized by Albanian students. In our first meeting, leaders of the Trade Union of Education, Science and Culture of Kosova described the restrictions on Albanian-language instruction and on Albanian professors and students in the university. Harassment, imprisonment, and torture of ethnic-Albanian professors increased throughout the 1980s, reaching a peak in 1989 when 238 professors and other intellectuals were arrested. Serb authorities also cut the number of Albanian students enrolled by more than 50 percent during this period, while at the same time increasing the number of Serbian students by 82 percent.

In 1990 and 1991, during what is referred to as the "period of special laws," Serb authorities codified repression of ethnic Albanians and increasingly harassed professors and students to such a point that, for all practical purposes, the university was closed to them. The Serbs also closed the medical school to Albanian students. The Albanian deans, heads of departments, and other heads were expelled from their jobs, and Serbian staffs were appointed in their place. Today, only six or seven ethnic Albanians remain at the university, all in nonteaching positions.

The chronicle of the Serb assault on Albanian-language secondary schools is similar, but even more frightening for its brutality. During our visit to Kosova, Albanians described what they called a "campaign of poisonings" of Albanian high school students that began in 1989 in the Luigj Gurakuqi secondary school and was used on a more massive scale in 1990 in many secondary schools in the towns of Podujeva, Pristina, Gjilan, and other school centers with concentrations of ethnic-Albanian students.

By Albanian accounts, the Serbian secret service used chemical or biological weapons on more than eight thousand schoolchildren. According to Kosovan doctors who treated the students, the poison was a nonlethal airborne substance that attacked the respiratory system. It appears to have been designed to scare parents into believing that the schools were unsafe.

Although the incident was not widely reported to the outside world, it was well known within Yugoslavia. The Albanian union representative for secondary teachers claims that the poisoning was admitted by Dr. Stripe Mesic, the former president of Yugoslavia, and that the action was organized by the military secret service of Serbia and Yugoslavia. We heard personal reports of the incident from ethnic-Albanian doctors who treated many of the stricken children and from several of the teachers we met. It is a shocking example of Serb atrocity.

The campaign to close down the Albanian secondary school system and many of the primary schools has been extensively documented by Western observers. The Serb authorities first demanded that all instruction be in the Serbian language and that teachers follow a Serbian-imposed curriculum. The militia then used force—beatings and arrests—to block teachers attempting to enter the schools. In 1990, the Serbs cut school financing for

certain regions of the province, and beginning January 1991 they eliminated all financing of Albanian-language secondary schools throughout Kosova.

The primary schools were not disrupted during the early stages of the campaign. Serb authorities first targeted the secondary schools, using the excuse that secondary education is not mandatory under Serbian law. In the last several months, more and more primary schools have been closed to Albanian-language instruction. Many have been shut down entirely. In others, ethnic-Albanian students and teachers are allowed to use the facilities, but the teachers are unpaid.

The determination of Kosova's Albanian population to resist Serbian repression by nonviolent means is best exemplified by its response to the closing of the Albanian-language school system. In defiance of Serb authorities, the independent Albanian movement of Kosova, in cooperation with the independent union of Albanian teachers and fired school authorities, established a semi-clandestine education system. Nearly the entire secondary, a large part of the university, and a significant portion of the primary school systems for Albanian students were reorganized in private homes throughout the province.

DURING OUR stay in Kosova, we visited several of these schools in and around Pristina and Peje, a major industrial center to the west of the capital. One school was held in two private homes in Pristina owned by two brothers who now live and work in the Bronx, New York. Another school was held in a large private home that was turned over for this purpose. The owners moved in with relatives to make the house available. Other schools have been established in unfinished buildings or in shops closed by the Serbian militia.

The level of organization in the semi-clandestine schools is remarkable. When possible, entire schools are kept intact, squeezed into small rooms in private homes. With some necessary modifications, school organizers try to maintain the curriculum that existed in the former schools. For example, one high school having an enrollment of 1,461 was transferred to two large houses on the outer rim of the city. Thirty-two classes, grades nine, ten, and twelve, are held in one house that an extended family of twenty-three members turned over for use as a school. The eleventh grade classes are held in a nearby building. Sixty-eight teachers work from 8:00 A.M. to 6:00 P.M. Classes are shortened from sixty to thirty minutes per period, and there are three school shifts per day.

Classes are held in unfinished rooms where thirty to forty students sit on bare floors or foam mattresses. Teaching supplies are inadequate. The rooms typically are equipped only with a piece of a blackboard and a woodburning stove to warm the rooms in the harsh winter. One primary school in Peje was equipped with rudimentary desks made by parents.

Schools are staffed by the fired teachers who began the 1991 school year with no prospect of any salary. They now receive a wage of sorts, approximately \$13 a month, contributed by Kosovan Albanians living outside the former Yugoslavia.

The clandestine system also succeeds because of the cooperation of the schoolchildren. Students have developed an *esprit de corps* as co-conspirators with their

teachers and parents. Considering their environment, the classes we observed were exceptionally orderly. Imagine the atmosphere if you took thirty or more teenage students and crammed them together on the floor. We were impressed that learning was taking place despite the difficulties. In one English-language class, several students read letters they had written to imaginary pen-pals explaining their conditions. The quality of the work was as impressive as the letters were touching.

The Independent Union of (Albanian) Students and the Independent University Trade Union Branch began alternative classes in Pristina in February 1992. They, however, were not entirely successful in reproducing the full scope of university instruction. Certain subject areas, such as medicine and the sciences, were most affected by the lack of facilities. It was reported that in medicine, for example, the curriculum had to be reduced by 30 percent and that practical training, in particular, suffered.

CREATION OF the alternative school system did not go unnoticed by Serbian police. They responded by raiding schools and the private homes of teachers and school administrators. Police confiscated the stamps and seals needed to certify students' attendance and completion of courses, and they destroyed Albanian-language teaching materials. Searches were accompanied by beatings and arrests. A 1992 delegation of representatives from the International Confederation of Free Trade Unions (ICFTU) to Kosova compiled a long list of specific incidents. The following examples are taken from that report:

On 10, June, 1992, the police arrived in force, together with armoured vehicles to surround the home of Meta Shala, headmaster of the school in Terstenik, a village in the Peje region. After searching his house, the police took Mr. Shala and four members of his family away; they were released after violently beaten.

On 22, June, 1992, police raided the home of Malush Haxhiu. Three students from Malisheve—Skender, Ali, and Ramiz Kastrati—were beaten senseless because they refused to tell the police where the examinations were being held for the Albanian students following the alternative education programme set up by dismissed teachers.

On 27, June, 1992, in Pristina, fifty Albanian students at the teacher training college, who had just finished sitting their examinations, were arrested and beaten for two hours.

Our delegation heard dozens of personal accounts of such incidents. In Peje we met two women teachers who described what they suffered at the start of the 1992 school year during what were to have been peaceful demonstrations throughout the province. In Peje, teachers and students assembled at and attempted to enter and start classes in a number of schools previously closed by Serb officials. The first teacher described how a Serb militiaman grabbed her by the throat, threw her to the ground, and beat her. When another teacher came to her defense, he too was beaten. When she finally was taken to a hospital, police told doctors she had been in an automobile accident.



(From left to right) Agim Hyseni—president of the Kosovan independent teachers union, and David Dorn of the AFT meet with elementary school teachers at a semi-clandestine school.

The second teacher told a similar story. She described how, fleeing from the demonstration, she turned, was hit by a policeman, and lost consciousness. At this point in our conversation, she pulled back her hair to show us that the police had ripped off most of her left ear. She discovered the injury only after she reached the hospital. The delegation also met with the family of a prominent primary school principal who had been dragged from his office and beaten to death at the local police station. (In each of these cases, the delegation was given permission to use the names of these individuals but chose not to publish them.)

As mentioned earlier, the Serbs are fully aware of the existence of the alternative schools. Police and students play something of a cat-and-mouse game. The police occasionally harass students going to and from classes and invade the alternative classrooms to arrest students and teachers alike. To afford some protection, teachers post sentries to monitor the movement of police patrols. At one school, our departure was delayed when our Albanian hosts, by listening in on the police radio band, were warned of the police's presence. A police car passed by three times before we were able to leave the area. It is impossible, however, to conceal the location of all the schools from the police. Their patrols easily can spot students as they go to their classes.

During the 1991-92 school year, more than 80,000 primary and secondary students and 30,000 university students attended semi-clandestine schools. Representatives of the Trade Union of Education, Science and Culture of Kosova claim that 8,516 teachers have been persecuted, imprisoned, or killed during the past three years. Twenty-two thousand students and 1,130 teachers have left Kosova during the same period. Following the clashes with militia at the start of the 1992 school year in secondary schools throughout the country and at the University of Pristina, Albanian leaders met with officials of the Yugoslavian and Serbian governments to demand that the formal schools be reopened. These talks were unproductive, and students returned to their unofficial classes.

SERB REPRESSION and attacks on the Albanian-language school system are only one facet of the ethnic-cleansing campaign. The Council for the Defense of Human Rights and Freedoms in Pristina, the major Kosovan organization that monitors human rights violations, claims that at least 800,000 people (almost half of the population of Kosova) have "passed through the hands of the police." A large number of those detained have been beaten or tortured. In a recent report on Kosova, Amnesty International characterized this police violence as "systematic torture."

The ethnic-Albanian population of Kosova has responded to police violence by adopting a nonviolent strategy of resistance. Under what is a virtual state of occupation, Kosova's ethnic Albanians have boycotted Serbian political structures and have set up their own institutions. In May 1992, risking Serbian army and police intervention, ethnic Albanians held an election to choose representatives to the "national parliament" and a president of the independent Kosova republic. The Democratic League of Kosova (LDK) won ninety-six of one hundred seats in parliament; and Ibrahim Rugova, the LDK party leader, was elected president in an uncontested race. Rugova is the real leader of the Albanian population of Kosova and an important defender of the nonviolent strategy *vis-a-vis* the Serbs. The newly elected parliament has been blocked from meeting, and the president has no control over the Serbian police and administrators that occupy Kosova.

During our February visit, we met in Pristina with President Rugova in his office at the Writers Association of Kosova. Rugova was a writer and a former professor of literature at Pristina University. President Rugova began by describing the May 1992 elections and the wide turnout of voters despite the potential for Serbian intervention. He told us that in recent days the Serbs were accelerating their arms-collection campaign to create a public perception that the Albanians were receiving arms. When asked, he said that a realistic solution for Kosova's dilemma would be to create a "neutral, independent state like Macedonia."

Rugova said he thinks that, to date, U.S. policy toward Kosova has been "correct," but added that he would like to see more support from the new administration. He did say the Clinton administration has had several contacts with the Kosovan community in the United States. Rugova said his government has requested that NATO or United Nations troops be deployed to Kosova, but no official response has been made to this request. President Rugova explained his vision for an independent Kosova as an "open country, democratic and liberal, with a free market and investments for mutual profit."

IT WAS evident to the AFL-CIO delegation, and to other labor and human rights groups that have visited Kosova in the past few months, that the Serbian government is conducting a campaign of ethnic cleansing in the province. The campaign appears to have several objectives, which are bolstered by historical and current evidence: to eliminate any autonomy for the province, to take control of the most productive industries and other resources in the province, and to encourage Serbian colonization of Kosova and pressure ethnic Albanians to emigrate.

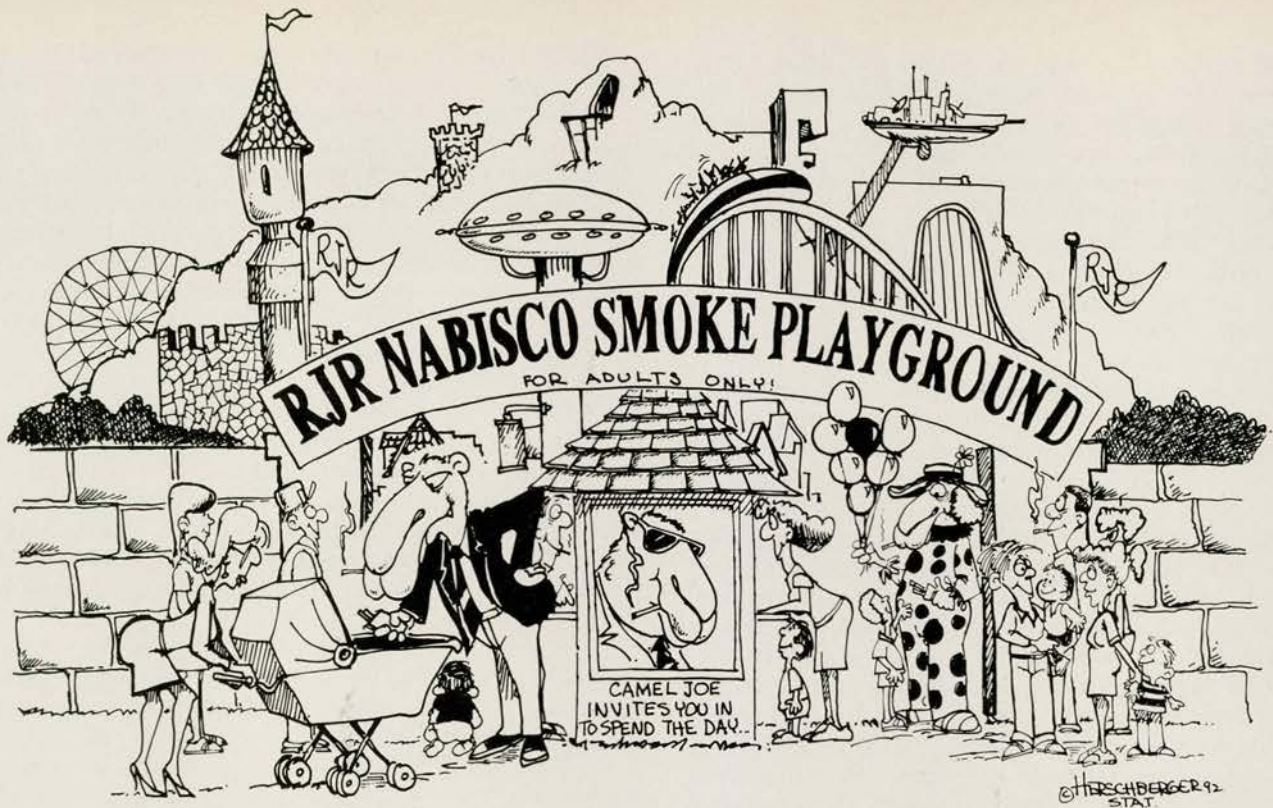
The Serbs are conducting economic and social warfare and using violence and repression to achieve their objectives. Attacks on children and teachers and the massive firing of workers described in this report provide clear examples of the tactics being used. The Serbs have not yet launched a military campaign to drive ethnic Albanians from large areas of the province as they have done in Bosnia-Herzegovina, but this could change quickly. There is evidence that the Serbs are trying to build a case for taking more extensive military actions against Kosovan Albanians. The propaganda regarding Albanian arms is one example of this strategy. There are also stories that the Serbs are trying to provoke the Albanians to violence.

Ironically, a truce and consequent settlement of the war in Bosnia-Herzegovina could spark the acceleration of ethnic cleansing in Kosova. The end of fighting in the north would produce new pressure to colonize the south (Kosova) with Serbian refugees from that war. It also would free up thousands of regular and irregular troops for service in Kosova.

Until now, a vast majority of the Albanian population of Kosova has backed the LDK's strategy for nonviolent resistance to Serbian repression. The organization of the Albanian Kosovars, as demonstrated by the alternative schools and the extensive welfare assistance network, is impressive. The question remains as to how long this nonviolent opposition can be sustained without greater outside assistance and pressure on the Serbian government.

Kosova and its various democratic institutions deserve support from the West. The United States and other nations have expressed concern over the repression in Kosova, and the Geneva International Conference on the Former Yugoslavia has established a special group on Kosova within its working group on ethnic minorities. However, as made evident by the war in Bosnia-Herzegovina, general warnings against further ethnic cleansing in Kosova will be useless without specific and credible U.S. or U.N. plans for actions against Serbia. Kosova's predicament is further complicated because it is not recognized as an independent republic. This, however, should not stop or delay a response from the West. War in Kosova might not be the springboard for an expanded Balkan war, as some predict. But, the West's response, or lack thereof, to further killing, terrorism, and repression in Kosova will set the standard throughout the world for the degree to which human rights violations will be overlooked in the new international order.

Before leaving Kosova, we had a personal taste of what life in an occupied country is like. On our return from the town of Peje, two machine-gun-wielding Serb militiamen pulled our car over to the side of the road. After a search of our car revealed documents detailing Serbian human rights violations, we were taken to the local police station. There, we were questioned about the purpose of our visit to Kosova. I am still not certain as to what real danger we were in; however, after spending the better part of the day listening to teachers who had been beaten at the hands of the police, the situation was frightening. We were released after about thirty minutes. As we left, the head of the militia forces at the station told our Kosovan colleague, "They're leaving the country, but you're not, and we know where you live." □



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TOBACCO INDUSTRY SEEKS NEW RECRUITS

CIGARETTE SMOKING is a habit which, if not begun in youth, is usually never begun at all. Nearly nine out of ten people who smoke became regular smokers before they turned 21.¹ This fact has not been lost on the tobacco industry. As its oldest and most reliable customers die off, it needs a steady supply of new recruits. And the best time to hook them is when they are teenagers.

"In the U.S., the tobacco industry spends \$3.6 billion each year on product advertising and promotion," reports Surgeon General Antonia Novello in a recent article published by the American Cancer Society.² Although the cigarette companies claim they do not market to children, numerous studies have shown that their ads do reach and influence youngsters. "For example," says Novello, "one study found that

¹ "Youth: An Urgent Challenge for Tobacco Control," by Antonia Novello. In *World Smoking and Health* (Vol. 17, No. 3, 1992), published by the American Cancer Society.
² *Ibid.*



This one may need some explanation: In all but three states, a person must be eighteen to buy cigarettes. Younger teens circumvent the law by using vending machines, where they don't have to come face-to-face with an adult. The tobacco industry—although claiming not to encourage or want kids to smoke—has opposed ordinances that would reduce availability of the machines.

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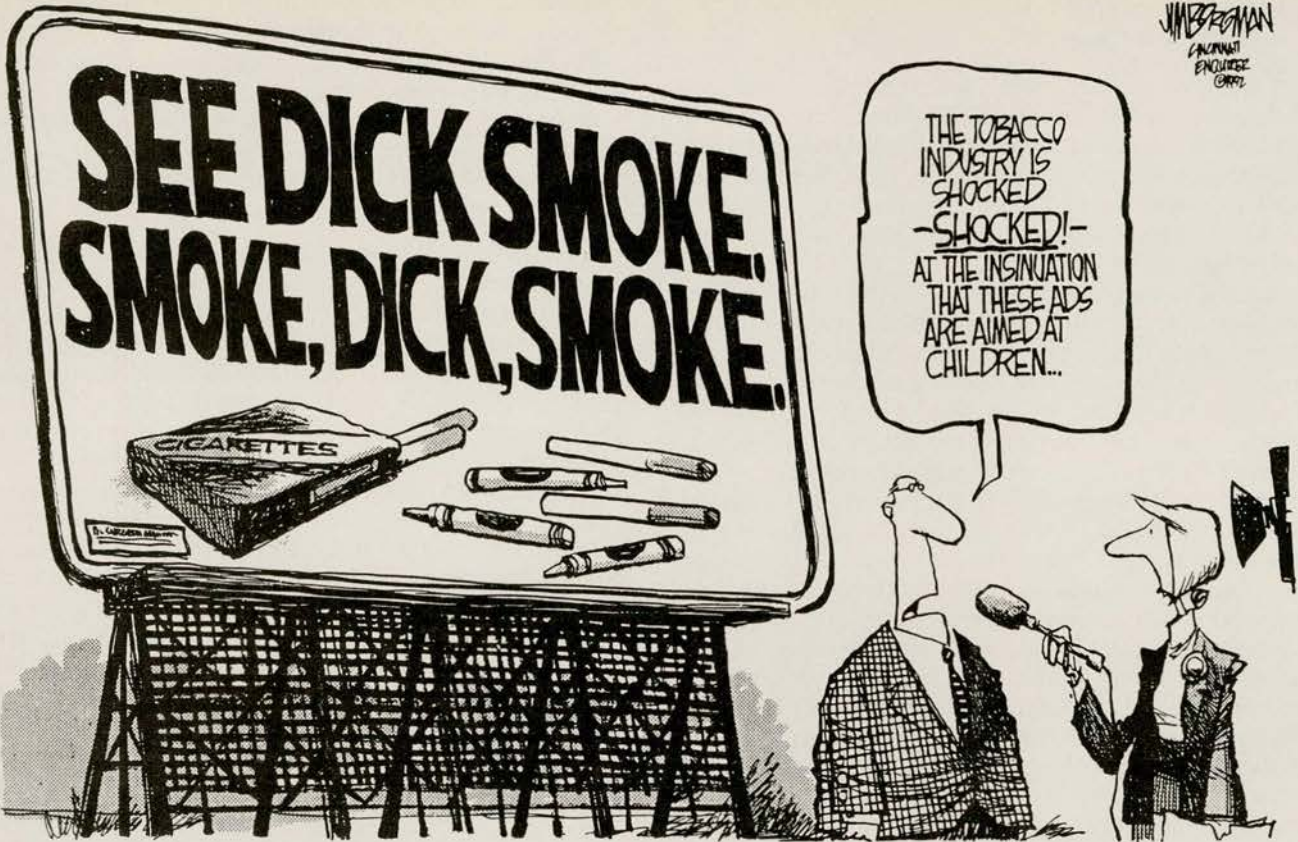
six-year-olds are as familiar with 'Old Joe' as with Mickey Mouse. Another recent study showed that, in some communities, one-fourth or more of young smokers are now buying Camels, while surveys before 1988—the year the Old Joe campaign began—indicated little preference for Camels among young people. The proportion of smokers under eighteen who choose Camels has risen from 0.5 percent before 1988 to 32 percent by 1992; profits have soared from \$6 million to \$476 million."

Marlboro, of course, has been using its rugged, independent cowboy imagery to attract teenagers for a long time (independence is a big issue at that age). And with stunning success: More than half of all young smokers choose Marlboro.

The cartoons on these two pages—by some of the country's best cartoonists—take aim at the tobacco industry's disingenuous claims. Share them with your students; they need to be aware of the deadly campaign directed their way.

—EDITOR

JIM BROWMAN
ENCOURAGE
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DISOBEDIENCE



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MORAL EDUCATOR

(Continued from page 24)

MUCH IS known about “knowing the good” and about “doing the good.” However, we seem to know much less about “loving the good.” Love is like fire, a consuming energy—dangerous, vital, difficult to contain. But life without love is shrunken and impoverished. Love out of control endangers life. Thus, like fire, love must be harnessed.

Learning to love the right things is the work of a lifetime. As parents we know how important it is for our children to love good people and good ideas. We anguish over their self-indulgent friends or the way they want to spend their free time (i.e., the things they love to do). We worry most about the idealized image of themselves they construct—the self they are trying to become.

The educational response to the perceived values crisis in the 1960s and 1970s was to create and adopt new “values curriculum.” These materials typically were permeated with the moral neutrality of two seriously deficient approaches: values clarification and cognitive developmental moral education. The approaches had somewhat different emphases. However, many of the differences required considerable subtlety to identify, and most laypersons, and many practicing teachers, treated the approaches as interchangeable. This considerably enhanced the short-term effects of each approach. It seemed as if all serious concerns about moral education were to be treated with one uniform prescription.

The approaches dramatically contrasted with our schools’ traditional moral curriculum. That curriculum aimed to engage the young in the most important ideas and content of our mainstream culture. (Again the question, “What is most worth knowing?”) Out of this quest came the content of schooling. Out of it came the mathematical and scientific material students must master. Out of it came the knowledge of their world that future citizens must possess. Out of it, too, came our great narratives, the stories and histories that carry within them the moral facts of life; and ideals that the young need to know to order their own lives and participate in civic life.

But our curriculum must also touch the heart. To be morally educated and ethically disposed to life involves more than just our minds. As Warren Nord has recently written, “The relationship between feeling and reason in ethics is complex and controversial, but certainly morality is grounded to some considerable extent in the moral feelings—compassion, guilt, hope, despair, dignity, mercy, and love, for example. When ethics is stripped of its emotional dimension, it becomes artificial, abstract, and lifeless.”

Our great narratives and literature fulfill an important need here. Through encounters with these materials, students learn

- to have both an intellectual and emotional understanding of the lives of good and evil people and what drove them to do what they did;

- to acquire an incarnate sense of justice and compassion and of greed and cruelty, learned through the study of the narrative’s characters;

- to be emotionally touched by some lives and repelled by others;

- to continually be deepening their understanding of

and feeling for moral facts of life and ideals by seeing them lived out in the narrative’s heroes and villains;

- to enhance their moral imagination and moral sensibility as they vicariously experience lives of characters;

- to have greater insight into the lives and stories depicted in literature and history;

- to have a storehouse of moral models to guide them when they act.

As students encounter the story of a civilization in history and literature, they come to know Julius Caesar and Marc Antony, Henry the Eighth and Macbeth, Joan of Arc and Elizabeth Bennett, Adolf Hitler and Willie Stark, Martin Luther King, Jr. and Atticus Finch, Thomas Edison and Huck Finn, Walter Reuther and Hester Prynne. In them, the young see abstractions, such as loyalty, compassion, and betrayal, come alive. For younger pupils, the message will also be transmitted by mythology and stories in readers. From Aesop’s “The Hare and the Tortoise,” they see the dangers of self-indulgence and the importance of staying the course. Patriotic tales, like Horatio at the Bridge, tell the young that life was not always the way they are experiencing it, and that others should alert them that they, too, may need to make extraordinary sacrifices for their neighbors, fellow Americans, and others in need. Our pupils live the experiences of real and imaginary people from our past. They measure themselves against their motives and accomplishments, challenge themselves to reach their levels of excellence, and warn themselves against their weaknesses and mistakes. These figures become their models or their caution signs. Or so it ought to be.

THE 20TH century philosopher Alfred North Whitehead argued strongly for the place of heroes in our education. “A sense of greatness,” he wrote, “is the groundwork of morals.” To Whitehead, it is impossible to have a moral order apart from “the habitual vision of greatness.” Our young, therefore, need to be enveloped by heroic individuals and images.

William Bennett, the former U.S. Secretary of Education, grew up in Brooklyn in the 1940s and 1950s. He has written engagingly about his boyhood heroes. There was Gary Cooper as Marshal Will Kane in *High Noon* and ballplayers Lou Gehrig and Roy Campanella. But there was also Sir Edmund Hillary, Esther, Odysseus, and Abraham Lincoln. These latter heroes were consciously presented to him by parents and teachers. Referring to the heroes of his youth, Bennett writes,

In all of them, it is fair to say that there was a certain nobility, a largeness of soul, a hitching up of one’s own purposes beyond the self, to something that demanded endurance or sacrifice or courage or resolution or compassion; it was to nurture something because one had a sense of what deserved to be loved and preserved.

But who are our children’s current heroes? Three times during the 1980s, the *World Atlas* conducted a large-scale study of students from eighth to twelfth grade. The question was simple: “Who is your hero?” Among the 30 designated by the respondents, there is no Jefferson, Washington, or Lincoln; no Churchill or FDR; no Eleanor Roosevelt, Jane Addams or Mother Teresa; no Edison or Jonas Salk or Madame Curie; no Henry Ford or

Who are our children's current heroes? Eddie Murphy, Arnold Schwarzeneger, Prince, Michael Jackson, Burt Reynolds, and a smattering of sports stars.

virtue and enduring fame that are the accompaniments of heroism.

During the last four years of the 1980s, one of the authors routinely surveyed his undergraduate and graduate students. All of them were preparing for careers in teaching. They were asked two questions, "Who is your hero?" and "Who (other than Hitler) do you consider evil?" Some students had difficulty identifying a hero. Approximately 15% mentioned their parents or grandparents. A smaller percentage (5 to 6%) designated Jesus Christ. Close behind were Martin Luther King, Jr. and Mother Teresa. At that point the list of heroes breaks down and becomes quite particular (e.g., my fifth grade teacher, Mr. Masty). However, 55 to 60% of these young adults named popular and contemporary personalities, the type of "heroes" who fill the pages of *People* magazine.

These same students had even more trouble with the question about whom they considered evil. Many answered, "No one is evil." The most frequently mentioned evildoers were people in the news when the question was asked. As a result, one class would have 20% identifying Jimmy Swaggart and the year after an equal percentage would have Jim and Tammy Bakker. (And Jimmy Swaggart would go unmentioned, as would the Bakkers the following year.) Saddam Hussein was quite evident in the period of the Gulf War. Khaddafi and the Ayatollah Khomeini had smaller percentages, but they showed up each time the survey was given. Television serials were the source of imaginary evil individuals for some, though the question asked for real ones.

These two separate surveys, one of high school age youth and a private one of future teachers, have relatively consistent themes. They provide serious food for thought. Suffice it to say that our traditional heroes and heroines, our Jeffersons and Jane Addamses, are not large in the minds and hearts of our young or tomorrow's teachers. The findings are more than simply a curious artifact of contemporary life. The inability of our culture to project its best and brightest as models—or its worst and most heinous as villains—should be a source of alarm.

ANOTHER PATTERN of denigrating heroism was discovered in the research of Paul Vitz. He surveyed hundreds of school teachers, literature anthologies, and history and social science texts used in American schools during the late 1970s and early '80s. As educators know, such books often contain stories and portraits aimed at identifying role models for pupils. Vitz statistically demonstrated that such materials had high proportions of recent figures, liberal politicians, and important female personalities. There were very few "traditional" leaders, heroes, or persons in business or industry. Again, three-quarters of the array might have been lifted from *People* magazine. These deficiencies provide a partial explanation for the limited and shallow perspectives displayed in the student surveys. The student's curriculum, riddled with transparent and naive ideology, failed to supply most of them with vital, relevant heroes. And so they turned to rock stars and TV personalities.

Some, however, might complain that in a democracy, there is no need for heroes, that such concerns are elitist. The German playwright Bertold Brecht said,

Walter Reuther; no Abigail Adams or Annie Sullivan. Instead there was Eddie Murphy, Arnold Schwarzeneger, Prince, Michael Jackson, Burt Reynolds, and a smattering of sports stars. Individual parents were frequently mentioned. But what emerges from these surveys is a picture of children confusing celebrity with the



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"Unhappy is the land that needs heroes." Another line of reasoning states that heroes feed elitism, and elitism is contrary to the egalitarian spirit of democracy. In fact, nothing could be further from the truth. Democracy requires heroes and heroines. Thomas Jefferson spoke of democracy's need for a natural aristocracy, a class of persons who would lead the nation and inspire others to think about and work for the common good. In particular, society, through the appeal of heroic models, must arouse in the young a vision of the worthy life and a love for the ideals of democracy. The British poet Stephen Spender has written:

*I think continually of those who
were truly great
The names of those who in their
lives fought for life,
Who wore at their hearts the fire's
centre.*

Sophie Barat, the founder of a religious community of teachers, once said, "Youth is not built for pleasure, but for heroism." But to call out the best in an individual usually takes strong stuff. It involves teachers making powerful demands on themselves, in order to make such demands on others. And even what seemed to be our individual best efforts may not be enough for life's challenges. The poet May Sarton has written, "One must think like a hero/in order/to behave like a merely human being"—another justification for surrounding our students with our best.

TEACHERS ARE responsible for feeding their pupils' moral imagination, for ensuring that our young truly encounter models of human excellence and frailty. Such figures should not simply be the focus of examination questions. Some of the things teachers can do to ensure students come to know these characters are

■ assign students biographies and biographical sketches of great contributors to society.

■ give students individual projects to report on the lives of significant, wholesome members of their family, community, religion or ethnic group.

■ display pictures of heroes (or texts associated with them) on school and classroom walls and bulletin boards and make them part of the curriculum, regularly calling stu-

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La presidencia del demócrata Bill Clinton

Clinton ha definido su proyecto económico como algo innovador. Calificó de **fallida** la estrategia republicana y **renegó** de la política demócrata del pasado de "gravar con impuestos y gastar". A pesar de ser un demócrata de línea moderada, Clinton ha **otorgado** al Gobierno un **papel** importante en la creación de empleos para la recuperación económica. Propone además renovar la **alcaída** infraestructura del país.

Hillary encargada de elaborar un plan de reforma sanitaria

Bill Clinton ha puesto a seis miembros de su Gabinete bajo las órdenes de Hillary. Ella ha sido **encargada** de elaborar un plan de reforma sanitaria, uno de los mayores **desafíos** del presidente.

Hillary Rodham Clinton es una de las abogadas más **cotizadas** del país y seleccionada entre las cien más **influyentes**. Hillary contro-

México y cinco países de Centroamérica crearon un marco de libre comercio

Los ministros de Economía de México, Nicaragua, Guatemala, Honduras, El Salvador y Costa Rica **acordaron** en Managua la creación de un nuevo mercado de libre comercio. Este permitirá a esos países **disponer** de un mercado de 110 millones de consumidores potenciales. La nueva alianza **nació** una semana después de que México firmara con Canadá y Estados Unidos el **Tratado de Libre Comercio**. Este nuevo **acuerdo** de México con Centroamérica le **configura** en el **eje** de un futuro bloque comercial continental. Este bloque ya tiene bases sólidas con Chile y con los otros dos **integrantes** del llamado Grupo de los Tres (G3) (Vea *Perspectiva* agosto de 1992). También **refuerza** a Centroamérica en su **lucha** contra el **proteccionismo** europeo.



El agujero en la capa de ozono

El agujero en la **capa de ozono** sobre la Antártida ha **aumentado** 15 por ciento este año. Ocupa ya una extensión similar al **tamaño** de toda América del Norte, según la NASA.

El **aumento** ha sido muy rápido en los últimos 5 años. Los científicos **creen** que el principal factor en la formación de este agujero es la liberación a la atmósfera de **clorofluorocarbonos** (CFC) presentes en aerosoles, sistemas de refrigeración y

Glosario bilingüe

This glossary defines words only in the context as they appear in BOLD in this issue. The symbol ◊ indicates an idiomatic phrase.

a pesar de ◊ in spite of; despite
agujero nm. hole
alcaído/a adj. weak
acordar v. to agree on
acuerdo nm. agreement
armas pesadas ◊ heavy arms
aumentar v. to get bigger
aumento nm. increase
calificar de fallida ◊ to assess

as unsuccessful
capa de ozono ◊ ozone layer
creer que ◊ to believe that
configurar v. to shape; to form
cotizado/a adj. in demand
desafío nm. challenge
disparar v. to shoot
disponer de ◊ to have available
eje nm. (Pol) axis; core
elaborar v. to work out
encargado/a de ◊ in charge of
gastar v. to spend
gravar con impuestos ◊ to burden with taxes

integrante nm/f. member
lucha contra ◊ struggle against
mejorar v. to improve
muestran (mostrar) v. show
nacer v. to be born; to originate
otorgar v. to give
papel nm. role
refuerza (reforzar) v. strengthens
renegar de ◊ to renounce
según prep. according to
tamaño nm. size
Tratado de Libre Comercio ◊ North American Free Trade Agreement (NAFTA)

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students' attention to them and their contributions.

■ have students role play and dramatize crucial moments in the lives of great people.

■ in social studies and history lessons, linger over the human factors involved: identify the negative and positive results that flow from human desires and actions. Do not leave students with the impression that foolish wars or cruel despotisms are simply the product of impersonal forces. This widespread view is another flawed intellectual attitude. Historian Richard Hunt has labeled it our "no-fault theory of history." In contrast, earlier societies preferred to emphasize, perhaps even overemphasize, the role of individual choice. A classic example of such an approach is Plutarch's *Parallel Lives of the Ancient Greeks and Noble Romans*. The book stresses the difference that human wisdom and determination can make in complex situations. Composed in the first century B.C., it is still engaging reading.

■ in reading, teachers should stress "the heart of the matter." It is important to read literature for language and plot. However, the motivations and moral struggles of the characters also need to be highlighted and analyzed. Richard the Third's treachery should not be sacrificed in favor of Shakespeare's language. Nor should Huck Finn's ethical anguish over helping the slave Jim escape be lost to a study of Twain's symbolic use of the river or the steamboat's contribution to opening up the West. Teachers should try to bring these heroic and villainous actions into sharp relief for students, asking, "What has Huck done that you admire, that you would want to imitate?"

THE EFFORT to surround students with heroes and heroines, and to help them acquire a sense of altruism, should not be confined to history and literature. Science, arts, and music classes should study the lives and contributions of great scientists and artists. The disciplined toil and persistence involved in creativity should be an integral part of the study of these fields.

The formal curriculum is not the only source of ethical models or moral stories. Teachers should not ignore events in the world around

them. Each day brings reports of people doing heroic and villainous things: a bystander dives into a frozen river to save drowning passengers after an air disaster; an engineer persists in the face of repeated failure and finally develops an important safety device; a businesswoman gives up a lucrative career to work among the poor (or, conversely, a politician uses his prestige to hide the criminal behavior of a group of bankers; or a researcher distorts her data to justify a desired conclusion). We should always be careful about canonizing the living. Still, we should point out to the young that there are heroic people among us, such as ex-Vietnam P.O.W. James Stockdale and Rosa Parks. And, at a more proximate level, there are individuals in every community who work heroically for the good of others, either in business, service activities, or community affairs. These people and their works are legitimate subjects for examination by our young. As William Damon has suggested in *The Moral Child*, perhaps these virtuous people can be encouraged to visit classrooms or other school activities, telling their stories to pupils and being available for conversation—and, we hope, for emulation.

Alexander Pope said it best: "The proper study of mankind is man." There are heroes and heroines in every community. Imaginative administrators and teachers can find ways to weave these people into students' lives.

In conclusion, there are currently great pressures for the curriculum to include more and more material (e.g., environmental education, studies in pluralism) and more and more goals (e.g., students' self-esteem, media literacy). One of the growing voices is for greater emphasis on moral education and character formation. We believe that, rather than a new voice, this emphasis is a rediscovery of the curriculum's core intention.

Curriculum is the knowledge, skills, and attitudes we transmit and promote in school. The aim of the curriculum is to forge the "good student." Teachers and administrators should not look for special programs or imported panaceas to improve moral instruction. Instead, they can find their most potent instrument in the form and substance of their curriculum. □

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