Ten Basic Suggestions to Social Studies Students for Improving Your Writing

Here—briefly stated and with examples—are ten suggestions to improve your writing. You may not be able to use all of them at the same time, for writing assignments vary in purpose. However, these ten guidelines, which are divided into three areas, can assist you to write papers that are stimulating and readable. Here's to your good writing!

by Daniel Roselle

Sketches by Robert Diamond

A NOTE TO TEACHERS: This material has been prepared in response to the request of many teachers for assistance in developing the writing skills of their students. It is designed to provide students with specific guidelines for writing effectively. Reprints may be purchased from the National Council for the Social Studies, 1515 Wilson Boulevard, Suite 101, Arlington, Virginia 22209. Price: Classroom Packet of 15 copies, $3.00 per packet. Please send payment with order, except those on official school purchase order form.
AREA I: GOOD WRITING IS CLEAR

1. DO NOT BE PRETENTIOUS. Express yourself clearly.

Pretentious

Mary J. Youngquist illustrates pretentious writing carried to an extreme:

"A triumvirate of murine rodents totally devoid of ophthalmic acuity was observed in a state of rapid locomotion in pursuit of an agriculturalist's uxorial adjunct."

Better

Three blind mice ran after the farmer's wife.

*** *** ***

Pretentious

As Edith Hamilton, distinguished scholar of Greek culture, once pointed out, Abraham Lincoln at Gettysburg did not say:

"That political supervision of the integrated units, for the integrated units, by the integrated units, shall not become null and void on the superficial area of this planet."

Better

Abraham Lincoln did say:

"That government of the people, by the people, for the people, shall not perish from the earth."

*** *** ***

2. BE SPECIFIC. Use concrete words, rather than general terms.

Too General

There are thousands of interesting and unusual organizations in this country. Their names demonstrate that they represent a variety of occupations and professions.

Better

There are over 14,500 national organizations in the United States that represent a variety of occupations and professions. These include: the National Council for the Social Studies, American Cricket Growers Association, Popcorn Institute, Red Suspender League, Dracula Society, National Potato Promotion Board, and Flying Dentists Association.

*** *** ***

Too General

In the eighteenth century, a symbolic ceremony celebrated the transfer of authority of government from one autocratic ruler to the next. It showed that there was no democracy in the nation, only tyranny.

Better

In 1715 the Duke of Bouillon placed a black feather on his cap and walked out to the balcony of the great palace at Versailles. He looked for a moment at the crowd below, which, according to biographer Nancy Mitford, was "curious but not sad." Then he solemnly announced: "The King is dead!" The Duke then returned to the palace, put on a white feather, and went out to the balcony again. This time he proclaimed: "Long live the King!" With this symbolic switching of a black feather for a white, the long reign of Louis XIV had ended, and the rule of Louis XV, his great-grandson, had begun. The French people had nothing to say about this transfer of power.
3. AVOID OVERWORKED STATEMENTS. Express your ideas in fresh and original ways.

Overworked Statements
- We live in critical times.
- The future is up to us.
- No one can foresee what the future will bring.
- It is time for someone to speak out.
- Science can be used for both good and evil.
- Never in the history of the world has there been such a situation.
- Mankind is at the crossroads.
- The news came like a bolt from the blue.
- There are many burning issues.
- It goes without saying that the nation is in peril.
- The fate of the world is in our hands.

Avoid Overworked Statements

4. DO NOT STEREOTYPE INDIVIDUALS

Stereotyping
The trial jury, which deliberated a third day without reaching a verdict, is a conventional slice of Middle America.

Better
The trial jury, which deliberated a third day without reaching a verdict, includes five housewives, a nurse's aid, a steel worker, a banker, an unemployed painter, a college professor, an engineer, and a chemist.

Stereotyping
Men living in the suburbs like to join country clubs, to play golf on Sunday, and to drive sports cars.

Better
George Thompson, who lives in a suburb of New York City, likes to join country clubs, to play golf on Sunday, and to drive sports cars. His next-door neighbor, Robert Shore, shuns country clubs, dislikes golf, and rides the train to work.
AREA II: GOOD WRITING SHOWS RELATIONSHIPS

5. LINK PARAGRAPHS. Wherever possible (but not always), connect the end of one paragraph with the beginning of the next.

Example 1

The names of individuals are not always what they seem. Thus, Mother Goose was really a sophisticated Frenchman named Charles Perrault, and not a sweet, silver-haired grandmother who lived in a thatched cottage and wrote her stories by candlelight. Similarly, Joseph Stalin's real name was Josif Vissarionovich Dzhugashvili. This change in Stalin's name is particularly important, for “Stalin” means “Man of Steel.” The significance of this fact for the etc.

*** *** ***

Example 2

A few days after the bomb was dropped on Hiroshima, Russia entered the war against Japan and invaded Manchuria. President Truman again demanded that Japan surrender. When the Japanese did not, a second atomic bomb was dropped, this time on the city of Nagasaki. This second bomb struck Nagasaki on August 9, 1945. Five days later, Japan surrendered. In September, the Japanese representative, Mamoru Shigemitsu, signed etc.

6. SET TIME BY PARALLEL EVENTS. However, remember that this is just one of several ways of setting the time of an event.

Parallel Timing

Starting about 2,000 B.C.—when the Egyptian civilization was already established, and the earliest Greeks were migrating into the Aegean area—the so-called “Latins” began to move into the Italian peninsula.

*** *** ***

Parallel Timing

In 202 B.C.—about the time that Asoka's Indian empire was crumbling, and Hannibal's Carthaginians were facing defeat by the Romans—a great new dynasty arose in China. This was the Han Dynasty.
7. LINK PAST AND PRESENT. However, do not strain to find links that are not really there.

Linking Past and Present

Why should we study about the ancient Greeks? Are we influenced by them? We are—if our names are George, Anthony, Dennis, Eugene, Gregory, Homer, Myron, Nicholas, Philip, or Theodore. Or if our names are Agatha, Agnes, Catherine, Corinne, Cynthia, Doris, Rhoda, or Thelma. These names are probably derived from the Greek language.

*** *** ***

Linking Past and Present

Many of our twentieth-century ideas of decimals, minus signs, and numerals may be traced back to India. So can our place-value system of numbers, in which we say 1977 is one thousand, nine hundred, seventy-seven because of each number's place in the figure.
AREA III: GOOD WRITING IS WELL RESEARCHED

8. USE PRIMARY SOURCE MATERIAL. Primary source materials include the direct impression and expression of people living at the time of an event.

No Primary Source Material

Dr. Martin Luther King was a stimulating speaker. He delivered a speech at the Lincoln Memorial during the Civil Rights March on Washington, D.C., and it moved people greatly.

Primary Source Material

Dr. Martin Luther King was a stimulating speaker. In his speech at the Lincoln Memorial during the Civil Rights March on Washington, D.C., he moved people deeply when he said:

"I have a dream that one day this nation will rise up, live out the true meaning of its creed: 'We hold these truths to be self-evident, that all men are created equal.'"

*** * ***

No Primary Source Material

In 1775 the Foundling Home had the responsibility of caring for thousands of homeless babies. Anyone who visited it said that conditions there were very bad.

Primary Source Material

In 1775 the Foundling Home had the responsibility of caring for thousands of homeless babies. Conditions there were shocking; and Hester Lynch Thrale, an Englishwoman who visited the Foundling Home, wrote:

"I saw whole Rows of swathed Babies pining [away] to perfect Skeletons & expiring in very neat Cribs with each a Bottle hung to its Neck filled with some Milk Mess, which if they can suck they may live, & if they cannot they must die."

Use Primary Sources
9. SUPPORT YOUR GENERALIZATIONS WITH EVIDENCE

Unsupported Generalization
Of course, we all know that computers affect everything that we do. No one can argue with this obvious fact.

Supported Generalization
Computers affect our lives in many ways. For example, according to Samuel Zagoria, a member of the National Labor Relations Board:

- A computer in Washington, D.C. is analyzing heart conditions of New England patients via long-distance transmissions of cardiograms.
- At Grand Coulee, computers monitor 420 relay and circuit breaker contacts one thousand times every second.
- Travel at sea is safeguarded by a string of computer-operated Coast Guard lighthouses that detect fog...and can even change burned-out lamps if necessary.

Reports from Massachusetts Institute of Technology also make clear the importance of computers.

10. READ
Read as much as you have time for, and then make time to read more! Read—not in order to imitate the styles of others, but to increase your sensitivity to words, to ideas, and to the unlimited possibilities of human expression. Above all, read for enjoyment; and, in time, you may find that your own writing is a source of enjoyment for others.
the evolutionary chain—the tarsier is found in Borneo, Java, Sumatra, and the Philippines.

Great jungle cats, like the Bengal tiger, roam the savannas of Burma and Thailand. There are some leopards and cheetahs; the Indian civet cat is found on the islands of Malaysia.

Snakes are plentiful, especially the Malayan python. Porcupines, flying squirrels, flying frogs, and Thailand's fighting fish are common in this area.

Other animals include the so-called Indian elephant, trained to haul teak logs, and the Java ox, used in the fields.

The Tropical Monsoon. When winds blow in one direction during one season and in the opposite direction during another season, the winds are called monsoon winds. Thus, there are wet and dry seasons, rather than summer or winter seasons. Monsoons occur when a mass of land is large enough to control the wind pattern in an area. In summer, because the land is warmer than the water, the wind blows from the cooler water area to the warmer land area. The wind coming from the water is moist and brings rain. In winter, the water is warmer than the land. The wind now blows from the cooler land to the warmer water. This wind is dry because it begins on the land.

In those areas influenced by the southwest monsoons, the rainy season lasts from June through October. These areas include Burma, the western Philippines and the western part of Malaysia.

In Indonesia, Java, and the eastern part of the Federation of Malaysia, where the northeast monsoon prevails, the rains fall in the winter (October to May). Singapore and the eastern Philippines are influenced by both monsoons and receive heavy rains all year long. Along the equator, where the monsoons have less influence, it rains almost every day. Because of this influence, the climate is often referred to simply as tropical monsoon.
**SOUTHEAST ASIA'S MINERAL WEALTH**

<table>
<thead>
<tr>
<th>Mineral</th>
<th>Where Found</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bauxite</td>
<td>Indonesia*, Malaysia, Vietnam</td>
</tr>
<tr>
<td>Coal</td>
<td>Burma, Indonesia, Malaysia, Philippines, Thailand</td>
</tr>
<tr>
<td>Copper</td>
<td>Philippines, Vietnam</td>
</tr>
<tr>
<td>Gold</td>
<td>Burma, Philippines</td>
</tr>
<tr>
<td>Diamonds</td>
<td>Borneo</td>
</tr>
<tr>
<td>Jade</td>
<td>Burma</td>
</tr>
<tr>
<td>Iron Ore</td>
<td>Burma, Indonesia, Malaysia, Philippines, Vietnam, Thailand</td>
</tr>
<tr>
<td>Lead</td>
<td>Burma, Philippines, Thailand, Vietnam</td>
</tr>
<tr>
<td>Manganese</td>
<td>Indonesia, Malaysia, Philippines, Vietnam</td>
</tr>
<tr>
<td>Petroleum</td>
<td>Burma, Indonesia*</td>
</tr>
<tr>
<td>Rubber</td>
<td>Cambodia, Indonesia, Malaysia</td>
</tr>
<tr>
<td>Rubies</td>
<td>Burma</td>
</tr>
<tr>
<td>Sapphires</td>
<td>Thailand</td>
</tr>
<tr>
<td>Silver</td>
<td>Burma</td>
</tr>
<tr>
<td>Tin</td>
<td>Burma, Indonesia*, Malaysia*, Thailand, Vietnam</td>
</tr>
<tr>
<td>Tungsten</td>
<td>Thailand</td>
</tr>
</tbody>
</table>

* Outstanding supply.
government, art and architecture of Vietnam. Though the Southeast Asians had their own language, Chinese word forms were and are still used in philosophy, business and in the schools.

3. The Pyus and Burmans. The Pyus migrated toward the south about the 3rd century A.D. They came from eastern Tibet, probably traveling down the Salween and Mekong river gorges, and then turning eastward into the Irrawaddy basin. The Pyus built up large commercial and cultural relations with India. Their capital, called "the City of Splendor," was founded in A.D. 638. The ruins of the capital city, which still stand, show the great Indian influence. Their final defeat by the Thais in A.D. 832-835 put an end to the Pyu civilization.

Shortly after the collapse of the Pyus, the Burmans entered the area from Tibet. From contacts with the Thais the Burmans learned the science of war, and the arts of horsemanship, rice cultivation and slope terracing. The Burmans first settled in central Burma then moved south and west—wherever there were irrigated areas.

4. The Shans or Thais. The Shans, or Thais, originally occupied an area bounded by the Red River on the east, the upper Mekong Valley on the west and the Yangtse River on the north. This area formed the country of Nan Chao or "the Country of the Southern Lord." Pressure from an expanding China forced the Thais to flee to the south. They moved, as had others before them, down the river valleys—the Mekong, the Menam, the Salween and the Irrawaddy.

About the middle of the 8th century A.D., the Thais conquered the Pyus and entered northern Thailand about A.D. 860. The destruction of the state of Nan Chao in 1253 gave a final push to the southern drive of the Thais.

The advancing Thais also forced the Khmers to withdraw into Cambodia. By A.D. 1350, the Thais had become the most powerful in Southeast Asia. Thus, the once-powerful Khmer Empire lost territories to both the Thai and the Vietnamese. Present-day Cambodia (Kampuchea) is all that remains of a splendid civilization that once covered the peninsula.
CASE INQUIRY: Women in Southeast Asia

Following is an excerpt describing some of the changes being brought about in the lives of women in Southeast Asia.

In green, volcanic Java, the haunting "ning-nong" of a gamelan orchestra often drifts across the wet rice fields from the tree lines of a palm-shaded, tile-roofed village. Not long ago the sound would have announced that a shadow play or classical dance or drama was about to be performed. . . .

These days, likely as not, the music means it is time for another meeting of the village mothers' club. . . .

The movement is symbolic of the Javanese village woman’s increasingly important role, a role encouraged and officially recognized by the Indonesian government. . . .

The goal of Indonesia's 40,000 mothers' clubs is to train Indonesian village women to be their own health workers. Using a corps of 7,000 trained women village workers, Indonesia's National Family Planning Board is distributing films, flip charts, comic books, and other audio-visual material to the mothers' clubs. The message is simple: Children are to be weighed weekly and breast-fed; each day, nursing mothers are to drink six extra glasses of boiled water and eat an extra plateful of rice, a piece of soy curd, and a bunch of greens. . . .

The hope is that the village mothers, once they know what to do, will be able to prevent a lot of deaths themselves through better child nutrition, simple treatment, and maternal health. . . .

There is also an emphasis on the improvement of women's incomes. . . . In actual fact, the primary need of Indonesia's village women is to produce more income. In Java, in terms of cash earnings, [women] are bigger breadwinners than men. Yet up until now, as in most of the third world, the development planners of Indonesia have largely ignored village women.

Almost all development planning and policies are designed by middle-class, urbanized men. Though most of these men have good intentions, they think of a woman's role in terms of their relatively affluent wives, mothers, sisters, and daughters whose domestic duties are defined by sewing, child care, and housework. . . .

In the next few years, the situation is going to change.

1. What is the purpose of Indonesia's mothers' clubs?
2. What other areas of life need to be improved for Indonesia's women? What do you think should be done so that Indonesian women can achieve their goals?

The Philippine government has gradually shifted to a position of moderate neutrality since the fall of South Vietnam in 1975. The United States has maintained major air force and naval bases in the Philippines for over forty years. Though the Philippines would like to see those bases removed from its territory, it has also recognized the need for American military protection, and in 1978 signed a new agreement to continue those bases until 1991.

E. THE REPUBLIC OF INDONESIA

Indonesia covers an area of 741,031 square miles—more than two and one-half times the size of Texas.

Indonesia, which means “islands of the Indies,” is made up of more than 3,000 islands, divided into four island groups: Java, Sumatra, Borneo (except Sarawak in the north), and Celebes. These are known as the Greater Sunda Islands. East of Java are the Lesser Sunda Islands: Bali, Lombok, Sunba, Sumbawa, Flores, Timor, and others. Between Celebes and New Guinea are the Moluccas. West New Guinea (now West Irian) is the easternmost part of Indonesia. Borneo is the third largest island in the world.

The islands consist of the cores of volcanic mountains surrounded by coastal plains. Most of the islands were formed from the tops of sunken mountains. Mount Kinabalu, on Borneo, is the highest peak. Earthquakes are frequent. There are several active volcanos.

The climate of Indonesia is tropical. It is hot and humid; the rainfall is heavy, and the growing season is long.

In general, the soil of Indonesia is not fertile, since the heavy rains wash out the minerals. Where the soil is volcanic, however, as it is in Java and in the river valleys, it is rich and produces large amounts of various crops.

The People—Language and Religion. The population is estimated to be over 150,000,000. The main racial groups are the Malays and the Papuans of the West Irian area. The largest non-native group are the Chinese; in addition, there are smaller groups of Arabs, Indians, and Eurasians. More than half the population lives on the island of Java. This is one of the most densely populated areas in the world.

Islam is the major religion practiced by 94 percent of the people. Five percent are Christians, and the rest are Hindu or Buddhist. In 1949, Bahasa Indonesian became the official language, although many other languages and dialects are spoken.

Industries and Products. Some crops are raised for use by the people in the villages, but many Indonesians work on the large plantations, which produce crops for export. Indonesia ranks high in the export of rubber, copra, pepper, palm oil, kapok, and quinine. Some rice is grown, but most must be imported.

From the forests come teak, sandalwood and ebony, and bamboo. Rattan, which abounds in Indonesia and grows to 1,000 feet in height, is used in furniture.

Petroleum is found on Java, Sumatra, Borneo, and West Irian. Tin, diamonds, gold, and silver are mined on Borneo, and some lowgrade coal is mined on Sumatra. The islands carry on some manufacturing—shipbuilding, cement making, and paper and textile production. An important source of income for Indonesia is petroleum, the nation's most valued export.

Early History. Some anthropologists believe that early human life began in Indonesia, on Java. Remains of the “Java Man,” thought to have lived some 500,000 years ago, were found there.

About the 2nd century A.D., Indian traders and missionaries from Asia settled in Sumatra and Java. They introduced both Hinduism and Buddhism and built several empires. Muslim invasions began in the 13th century and most of the area was Muslim by the 15th century.
The Portuguese, who captured Moluccas in 1511, were the first Europeans to come to these islands, then known as the "Spice Islands." The Portuguese were followed by the Dutch, who set up the Dutch East India Company in 1602. Other European nations also set up trading stations, but were soon pushed out by the Dutch. Over the next 300 years, the Dutch developed the islands of Indonesia into one of the richest colonial possessions in the world.

The Growth of Indonesian Independence. In the 1920's, the Indonesians began to press for independence. From 1927 on, Achmed Sukarno was the leader in this struggle.

During World II, the Japanese occupied the islands and encouraged self-government. In 1945, four days after the surrender of Japan, a revolutionary government was set up to prevent the Dutch from taking back the islands. Indonesia then declared its independence. In the next four years, however, the Dutch and the Indonesians fought for possession of the islands. In 1949 the Dutch finally granted Indonesia its independence, and the new nation was named the United States of Indonesia. Dutch rule was ended, and the Netherlands-Indonesian Union was formed. In 1950 Indonesia became the 60th member of the United Nations.

This union did not work well, and some of the islands revolted against the government. The union was finally dissolved. Under a United Nations decree, Indonesia took control of Dutch New Guinea, which was renamed West Irian.

The Present Form of Government. The constitution of 1945 provided for a presidential system of government. Then, in the 1950's, a constitution was drawn up which called for a parliamentary form of government, a president and vice president, a legislative body, and a cabinet. Members of the legislature were to be appointed.

In 1955 the first popular elections were held for members of the Parliament and a Constituent Assembly. However, members of Parliament could not agree on legislation, and the members of the Assembly could not agree on a constitution. President Sukarno and other Indonesian leaders were convinced that a Western-style government would not work for the nation at this time. The Constituent Assembly was dissolved, and the old constitution of 1945, which provided for a strong executive form of government, was adopted.

As time passed, the president grew stronger, while the power of political parties and the legislature grew weaker. President Sukarno took over almost complete control of the government. The elected parliament was dissolved and was replaced by a 283-member body whose members were appointed. President Sukarno, who ruled for 21 years as Indonesia's first president, called this new system "guided democracy." The president was head of state, head of government, and commander-in-chief of the armed forces. This meant that all political parties were regulated by rules set up by the government—which was in this case Sukarno. In 1963, Sukarno was made "president for life," but this title and power only lasted four years.

Recent Political Developments. Sukarno was a dynamic speaker, with a tremendous ability to sway the people through his
words. In addition, as a great national hero in the fight for independence, he was loved by the people.

He was skillful in keeping a strong hold on Indonesian politics. First, he built a strong non-Communist army, and then he encouraged the growth of Indonesian Communists. Thus, he was able to play one side against the other.

In 1965 the Communists tried to seize control of the country. The Indonesian army under General Suharto crushed the revolt, and in the purge of Communists that followed, thousands of Indonesians were killed. President Sukarno was stripped of his power and titles and died three years later. Elections were held, and Suharto became president. He was reelected in 1973, and again in 1978.

Under Suharto's regime neither parliament nor the cabinet has real power; power rests instead with a group of army officers. In 1974, Suharto said that power would be returned to parliament, but this has not happened. Instead there has been increasing dissatisfaction, and the present government has put down numerous plots against the president. Whether real or not, these plots have provided the regime with more arguments for keeping power.

**Indonesia's Economy Today.** Indonesia has not developed economically as fast as other Southeast Asian nations. Its agriculture needs to be improved and modernized and its industries expanded. The nation's natural resources are just beginning to be explored; great quantities of petroleum, tin, and bauxite lie under the ground.

About three-quarters of Indonesia's exports come from islands other than Java. These areas, however, receive only one-quarter of the imports. The people of the islands, who produce most of the goods for export, feel that they have not received fair treatment. They claim that the government has favored Java. This quarrel between the outer islands and Java is one of the greatest problems facing Indonesia's leaders.

Indonesia's economy depends upon prices on the world market, since its exports are almost all raw materials. Seventy to 80 percent of the total exports are made up of rubber, petroleum, lumber, coffee, and tin. When the Dutch left the islands, there were few trained managers, technicians, and civil servants left. This, and restrictions against resident Chinese, added to the country's economic problems.

The mishandling of government money has also weakened the economy. Large amounts of money have gone to the armed forces, under Sukarno to battle Malaysia, under Suharto to prevent and put down insurrections. Nationalization of industry without proper training of workers has also caused a decline in the economy. Finally, continuing inflation has made money almost worthless.

In a land with great natural wealth, the standard of living is one of the lowest in the world. Disease and impoverished conditions take a high toll of life. Indonesia has one of the shortest life expectancy rates in the world.

**Indonesia's Foreign Policy.** Following the Dutch withdrawal, Indonesia maintained a policy of strict nonalignment, accepting aid from both Communist and Western sources. Sukarno, however, became increasingly anti-American, until all aid was stopped and the Peace Corps withdrew. Sukarno was also expansionist, first taking the Dutch half of New Guinea and renaming it West Irian and later sending guerrilla forces into Malaysia.

Although the Suharto government has continued an expansionist policy, first intervening in the civil war in Portuguese Timor, then annexing that territory as part of Indonesia, it has also maintained more friendly relations with the West than did the Sukarno government. Government policy still claims to be neutral or nonaligned.

**General Suharto's Program.** Following the pattern of socialist states, General Suharto has attacked economic problems with a series of plans. Since 1970 these plans have concentrated on building up transportation and communication as a basis for education, training, and eventual industrial development. The government has also nationalized the oil industry, the principal export industry. There is much foreign bank financing, and the country's debt burden is large.
Poor Mr. Li

Mr. Li is Chinese. Or is he? His family has not lived in China for hundreds of years. More grandfathers ago than Mr. Li can trace, they came to live in Malaysia. Mr. Li is proud of his Chinese background. Still, he is a citizen of Malaysia. To the Malaysian government, however, Mr. Li is Chinese. Mr. Li has some tin mines, but the government will not let him have any more. A rule has been made that no more tin lands can be leased to Chinese.

Mr. Li does speak Chinese, but not very well. Recently he and his family have begun to learn Malay. Their first language is English, which they all speak very well.

The Li family has no ties with ancient Chinese religions, either. They are Methodists, as were Mr. Li’s parents. His parents chose a Methodist girl to be his wife.

Now Mr. and Mrs. Li have a fine home in a part of Kuala Lumpur called Kenny Hill. They own a Mercedes-Benz from Germany. Mahmud, a Malay, drives it for them. Their teen-age daughters share an Austin-Healey sports car. The family bought that on their last trip to England. For years, members of the Li family have gone to school in England. It is one of their favorite countries.

The Li house has a garden with a great view of the mountains to the east. The gardener is a man whose people came from South India many years
ago. Sometimes the Chinese cook serves dinner in the garden.

Mr. Li has much in life to make him happy. Still, he worries a lot. The price of tin is dropping. The tin ore is running out. Mr. Li’s workers have joined a union and are asking for more money. And then there is that matter of no new tin mines for Chinese.

Not that Mr. Li has to depend on his tin mines for a living. He has about a thousand acres of rubber trees. But the rubber plantations worry him too. He doesn’t trust his managers. Some of them make extra money by letting strangers tap Mr. Li’s trees.

Then there is his electrical appliance store. It is in an old and very crowded part of the city. The second and third floors of the building are rented to poor Chinese families. A family of seven or more may live in a space about the size of two double beds. Mr. Li sometimes worries that some of these people may be careless about their cooking. They could cause a fire that would burn down the whole building. If a fire started, it would be hard to put it out. The one-way streets in that part of town are always jammed. Trucks, cars, bicycles, and peddlers with pushcarts take up every inch of room. It would not be easy for firefighters to get through the crowd.

Mr. Li worries about the stock market, too. So far his stocks, bought in London and Singapore, have brought him a good income. But who knows? With the world in the state it is, anything could happen.

Still, Mr. Li keeps looking ahead. The government has built a whole new town about five miles from Kuala Lumpur. Some seventy thousand people live there. Their brick and tile homes have running water and electric lights. Some have gardens and carports. Most of the people work in the two hundred factories that have been built in the new town. They make such things as rubber tires, cigarettes, matches, paint, and medicine. Mr. Li thinks the new town might be a good place to build a textile mill. He knows he would not have to pay much in taxes. The only question is, how high will wages go? These days every worker wants a house, a radio, a sewing machine, or a motor scooter. Where will it all end?

Mr. Li will probably build the mill. But he will worry about not being able to compete with low-priced goods from Taiwan and Korea.

A great many Asians worry about where their next meal is coming from. They would be surprised to know how many things Mr. Li worries about.
Poor People in Rich Countries

There are many poor people in Asia. Yet many of the countries in that part of the world are rich in natural resources. Malaysia is the third richest country in Asia. It is the world’s largest producer of rubber and tin. And it is the second largest producer of palm-oil. Still, many of Malaysia’s people are very poor.

If all Asians shared the profits from their natural resources, life would be very different for them. But most of the time the poor people just do the work. Their governments and foreign businesses get most of the profits. Giant companies ship teak out of Thailand, oil out of Borneo, jute out of India. Many of the resources can never be replaced. When the resources are gone, most of the people will have nothing left to show that their country was once rich. They will have only the machinery from the factories, perhaps. Or the crumbling buildings.

Malaysia has another problem. Almost half of the people who live in that country are not Malay. They are citizens of Malaysia, but they are...
Chinese. There are also some Indians living there. But it is the Chinese who have most of the wealth and power.

Many Chinese went to Malaysia in the middle 1850s from southeastern China. They went there to work in the tin mines. After a while most of them moved to the cities. They became bankers, merchants, and professors, or went into business like Mr. Li. In Kuala Lumpur, the capital of Malaysia, over sixty percent of the people are Chinese. They live in their own part of the city. And they worship in Buddhist temples. The few Chinese who live outside of the cities own pineapple or rubber plantations.

The Malays are the native people of Malaysia. For hundreds of years these people have made a living farming and fishing. Most Malays still live in rural areas. They fish and grow food for their own use. Some Malays are moving to the cities. About twenty-two percent of the people in Kuala Lumpur are Malays. They live in their own part of the city. They have their own markets and their own places to pray. Most Malays are Moslems. To earn a living in the city, some Malays drive taxis. Others are on the police force. A few have government jobs.

The government of Malaysia is trying to make things more equal between

---

At this tin mine near Kuala Lumpur, water gushes out of a hose, loosening any tin in the hill. The water is pumped up pipelines, taking the loosened tin with it.

The loose tin is then caught when it reaches the wooden shed.
the poor people—especially the Malays—and the wealthy people. The government is encouraging the Malays to get an education. Government jobs are offered first to the Malay people. The government is clearing the land and giving it to the Malays. They want them to begin growing palm trees and to sell the palm-oil. The Malays are receiving government loans to start businesses.

The government of Malaysia also wants all the people of the country to feel that they are Malaysian—and not Chinese or Indian. To do this they have made Malay the official language. Everyone must learn to speak and use this language. In another attempt to bring the people together and to help the poor, the government built a new town outside Kuala Lumpur. People from the slums were supposed to live there. But the poor could not afford the houses. The town became a middle-class suburb. But Chinese, Malays, and Indians are all living there.

It will probably be many years before all people living in Malaysia feel that they are Malaysian. And it will also be a while before the people share more equally in the wealth of their country. But at least they are trying in Malaysia.

What Do You Remember?

1. The first language of the Li family is a) English. b) Malay. c) Chinese.
2. Malaysia is the world's largest producer of a) machinery. b) palm-oil. c) rubber and tin.
3. Most of the wealth and power in Malaysia is controlled by a) Malays. b) Indians. c) Chinese.
4. The government of Malaysia is encouraging the Malays to a) get an education. b) buy big cars. c) travel in other countries.

What Do You Understand?

1. The Malaysian government has started special programs to help the Malays so that a) the Malays will move into the cities. b) the Malays will share more equally in the wealth of their country. c) the Malays will become business people.
2. To say that the Malays are native to Malaysia means a) that they make a living farming and fishing. b) that they are the earliest known people to live there. c) that they are citizens.

What Do You Think?

1. How do you think each of the groups living in Malaysia might feel about the new official language? How do you think each group would feel about the Malays getting first chance at the government jobs? Do you think the government of Malaysia is attempting to distribute wealth and power in the best possible way? Why or why not?
2. Is the wealth and power where you live in the hands of a certain group of people? If not, why? If so, what changes would you suggest to distribute that wealth and power more equally?
Two Sides of Horror

Borneo is the third largest island in the world. Part of it belongs to Malaysia. Part belongs to Indonesia. In the Indonesian part of Borneo, the people are mostly Dayaks and Chinese. Borneo has been the home of the Dayaks for many centuries. The name Dayak means "people who live inland or on the mountains." For hundreds of years the Dayaks and the Chinese lived in peace. A few years ago, however, the Dayaks attacked the Chinese.

Here are two accounts of what happened. The first is a Dayak's story. The second is told by a Chinese villager.

THE DAYAK SIDE
Strangers had been coming into our Dayak villages for many weeks. Many were Chinese. A few were not. All said they were Communists. We Dayaks knew nothing of Communists, nor did we want to. We spend our days trying to keep the jungle from taking over our bits of land. So we are busy.

The men who said they were Communists wanted our help. They wanted us to fight against the government of Indonesia. Indonesia? It is only a name to us. We had no wish to fight the government so far away. Once our tribes were mighty headhunters. But no more. We have lived in peace for many years. We had no reason to leave our fields and families.
But one night something happened. One of our chiefs was killed. The elders met. They knew a Communist must be the murderer. But the Communists were nowhere to be found.

"Many of the Communists were Chinese," said one of the elders. "Therefore, many Chinese must be Communists. Someone must pay for the death of our beloved chief. Let the Chinese in the villages pay with their blood."

And so the peaceful Dayaks had to declare war on the Chinese.

THE CHINESE SIDE
We Chinese living in inland villages had no warning. One night I jumped awake to the blood-chilling sound of war cries.

Bands of Dayaks were sweeping through the homes in our village. There was killing, looting, burning. Some of the Dayaks did things we had never heard of before. One Dayak killed my brother with a huge knife. As my brother fell, the warrior threw the knife aside. He cupped his hands and scooped them full of blood. I watched from hiding as he drank it. My brother's blood dripped from the Dayak's chin and ran down his body.

Other tribesmen cut down women and children. Screams of agony mixed with the flames from burning houses. I was lucky. Carrying my youngest son, I was able to escape into the dark forest.

All who lived made their way to the coast. Most of us lost everything we had. Many Dayaks moved down out of the hills. They took over the land we had worked all our lives. They took over what was left of the village where I was born.

Far away in Djakarta, the capital of Indonesia, officers of the government tried to find out what had happened. Indonesia? We Chinese do not care very much for Indonesia. But we are not all Communists either. We wish the government would leave us alone to make a living. It is not likely that we would want to go to war against the government.

It is hard to understand what happened. But never shall I forget the horror of that night.

---

The "Why" of Violence

What caused the sudden violence? Why did peaceful Dayak farmers suddenly become killers? Did the violence happen because the Chinese and the Dayaks live such different lives?

A Dayak village is really a large longhouse in a clearing. The longhouse is built high off the ground. It may be home to several hundred people. Each family climbs a notched log to their own part of the longhouse. Chickens share the room with the people.

Most of the families in a Dayak longhouse are related. Dayak children live with their parents until they are married. A Dayak boy usually seeks a wife outside his own village and goes to live in her community.
Some Dayaks live by hunting and gathering food in the forest. They move their camps when food is hard to find. But most Dayaks are settled farmers. Their farms are tiny fields carved from the jungle. First, the trees and heavy plants are cut and burned. The ashes are used to make the soil richer. Sharp sticks are used to poke holes in the ground. Grains of rice are dropped into each hole. Then the farmers pray for the rains to come. Sometimes the Dayaks move into huts close to the fields. In this way they can protect the crop from animals and from the jungle. When the crop is ripe, the grain heads are cut one by one. After the harvest, new fields must be found. Several years will pass before the old fields can be used again.

A Chinese village has several houses, some stores, and a school. Like the Dayak longhouse, many Chinese homes are built on poles. The space between house and ground lets cool air blow through. Sometimes a whole Chinese street may be built on boards. Such streets often have roofs over them.

Houses on stilts keep the Chinese people who live in them high and dry when the paddies are flooded and during the monsoon rains.
The Chinese grow rice on land that was once swampland. They build small dikes around their rice fields. Then they flood the flat fields with shallow water. The water helps to keep the soil rich. Young rice plants are set in the flooded fields, called paddies. Hot weather helps the rice grow quickly. When the crop is almost ripe, the paddies are drained so the rice can dry out. After the harvest, the Chinese hitch plows to water buffalo. The paddies are plowed, then flooded and planted again. The Chinese way of growing rice makes it possible to use the same fields year after year. There is no need to wait for trees and plants to grow again, as the Dayaks must.

Most Chinese in Indonesia believe in reincarnation. That is, they believe that after death they will be born again in another form. The Dayaks have different beliefs. They believe that rocks, trees, and animals have spirits. Most Dayaks are careful not to make the spirits angry.

Even though they live in the same country, the Chinese and Dayaks live completely different lives. In all the years they have been neighbors, they have never really met. They have not come to know each other. And people who do not know one another are not likely to trust one another. They are much more likely to live in fear. Fear is a breeding ground for hate. People who fear and hate each other sometimes are used by others. Even peaceful people, like the Dayak farmers, may be brought from fear to sudden violence.

What Do You Remember?
1. For many centuries, Borneo has been the home of the a) Eskimos. b) Dayaks. c) Arabs.
2. The strangers who came to the Dayak villages said they were a) farmers. b) engineers. c) Communists.
3. Most Dayaks make their living by a) growing rubber trees. b) farming tiny fields carved from the jungle. c) hunting and fishing.
4. The Chinese use water buffalo to a) carry heavy loads. b) ride to the market. c) plow the rice paddies.

What Do You Understand?
1. The Chinese flood the rice paddies for the same reason that the Dayaks use a) chemicals. b) ashes. c) the water buffalo.
2. The Dayaks blamed the Chinese for the death of their leader because a) they found some fingerprints. b) some of the Communists were Chinese. c) one of the killers confessed.
3. The Dayaks protected crops from the jungle by a) killing the animals. b) praying to a spirit. c) cutting the jungle back away from the fields.

What Do You Think?
1. What reasons might there be for the many differences in the life-styles of the Chinese and the Dayaks? Are there people where you live that have a very different life-style than you have? Do you think there could ever be violence between you because of these differences? Why?
2. Has there ever been a person you disliked until you got to know them? Why do you think this happens?
Reward

Hundreds of years ago there lived in China a ruler who loved fish. To him, a meal without fish was no meal at all.
But one year there was no rain. The rivers began to dry up. Soon there were no fish to be had. The ruler began to get thinner and thinner. His people tried harder and harder to get him some fish. His family announced that they would pay high prices for fish of any kind.

One day a man appeared at the palace gates. The guard stopped him. "What is your business here?"
"I have some fish for the emperor, sir," the man answered.
"Just leave them with me. I will take them in for you," said the guard.
"I would rather give them to His Grace myself."
The guard tried again. "Will you sell them to me?" he persisted.
"No. I want to give them to the emperor."
"Very well," said the guard. "Have it your way. But you must promise to give me half of your reward. Otherwise, I will not let you go into the palace."
"All right," agreed the man. "In that case, I will promise. By the way, what is your name?"
"Just call me One-eye Buck," replied the guard.

Once inside the palace, the man made his way through long halls and beautiful rooms. At last he came upon the emperor seated at a table. The emperor was staring sadly at an empty plate. Bowing low, the man held out his basket of fish.
The emperor was very grateful for his present. "What would you like in return?" he asked his visitor.
The man did not hesitate. "Beat me a thousand lashes," he said quietly.

At first the emperor thought the man was joking. But the man repeated his strange request. "Very well," said the emperor, and ordered his servants to whip the fisherman, but lightly.
After five hundred strokes, the man sprang to his feet.
"Stop!" he shouted. "I promised One-eye Buck the other half of my reward."
When the emperor heard the whole story, he was furious. He ordered One-eye Buck to be brought before him.
One-eye Buck swaggered in proudly. He was expecting a big reward. He got it, too. The emperor ordered his men to give the guard a heavy beating. After the beating was over, the guard had to bow humbly before the stranger. He had to thank the man politely for having kept his word.
"Let that be a lesson to you," said the emperor. "Selfishness brings misfortune."
If a prince himself is upright, all will go well without orders. If he is not upright, even though he give orders, they will not be obeyed.

Confucius, Angry Young Man

Confucius lived in China about 2,500 years ago. It was a time and place where cruelty was common. The people were always fighting wars. They died by the thousands, just so their rulers could have power and glory. A few nobles held millions of starving peasants as their slaves. Nobles could torture or kill their subjects as they wished. Cruelty was a way of life.

One story is told of a ruler who thought his servants might have overheard a secret conversation. Just in case they had, he slit their throats with his own knife. Another ruler often killed servants because they served him food he did not like.

Not surprisingly, many rulers were murdered. They learned to be on guard against such things as poisoned food. Many an emperor ate no food at all until it had been tasted by a servant.

In the tombs of ancient rulers, many bodies have been found. They are the bodies of servants, palace guards, and court advisors who were beheaded or buried alive. It was believed that these people would go on serving their master in the afterlife.

It was during this time of human misery that Confucius grew to manhood. Because Confucius was born into a poor and common family, he wanted to help the poor. He had some clear ideas.
Confucius was a lifelong student, scholar, and teacher who tried to set a good example for others to follow.

about how they could be helped, and he said so. He hoped, through teaching his ideas, to bring about changes in the Chinese government.

The people in power branded Confucius as a dangerous revolutionary. But that failed to silence the angry young man. "My own heart tells me I am right," he said. "I shall go forward even against tens of thousands of men."

One thing Confucius believed was that government should further the happiness and well-being of all the people. He pointed out that all people want happiness and security. The only purpose for a government is to help them have these things. Confucius believed there was no difference between rich and poor. Everyone should be equal before the law.

These were strange ideas in ancient China. War, hunger, oppression, and great need were the order of the day. Confucius wanted to change all that—but he did not suggest changes in the form of government. He thought the changes could be brought about only if the rulers were capable, honest men.

"A ruler must know right from wrong," taught Confucius. "He must reward honest men and punish the dishonest. Most important, both poor and rich must be treated fairly. A good ruler does not accept a bribe. He does not give special favors to the wealthy. Only good and honest rulers earn the respect of their subjects. Only good and honest rulers are able to govern well."

Confucius expected a lot from rulers, but he expected something from the people, too. If the ruler governed well and fairly, the people were bound to respect and obey him. On the other hand, if the ruler was cruel or dishonest, it was the duty of the people to replace him.

Another idea taught by Confucius was that rulers should be trained for their jobs. In China, a king's son became king in his turn. His birth alone gave him the right to rule.

Confucius told his students that such a plan did not make sense. He said, "A man's worth does not depend on birth, wealth, or place in the world. A good leader is one who is trained to lead, and who is mindful of the rights of others. Education should be open to all. Any educated man can become a good leader. It does not matter who his parents are."

Confucius, the great thinker, was not taken too seriously during his lifetime. He died believing that he was a failure. But his ideas were seeds that took root and grew. They bore fruit in China and in many other countries throughout the world.

The teachings of Confucius encourage people to look to the past rather than the future. This is one of the reasons why the government of China today does not accept these teachings. But these ideas remain important in other East Asian countries.
What Do You Remember?

1. One-eye Buck went into the emperor's room a) hoping to get a meal. b) expecting a reward. c) to help celebrate the emperor's birthday.
2. Confucius wanted to help the poor because a) he came from a poor family. b) he was very rich and felt guilty about it. c) his religion taught him always to help the poor.
3. During his lifetime, Confucius a) was not taken too seriously. b) was influenced by Western philosophers. c) was often put in prison for long periods of time.
4. Confucius was called a dangerous revolutionary because a) he urged the people to revolt against the emperor. b) he tried to bribe the guards at the emperor's palace. c) his ideas were different from those of the people in power.

What Do You Think?

1. Confucius believed that the only purpose in having a government is to help people gain happiness and security. Do you agree? What other reasons might there be for having a government?
2. Do you think leaders in the world today are affected by the ideas of Confucius? Why might these ideas still be important? Do you think some of Confucius' ideas might be useful to the leaders or the government in the place where you live? Explain your answer. What qualities do you think make a good leader?

How To Run a Country

Many years after the death of Confucius, a different school of thought became important in China. One of its leaders was a man named Han Fei-tzu. Han Fei-tzu believed that the most important thing in the world is law. These are some of Han Fei-tzu's ideas of good government.

A ruler's most important tool is power. A powerful ruler can bring about the best kind of government. He can choose the most able officials. He can fairly punish or reward his people. It should be made clear to his subjects that, if they do their best, they will be rewarded. Honor and wealth are most important to all citizens. Hoping to get honor and wealth, people will risk even their lives to do what their ruler wishes.

A great ruler does not need love or loyalty. He needs only to make sure his subjects obey him. But for one good person who can be trusted, there will be a thousand others. The others must be "bent" or "stretched" to make them obey the laws.

Even honest people may steal if they know they can get away with it. But the worst thief will not touch a bag of gold in plain sight in the marketplace. A wise ruler tries to prevent crimes before they take place. When crimes do take place, he punishes those who have committed them. It is this, not the
teaching of morals, that keeps people honest.

A ruler does not love his people, nor is he loved in return. But the people obey his orders ten thousand times better than they do their parents. The more a parent loves a child, the less the child listens. On the other hand, the more severe a ruler is, the better the people obey.

The reason for punishing people is to end the need for punishment. One crime must be punished so severely that other crimes will not take place. No person wants to be punished greatly for small gain. The fear of being punished makes citizens obey the law. Crime disappears by itself.

There are those who believe that harsh punishment only harms people. They think light punishment is enough to put an end to crime. Such people do not understand the meaning of good government.

There is an old Chinese saying that governing a country is like washing one's hair. Some hair will fall out. But this does not mean that we should not wash our hair. How can hair grow and be healthy without being washed? Anyone who bemoans the loss of a few hairs does not understand power. A powerful ruler cannot be concerned about such a loss.

Some people say that a ruler should be as loving as a parent. But what of parents? In a Chinese family, when a newly born baby is a boy, the parents are proud and happy. If the baby happens to be a girl, the parents may kill the child or sell it as a slave. Why? Because the parents must think of the whole family. They must think of the advantages of male children. A ruler is not so close to his subjects as parents are to children. Since even parents measure values, why not a ruler? For the good of the whole family, parents allow some children to live while others die. A wise ruler, too, must think of the whole nation. He cannot base his rule on love or favor.

Law and Order

Han Fei-tzu lived in the third century before Christ. There were many warring states within China at that time. The nation was in danger of being torn apart. Han Fei-tzu and others thought that only a single all-powerful ruler could hold it together.

In the view of Han Fei-tzu, people were evil. They were selfish, interested only in themselves. Because they could not be trusted, strong government was needed to make them act as they should. People had to be forced to live, work, think, or even, perhaps, die for the government. Their own wishes and well-being were not at all important.

"What the emperor thinks is right, all shall think is right. What the emperor thinks to be wrong, all shall think to be wrong." That was the way Han Fei-tzu thought things should be. How could millions of people be forced into such obedience? Han Fei-tzu was sure he had the answer. It was "law and order." In other times and other places, law was supposed to protect people from the power of the government. Han Fei-tzu saw things differently. To him, the law was a way to keep power over the people.

He agreed that there might have been a time when a ruler could govern through love. But that day was gone. China was too large. There were just too many people for an emperor to love. Force was the only answer. Han Fei-tzu was fond of saying that government had to be based on "the facts as they are." Because Han Fei-tzu wrote so much about law and order, he became known as a Legalist. Because he said it was important to face facts, he was called a Realist.

"Learning is a waste of time," Han Fei-tzu wrote. "Time should be spent in work for the ruler." One person who agreed with Han Fei-tzu was the emperor of China. He thought that all books should be burned, except for a few on such subjects as medicine and farming. "If I could get to know this man, I would die happy," said the emperor when he read about Han Fei-tzu's ideas.

A little while later, the two men did meet. But it was not the emperor who died. "A ruler should trust no one," Han Fei-tzu had warned. So Han was put to death by the ruler of China.

Even as late as the 1900s, people in China were publicly executed.
What Do You Remember?
1. According to Han Fei-tzu, most important to all citizens is a) land and property. b) family and friends. c) honor and wealth.
2. Han Fei-tzu believed that governments had to be strong because the people were a) evil and selfish. b) weak and helpless. c) cowardly.
3. To Han Fei-tzu, the law was a) meant to protect the people. b) a means for taking and keeping power over the people. c) unimportant.
4. Because Han Fei-tzu said it was important to face facts, he was called a) Rebel. b) Revolutionary. c) Realist.

What Do You Understand?
1. Which of the following sayings is closest in meaning to "When one washes one's hair, some hair falls out"? a) "You can't make an omelette without breaking eggs." b) "You can't teach an old dog new tricks." c) "You can't have your cake and eat it, too."
2. Han Fei-tzu's idea about the purpose of government was probably to a) ensure happiness for every person. b) make sure that criminals are punished. c) provide the greatest good for the greatest number of people.

What Do You Think?
1. Do you think a nation should have Han Fei-tzu's kind of government or one closer to the ideas of Confucius? What might be some advantages and disadvantages of each? Which kind of government seems to be the intent of the leaders of your government? Which kind of leader would you prefer? Why?

A Path to Peace
Siddhartha Gautama was a young man who had everything. He was an Indian prince. He was wealthy. His wife was beautiful, his son handsome. But at age twenty-nine, Siddhartha was still not satisfied with his life. He felt that he was missing something. He did not know what it was, but he left home to find it.
For six years, the prince roamed India. For the first time in his life, he came face to face with misery and suffering. They seemed to be on every hand. Was this, then, the real meaning of life? Was life on earth intended to be bitter?
The prince studied Hinduism for an answer but found none. At last he decided that the answer lay within himself. To find it, he would have to search the depths of his own being.
For forty-nine days Siddhartha sat beneath a tree, facing the bank of a river. With all his strength, he forced himself to think long and deeply. Were people born to suffer? Were they forever doomed to lead short, unhappy lives? Somewhere there must be answers to these questions.
At last, quite suddenly, Siddhartha seemed to see life clearly. He felt that he had discovered the reason for all human suffering. More important, he felt that he had found a cure for the problems of mankind. Four great truths stood out clearly in his mind. Eight clear and simple rules took shape as guideposts to meaningful living.
Siddhartha left the shelter of his tree. He went forth to share the truths he had discovered. From that time on, he was known as the Buddha, the "enlightened one."

The four truths that the Buddha taught are these:

- All humans suffer and feel pain.
- Suffering is caused by desire, by wanting things one cannot have.
- Suffering ends when one puts aside desire.
- Desire may be overcome by following certain rules, or guideposts.

The eight rules or guideposts set forth by the Buddha have come to be called the Eightfold Path. All of them have to do with being gentle, unselfish, and mindful of others. Different people may put the rules into their own words. They have been stated in this way:

- Learn to know suffering.
- Have good intentions.
- Speak the truth.
- Act honestly and peacefully.
- Do nothing to harm others.
- Learn useful things.
- Keep your mind busy.
- Think deeply about life.

The Buddha taught that The Eightfold Path would lead to Nirvana. That was his word for the highest state of mind that could be reached. One who reaches such a state, said the Buddha, is blessed with understanding, peace, and freedom.

---

Some Riddles of Zen

The Buddha was born in India more than five hundred years before Christ. His teaching spread through Asia. In some places Buddhism remains just about as the Buddha taught it. In other places it has taken on new forms.

One such form began to be widely followed in Japan about A.D. 1200. Today it is known in many countries of the world. It is called Zen Buddhism.

The teachers of Zen do not teach their students any rules as such. Instead, they drop hints or offer riddles, forcing the students to think. They guide the students to find out about themselves. Here are some of the riddle-stories used by teachers of Zen.

A Very Important Person wanted to find out about Zen. He was welcomed by a Zen teacher, who asked if he would like some tea. He was almost screaming, "Why did you lift that girl in your arms?" He said. He was almost screaming.

As he scolded, his voice grew louder and louder. Finally he finished, "Why did you lift that girl in your arms?" He said. He was almost screaming.

The tall monk looked down at the short one in surprise.

"I left that girl at the crossroad," he said quietly. "Tell me, are you still carrying her?"

A blind man visited a friend at night. When he was about to leave, the friend offered him a lantern. "The blind need no lanterns," the blind man said. "All is darkness anyway.

"A lantern will not help you find your way," his friend told him. "But it will help others to see you. It will keep them from walking into you." The blind man took the lantern and began his long walk home. He had not gone far when someone ran into him. The blind man shouted angrily. "What's the matter with you?" he said. "Can't you see the lantern I am holding?"

The one who had run into him answered sharply. "Your lantern gives no light, old one. The candle has burned out."

There was one tight-fisted woman in the village. The teacher of Zen stopped her in the street one day. "What if my hand were always like this?" he asked her, holding up a tightly clenched fist.

"You would be crippled," said the woman.

The teacher opened his hand, but spread the fingers in all directions. "What if my hand were always like this?" he asked again.

Zen Buddhists sit for long periods of time searching for truth.
Again she replied, "You would be crippled."
"You know much," the Zen teacher said warmly. "You must be a very good person."

After this meeting, the woman saved much less and gave much more.

The Buddha himself is said to have told this story. Teachers of Zen have been using it for centuries.

A man was walking across a field. Suddenly he saw a tiger moving toward him through the grass. He turned and ran, the tiger close behind him.

Coming to a cliff, the man caught hold of the root of a vine. With it, he lowered himself over the cliff's edge. As he hung there, holding the root, the tiger snarled at him from above.

The man looked down, hoping to find a way of escape. But below him, at the base of the cliff, stood another tiger.

Just then two mice, one white and one black, began to chew through the vine. The man was terrified. The tiger below was waiting to tear him to pieces.

At that moment he noticed a beautiful strawberry growing in a niche nearby. Clinging to the vine root with one hand, he stretched the other toward the strawberry plant. Gently he picked and ate the ripe red berry. It was the most delicious morsel he had ever eaten.

What Do You Remember?
1. Siddhartha Gautama roamed India for six years searching for a) gold and silver. b) lost relatives. c) the real meaning of life.
2. When he went on to share the truths he had discovered, he was known as a) a great teacher. b) the enlightened one. c) the seeker of truth.
3. The Buddha taught a) four truths. b) many truths. c) one great truth.
4. The Eightfold Path has to do with a) ways to get rich and famous. b) different ways to get to the next village. c) being gentle, unselfish, and mindful of others.

What Do You Understand?
1. Zen teachers use riddle-like stories to teach students because a) this forces people to search for meanings. b) it is more fun for students to read this kind of story. c) it is easier for the teacher.
2. Nirvana is a state of mind which is a) not completely understood. b) blessed with understanding, peace, and freedom. c) always searching for the truth.

What Do You Think?
1. What do you think are the meanings of the Zen stories? How can these stories help you find out about yourself? Make up a riddle-story of your own to tell a friend.
2. Do you agree with the Buddha that suffering comes from wanting things one cannot have? Why? How do you think people can avoid suffering? How can you apply this solution to your own life?

The Salt March

Some twenty-five hundred of the followers of Gandhi had gathered to listen to Madame Naidu. She was their leader while Gandhi was in jail. They were about to follow her in a march to the salt fields. The march was to protest the salt tax law made by the British. But the British had another law. It said that no more than five people could gather in any one place. Gandhi wanted to break this law peacefully. He did not like violence. The best way to get results, he felt, was through nonviolent protests.

Madame Naidu, strong and brown in her rough woolen robe, called the group to prayer. While they were still kneeling, she began to speak. "Gandhi's body is in jail, but his soul is with you," she said. "You must use no violence. You will be beaten, but you must not try to protect yourselves. You must be peaceful at all times."

Then, in silence, the march began. Four hundred police, in brown turbans and khaki shorts, stood guard. They were armed with steel-tipped clubs five feet long. Six British officers were in charge of the police. Twenty-five riflemen stood by.

A barbed wire fence circled the salt fields. A hundred yards from the fence, the crowd stopped. There was silence. Then a small group moved forward, wading across a ditch. They moved toward the barbed wire fence.

"You are breaking the law," warned the police.
1. Climate significantly affects the cultural patterns of Asians. Problems that occur when the weather is not as expected include: hunger and starvation, death, disaster, drought, flooding, erosion, the inability to farm, lack of water for drinking and for crop growth, an upset in migrational patterns, overcrowding, disease, poverty, etc.

Although persons cannot escape from significant influences exerted upon them and their lives by the elements, they are almost never totally ruled or defined by a place's physical geography. The people of the Indian man's village in the reading can do nothing to control the weather, but they can soften the effects of the weather.

Students should be encouraged to see ways in which government can reduce the effects of weather, both at the local level, and on a national level. (Examples of measures could include: massive relief, control of waterways, new irrigation methods, dam construction, evacuation of areas before storms, etc.)

2. Students may mention the inconveniences of unusual weather such as hazardous, slowed, or curtailed air, ground, and water transportation, the canceling of outdoor activities, and work layoffs. More serious life or death problems include the consequences and damage of volcanoes, earthquakes, tornadoes, hurricanes, blizzards, cyclones, severe cold, drought, and other natural disasters.

Major weather-related problems are fewer than they once were, due largely to technological improvements in prediction, prevention, and care of weather-stricken areas.

Students should consider some of the ways in which weather conditions affect (a) the availability, variety, quality, and quantity of foods at different seasonal periods in the year; (b) the storage and longevity of food quality and hence, the consumption patterns and preparation of food (foods in hotter climates are generally spicier—to cover spoilage—than they are in cooler climates); (c) the attitudes toward eating certain foods (eating hot soup on a hot sultry day seems unappetizing to most people).

---

Study 4  Poor Mr. Li  p. 28
Poor People in Rich Countries  p. 30

Study Objectives: To help students understand why there are so many poor people in countries rich in natural resources, and to show what one country is doing to more equally distribute the power and wealth.

To let students explore their own feelings and ideas about possible ways to distribute power and wealth in their own areas.

Vocabulary: Methodist, Mercedes-Benz, Austin Healey, appliance, profits, machinery, professor, official

Problems in Malaysia have been aggravated by the cultural diversity of the population, by burgeoning city populations, and by the disproportionate number of poor people. Stability and peace among the groups of people (Malays-44%, Chinese-36%, Indians and Pakistanis-10%, and other-10%) have been difficult to maintain because the Malays dominate the federal government and the Chinese are the most economically powerful. Severe racial rioting between Malays and Chinese broke out in May 1969, in Kuala Lumpur.

Answer Key
What Do You Remember? 1. a 2. c 3. c 4. a
What Do You Understand? 1. b 2. b
What Do You Think?
1. The officially recognized language is Malay, although Chinese, Tamil, and English are also dominant. Have students suggest ways in which one official language would help solve or alleviate problems created by a multi-lingual society.

Resistance would also be strong against the ways the Malay government compensates the native Malaysian peoples. The Chinese have charged economic and political discrimination.

Encourage students to suggest possible reasons the government in Malaysia distributes wealth and power in the way it does. For purposes of comparison, ask "Would the methods Malaysia used to create a better distribution of wealth and power be appropriate or workable in your country?"

2. Students should consider questions of cultural diversity and the distribution of wealth and power in their own society, among certain occupational, racial, ethnic, age, government-supported, or sex-related groups. Does the government itself have too much wealth and power?

Changes that may encourage greater equality, and discourage great wealth and power in the hands of certain groups of people are tax credits, welfare programs, anti-monopoly laws, etc.
The Chinese and the Dayaks of West Borneo offer examples of strikingly different adaptations to similar land and climate conditions. The particular factual incident recounted in this study shows how culturally diverse groups of people can be goaded into conflict even though the larger issues involved are unimportant to them. Underlying all the discussions should be a recognition of the need to promote communication and cooperation among peoples.

**Answer Key**

**What Do You Remember?**  
1. b 2. c 3. b 4. c

**What Do You Understand?**  
1. b 2. b 3. c

**What Do You Think?**

1. Guide the students to realize that both the Dayaks and Chinese react in basically similar ways to their natural environment (the similar climate and soil) by working toward the same end—good crops and the continued fertility of the soil. Both groups also have dwelling shelters above ground for identical reasons. The differences arise when diversity is accompanied by ignorance of and isolation from the differing groups. The situation then lends itself to the development of fear, distrust, and hatred. Under such conditions any group may be more easily exploited or manipulated for the purposes of other, outside groups. Normally peace-loving people may be aroused and drawn into conflict.

2. Encourage students to share their own experiences with persons or groups of persons that are culturally different. Allow students to investigate their own reactions to people of different cultures and life styles. Have they, perhaps, had to check their own cultural assumptions? What do they feel a multicultural society offers in way of varied experience? of personal confusions? of increased growth and sharing?

Have them think of the ways that stereotypes are formed to shield people from really getting to know each other. Have them also think of conditions that would make it possible for culturally diverse neighbors to follow their own distinctive ways of life, without being frightened, jealous, or suspicious of one another. Acceptance of those whose culture and life style is different from one's own has become a vital question in a shrinking world.
UNIT FOUR: PEOPLE AND THOUGHT

Unit Goal: To help students understand that the human condition is influenced by the personalities of individuals as well as philosophical ideas.

Study 1

Reward p. 106

Confucius, Angry Young Man p. 107

Study Objectives:
- To make students aware of the ideas and beliefs that Confucius used to shape societal behavior in China.
- To encourage students to examine their own ideas about leadership and the purpose of government.

Vocabulary: persisted, hesitate, furious, selfishness, misfortune, cruelty, advisors, security, capable, bribe

If we were to describe in a single word China and the Chinese ways of life over the past two thousand years, that word would have to be Confucian. Confucius (551–479 B.C.) was one of the few men who influenced human history not through startling achievements as a ruler or political leader but as a teacher and a sage. Humble in origin, his life simple and undramatic, Confucius had a close view of the sufferings of the common people. Like many "rebels" and "revolutionaries," Confucius felt that his world was sadly in need of new approaches to growing problems.

This study of the great philosopher begins with a tale from ancient China. It is a simple allegory that illustrates one of the main points of Confucian philosophy—that to be effective and obeyed by his subjects, a ruler must be honorable and his decisions fair. Chinese society in the time of Confucius, like many modern societies, was inherently divisive. A wide gap separated the common man from the power elite, the rulers of the society. Thus, Confucian thought has contemporary meaning. Students should be encouraged to discuss Confucian ideas in the light of their own lives.

Answer Key

What Do You Remember: 1. b 2. a 3. a 4. a
What Do You Understand? 1. a 2. c 3. c
What Do You Think?

1. Views on the purposes of government depend upon the ruling government in the student's location, and the experience and personal opinion of the student. The class should brainstorm the purposes and reasons for having a government. Sample answers include: to allocate force and authority; to define behavioral norms for acceptable conduct; to settle disputes; to organize group efforts; to organize and maintain markets and trading networks; to carry responsibility for national defense and for public safety; to maintain relations with other governments ("foreign policy"); to provide for public works projects (construction, dams, highways, etc.); to carry on research and development; to protect the "rights" of the people.

2. Students should understand that the purpose of Confucian teachings was to produce loyal, honest, and efficient bureaucrats and by their example, politically and socially harmonious subjects. Another emphasis was to encourage people to look to the past, to abide by the ancient traditional rules of Chinese society, and to venerate the ancients. Confucianism taught political, moral, and ethical philosophy, shaping the everyday Chinese social order. Confucianism has been under the severest attack by the Chinese Communists and others who want to overthrow and discredit the old social order and its bureaucratic ideas. Leaders of the world today could be affected by the wisdom of Confucius' teachings, his concern for humanity, his demand that rulers and leaders be specially accountable to the people they rule, his stress on the importance of devotion to parents, family and friends, and his desire to be kind in attitude and conduct.

There are many qualities of a good leader. Some possibilities are: fairness, dedication, an understanding of the total feel and perspective of situations; a commander of the attention of people, inspiring others; possessed of a clear sense of goals and objectives; well-informed and accessible; able to make important decisions and be held accountable, etc. One Chinese philosopher suggested that a leader is best when people barely know that he exists. This philosopher was Lao-tzu, a philosophical counterpart to Confucius.

Study 2

How to Run a Country p. 111

Law and Order p. 112

Study Objectives: To compare and contrast two schools of thought on the subject of government and leadership, by examining the ideas of Confucius and Han Fei-tzu.
To give students a basis of information, so that they can develop and explore their own ideas and feelings about government.

**Vocabulary:** morals, severe, bemoans

Han Fei-tzu, the most important exponent of Realist or Legalist philosophy (passages from whose writings have been freely adapted in this study), lived at a time when divisive factions endangered Chinese unity and seemed to threaten the very existence of the Chinese nation. The alternative seemed to some to be reunification by means of a strong central government with total power in the hands of a single ruler.

Considering the tendency of modern governments toward increasing centralization of authority, and the problem of the individual's right to dissent and protest, the writings of Han Fei-tzu give the student an opportunity to discuss and test the validity of totalitarian principles. What is the most effective working relationship between government and the governed? What should be the proper balance of "love," "trust," and "obedience" in modern government? Is total power in the hands of centralized government the only alternative open to modern industrialized society?

**Answer Key**

What Do You Remember? 1. c 2. a 3. b 4. c

What Do You Understand? 1. a 2. b

What Do You Think?

1. Students may sense that Han Fei-tzu's theory of government was most effective in a conformist society, which would be likely to be more vulnerable to totalitarianism than a society of rugged individualists. Have students examine forms of government in the 20th century that illustrate Han Fei-tzu's ideas. For instance, Hitler's Germany, Hirohito's Japan, and Franco's Spain. The Soviet Union and the People's Republic of China also place the good of the state above the good of the individual, but they sometimes modify the Han position by a self-interested concern for keeping the loyalty of the individuals as well.

The advantages of the Han Fei-tzu kind of government could include: efficiency; controlled crime; the stress on law, etc. Disadvantages could include: repressive attitudes that stifled difference of opinion; use of absolute power by the rulers to oppress the people and advance themselves.

Have the students consider examples of government that illustrate Confucian ideas. For instance, the United States and other democracies whose ideals echo some of his. Advantages could include: the emperor and officials regarded as "parents" by the people; the importance of education; the stress on the personal example of the emperor and his officials, the ideal of selfless service. Confucianism, however, is sometimes dismissed as a mere rationalization of political authority by an exploitative ruling class. The privileged position of the Confucians led at times to conservatism and arrogance.

2. The philosophy of Han Fei-tzu stressed that people are often unconcerned about others, and that they can do harm to each other by competition, selfish individual interest, and immediate gratification. If students agree with Han Fei-tzu's view of humankind, do they also feel that the solution to this problem lies in "virtue by legislation" rather than virtue, morality, and ethical concern for others? Laws, while intended to safeguard the individual rights and privileges of others, often can become, in the last analysis, penal laws designed to concentrate power more firmly in the hands of the ruler.

**Study 3**

**A Path to Peace p. 115**

**Some Riddles of Zen p. 116**

**Study**

To give the students an understanding of the life, teachings, and influence of Buddha.

**Objectives:** To allow students to interpret the meanings of some Zen stories and to apply the meanings to their own lives.

**Vocabulary:** misery, Hinduism, doomed, guideposts, enlightened, intentions, monk, clenched, niche, morsel

The Zen stories, as philosophically difficult as they are, are usually very stimulating to students. To be most effective, each story should be discussed immediately after it is read. Postponement usually leads to less perceptive class responses. Zen cannot be described or explained by words. The stories may offer a glimpse at the spirit of Zen, or they may enable a person to perceive himself and his world a little differently, but by themselves the stories in no way attempt to offer an explanation of Zen.

Zen teachers use riddle-stories to convey important Zen truths that cannot be grasped rationally, for it is not the aim of Zen to teach but to awaken and give people an awareness of themselves and their surroundings—to be enlightened. They offer students a rare opportunity for freewheeling, direct, individual experience, not unlike that practiced by Buddha under the bo tree. According to
Zen, enlightenment usually occurs as a sudden revelation in which the mystery underlying all things is revealed in a blinding flash.

Answer Key

What Do You Remember? 1. c 2. b 3. a 4. c
What Do You Understand? 1. a 2. b
What Do You Think?
1. Neither teacher nor students should be trapped into looking for a consensus meaning in the riddles. Some view Zen stories as a vehicle for allowing one's unconscious to emerge into the conscious. If this is so, it is meaningless to search for correct interpretation. Each story may have as many meanings as there are people who read them. Also, the teacher should simply encourage the students to offer personal interpretations and refrain from giving the answer.

The first Zen story (about the overflowing teacup) may focus on the idea that Zen requires an uncluttered, non-opinionated mind and that one has to be receptive to Zen.

The second Zen story (concerning the two Zen monks and the beautiful girl) may suggest that what one thinks may be more important than what one does. Of course, it also shows that the short monk was the one most concerned about the girl.

The third Zen story (about the blind man and the lantern in the night) may illustrate that people may not have what they think they have, whether it be insight, "light," or wisdom.

The fourth Zen story (concerning the tight fisted woman and the teacher of Zen) should help students perceive the Zen Buddhist's sense of moderation in life. It is an episode that clearly illustrates a Zen method of instruction.

The fifth Zen story (about the plight of a man pursued by a tiger) may illustrate how the approach of death intensifies life and living (tasting, feeling, seeing, smelling, etc.). Life takes on new importance. One becomes fully aware of its deep meaning. People seldom sense the meaning of things around and within them. However, they are capable of much greater awareness.

2. The fact of suffering in life, says the Buddha, arises from the fact we want things we cannot have. Have students explain how the following things bring material, spiritual, and psychological suffering: birth, illness, death, the fear of death, presence of objects we hate, separation or absence from objects we love, lack of understanding and harmony, and cravings (for food, popularity, success, power, expressed in gluttony, ambition, egotism, covetousness, resentment, infatuation, etc.).

The Buddha suggested how people can avoid suffering and some students might agree with these suggestions: by not remaining a slave to their uncontrolled cravings; by self-discipline; by accepting the fact that everything changes, and that it is not possible to get permanent satisfaction in life; by the attainment of a state of utter detachment. But other young and optimistic students might question the Buddhist philosophy by such feelings as "It is better to have loved and lost, than never to have loved at all." They might see the joys and happinesses of life outbalancing the deprivations, partings, and ills that all are heir to. To this, Buddhists might respond that they can go their way, but the Four Noble Truths and the Eightfold Path are there when they need them.

---

**Study 4 The Salt March**

Gandhi, Peaceful Patriot

**Study Objectives:**

To familiarize students with the life, thought, influence, and methods of social reform advocated by Mohandas Gandhi, one of the world's most famous non-violent leaders.

To encourage students to consider various methods of social change and reform, and to have them question their own sense of moral responsibility to their society, laws, and traditions.

**Vocabulary:**

- nonviolent, turban, khaki, protest, resistance, frenzy, unconscious, merchant, sheltered, soul, poverty, campaign

This study will enable the student to inquire into the life and impact of Gandhi, a self-effacing and physically unattractive little man who lived in voluntary poverty and seldom held public office.

Since the students have probably heard of Mahatma Gandhi, they may be puzzled by the reference to him as Mohandas Gandhi. *Mahatma* is a title meaning "Great Soul," reserved for people of great prestige and wisdom. *Mohandas* is a given name. Citizens of India also bestowed the title "Father of the Nation" on Gandhi.

The life and thoughts of the Indian leader raise important issues for today. The students should be given the opportunity to identify for themselves the ends for which Gandhi lived, and the means he used to achieve those ends. They should be encouraged to assess the effectiveness of non-violent resistance as opposed to physical force and civil disobedience.
CHAPTER III

Early Asia

— Overview —

This chapter contains stories about India, China, and Japan. The main emphasis is on the beginnings of major Asian religions and philosophical systems: Hinduism, Buddhism, Taoism, and Confucianism. All of these start from a drastically different viewpoint from those of Western culture. They deserve careful study and respect. But this chapter also includes some items on milk, tea, writing, women, geography, and rulers. There is even a tale about one very early voyage.

You could have students write a paper to compare and contrast any two of the Eastern religions and philosophies. You could also have students contrast the life of Buddha with the life of Confucius or Moses. You could have your students prepare a time line of Asian civilization for your bulletin board. It would be an interesting comparison if they used the same time scale and put their Asian time line next to your time line of the Middle East. Your students could also prepare a bulletin board of "Asian Religions and Philosophical Systems." Each could be represented by a characteristic symbol.

Creative writing papers could be a story, "My trip through ________" (China, India, Japan).
1. The Law of Karma. The Law of Karma says that the next birth of a person is determined by his or her actions in this life. The result often fits the cause. For stealing grain, a person is reborn as a rat. For stealing a horse, the person becomes a tiger. If the person steals fruits and roots, the next birth will be as a monkey. Stealing cattle leads to rebirth as a he-goat. Those who eat forbidden fruit become worms.

2. Hindu Gods. The Hindus believe in a tremendous variety of gods. At one point in the Bhagavad-Gita, Krishna says there are “three hundred thousand shapes that clothe my Mystery.”

3. Hindu Meditations. Hindu religious exercises often involve meditations. These are designed to clear the mind and give the person a glimpse of nirvana. One such exercise has become known in the United States as transcendental meditation. In this exercise, the meditator simply sits in the lotus position, legs crossed, and repeats a mantra over and over for several moments. It is like the relaxation exercises sometimes used to relieve stress. In those exercises, the subject sits in a relaxed position and repeats the word one with each breath. Some meditators have been willing to let scientists examine them as they meditate. The scientists found that the meditators experienced lowered blood pressure and slowed heart rate.

Another Hindu meditation involves a rock. The meditator sits and moves the rock in a circle from hand to hand above his or her head. They try to concentrate on the rock and move into it. Westerners who have tried this report it is very difficult to keep concentrating on the rock. Hindus recognize this and have a saying, “The mind is a crazy monkey.”

4. Sanskrit. The Indo-Aryans of India wrote a language called Sanskrit. It may seem like a very remote and exotic language, but its roots go back to the same ancient language that is the base for English. This is shown by looking at a few sample words. The Sanskrit word for father is pitar. This comes from the same root as the Latin pater or German Vater and the English father. The Sanskrit mātār is much like the Latin mater, the German Mutter, and English mother. One feature of Sanskrit writing is very familiar. In Sanskrit, numbers—such as one, two, three—are written as numerals—1, 2, 3. The Europeans learned this way of writing numbers from the Arabs and inaccurately called them Arabic numerals.
5. Yajur-Veda—Prayer. The Yajur-Veda, an ancient Hindu book, contains prayers and formulas for a variety of purposes. One of the more interesting is a cure for baldness. The patient is to dig out a certain sacred root. During the process he is to chant or have chanted some incantations about “strengthen old hair, beget the new.” A medicine man dressed in black, who has eaten black food, early before the crows rise anoints the patient’s head with a black concoction made of the sacred root. This is an example of the variety of Hindu beliefs. It is quite a contrast with the ideas of the Hindu mystics.

6. Buddha’s Life. This is the traditional story of Buddha. He was born to a powerful family in India in 560 B.C. His father believed that the son would either become a holy man or a great ruler. The father decided to conceal from his son the fact that people get old, get sick, and die. For many years the young prince grew up ignorant of these things. Then when he was out riding in his chariot he saw an old man. He asked his servants about this and was told that all grow old. Another day he saw a man who was sick. Again he asked about it and was told that all people become diseased. Later he saw a dead body and realized that all die. These sights caused the prince to be very sad. Then he saw a monk who seemed happy, and he decided to become a monk.

He gave up his home, son, and wife and went out to become a monk. He studied and fasted, starving down to nearly a skeleton. Then he decided to give up all the ways he had been trying to attain wisdom and just sit under a tree. Tradition says it was here that he became Buddha, the “Enlightened One.” Here he experienced nirvana, the highest level a soul attains. He then went to a group of monks and taught them what he had learned. This started Buddhism—or, more accurately, started it this time. Buddhists believe that this Buddha was preceded long ago by others in earlier ages, and after this one is forgotten, there will be other reincarnations of Buddha.

7. Buddha the Teacher. One of Buddha’s Four Noble Truths was that suffering exists. The following is a traditional story about how Buddha taught this idea in one case. Once there was a woman who had lost her child. The boy was playing nearby when a snake bit him and he died. The woman was so grief-stricken that she refused to bury the child. She wandered around visiting holy men. Finally she went to Buddha and asked him to restore the child to life. Buddha agreed, but specified, “You must bring me the seed of a black mustard, and you must get it by begging.” He also specified that it must come from a household that had known no death in the family. So the woman set out to find a household that had never had a death in the family. Of course she found that every household had experienced death. Once she realized this, she became enlightened, and she buried her child.

8. Buddha Settles a Dispute. Once two rival families had a dispute over a dam. They brought the argument to Buddha to decide between them. He asked them, “What is the dam made of?”
“Sticks and stones,” they told him.

“Which is more valuable, sticks and stones or your own blood?” he asked.

“Our own blood,” they both agreed.

“Well, then . . .”

9. The Butter Buddha. Buddhism spread out of India to Tibet, China, Japan, and Southeast Asia. In the process, a number of forms of Buddhism developed. Tibet had its own distinctive version in which Buddhism became the official religion and government. The ruler of Tibet was the Dalai Lama, a man believed to be the reincarnation of the first Dalai Lama. When a reigning Dalai Lama died, the monks would search for a child born on that same day and proclaim him the new Dalai Lama. He would then be raised by the monks, who trained him for his important position.

One of the most unusual Tibetan ceremonies centered on a statue of Buddha made entirely of butter. It was roughly twenty feet high and took four months to build. People trekked through the mountains for days to attend the festival, coming from China, Mongolia, and Tibet. They arrived on camels, horses, and mules, then pitched their tents around the temple and filled the valley near the temple. On the day of the festival, the believers bowed to the idol and recited a prayer three times. Important religious leaders knelt on benches covered with red satin while the crowd of worshipers knelt on the ground. For a day the shrine was packed with worshipers and lit by lamps burning butter. Then the butter idol began to melt and people began a wild celebration, dancing and shouting.

The next day, priests shoveled out the melted lumps of butter and dumped them in a nearby ravine where wild animals ate them. The ceremony was already very old when Christian missionaries observed and reported it. They asked for an explanation and were given two. It was in honor of a Tibetan holy man, Tsong Kaba, or it was an illustration of how worthless a material body is. Whatever its explanation, the Butter Buddha of Tibet was a unique expression of Buddhism.
CHAPTER VII
Islam

— Overview —

Islam is the newest of the world's major religions. It quickly spread over the Middle East and developed a culture centered on the religion. Muslim culture was a powerful influence on Europe, India, and other cultures it contacted. Islam remains a powerful influence in the 20th century. This chapter provides more detailed information on the basic beliefs of Islam and early Islamic civilization.

You may want to have your students clip and summarize articles about Islam in modern times. A world map with Islamic countries marked would be a good bulletin board. Perhaps you could have your students make a bulletin board of "Islamic Leaders Today." Individual leaders could be the subject of research papers.

This is the culture of The Arabian Nights. Perhaps you could have your students write an updated version of one of the stories: Aladdin, Ali Baba and the Forty Thieves, Sinbad the Sailor, or any story they choose.

A. BELIEFS

1. The Flight. The flight of Muhammad from Mecca to Medina on June 20, A.D. 622, is the start of the Muslim calendar. It marks a move that led to the wider spread of Muhammad's teachings. The prophet had been teaching his family and friends for a few years and had branched out to teaching others as well. This was dangerous because Mecca was a city of 360 idols, and many people in Mecca were hostile to this new religion, which abolished idols.
Some people in Yathib, later called Medina, were impressed with the prophet's teaching, and 73 of them came to Muhammad and asked him to move to Medina. He waited for God's command. On the night when it came, he gave his cloak to Ali, his son-in-law, and had Ali lie in his—Muhammad's—bed so anyone looking in would think Muhammad was sleeping. Muslim tradition says Muhammad then went out, and the enemies who were watching his house and planning to kill him in the morning were blinded. He put dust on their heads as he went by without their knowing it. Muhammad then went to a cave outside the city. After some days, the search for him had slowed down, and he started at night for Medina. He traveled for days and arrived at Medina in the heat of the day. The Muslims of the city had been looking for him for many days, going out each morning and returning to the city as the heat became unbearable. The first person in Medina to see Muhammad was a Jew, who called out to the Muslims that their prophet had arrived.

2. The Creed. The Creed is one of the five pillars of Islam. "There is no god but the God and Muhammad is his Prophet." All Muslims must repeat the Creed once in their lives with full understanding. The word God in Arabic is Allah. Muslims have only one god. The Christian trinity looks like too many gods to them. A prophet is a messenger of God. Muslims recognize many prophets: Adam, Abraham, Moses, Jesus, and others, all of whom were mortal. Muhammad was the last prophet, according to Islam. Muslim tradition says that when Muhammad died, many Muslims tried to deny he was dead. Then Abu Bakr, an early convert and friend of Muhammad, said, "... For him who used to worship Muhammad, Muhammad is dead. But for him who used to worship Allah, Allah is alive and dieth not." Abu Bakr went on to recite from the Koran, "... And Muhammad is but a messenger, messengers the like of whom have passed away before him."

3. Ramadan. Fasting during the month of Ramadan is one of the five pillars of Islam. Ramadan is the ninth month of the Muslim calendar. The start and end of the month come when one trustworthy witness testifies that the new moon has been sighted. A cloudy night can therefore lengthen the month. Fasting takes place from sunrise to sunset, that is, from the time a black thread can be distinguished from a white thread until the threads cannot be distinguished. In other words, during daylight hours of Ramadan, Muslims fast: no food, no drink. After dark, they may eat and drink. Experienced travelers report that it is a bad idea to try to conduct much business during Ramadan because Muslims are often rather short-tempered during the day.

4. Almsgiving. Giving charity to the poor is one of the five pillars of Islam. Therefore, in Muslim countries some people make their living begging. These people are doing a religious service. It is understood that a person who gives alms to the poor receives a spiritual benefit. Therefore, the beggar, not the giver, is doing a favor.
5. **The Pilgrimage—The Hajj.** The pilgrimage to Mecca is one of the five pillars of Islam. Every believer is supposed to make it once in a lifetime. It is not a casual tourist visit, but a religious act done at a prescribed time and involving certain rituals. The pilgrimage ceremony takes place in Mecca on the seventh through tenth days in the month of Dhu Al Hijjah. As the pilgrims approach within six miles of Mecca they enter the state of ihram: they wash, pray, and remove their ordinary clothes, putting on seamless white cotton garments. The pilgrims will be bareheaded under the desert sun, and they may not shave, cut their hair, or trim their nails. The first event is a visit to the sacred mosque. Before entering, the pilgrims wash hands, mouth, nostrils, and feet. The pilgrims enter barefoot and, chanting an Arabic prayer, circle seven times around the Kaaba, a small square building containing a sacred black stone. After that they walk seven times between two hills, Sofa and Marwa.

The next day, they go fourteen miles east of Mecca to hear a sermon at Mount Arafat and spend the night in the open. Then they go to the village of Mina and stone the three Devil’s Pillars. Next they offer sacrifices of sheep or possibly cows or camels. The meat is given to the poor. Tradition says that when Muhammad made pilgrimages, he had his hair trimmed at this point, so pilgrims do the same. Some have their hair trimmed to a state of baldness; others have only a few symbolic locks cut off. Now the pilgrims change back to their regular clothes. They carefully save their seamless garments. They will wear the clothing once more when they go to the grave.

6. **Prayer.** Prayer is one of the five pillars of Islam. The faithful are required to pray five times a day—at dawn, noon, afternoon, sunset, and after nightfall. Before prayer, believers must wash. How can they do this in the desert? If there is no water available, they may use sand. At first, Muslims prayed facing Jerusalem, but they soon changed to facing Mecca. Every major Muslim city has towers called minarets, and five times a day the voice of the muezzin calls out, “There is no god but God” in Arabic to call the faithful to prayer.

7. **The Koran.** The Koran is the holy book of Islam. Muslims believe it contains revelations made to Muhammad by God through the angel Gabriel. At first these revelations were simply recited, but they were written down before Muhammad died. The Koran was written in Arabic, and it cannot be translated. According to believers, any attempt to translate produces a book in another language, which is not the Koran. Muslims have a tradition that the Koran cannot be bought. When a Muslim buys a copy of the Koran, the price paid is for the binding. The pages are always free. Many devout Muslims memorize the entire Koran.

8. **The Koran and the Old Testament.** Muslims believe their god is the same god who was revealed by Abraham and Moses. Therefore, it is not surprising that the Koran has a number of references to material from the Old Testament. A brief passage mentions Adam’s sons and Cain killing Abel. A short description tells of the battle in which David killed Goliath. In Surah XII, the Koran devotes 111 verses to the story of Joseph. The story differs from the Old Testament in some significant
details, but in broad outline it is very similar. In the Koran's version Jacob, Joseph's father, knows that Joseph has not been eaten by a wolf. In both versions Joseph becomes a slave in Egypt and later an important official. His brothers come seeking help and eventually find that the Egyptian official they are dealing with is their long-lost brother.

9. Shiites. Muslims will tell you, "Islam is one," meaning that Islam is not divided into Protestant, Catholic, and other denominations, as is Christianity. But to the outsider it looks as if Islam does in fact have a division: the Orthodox Sunnis and the Shiites. The Shiites will tell you: "We follow Ali." Most of Islam follows the caliphs, but the Shiites are different. Muhammad had no sons, but he did have a daughter, Fatima. Ali married her, becoming Muhammad's son-in-law. Shiites insist that only leaders who are descended from Ali have the right to be caliph. Shiites make up about 14 percent of the Islamic population, living mostly in Iran and Iraq. The Shiites believe in the leadership of an imam, who is an infallible spiritual authority. It is this belief that was the basis for the power of the Ayatollah Khomeini in Iran.

10. Sufism: Whirling Dervishes. Islam has contained a wide variety of practices. One of the more colorful is the whirling dervishes. Sufism was a mystical version of Islam. Believers tried to be unified with Allah by reciting prayers and by other spiritual exercises. Evidently one group of Sufis in Turkey moved as they recited, and this became a sort of dance. They became known as the dancing dervishes or whirling dervishes. This group now seems to have disappeared, except for some dervishes who perform for tourists.

B. ISLAMIC CIVILIZATION

1. Sinbad the Sailor. Sinbad was not merely a sailor. He was a merchant who went on seven voyages and in the process of fantastic adventures became rich. His story is a part of the Arabian Nights tales, but it is also an example of the life of a Muslim traveling merchant. The fantasy starts when Sinbad leaves his home in Baghdad to sail out into the world. The ship stops at what seems to be an island covered with plants, but it is really a whale that dives, leaving Sinbad to swim for his life. He survives and becomes a great favorite of the local king. He later finds his old ship and returns home enriched by generous gifts from the king.
On his second voyage, Sinbad meets a rok, a huge bird that carries him to a valley littered with diamonds. Sinbad manages to escape the valley with many diamonds and to return home. On Sinbad's third voyage, his ship is attacked by apes, and he and the crew are held captive by a man-eating giant. On his fourth voyage, Sinbad is captured by cannibals but escapes and becomes rich by teaching the native people how to make saddles and briddles. This leads to his marriage to a rich and beautiful woman. When she dies, he is horrified to learn that he is to be buried alive with her. He finds his grave full of treasure and again escapes, even richer than before.

In his fifth voyage, Sinbad is captured and ridden like a horse by an evil old man. On his sixth voyage, Sinbad is shipwrecked on an island of jewels and escapes by floating down an underground river. On Sinbad's seventh voyage, his ship is eaten by a sea monster, but Sinbad escapes and makes a raft. When he is washed ashore, he discovers his raft is made of precious sandalwood and once again he makes a handsome profit.

All these adventures reflect the fact that Muslim merchants traveled by sea over long distances. They engaged in an active trade with India, the east coast of Africa, and even islands in the East Indies. Scholars think that the Sinbad stories are exaggerations of actual experiences of these adventurous Muslim merchants.

2. **Arabs and Coffee.** The Arabs began to use coffee as a drink about A.D. 1000. At first this had religious values. A legend says that a dervish named Omar discovered coffee as a religious experience. While in exile in the desert, Omar had a vision of his dead mentor. Omar was shown the coffee tree; he picked the fruit and roasted the seeds. He used water to soften the seeds, but this failed, so he drank the resulting fluid. This gave him a feeling of energy and well-being, which he took as a sign from God.

Coffee spread rapidly through the Arab world as a religious drink. Then it became considered a medicine, prescribed by doctors.

Later, coffee lost its religious association and became a drink for social events. Coffee houses opened in Mecca and became centers of music, gambling, and discussion. The discussion ranged over religious, social, and political topics that sometimes encouraged revolt. The governments tried to shut down coffee houses three times in the 16th century but failed.

Coffee was the Arab beverage of choice. Muslims were forbidden wine, and no other drink was as satisfying as coffee. Eventually coffee became a part of social life at home. In Turkey it became so important that a woman could divorce a man who failed to supply her with coffee. Coffee remains an important part of Islamic culture today.

3. **Algebra.** As Islam spread, it was influenced by many cultural traditions. Muslim scholars studied the ideas of these cultures. For example, Muslims became experts on mathematics. They studied Greek works and solved new problems like cubic equations. Al Khwarizmi wrote a book called *The Rules of Restoration and*
Reduction. In it the unknown, today called \( x \), was called \( shat~ \) "the thing." Europeans learned about this book, and it became their main source of information on equations. They named such study after a part of the Arabic title, \( al~jabr \), or algebra.

4. Assassin. The word \textit{assassin} comes from the name of a sect of Shiite Muslims centered in Persia and Iraq and lasting from roughly 1090 to 1273. Their most famous leader was called Old Man of the Mountains. He had agents and terrorists in the cities and camps of his enemies. Outsiders believed that the Old Man of the Mountains drugged selected followers and sent them off to kill his enemies. These followers were given hashish and then taken to a beautiful garden with pretty girls and other pleasures. When they returned, they were told that this was a preview of the paradise that awaited them if they died while trying to kill an enemy. These hashish-motivated killers were called \textit{hashshashin}, "eaters of hashish." The sect became known as Assassins, and the word \textit{assassin} became associated with any political murder. This story comes from sources outside the sect, so it may be a creation of the sect's enemies.

5. Women in Islam. Liberal Muslims argue that Islam resulted in an improvement in the status of women compared with the earlier Arab pagan societies. Polygamy was common before Muhammad. The Koran limited the number of wives to four and stressed that they should be treated equally. Women gained the right to inherit property and to own and dispose of property. A woman could even get a divorce if her husband did not perform his duties.

The life of Muhammad seems to set an example of respect for women. His first wife, Khadija, was running a business when she hired Muhammad; obviously she was not a secluded woman. She was also Muhammad's only wife as long as she lived. Later the prophet married several wives. These were political marriages or efforts to protect Muslim women from nonbelievers. Muhammad was a kind, considerate husband who treated his wives equally.

About two centuries after Muhammad, however, Islamic lands began to require women to wear a veil and to remain secluded in their homes.

6. Muhammad and Toleration. Muhammad himself started a tradition of toleration for Christians and Jews. He did not require them to convert. If they wished to keep their faith, they were charged a tax.

7. Turkey and Janissaries. Christians were tolerated by the sultans of Turkey, but at a price. Every three to five years the sultan would place a tax on the Christians, payable in children. He would take unmarried males between the ages of eight and twenty and make them his personal slaves. These boys would be trained in the Turkish language, Islam, and military skills. They would become Janissaries, the sultan's personal slaves and an elite fighting force. They were not permitted to marry or conduct business. Their job was to be ready to fight for the sultan. Often Janissaries
became important officials. As a group they were feared and respected. They were the core of the Turkish army when it went to war.

8. **Muhammad in Art.** Muslim artists will not depict Muhammad's face in their pictures. When the Prophet is shown, his face is veiled or simply black.

9. **One Hundred Names for God.** Muslims say the Koran uses 99 names for God. A legend says the camel looks so smug because it knows a hundredth.
RAIN FORESTS

Those densely wooded areas found in wet tropical climates are called tropical rain forests. These lands are found in various places throughout the earth in latitudes between the tropic of Cancer and the tropic of Capricorn. Rain forests once covered over four billion acres and were home to almost half of the earth's plant and animal species. Today over 27 million acres of tropical rain forests are destroyed every year. That amounts to almost 3000 acres every hour of every day! As a result, nearly half of our rain forests are gone. Today rain forests cover only about 7 percent of the earth's land area.

Such destruction has recently become a major focus to environmentalists in their efforts to maintain and preserve a more livable earth. Their voices are being heard as governments and scientific agencies are now themselves deeply concerned and are making the people aware of the value of rain forests. Through better land-use techniques and educational programs, there is a concerted attempt going on not only to stop the current decline, of rain forests, but to restore much of what has been lost.

What is the big concern for rain forests? Why are they so valuable and what is causing their destruction? For answers to these questions and others, we must dig deeper.

Where Rain Forests Are Found
RAIN FORESTS

1. The Problem Defined: A rising population combined with a poor economy have caused people to use land once covered by rain forests for agricultural purposes. People are cutting wood for fuel at a rate that far exceeds its ability to grow back. Cattle farmers are clearing huge areas of tropical forests to raise cattle. With a poor economy and a struggle to survive, it is difficult to explain to these people the damage they are causing. Some fast food restaurants are getting their meat from the cattle that are being raised in rain forests. In addition, poor logging practices also contribute to the problem. Once an area is cleared for agricultural purposes, the soil is so poor that it can only sustain life for a short time. Then it's time to move on and cut down more trees. The soil that is left does not restore the forest. That part of the forest is gone. Research the alternatives and describe in the space below what you think can be done.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

2. Why Rain Forests Are Valuable: Millions of plant and animal species live in tropical rain forests. Some species can only be found there. There are also many valuable medicines and beneficial drugs that are found in the plants that grow in rain forests. They are also an important source of food and fuel to the people who live there. Rubber and wood and several other by-products that are used in our everyday lives come from rain forests. But there is a role perhaps even more significant than these that rain forests play, that being their part in the recycling of the earth's water. Find out about this phenomena and describe in the space below the role played by rain forests. Speculate on what you think will happen if the rain forests are destroyed.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
ANATOMY OF A RAIN FOREST

Below is a chart that shows the various layers that are found in a rain forest. The first column defines the layers from the top of the forest down. The middle column is left for you to provide a description of the environment found there. The third column provides a space to name some animals that live in each layer.

<table>
<thead>
<tr>
<th>Layer</th>
<th>Environment</th>
<th>Animals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emergent layer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Canopy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Understory</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Forest floor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Underground</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Gifts from the Forest: Using a sheet of poster board that measures 22" x 17" (55.88 x 43.18 cm), create a collage of pictures cut from magazines that represents the many gifts that come to us from rain forests. Combine your collage with those of other students to create a "Gifts from the Forest" bulletin board that tells the story of the value of rain forests and what we will lose if someday they are gone.
A body of land that is completely surrounded by water is called an island. Islands are found all over the world. They vary in size from a few hundred square feet to Greenland, the world's largest island of over 800,000 square miles (2.07 million sq. km). It could be said in some sense that the continents themselves are islands because they are surrounded by water. However, for purposes of definition, geographers have classified Greenland and any smaller bodies of land surrounded by water as islands, while Australia (the smallest continent) and all bodies of land that are larger are called continents.

Islands are found in oceans, lakes and rivers in all climates. The land found on the islands themselves can vary from dense tropical jungle to nothing more than barren rock where vegetation is scarce. All islands can be classified by one of the four following methods in which they were found: oceanic, continental, barrier, coral. Find out about their differences and describe briefly how each island is formed.

Oceanic

Continental

Barrier

Coral

Go back to the list above and name an island that was formed in each of the above ways.

Islands have sometimes provided explorers with some very interesting discoveries because of the strange and unique plant and animal life that has been found. Speculate on how you think such phenomena might have come to happen. (An example might be the giant tortoises of the Galápagos Islands.)
RAINFALL AROUND THE WORLD

On the back of this map (or on another sheet of paper) write down ten statements that are true conclusions you can draw by looking at the information contained on the map. Share your list with other members of your class.

Then at the bottom of your list, write down a generalization statement that is not only true, but is a statement you will remember tomorrow.
Richter Scale

The Richter scale is a method developed by Charles F. Richter for measuring the intensity of earthquakes. The scale relies on a seismograph to measure the waves of vibration caused by the release of energy during an earthquake. The magnitude of these vibrations is expressed with a number. Seismologists can compare the intensity of earthquakes and the damage they cause by their numeric positions on the Richter scale.

A difference of one unit on the scale represents a magnitude of about 30 times the amount of energy released. For example, an earthquake that is recorded as a 5 on the Richter scale has a magnitude of approximately 30 times greater than an earthquake that is recorded as a 4. One that is recorded as a 6 would release about 900 times more energy than the earthquake that was a 4 on the Richter scale. While there is no measure in units of energy released, the Richter scale does give seismologists a handle for comparing one earthquake with another. They know that a 2 can barely be felt and that a 5 or greater can cause damage to property. Any earthquake that is recorded with a magnitude of 8 or more can be very destructive! A minus 2 is the smallest that seismologists can record. There are no limits to the other end of the scale, but those in the 8 and 9 range are the largest to date that have been recorded. Quakes are often reported in tenths of a whole unit (for example, a 6.5) to give the public more accurate levels of magnitude of various earthquakes.

1. How much greater would an earthquake with a magnitude of 6 be on the Richter scale than one recorded as a 5? ____________
2. How much greater would a quake recorded as a 7 be than an earthquake recorded as a 5? ____________
3. How much greater would an 8 be than an earthquake recorded as a 5 on the scale? ____________
4. Earthquakes are recorded in tenths of a unit on the Richter scale. How much greater would the magnitude of a quake recorded as a 7.5 be than one recorded as a 5? ____________
5. What are the benefits and values of the Richter scale?

__________________________
__________________________
__________________________
__________________________
__________________________

Copyright © 1991, Good Apple
There is a zone called the *Ring of Fire* that surrounds the land areas that ring the Pacific Ocean where the plates that support the land areas meet the plates that cradle the ocean. Where this occurs, the edges of the plates of the ocean slide under the plates that support the continents. They bend downward into the mantle within the earth which is very hot. When the plates grind together, the heat that results combines with the heat from within the earth to form a thick liquid called *magma*.

As the magma becomes hotter, it expands and builds up pressure in the surrounding area. It is also lighter than the surrounding rock, causing it to rise through the overlying plates. It rushes to the surface where it explodes out the top of the volcano as *lava*.

The map below shows the area called the Ring of Fire. Many of the earth’s active volcanoes are found within this area. Among them are those in the list below. Find out the location of each and pinpoint that location on the outline map.

- Mt. Fuji
- Mt. Katmai
- Augustine
- Mt. St. Helens
- Mauna Loa
- Kilauea
- Mayon
- El Chichón
- Paricutin
Anything that people agree to accept in exchange for the goods and services they need and want is called money. Most countries today use a form of paper certificates called currency. Smaller denominations of the money are often found in the form of coins or tokens. The value of a country's money can vary from one day to the next and is dependent upon a number of factors. Money brings a certain stability to a country and to the lives of the people who own it. Being aware of how much money one has gives that person a fairly accurate idea of the time frame in which he can continue to satisfy his needs. Such forecasting and planning is called a budget.

Man has not always used currency as the medium of exchange. Beads and shells and even fishhooks have all been used at one time in various places in the world in exchange for goods and services. Before that people simply struck their own bargains with each other. If one party had something wanted by another in exchange for something he owned, the two could close a deal. Such exchanging is called bartering, and there are still places where some of this occurs.

In more recent times, gold and silver became the acceptable standard of exchange of their value as precious metals. Even today with each country having its own currency, gold is bought and sold daily in various money markets all over the world. Its price can vary from day to day much like the stock exchange. The big factors are demand and the current value of the country's currency being offered in exchange.

Even though each country has its own currency, the values attached are not the same. Thus, when travelling from one country to another, people must have their money changed into the country's currency in which they will be travelling. Those people involved in changing the currency charge a fee for their services.
The exchange rate is the price of one country's currency as measured by that of another. The rates of exchange vary from day to day. Below are several problems that relate to a typical money exchange. Look carefully at the information provided; then calculate the math in the space provided that will lead to the current answer.

1. If the Canadian dollar is valued at $.815 in U.S. dollars, how much in U.S. currency would it take to buy $100 in Canadian currency? 

2. If the German mark is valued at $.435 in U.S. dollars, how many marks could one get for $50 U.S. dollars? 

3. If there are 247.8 Japanese yen per U.S. dollar, what is the value of $500 U.S. dollars in yen? 

4. If the value of the Indian rupee is $.108 in U.S. dollars, how many rupees are there in a U.S. dollar? 

5. If 10.37 Mexican pesos can be bought for a U.S. dollar, what is the value of a single peso in U.S. currency? 

6. If there are 1310.6 Italian lira for the value of a U.S. dollar, how much would a jacket valued at $120 cost in an Italian fashion shop that accepts lira? 

7. If a Russian ruble is worth $1.40 in U.S. dollars, how many rubles does a car cost that is made in the United States and valued at $12,800 U.S. dollars? 

8. If the South African rand is valued at $.950 in U.S. dollars, how much in rands does a U.S. tennis racket valued at $89.95 (U.S. dollars) cost? 

9. If the Swiss franc is valued at $.517 U.S. dollars, how much in U.S. dollars would a Swiss watch cost that is marked 2500 francs? 

10. In China the yuan is worth $.557 in U.S. dollars. How much in yuan does a night's stay cost in a hotel that charges $84.95 (U.S. dollars) per night?
OCEANS

The oceans form the earth’s largest ecosystem covering over 70 percent of the surface of the planet. Even though it is one continuous expanse of water that surrounds the continents, geographers have assigned different names to its various parts. The four largest of those parts are known as the Atlantic, Pacific, Indian and Arctic Oceans. Without the oceans, life on earth would not be possible.

The underwater landscape of the ocean is just as varied in structure and appearance as that on land. There are huge mountains, deep canyons and vast plains. Our oceans are filled with thousands of different communities and habitats. Because of its huge surface area, huge quantities of water evaporate into the atmosphere where they condense into clouds and fall as rain. This cycle is very important to life on earth.

The sun warms the ocean waters. The heat from the water then warms the atmosphere which helps to keep the earth warm and livable. Without this heat the earth would be very cold.

Food Webs

The ocean is a vast food web. Below are listed the elements of one such web. Arrange them in the order of their dependency and draw arrows to show the relationship.

blue whale, tuna, zooplankton, herring, phytoplankton
Using the attached map, label the various physical features of the ocean landscape listed below.

- Atlantic Ocean
- Pacific Ocean
- Indian Ocean
- Arctic Ocean
- East Siberian Sea
- North Sea
- Coral Sea
- Baltic Sea
- Arabian Sea
- Mediterranean Sea
- Bay of Bengal
- South China Sea
- Gulf of Mexico
- Mid-Atlantic Ridge
- Pacific Antarctic Ridge
- East Pacific Ridge
- Weddell Abyssal Plain
- Mid-Indian Ocean Ridge
- Ninetyeast Ridge
- Wilkes Abyssal Plain
- Aleutian Trench
- Clarion Fracture Zone
- Great Australian Bight
- Carlesberg Ridge
- Kuril Trench
- Mid-Ocean Canyon

Deep-Sea Projects

- While the ocean provides us with food and many other resources, there are current threats to their future. Overfishing has been responsible for the disappearance of some species and has been the cause of others to be dangerously threatened with extinction. Oil spills, pesticides and factory wastes also pose dangers to the life of our oceans. Research these topics in terms of the current situation and create a list of the most current problems and what is being done to solve them.

- In addition to the wealth of food that comes from the oceans, there are many valuable resources. Find out about some of these other resources and present a listing below of those you consider of greatest value.

- Find out about the current techniques that are in use to measure the depth of the ocean. Explain how the concept of sonar works.
One of the greatest ways to get to know a city is to go there and experience its sights, sounds and smells firsthand. When that is impossible, the next best thing is to view a video or read about that city in books and magazines. Even if you are fortunate enough to actually visit the city, it's a good idea to do some research ahead of time. In that way you'll be certain to see all that you really want to see and won't miss anything you will regret once you've left the city.

To get you accustomed to this kind of research, choose one of the world's major cities from the list below which you would enjoy visiting and research the profile information required. You will be able to find much of the information you need from travel books, source books and magazines. But if you have the time, write to the Bureau of Travel and Tourism in the city of your choice, and they will send you, free of charge, flyers and brochures that will enrich your research and expand your knowledge.

Rio de Janeiro
New York
London
Bombay
Chicago
Vienna
Buenos Aires
Hong Kong

Paris
Johannesburg
Los Angeles
Tokyo
Berlin
Sydney
Singapore
Seoul

Mexico City
Cairo
Shanghai
Moscow
Rome
Toronto
Stockholm
São Paulo
PROFILE OF A CITY

City:

Current Population:

Profile of the People (Ethnic Groups):

Language:

Historical Landmarks:

Other Important Symbols and Landmarks:

Parks and Playgrounds:
PROFILE OF A CITY

Professional Sports and Recreation:

Amusements and Attractions:

Cultural Attractions:

Major Industries and Occupations:

Major Problems of Concern:

Create your own four-page 4" x 8½" folder that will attract visitors to the city of your choice. Include all the pluses you can that will highlight what the city has to offer. Include either rough drawings of your own or pictures that you cut from brochures and flyers. Create your own advertising copy to emphasize your points. Share your folders with other members of your class.
Southeast Asia

1. ______________________ 9. ______________________
2. ______________________ 10. ______________________
3. ______________________ 11. ______________________
4. ______________________
5. ______________________
6. ______________________
7. ______________________
8. ______________________

1993 © by Evan-Moor Corp.

From: THE WORLD: BLANK MAP FORMS, Pam Meier, ed., Monterey, CA, 1993

Blank Map Forms
Jakarta Indonesian Cuisine

615 Balboa st. San Francisco CA 94118. Phone (415) 387 - 5225 - Fax. (415) 387-0233
Email: jakarta@cool.mb.ca or jktindorst@aol.com

Indonesian Fried Rice

5 eggs
1/2 tsp salt
1/2 tsp ground black pepper
Oil for frying
8 oz. raw Prawns (shelled and deveined)
1 medium onion, finely chopped
3 cloves garlic, crushed
1 tbsp Sambal Hot & Spicy Chili Sauce
1 green cucumber, thinly sliced
1 tomato, thinly sliced
4 cups cold cooked rice
2 tablespoons tomato sauce

Beat 3 eggs with salt and pepper to taste. Heat very little oil in a frying pan and make an omelet with half the beaten eggs. Turn onto a plate to cool (Do not fold omelet). Repeat process with remaining beaten eggs. When cool, put one omelet on top of the other, roll up, and cut into thin strips.

Heat 3 tablespoons of oil in a large frying pan or wok and fry onion and garlic until soft; add prawn and 2 remaining eggs stirring constantly. Add tomato sauce and Sambal Chili Sauce; keep stirring until they are cooked.

Add 2 more tablespoons oil and when hot, stir in the rice, salt, and pepper and toss, mixing thoroughly, until very hot.

Serve the fried rice garnished with strips of omelet, sliced cucumber, and sliced tomato.
Jakarta Roast Chicken

1 3-pounds roasting chicken
4 Tbsp Jakarta Bali Barbeque Sauce
2 cloves garlic, crushed
1-1/2 tsp salt
1 Tbsp lemon juice
1/2 tsp ground black pepper
2 tsp ground coriander
1/4 cup water

Split chicken down the breast and open out flat.
Put all ingredients together in bowl and stir well, then rub all over the chicken; let the chicken
marinade and put for 1 hour or longer in the refrigerator.

Preheat oven to 375 degree F. or until moderately hot.
Put chicken, side up, on a rack in a roasting pan with 1/4 inch of water in it, Roas chicken for
30 minutes or until skin is crisp and brown. Turn and cook other side for 20 to 25 minutes.
Serve hot immediately with Jakarta Bali Barbeque Sauce.
Skewered Grilled Prawns

1-1/2 pounds raw prawns
3 Tbsp lemon juice
1 tsp Sambal Hot & Spicy Chili Sauce
2 Tbsp Bali Barbeque Sauce
2 cloves garlic, crushed
1 tsp salt
vegetable oil

Shell and de vein prawns, put lemon juice, Sambal Chili Sauce, Bali Barbeque Sauce, and garlic with the salt into a bowl and stir well. Add prawns, stir, and marinate for 15 minutes or longer. If leaving for longer than 1 hour, cover or refrigerate.

Thread 3 or 4 prawns on bamboo skewers which have been soaked in water for a few hours. Brush lightly with oil and grill over hot coals or under preheated broiler until prawns are lightly brown. Serve immediately with Bali Barbeque Sauce.
Internet Resources on East Timor

After the 1991 massacre of Timorese civilians by the Indonesian army in Dili, the issue of East Timor has been gathering more and more interest around the world. Several Human Rights organisations as well as government departments have since included East Timor in their reports. Some of the background data about East Timor is already available in the Internet, but you can also find fresh material being up-to-dated on a regular basis.

The following pages, containing links to many other servers around the World, will allow net users interested in the present situation of East Timor to view some of the WWW, Gopher and FTP sites currently dealing with the matter, some into about mailbases and electronic lists is also provided.

After some long, hard and fairly democratic discussion... our team agreed to divide these Internet Resources in:

- Links to other servers:
  - Pages about East Timor
  - Pages about East Timor and Indonesia.
  - Pages on Human Rights in general.

Other Electronic Resources:

  - Mailing Lists
  - News-groups

At the moment, we are still looking for links, mailing lists and newsgroups, so, if you have some more information about any WWW, Gopher, FTP sites or other resources, we will appreciate your contact to the E-Mail addresses below...

JORNAL@MERCURO.UCPT (Joaquim Carvalho)

KEATING@GEMINA.UCPT (João Keating)

MIGUEL@GEMINA.UCPT (João Miguel)
Links to Other Servers:

Pages About East Timor

The pages mentioned below are specifically about East Timor - either about the Human Rights situation in the Territory, or about its History, Geography and Culture. Some basic United Nations texts on the issue are also provided.

The saga of East Timor - History, Geography and Anthropology pages in the University of Coimbra, Portugal.

In these pages belonging to TimorNet you will find detailed information and lots of tiny pictures about East Timor's History, Geography, Ethnology and other features, as well as an account of the situation in East Timor since the 1975 invasion by Indonesia. If you had never heard about East Timor, we suggest you read this page first.

Timor page at LNECS (National Institute of Systems and Computers Engineering) in Lisbon.

Provides a bulk of important documents and press articles about East Timor, weekly updated.

Timor Networking in PeaceNet.

This gopher page provides a wide variety of information about East Timor, ranging from e-mail addresses and legal texts concerning East Timor to current letters from the leaders of Timorese resistance and Human Rights organisations. Essential to anyone wishing to know a bit more about East Timor.

East Timor Page in Essex, Great Britain

Besides important background documentation about East Timor, you will also find further links across the Internet, as well as news of East Timor solidarity groups in Great Britain.

Queens University Belfast East Timor information

Some relevant law texts are available, regarding East Timor within the Indonesian legal system.

United Nations Documents about East Timor

You can view the UN Security Council's Resolutions on East Timor condemning the illegitimate occupation of the territory, issued after the Indonesian invasion - Resolution 384 (December 22nd 1975) and Resolution 389 (from 1976). These are probably the most important international law texts about East Timor's present situation.

Back to Home Page

Back to Info Resource Page