

Aspects of intercultural education at the primary level of Georgian general education school

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Abstract

Intercultural education is based on the ideals of social fairness, educational equality, critical pedagogy and sets the goal of creation of such educational environment, in which all pupils will be able to completely fulfill their own potential. School is the prime tool of society transformation for this.

The Georgian Constitution protects fundamental rights and freedoms of humans. Abridgement of human equality and discrimination on the any ground is considered as inadmissible action. From this viewpoint separate legislative acts are in content-related accordance and create united legal framework, uniform requirements and common approach that formally provides protection of humans or human groups/unions of different identity and their possibilities to carry out the wide range of civic activity. It should be emphasized the circumstance that in Georgian legislation, from the viewpoint of human rights protection and inadmissibility of discrimination, are reflected the approaches, which exist based on international legislative experience.

Acts/documents, which regulate directly general education system and teaching/educational process, foresee elaboration of skills of tolerant attitude to intercultural education and diversity of pupils.

Our choice to analyze textbooks for elementary classes was based on James Banks's opinion (Banks, 2014) that it is relatively easy to assert influence on pupils' attitude and stereotypes by means of curriculum, especially in elementary classes.

For analysis we drawn attention to the textbooks of general education school since namely the school textbook is the final (and frequently the only accessible) "product" in Georgian reality, which is used by all three agents of teaching/learning process – teachers, pupils, parents.

Introduction

The globalization process becomes the most important challenge of the 21st century not only for educational institutions, but also for governmental structures. Globalization, market economy and competitive market conditions are the main factors of internationalization of education. Under such conditions educational system and institutions are socially responsible for creation of such teaching process which will prepare persons competitive at international labor market. Respectively, teaching process must provide formation of such citizen, which will be ready to live in diverse world and to work in multifarious labor institutions. An intercultural education is the obligatory precondition for this.

“National goals of general education” (2004) represent one of the basic documents of national education policy. Expected results of educational policy determined by the government are concretized here. Each of these results is very important for formation of civil society based on liberal values. One of the foremost destinations of general education school, namely upbringing a law-abiding, tolerant citizen with sense of personal liability for national interests, traditions and values, who will possess elaborated skills of human rights protection and respect for the individual, is related to achievement of this objective.

The Georgian Law on General Education provides the rights of national minorities to use their native language without any restrictions, to preserve and express their cultural affiliation. This Act determines assistance to advancement of tolerance and mutual respect among pupils, parents and teachers, regardless their social, ethnic, religious, linguistic and worldview affiliation as the important function of general education school.

According to requirements of “National Curriculum” for 2011-2016 academic years the teaching process should proceed in the environment, which creates equal rights for all pupils. Rigorous compliance with this principle will considerably provide equal opportunities for development of pupils.

“National curriculum” considers social and civil competencies as one of the most important through competence. That means that the main destination of general education school is the provision of trainees with such knowledge, values and skills, which will assist them in carrying out of civic activity. Based on this goal, the process of teaching-education and upbringing process, in general, must provide formation-development of skills of collaboration, problem solving, critical and creative thinking, decision-making, tolerance, and respect for others’ rights and other life skills.

Analysis of subject programs shows that requirements prescribed in national educational plan promote formation of pupils as a patriot and citizen of education, which

will be able to understand Georgia as multifarious country; to comprehend himself/herself as a citizen of Georgia; to observe/implement rights, obligations and liabilities caused by citizenship.

Forms of correct intercourse with pupils of different identity are determined by “The Code of ethics for teachers”. At the legislative level this code provides inadmissibility of pupils’ discrimination on the ground of ethnic origin, religious faith, gender, academic progress, social origin or private judgement on the part of teachers (in general, school employees) of general education school.

“Code of ethics for school directors” empowers the directors of general education schools with the same responsibilities concerning pupils, parents and school employees. In this Code obligation of directors to provide formation of democratic, civic and patriotic values among pupils is determined as one of his/her competences.

In “Professional standards of teacher” there are determined the competencies of pedagogues of different categories, which are also related to the conduct of effective teaching and upbringing processes in ethnically and culturally diverse school environment. Among these obligations are: creation of safe environment for pupils with different cultural identity; use of effective strategy of conflict settlement; provision of pupils’ integration in class/school environment; study of scope and nature of influence of cultural peculiarities on formation of values in pupils; activity promoting formation of intercultural educational environment in school community etc.

“National goals of general education” are the basis of general education in Georgia. National educational plan is the next document, on which the achievement of national goals is based. Goals of every subject, ways of achieving goals, indicators of achieving goals and list of obligatory and recommended issues are spelled out by stages in National educational plan. And finally, the textbook of separate subject demonstrates the content of abovementioned documents in form of specific teaching contents (see Figure 1).

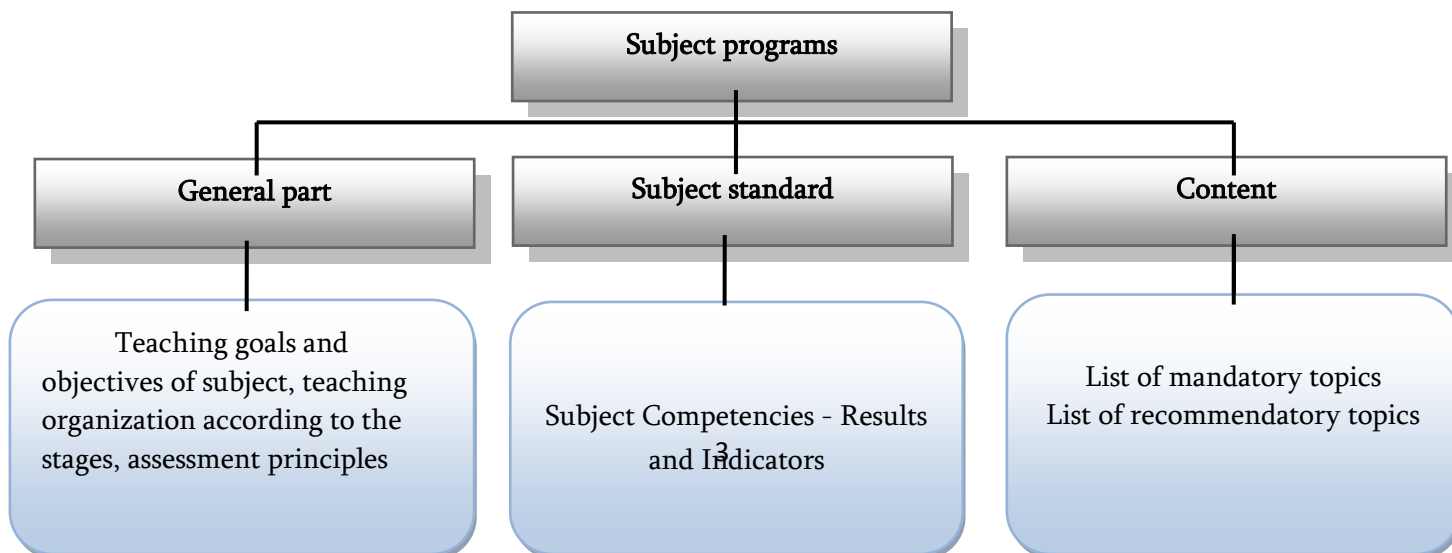


Figure 1. Structure of subject programs (<http://www.mes.gov.ge>)

Research goal. Study of intercultural aspects in textbooks of initial stage of Georgian general education school, determination of the fact, how the texts, visual aids, exercises, activities etc promoting or impeding the development of intercultural knowledge, skills and attitudes are presented in education materials were set as the research goal by us.

Selection of subjects was preconditioned by the circumstance that at the initial stage of study of specific disciplines the educational standard more or less takes into account the aspects of intercultural education. These subjects are: Georgian language and literature, foreign languages, nature study, art and social sciences. Unfortunately, when considering standards and textbooks of mathematics we made sure that there is absolutely no care about intercultural competences in the context of this subject.

When analyzing educational material we have paid attention to subject name, author's text, source, visual aids (maps, diagrams, illustrations, photos, drawings etc), exercises/readings and assignments/projects.

Research methodology. When analyzing textbook as the most important component of curriculums we have taken into account: (a) Banks's scheme of integration of cultural content into curriculum, which foresees four levels: *participation* (1st level), which is focused on heroes, holidays and separate cultural elements; *additional* (2nd level) – content, concepts, topics and prospects, which don't change its structure, are added to curriculum; *transformational* (3rd level) – curriculum structure is changed that gives pupils opportunity to consider concepts, issues, events and topics from the perspective of ethnic and cultural group; *social action* (4th level) – pupils make decision on important social issues and act in order to solve them (Banks, 2014); (b) Cushner's model of cultural diversity, which foresees the following components: religion, race, age/generation, socioeconomic status, sexual orientation, gender, geographical environment, education, ethnicity etc. (McGraw-Hill, 2014).

Educational material available in textbooks were analyzed in following direction: 1. how the components of cultural diversity are represented; 2. how these important

components of intercultural competence are reflected in the context of knowledge, skills and attitudes. During the study there was revealed an educational material, which promotes or impedes (a) acquisition and extension of *knowledge* on cultural diversity; (b) acquisition and development of *skills* (e.g. skill of healthy communication, peaceful co-existence in diverse environment, getting rid of conflicts etc.) necessary for peaceful life in culturally diverse environment and c) formation of tolerant *attitude* towards culturally diverse environment.

Structure of study of intercultural competences. For visualization of results of textbook study a special structure was elaborated, which was partly considered in previous subchapter – “Research methodology”. Here we can only add that during analysis we separated the following relatively broad subjects, attention to which was paid in Cushner’ model, namely: religion, race, age/generation, socioeconomic status, sexual orientation, gender, geographical environment, education, ethnicity etc. For sure, these topics are considered in the textbook with more or less complexity and scope. Some of them, for instance, sexual orientation are neglected at all, while geographical environment is presented scarcely.

Thus, we offer textbooks’ analysis according to topics and components of intercultural competences (knowledge, skills, attitudes).

Religion. Textbook of social sciences for V-VI classes of elementary school “Our Georgia” (M. Surguladze, N. Mindadze et al, 2011) creates some view in pupils about religions spread in Georgia. The topic – “Religions in Georgia”, in parallel with the Orthodox Christianity demonstrates notable contribution of Judaists, Catholic Christians, members of Armenian Apostolic Church, Moslems living through the ages in Georgia, in Georgian state and culture. The applied map, on which is fixed the percentage distribution of votaries of religions advanced in Georgia according to regions, assists the acquaintance with religious diversity and advancement of religions, and geographic area of their crossing.

Acquaintance with religious and cultural diversity is promoted by materials reflecting the elements of urban life of population of different confessions (Christians, Judaists, Moslems, Yazidis) living in Tbilisi, and traditions of their peaceful co-existence. Pupils will get acquainted with illustrative examples of religious tolerance – there are many oratories of other religions next to Orthodox churches in the districts of Old Tbilisi.

From the viewpoint of knowledge of religious diversity of Georgia the mentioned textbook offers while small, but certain resource anyway, though the same can’t be said for development of skills and abilities necessary for peaceful life in culturally diverse environment. There are only few assignments (exercises) in the textbook, which require gathering and presentation of additional information on religious diversity of Georgia,

determination of factors causing conflict-free co-existence of humans of different confessions etc.

Pupils are getting acquainted with information on religions advanced worldwide by means of textbook of Arts (A. Kldiashvili, N. Gaganidze, 2011). Here are represented narratives, sources and illustrations on essence and religious buildings of different confessions. There is a conversation on possibility of peaceful co-existence in the paragraph (section) called “Christian and Islamic Istanbul”. Educational materials form in pupils the vision of destination of oratories of these religions, of their image, also acquaints with the facts of co-existence of groups of different confessions in one local environment – “Each epoch left its imprint on the city. Even today Christian churches and Moslem Oratories – Mosques stay here. A lot of temples were constructed in Constantinople in Christian era. Among them famous Hagia Sophia church is distinguished. It is obvious that there are a lot of monuments of Islamic architecture in Istanbul. Mosque minarets (prayer-towers) are the integral part of Istanbul panorama. Among mosques the biggest and prettiest is the “Blue Mosque” – masterpiece of Islamic architecture”.

The vision of religious and cultural diversity is enhanced in pupils through information and illustrations concerning “Arabesque” – a type of Oriental ornament. It is interesting that Islamic ornament has been widely spread in Europe. Geometric and vegetable motives are convolved to each other in Arabesques. Frequently Arabic inscriptions are entwined in them. Such ornament is used in Oriental culture everywhere – in interior, faces (facades) or cupolas of buildings, as well as at dishware, book covers, fabric etc. Faces of Georgian Christian temples are also lavishly decorated with engraved ornaments. Among illustrations represented in this section pupils must: a) figure out Georgian and Oriental ornaments; b) determine period of their creation; c) explain the similarities and differences between them.

We face a different picture in some textbooks of Georgian language (N. Maglakelidze, Ts. Kurashvili, E. Maglakelidze, 2011). During their analysis in the religious context it was determined that illustrations and subject-matter provide pupils with information only on the Orthodox Christianity, not to speak of corresponding skill-abilities and attitudes.

Race. The diversity of humans is emphasized in the textbook of nature study for 1st class (L. Shalvashvili, 2011). Three boys of different races are depicted in illustrations. Pupils must figure out physical characteristics, which distinguish them from each other. This assignment (exercise) assists pupils in creation of vision of racial diversity existing on earth and in development of skills necessary for determination of physical differences characteristic for humans of different races.

The same can be said about the textbook of 4th class (M. Bliadze, R. Akhvlediani, 2011). Humans of different races are depicted at five pictures placed at book cover, where a different living environment and biodiversity is seen that deepens pupils' knowledge on racial or ethnic diversity of humans.

We have serious remarks regarding the textbook of nature study: only the illustrations of armed Europeans are attached to the paragraphs about travelers and path-breakers. There are no aboriginal residents on them. Besides, we have to be careful when providing pupils with information about the death of Magellan and Cooke, since a wrong attitude to the representatives of other racial groups may arise in pupils without explanation of circumstances related to the deprivation of life of these brave travelers and discoverers by other people.

We face a very scarce material in textbooks of initial classes from the viewpoint of formation of positive attitude towards racial diversity. The topic "Me, you, we" (M. Surguladze, N. Mindadze et al., 2011) is a certain exception. There is a talk about the signs of human diversity in it: skin, hair and eye colors, organization of body. Humans frequently speak different languages, have distinctive expectations and view, but there is much more common between them. It strengthens pupils' belief that human dignity, equality and freedom as the supreme human values are untouchable. Opposite examples, e.g. identification of humans by racial or other ground and giving some preference to them is prohibited by the law. Pupils also are getting acquainted with information on humans, who played a big role in elimination of racial discrimination (Martin Luther King, Nelson Mandela).

Age/generation. Issues of connection between generations and relations between humans of different ages are less represented in the textbook. In the textbooks on literature we only fragmentarily face separate tales and verses of adolescents, where the idea of care of representatives of different generations about each other runs through. Formation and development of corresponding skills and attitudes goes wrong in case of only fragmentary and stereotyped delivery of information on aspects of relationships between generations and family relations to pupils of school age.

Textbook on social sciences is more focused on knowledge of traditions of family relations existing between generations, that by no means always stipulates formation in pupils of corresponding attitudes neither towards old traditional nor modern healthy family relations. Primary focus in the textbook is on the patriarchal nature of traditional family, where the eldest member of family holds dominant position.

Socioeconomic status. This component of intercultural education is almost ignored in the textbooks of all subjects/subject groups. Rare exception is textbooks of Georgian language, where the relationships of representatives of different social strata are at least represented very fragmentarily and superficially. Acquaintance with them will assist formation of sense of involvement in pupils. As the example of healthy relations and care of representatives of different social strata we can cite a fragment from the story “Price of labour” – “The rich man said indigent mother: Beggary is not decent behavior, place your boys at my disposal and I will teach them how to turn straw into gold... One day the rich man visited a widow along with boys, put the gold coins obtained from sold baskets and straw hat into her hem and said: did I fulfill my promise or not?!”

Formation of sensitivity towards distinguished social groups is promoted by the questions asked in the end of the story: What differs us from each other? What do you think on humans, who have no home? What are we doing to help them? These and the same questions to some extent promote enhancement of social sensitivity in pupils (V. Rodonaiia, M. Mirianashvili et al., 2011).

Gender. According to J. Bennett’s model (Milton J. Bennett, 2004), gender is one of the most important components during the study of cultural diversity. It should be noted that the most part of material given in one of the textbooks of Georgian language (N. Maglakelidze, Ts. Kurashvili, E. Maglakelidze, 2011) concerns the activity, adventures, emotions and attitudes of heroes of male sex. There are only five stories in the textbook, where a leading character of female sex is represented. Among 39 illustrations the representatives of only male sex are depicted in 26 pictures, female heroes are represented in 5 illustrations and 8 illustrations are mixed.

Inconsistencies regarding gender balance and allocation of functions among genders are evident in the textbook of nature study, too. However, the representatives of male and female are depicted in illustrations in equal amounts, but in fact it doesn’t mean that balance between them is observed. For instance, in the header “The clever Khutkunchula” one conventional sign is the boy, who is depicted next to exercises, where pupils have to think and show a gumption, while the second conventional sign – “Curious ant” is of female sex. We can see this sign next to exercises, where only coloring, drawing, cutting, pasting in, joining the lines and observation are necessary. In one of the sections is given an illustration, where two children (boy and girl) playing in the sand are depicted, then the same children are shown in school period and in the end, in the age of adolescence. During school period only a boy keeps a book in hand, and that points at intellectual superiority (L. Shalvashvili,

2011). One of the topics “Breathing hygiene” is accompanied by exercise – help your mum and you will get used to cleanness right from the childhood. Based on exercise we come to conclusion that only mother looks after cleanness and that may form stereotype in pupils regarding woman and man activity in the family (M. Bliadze, R. Akhvlediani, 2011).

Geographical environment. In the textbooks we face rarely, but anyway the writings, which may elaborate certain stereotypic attitude in pupils towards his/her own living environment/area, region. As the example we can cite popular verse “Tushetian¹ boys sing” – “I’m a Tushetian man, but I’m good one, and I’m better than others!” (V. Rodonaia, M. Mirianashvili et al., 2011). We suppose that this verse will to some extent encourage confrontation between representatives of different (in general, distinct from each other) regions of Georgia.

Ethnicity. Vision of ethnic diversity of population living in Georgia is created by sections, where ethnic diversity of population is emphasized – over the course of history the representatives of different ethnic groups lived here. Georgia was in good neighborhood with neighbor countries.

When working at separate topics of the textbook of social sciences (M. Surguiladze, N. Mindadze et. al., 2011) pupils are also getting acquainted with holydays of ethnic groups living in Georgia and their peculiarities. Appropriate exercises allow pupils to compare national traditions to each other, to single out the similar and distinctive features. Attention is focused on traditional costumes of different ethnic groups, genders and age groups. Pupils are enabled to draw parallels between costumes and decoration style of their own national and other identities.

The textbook of arts (A. Kldiashvili, N. Gaganidze, 2011) familiarizes pupils with national and religious traditions of different people. One of such topics is preparation for New Year. Decoration of the New Years tree (spruce) is widely spread in Georgia and in lots of other people. However, in olden times the Georgians met New Year with “Chichilaki”. It was made from nut tree. Chichilaki was personification of sun, while its wavy shavings embodied sun rays. Chichilaki was usually decorated with fruits and sweets. Cross was set up on its top. According to Georgians’ faith, Chichilaki decorated in such a manner was the prognostic of plenteous and abundant harvest. The evergreen spruce is a symbol of eternal life. Association of spruce with the Christmas and New Year and tradition of its decoration was originated in Germany. Among toys meant for New years tree there should be specially

¹ Tusheti is one of the high-mountain regions of Georgia, while people living here are called Tushetians.

noted a star, which decorates its top and is associated with star appeared in Bethlehem on Christmas night. When working at this specific topic pupils are getting acquainted both with local rules and customs and traditions of other people, living examples of their mutual influence and note analogies between rituals of civil (worldly) and religious content of different people.

The mentioned textbook, though poorly, but anyway promotes pupils to elaborate skills for adaptation in multifarious environment. As the example we mention several exercises/assignments, which are oriented to development of skills of practical application of knowledge. For instance, pupil must create decorative work using methods and forms acceptable for him/her, where Georgian and Oriental ornaments will be used. The other assignment is of same content – creation of colored illustration of Chichilaki, decorated New Years tree, German toys and stars etc. It would be desirable to schedule such tasks in the lesson, which could afford the pupils of other nations and religions to describe how they are welcoming New Year, to create appropriate illustration and to familiarize classmates with different New years' rituals.

Assignments (questions, exercises) given in the textbooks of foreign languages relatively more takes into account elaboration of perception of world's diversity and skill of communication with different identities. Especially effective is a practice of working at separate projects. Such assignments imply enrichment of information given in the textbook with the use of searching method of teaching, development of analytical and synthetic thinking (along with corresponding abilities) and elaboration of skills of team work in pupils. On the other hand, project topics are in direct relation with the prospects of familiarization with foreign cultures and formation of tolerant attitude towards them. Such types of projects are: search of illustrations reflecting the art of different people worldwide and arrangement of exhibitions; representation of our school and day schedule for foreign peers; scheduling of free time in our country and abroad (they will familiarize with life style and area of interest of foreign peers); "The birthday" – this assignment enriches pupils' knowledge with materials on country studies. They speak about traditions of birthday celebration in their families and on the example of any country, compare foreign traditions with Georgian ones etc. (Mary Bowen, Liz Hocking, 2011).

Formation of tolerant attitude to ethnic diversity is also promoted by the part of literary works printed (placed) in textbook of Georgian language (N. Maglakelidze, Ts. Kurashvili, E. Maglakelidze, 2011). Historical story "The youngster from Khorasani" is a good example in support of the fact that dignity, courage and respect are the features of human of any

nationality - the youngster from Khorasani didn't lose his dignity even in fight with enemy that cost him his life. Ilia Chavchavadze's story "Nikoloz Gostashabishvili" is of similar content - Nikoloz recognizes courage and bravery of enemy, who came to conquer the country, leaves him harmless, and says to him: "I'm granting you your life for your courage". Enemy, who was spared, answers: "If I ever would accept such gift, only from a man like you".

Opposite tendency is generated in pupils by the story "The Toast". According to this work Georgian peasants propose a toast to foreign guests, where they manifest peculiarities of Georgian people. The story is followed by this assignment - select some toast and, based on its content, speak about Georgians' uniqueness. After writing this work pupils will be overwhelmed by the patriotic narcissism that will complicate their adaptation in diverse environment.

Conclusions and recommendations. Taking into account Georgian reality (religious, ethnic and cultural diversity) the significance of intercultural education is unambiguously and the role of general education school as inspirer of society inclusion in intercultural dialogue is obvious. For sure, formation of civic awareness should take place namely in the school, however most of school textbooks are unable to fully serve the interests of intercultural education.

If we will turn again to Banks's scheme of integration cultural content into curriculum, the great majority of Georgian teachers (as is confirmed by the researches, the textbook is a single option of teaching resource for them) achieve only the first of offered four levels, namely *participation* (which is focused on heroes, holidays and separate cultural elements); on rare occasions, the practice of innovative and creative teachers somehow covers the second - *additional* - level (highly skilled pedagogues don't content themselves only by textbook in the study-teaching process and when working with pupil they use materials containing different visions and concepts). As to the third (transformational) and fourth (social action) levels of Banks's model their achievement is related to success of educational reform and prospects of radical improvement of teachers' qualification.

According to national education plan the school should assist the observation of mutual respect and equality, and material, activities and visual aids given in the textbook must offer such opportunity. From the viewpoint of creation of vision of the world a significance of initial classes is doubtless, that's why it is essential that children would have knowledge on cultural diversity, treat other humans with respect regardless their nationality, religion, education, socioeconomic status and other characteristics.

Scarce materials represented in the textbook of Georgian language don't afford a teacher to schedule and give lessons taking into account intercultural aspects. It would be desirable if authors include such topics in the textbook, which will also stipulate acquaintance and study of intercultural aspects along with manifestation of national values.

We have serious remarks on the textbook of nature study, since ethnic and religious diversity of Georgia is poorly demonstrated in it. Textbooks are not meant for pupils with special needs. Educational material in a less degree contains the components of intercultural education permissible for this age stage, such as race, age/generation, geographic environment, education, and ethnicity. It is hard to find exercise, question, assignment or project, which would promote formation of skills and abilities necessary for peaceful life in culturally multifarious environment. In the textbook of initial class the topics like human life, dignity, rights, respect, compassion and patronage, equality and tolerance should be considered at least at minimal level that is quite important for study of mentioned subject. Although, the material represented in a textbook promotes the understanding of importance of natural sciences, it is desirable to more emphasize humans' relation to surrounding environment, and their mutual influence.

Unfortunately, development of intercultural sensibility in pupils is not foreseen in the standard of subject of nature study for primary level. Proceeding from this fact, the lack of important aspects of intercultural education probably even was not taken into account in the process of textbook development.

From the viewpoint of intercultural education the more multifarious material is given in the textbook of social sciences. Pupil is provided by more or less complete information on cultural and religious diversity of inhabitants of Georgia, on their traditions, on similarities and differences between their faith and culture. By means of corresponding examples the correct attitude towards humans' equality or cases of their discrimination is formed in pupils.

Principle of foreign language teaching in the context of cultural dialogue must be combined with development of legal awareness and peace-making efforts. For this purpose textbooks should contain problem tasks, by means of which pupils will get acquainted with activity of international and national social organizations (including children and youth institutions) and ways of relationships with them, will study how to take part in discussions on global problems, and ethics of behavior in diverse environment.

Teaching of foreign language for sure must promote acceptance and understanding of cultural diversity by pupils. Specific examples rated for intercultural education and its promoting are scarcely represented in textbooks and basically are oriented at knowledge

acquisition. Textbook should contain wider range of intercultural education (acquisition/formation of knowledge, skills and abilities, attitudes). Exactly taking into account this circumstance, knowledge of foreign language will promote healthy communication and peaceful co-existence, formation of tolerant attitude between different groups. Foreign language teaching is in direct relation with intercultural education and dialogue of cultures is one of eight directions foreseen in the appropriate standards. According to EU definition, intercultural dialogue is a process, which implies open, mutual respect-based sharing of visions between individuals and groups representing different cultures, that leads to understanding and sharing of different worldview and life style. The issue of intercultural dialogue is essential for multiethnic countries and regions, where contact and dialogue with “others” took place over the course of history and became the determining factor of whole history. Georgia is among such countries.

Among six models elaborated by Bennett three models determine basics of ethnocentrism, while other three – basics of ethnorelativism (Bennett, 1993). Ethnorelativism means apprehension of three main principles: 1) perception and understanding of one culture is impossible without comparison with other one; 2) rules, customs and manners or attitudes existing within one culture can't be assessed basing on the vision of other culture; 3) specific behavior, standard and vision can be understood and explained only within the culture, in which it exists. Only such approach eases mutual understanding between cultures. Georgia is rather ethnocentric country and it is necessary to provide children with intercultural education right from an early age.

In total, analysis of textbooks of initial stage of general education school showed that among important components, which should be formed in pupils in direction of intercultural education, namely knowledge, skills and abilities, attitudes, only the educational materials promoting knowledge are more completely represented, while the further perfection of textbooks in this direction would be desirable. As to educational materials and activities promoting skill and abilities and attitudes, the diversification and enrichment of materials is definitely desirable.

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