

Maieutics is the questioning technique used by Socrates. It gradually led a student from his original idea to the greater complexity in the mind of the teacher. The author argues that such a sequence should, in the case of the ethnic-minority student, lead from his (minority) cultural referents to those of the majority culture, for such context is in itself ethnic-specific, and that the nativization of curricular terms is crucial to cross-national teaching.

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"Ethno-Maieutics": Adapting Curricula for Cross-Cultural Teaching

THE ETHNICITY OF CURRICULAR REFERENTS

Between cultural theory and educational program lies the vastly neglected process of design. As a contribution to that process, this article will argue that cross-cultural teaching improves as its context comes to resemble that of the host ("target") ethnic group, even if its principles and goals do not. The context to be discussed is that part used to explain concepts. It is the *referent*, which is defined as the "object or event to which a term, sign, or symbol refers."¹ Referent-adapting techniques will also be offered. Not to be considered within this discussion are cross-cultural curriculum and techniques (especially bilingualism).

Educative context and connotation may seem to be merely applied science. Yet their analysis quickly involves the theory of perception and cognition. For in the animal, and especially the human animal, discernment occurs in an environment, not in isolation. (Hence the Skinner-box teaching cubicle misfits reality.) The viewer categorizes a confronting experience in terms of his prior experiences. This is not "pure" perception, but apperception, "the process of understanding (as of a new percept) in terms of one's previous experience."²

A similar reinterpretation occurs at sociocultural levels. For each society's patterns are peculiar. Consequently, each populace learns to

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¹G. & C. Merriam Co., *Webster's Third New International Dictionary of the English Language, Unabridged* (Springfield, Mass.: Merriam, 1961), s.v. *referent*.

²Merriam, *op. cit.*

perceive the world in terms of its own tradition. The result is that the citizen, and especially the child, incur ethnic apperception, or *eidos*.³ The process of such cultural adaptation also has a name; it is "nativized" or "indigenized."

What does this mean for the formal Angloamerican institution of schooling? By the time a child begins school, he has lived for five or six years. His mind is no longer (if ever it was) a blank tablet (*tabula rasa*). It is filled with thousands of sensations that have hardened into hundreds of ethnically - patterned apperceptions. A typical six - year - old Anglo has a speaking vocabulary of 6,000 words and an understanding, or hearing, vocabulary of 9,000.⁴

In a one - culture ("uni - ethnic") situation, this condition poses no problem. For a similar ethnic apperception has already structured the school curriculum and technique.⁵ Its referents befit the contexts of both community and child. They pervade instruction (except in the relatively small activity of "pure" science where symbolic logic and formulas appear). Such substance is, almost by definition, ethnic; but, being identical with that of the environment, goes unremarked.

THE ETHNIC - SPECIFICNESS OF "PURE" MATHEMATICS

Let us take a disciplinary example. Mathematics should be our stumbling - block, since it would seem to be pure, abstract, remote from parochialism. It should have arisen gradually, paralleling man's supposed gradual acquisition of pure reason. Its application should be universal in theory and in practice; geometry, for example, should apply and be applied universally: to Yankees, to Bushmen, and even to Martians.

Alas, such is not the case. The growing evidence of the history of science shows that discovery and development are deeply contextualized in culture. Even the modern basic system of mathematics, Newtonianism, is a product of its time and place. It was the growing navigational problems of the later ages of discovery that stimulated the English shipping culture to have Parliament offer rewards for longitudinal determination systems. From these and other documented factors of milieu came Newton's studies producing his *Principia*.⁶

Nor was mathematics exploited only in seventeenth - century England. For the very existence of a discipline is proof of its "exploitation." Today

³Henry G. Burger, *Telesis: Facilitating Directed Cultural Change by Strategically Designing Chain Reactions*; Columbia University Anthropology Dissertation (Ann Arbor, Mich.: University Microfilms, 1967, pub. 67-10, 569), p. 74.

⁴Miles V. Zintz, *Education Across Cultures* (Dubuque, Iowa: William C. Brown, 1963), p. 13.

⁵Herbert Barry III and others, "Relation of Child Training to Subsistence Economy," *American Anthropologist* 61 (1959), pp. 51-63.

⁶B. Hessen, "The Social and Economic Roots of Newton's *Principia*," *Science at the Crossroads*, International Congress of the History of Science and Technology (International Congress on the History of Sciences), ed. (London: Kniga, 1931), p. 176.

also, mathematics serves majority - ethnic goals, not any global or dispassionate reason. Very recently, the Soviet success with Sputnik frightened the Yankees into a curricular reassessment that led James Bryant Conant's group to recommend intensification of mathematics — at the expense of the liberal arts and social sciences,⁷ since school time is limited. Such an intensification of the Anglos' prior emphasis on cognitive studies illustrates the process of "ethnic involution."⁸ For it further develops cognition, slighting affective (cf. emotional) and sensorimotoric (cf. muscle - skill) school exercises. If the ethnic child "is learning calculus, then he is not simultaneously learning to dance, powwow style."⁹

And the very abstraction of mathematics requires teachers to mediate between pupil, subject, and the real world. Principles must be explained by substance. But substantial references concern the immediate, not the ideal or global world. Hence they are also ethnic - specific, completing the round of circularity. For an example, we may consider German mathematics. Under Naziism, it was consciously made political. Geometry became the instrument for genocide: 'Given that one bomb would destroy n area, and given the diameter of town N , how many bombs are required to devastate the town?'¹⁰

And, lest the reader believe that politics has departed mathematics, he should know that the author has heard that one black - studies institute has been motivating its slum students with ethnic problems like this: 'In infiltrating South Africa, if you leave Zimbabwe at noon and your fellow conspirator leaves Mozambique at 1800 hours, when and where will you meet?'

Nor is the United States value - free. Similarly parochial mathematics appears, as one instance, in the important text, *Thorndike Arithmetic, Book 2*. In 200 pages, 643 of its problems assumed capitalistic commercialism. Thus, proportions were taught through the calculation of labor forces increased by factory expansion. Yet the same mathematics *could* have been inculcated via non - entrepreneurial referents: "If in a Southern cotton - mill, one out of every hundred [employees] has pellagra, how many new cases will appear when the mill expands by 1,000 employees?"¹¹

Mathematical problems even now reflect a contextual change from Puritanic work ethos to permissiveness. The new example may be noted

⁷Paul Goodman, *Growing Up Absurd* (New York: Random House, 1960), pp. 84, 89.

⁸Cf. Alfred L. Kroeber, *Configurations of Culture Growth* (Berkeley: University of California Press, 1944), pp. 763, 840.

⁹Murray L. and Rosalie H. Wax, *Great Tradition, Little Tradition, and Formal Education* (Bethesda, Md: ERIC Document Reproduction Service of NCR, 1966, pub. ED-010-742), p. 13.

¹⁰Edmund C. Berkeley, *The Computer Revolution* (Garden City, NY: Doubleday, 1962), p. 179.

¹¹Ellis Freeman, *Social Psychology* (New York: Henry Holt, 1936), pp. 264-65.

in the book *Mathematical Puzzles*.¹² There the student is taught the mathematics of multiplication and compounding. The process is performed by a problem. In it, the subject, with whom the pupil should obviously identify himself, seeks to maximize his allowance from his father. He shrewdly begs, "Give me a penny today . . . Each day, give me twice as many pennies as you did the day before . . . just for the month of April. [What] amount . . . will . . . Dad have to pay Al . . .?" (Answer: \$10,737,418.23). But this simple problem implies many ethnic assumptions: the mercenariness of father-son relations; the wealth of the male adult; the parasitism of students, etc.

Such exercises in mathematical compounding need not be taught so ethnocentrically. Crossculturally, they might be inculcated with other, i.e., native, referents. Thus, to teach the Kpelle culture of Liberia the mathematics of "sets," Gay and Cole¹³ found that learning was faster when they operationalized some classificatory problems in terms of local materials, namely, the diversity of leaf types. This tactic enables pupils to work with "friendly" objects — trees and bushes.

A similarly cultural - pluralistic philosophy should apply more widely. Today, Euroamerica is experiencing a somewhat anti - rationalistic wave in its students. It too could be accommodated within academic rationalism. "Aquarian astrology" lends itself nicely, for example, to such exercises as the calculation of the relative positions, or trines, of heavenly bodies, allegedly necessary for life - course prediction!

Even more basic to mathematics is categorization, such as the matter of "sameness." And it can be justifiably argued that even so elemental a matter is also somewhat ethnic. For mathematical "sameness" may apply to shape, or position, or other aspect. Is the interpretation uniform? A relevant crosscultural experiment presented a geometric figure to children in California and in Ghana, West Africa. They were asked to select a figure that was "the same." The Yankees thereupon chose a similar but smaller shape, as if applying sameness to word symbols. But the Africans selected a same - sized ("congruent") figure even if it had been rotated to a different position; perhaps they are oriented toward the material, symbolized. Now, the teaching of mathematical "set theory" depends on the interpretation of sameness.¹⁴ Hence such 'global absolutes' are in fact ethnic - specific.

¹²Martin Gardner, *Mathematical Puzzles* (New York: Crowell, 1961), pp. 21-22.

¹³John Gay and Michael Cole, *The New Mathematics and an Old Culture* (New York: Holt, 1967), pp. 93-95.

¹⁴Shirley A. Hill, "The Teaching of Mathematics in Africa." *On Teaching English to Speakers of Other Languages, Series II*, Carol J. Kreidler, ed. (Champaign, Ill.: National Council of Teachers of English, 1966), *passim*.

We see, in sum, that the content of even so "pure" a discipline as mathematics is contextual and ethnic-specific; six other publications emphasizing its cultural origins are listed by Service.¹⁵

HOW INTERCULTURAL DOMINANCE PRODUCES CONTENT ETHNOCENTRISM

If so 'absolute' a discipline as mathematics is readily found ethnic-specific, how much more so must be others, such as music or social studies! Yet curricular material is presented within a pluralistic society as if the unanimous goal were a Melting Pot for the cultural minorities. This implicitness creates a gross fallacy.¹⁶ The unexamined norm causes the presentation of dominant-culture referents to minority-culture pupils. Such an imposition constitutes educational imperialism. This is so whether it is performed consciously (as exposed by Possony¹⁷), or through subtler devices such as pressure on authors. As an example, one remembers the Yankee tendency toward standardization that results from the economies of mass-production. It extends to textbooks despite their ethnically diverse readership.

The resultant paradoxes are frequent. The Pueblo Amerindian cultures, for example, trace back at least to the Anasazi of 1100 A.D. and perhaps much farther.¹⁸ And that tradition is implanted in the family. Hence Pueblo tots are chagrined to learn from Anglo textbooks that the American hemisphere was 'discovered' by Christopher Columbus as recently as 1492. Again, the young inhabitants of ethnic villages where consensus has been the rule for centuries are enlightened to the effect that parliamentarianism is a New England-perfected invention.

Another instance of dominant-culture latency appeared in the innovation of an ultra-modern pedagogical system. It was established by Anglos in the ancient Isleta (New Mexico) Pueblo Amerindian reservation. Now, Isleta is a communal, agricultural, timeless community. Yet its special instruction, this author discovered there, included such items as a movie about a jet airport that transports passengers' baggage by conveyors. And the young Isletans' attention and learning was being analyzed and measured by responses to be hastily made onto punch cards. However, when the managers, Anglo psychologists, measured those results, they found them "disappointing" and professed ignorance of the cause.¹⁹

¹⁵Elman R. Service, [Critique of] Raymond Wilder, "Evolution of Mathematical Concepts" (1968), *American Anthropologist* 72 (1970), pp. 1468-1469.

¹⁶Burger, "The Furnivall Effect (Ethnic Disinvolvement) Versus Compensatory Education," *Urban Education* 5 (1970), pp. 238-52.

¹⁷Stefan A. Possony, *A Century of Conflict* (Chicago: Regnery, 1953), chap. 8.

¹⁸Edward P. Dozier, *The Pueblo Indians of North America* (New York: Holt, Rinehart and Winston, 1970), p. 34.

¹⁹Evco Programming Division, Dorsett Educational Systems, *Computer-Mediated Instruction System . . . at the Isleta Pueblo Day School . . . Bureau of Indian Affairs Contract No. 14-20-0650-1808 . . . Final Report* (Albuquerque, NM: Evco, 1968?), p. 28.

On still another occasion the author, as the then - only anthropologist in the nation's 1,000 - staff system of regional educational laboratories, was summoned to witness (and perhaps to justify) a stimulus - response scheme that was being introduced into a Navajo Amerindian group in Arizona. That tribe is small - group oriented; yet the innovation was ruggedly individualistic. The group's subsistence was obtained manually (cf. sensorimotorically); yet the lesson referents emphasized such white-collar matters as chalks and books. Watching the experiment through an unobtrusive device, the author noted that the young tribesmen were perspiring, scratching themselves and grasping their genitals as under emotional stress. These phenomena were ignored by the experimenters. Significantly, no statistical results have been seen by this author despite frequent inquiry. Indeed, a year after a similar experiment had concluded at certain Mexican - border schools, only a few pupils could even be found for retest. And they displayed no significant gain.²⁰

In sum, we see that normal, social - science - lacking intercultural contact will tend to produce a curricular content dominated by the values of the more powerful society. And the disciplines emphasizing individual differences are insufficient to provide theory or procedure for making the imposition culturally relevant.

SUBSTITUTING INDIGENOUS REFERENTS

Social facts must, then, be explained by social - level, not personal - level, theory. Hence we must correct the ethnocentric situation by turning to the relevant *social* sciences.

Cultural anthropology suggests the correction of such imperial distortion by the substitution of content that is native, or indigenous, to the minority ethnicity. The applied anthropologist seeks to identify functional, and not merely formal, equivalents. He alters the donor culture's speed of impingement simultaneously with the donee culture's content of transmission. He is reconciling both communications, or *syncretizing* them.²¹ In so doing, he is, of course, to obey professional ethics, especially those enunciated by the operational group of cultural scientists.²²

History provides many examples, even classics, of syncretized content. Thus — Jesus Christ, 'son of a carpenter,' while in a community of "grain-fields," evangelized through parables of a sower, weeds in good seed, leaven in meal, etc. But when He evangelized net fishermen, He promised

²⁰Burger, "Diachrony and Arbitrage, neglected factors in operant behaviorism; a critique of J. A. Jones, 'Operant Psychology and the Study of Culture,'" *Current Anthropology* 12(2) (1971).

²¹Burger, "Syncretism, an Acculturative Accelerator," *Human Organization* 25 (1966), p. 111.

²²Society for Applied Anthropology, "[Code of Ethics]," *Human Organization* 22 (1963-64), p. 237.

to make them "fishers of men."²³ Indeed, that local relevance of many of Christ's parables today complicates the propagation of His principles to cultures differing in such basics as subsistence pattern.²⁴

The same syncretism could have been applied to the Navajos who were not interested in discussion of chalks and books, above. An ethnic-sensitive planner would have substituted the legends of their hogan house, their maize - grinding mano (millstone), and other indigenizations.

Now, it may be argued that a teacher cannot identify the interests and traditions of his transcultural students. He has a sufficiently difficult task in understanding his own bureaucracy. However, the many informant - eliciting techniques well known in the social sciences may here be employed readily. For an example, we may turn to the problem of reading and writing.

Children often see no relation between their young lives and the apparently adult arts of reading and writing. This problem faced a teacher of Maori natives in New Zealand, Sylvia Ashton - Warner, who sought therefore to make the writing emotionally meaningful. She did so by asking her five - year - old tribalists which words they wanted from her brush. The flattered boys would usually burst forth with words of locomotion, such as *police*, *knife*, *fire engine*, *kiss*, *Haka* (Maori war dance), etc. The girls would demand words of domesticity, such as *house*, *Mummy*, and *ghost*. She would then trace out that word onto a card and give it to the requester, who would treasure it as a fetish of the emotion it symbolized. And the spelling and meaning of such emotional words would be learned in literally four minutes. By contrast, the prior Anglo book words such as *come*, *look*, had been requiring as much as four months.²⁵

Similarly, fourth - grade Navajo students at Puerco Elementary School were motivated to speech and interest when their teacher, Rosemary Vocu, asked each in turn to detail a report of some Navajo tradition. Thus, one student discoursed on the conversion of sagebrush undershrub into sampoo - pomade. And these allegedly shy Navajos became so animated and interested that, when in 1967 I heard their tape recording while observing in that Sanders, Arizona, school, I overestimated their multitude by a factor of five. Such multiplied observations suggest clearly that curricular referents can readily be indigenized, and that such a nativization evokes accumulated affect.

The entree to referents in the substances common to an ethnicity. But they are the mere beginning of possibilities. Affecting the indigen-

²³Bible, New Testament, *The Gospel According to Matthew* (ca. A.D. 40). Translated from Greek by International Council of Religious Education as *The Bible, Revised Standard Version* (New York: Thomas Nelson, 1946), #13.1-33, 4.19.

²⁴Eugene A. Nida, *God's Word in Man's Language* (New York: Harper, 1952), *passim*.

²⁵Sylvia Ashton-Warner, *Teacher* (New York: Simon and Schuster, 1963), pp. 39, 43.

ous mind even more deeply are its emphases and cynosures, which need not be the substances so valued in the West. One is social organization, which in simpler societies increases in importance. Thus, the very concept of clanship implies diversity and pluralism of clans. Hence an unspecified African group was taught dietary balance by a European nutritionist's terming each major nutritional group (proteins, carbohydrates, etc.) as one clan. Complex foods could now be upgraded by being explained as having multiple genealogical membership. Milk, for example, was not to be despised, since its nutrients could be 'co-opted' into fully five clans.²⁶

The foregoing case merely applies referential indigeneness of social structure. We might do likewise with the target culture's sense of timing and space, and all the other ethnic sectors of variability, which have been exemplified elsewhere.²⁷

The principle of facilitating self-identification by indigenous referents could be applied not only to diverse ethnicities but, of course, to diverse social classes as well. Thus, in 1936 Turkey diversified its primers for peasants and city dwellers by illustrating the two groups as having, respectively, shaven/hairy heads; collarless/tailored shirts; baggy/tight pants; and rubber galoshes/leather shoes.²⁸

LIMITS OF ADAPTATION

In making the referents of curricular content indigenous, several questions arise: (1) ethnic preserves against academic intrusion; (2) mythical fixity versus realistic confrontation; (3) parochial versus cosmopolitan fixation; and (4) lockstep evolution of an entire target group versus optionally individual branching. We shall consider each aspect in turn.

The first question concerns the limits of ethnic preserves against academism. It reminds us that each culture assigns only certain subjects to formal education (and, indeed, some societies lack all formal schools). Thus, several Navajos have told me that they wish their children taught bilingually rather than monolingually either in English or in Navajo. By contrast, several Pueblo leaders have prohibited teaching in a Pueblo language, considering that tongue religiously integral with their community closedness.²⁹ Such native preferences deserve consideration.

²⁶Agnes R. Fraser, *The Teaching of Healthcraft to African Women* (London: Longmans Green, 1932), p. 86.

²⁷Burger, "Ethno-Pedagogy": *A Manual in Cultural Sensitivity, with Techniques for Improving Cross-Cultural Teaching by Fitting Ethnic Patterns*, 2nd ed. (Bethesda, Md.: ERIC Document Reproduction Service of NCR, 1968, pub. ED-024-653), chap. XXIV.

²⁸Ruth Landes, *Culture in American Education* (New York: Wiley, 1965), pp. 122-23.

²⁹Burger, ed., *Ethnics on Education: Report on a Conference of Spanish-Speaking, Amerindian, and Negro Cultural Leaders on Southwestern Teaching and Learning* (Bethesda, Md.: ERIC Document Reproduction Service of NCR, 1969, pub. ED-032 440), p. 5.

Again, if the minorities respect the dominant culture, then the very nativizations will appear as condescensions, stigmata that fixate the 'climbers.' Thus, the Great Cities School Improvement Project in Detroit designed a pre-primer for Negroes that, whether by plan or accident, showed a disarrayed kitchen, a boy named Sammy, and a matriarchy. When it was tried in about 1961, the book was resented by Black evaluators³⁰ — probably middle-class. Now, a mere decade later and farther toward ethnic separatism,³¹ they might better accept the primer's advocacy of teaching a lower-class dialect — by implication, denying the likelihood of the student's soon moving into middle-class with the white mainstream. For the inference is more timely today. Interestingly, a recent reader for lower-class Blacks boldly uses their semantics and grammar: "One day Lester tell Ollie, 'My Momma, she going to get me a baby. But I don't want no baby. I already got three brothers.'"³² In sum, then, the dialectal and religious and other sensitivities of the minority to be schooled are indeed to be observed, but they vary in time and place.

Now let us face the second question: Are we reactionarily advocating fixation of the host ('target') ethnicity at the obsolete level of its myths? Has not the society already been transculturated and culturally changed? Perhaps it has been maneuvered directly on a bed of procrustes, or procrusteanized. Perhaps it has accepted only the superficialities of the dominant culture, like Coca-Cola — been "cocacolonized." In either case, why should we look to precontact antiquities to use as the referents in the curriculum? Our answer would be that it is a means towards an end, a mythical means toward the goal of reality. An instance will illustrate this approach.

At one time, sheep underpinned the Navajo economy. Today, those Amerindians receive more of their income from other sources, such as wage labor.³³ Yet a bovine attachment remains. Perhaps it is a maladaptive cultural lag. If so, Navajoism is not alone; the Yankee myth of the importance of the individual entrepreneur is a parallel. Even if archaic, however, the sheep focus may nonetheless have pedagogic value. For its affect will reinforce cognition. And the Ashton-Warner example showed that a teacher can move from the emotional vocabulary such as 'ghost' to the desired school vocabulary.

We, then, should similarly begin with legend. Next, having created student rapport we should progress to reality. Thus, in dealing with

³⁰Carl A. Marburger, "Considerations for Educational Planning" (1963), reprinted in Harry Gold and Frank R. Scarpetti, eds., *Combatting Social Problems* (New York: Holt, 1967), p. 82.

³¹Burger, "The Furnivall Effect," op. cit., *passim*.

³²Education Study Center, *Friends*, experimental ed. (Washington: the Center, 1970), p. 39.

³³Elman R. Service, *Profiles in Ethnology* (New York: Harper and Row, 1963), p. 163.

Navajos, we might illustrate mathematics and grammar with bovid situations: 'If, for instance, one pair of sheep bears two lambs every n months . . .' Gradually, however, our lesson could move toward more futuristic referents, such as wage labor, electronic factories, etc. (if indeed they are in the future of the host ethnicity; we must not assume a uni-linear evolution). In this way, a recent project presented English language to Navajos in terms of incidents from Navajo legendry that the author had selected as reasonably valuable to the Navajo economy of the year 2000, such as the construction trades.³⁴

The third problem we have to face is whether we shall be delaying cosmopolitanism by using the local materials, the local ideas, and other "parochialism." After all, it is a function of education to display the range of worldly possibilities to the youngster.

Once again, however, we must not confuse our infiltrative *method* with the goal. Our early stages must be parochial if they are to fit the local experiences. We simply discuss neighborly events and values first as a means of enlisting the interest of the child. Then we gradually move to broader circles, with which he is less familiar. Hence parochialism is but a means to a cosmopolitan (though not necessarily one - world - ish) end.

A fourth adaptive limitation concerns the timing of broadening the referents. Intercultural contact is no longer so focussed as in Columbus' landing. Daily, to different degrees of penetration, there is a 'splatter' of crossethnic meetings. Hence the readiness for various aspects of a majority culture will vary from student to student. Consequently, each learner should periodically receive both objective placement testing and subjective "elections." The test might offer choice pictures from the two cultures: a home party versus commercial entertainment, etc. One such "menu" is offered in methodologies that proffer situational alternatives, such as the Spindlers'.³⁵

FORMALIZING THE RECOMMENDED PROCESS

In sum, there are limits and cautions in adapting the curricular content to fit native tradition. However, those limitations are far broader than those normally practiced in current education. We use native familiarities not to fossilize the traditional culture, but to minimize cultural shock. We do not require that such native content monopolize the curriculum. It is merely to lead to the realities of the emergent adult world that will likely be patterned as a compromise between the two contacting cultures. And the cross - cultural evolutionary method outlined herein withstands those demands.

³⁴Burger, "Ethno-Janus': Utilizing Cultural Heritage to Plan for Future Employment," *Practical Anthropology* 17(1970), pp. 241-252.

³⁵George and Louise Spindler, "The Instrumental Activities Inventory," *Southwestern Journal of Anthropology* 21(1965), pp. 1-23.

In this day of automated information retrieval, the newly presented concept needs a name if it is to attract and correlate future relevant findings toward codification. We may term this process from one of its components, which was utilized by so ancient a pedagogue as Socrates. His questioning technique gradually would lead a student from his original idea to the greater complexity that the teacher was considering.³⁶ In this vein, Socrates once led a student through the mathematics of squaring diagonals.³⁷ That process, rather like an oralized and early programmed text, has become enshrined as the English - language adjective *maieutic*, "of or relating to the dialectic method practiced by Socrates in order to elicit and clarify the ideas of others."³⁸

So much for the sequential part of the proposed process. Its trans-cultural aspect is readily expressible by the prefix, *ethno-*. We may, then, combine *ethno-* and *maieutic* to form the noun, "ethno-maieutics." It is the system herein presented for facilitating cross - cultural education by means of ethnic-specific referents.

³⁶Ralph L. Pounds, *The Development of Education in Western Culture* (New York: Appleton-Century-Crofts, 1968), p. 39.

³⁷Plato, [*Menon*] (4th century B.C.). Translated from Greek by Benjamin Jowett as *Meno* (Chicago: Great Books Foundation, 1955), p. 17.

³⁸Merriam, *op. cit.*, s. v. *maieutic*.