

The program of an extracurricular educational program, Children's International Summer Villages (CISV), is evaluated from the perspective of theory and empirical findings in relevant areas of the social sciences. The objective of the CISV program is to teach children to live in harmony with people from other national, racial and cultural groups. The author concludes that the program, which is approaching its 25th anniversary, has stood the test of time well.

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## Children's International Summer Villages: An Educational Program

Learning does not stop outside the classroom doors. Beyond the gates of the school a new world of learning, which happens also to have been during most of human history the *only* world of learning, awaits the child. Educationists sometimes seem apt to forget or at least play down the importance of this learning through living. However, essential skills and facts, attitudes and ideas, are learnt at the breakfast table, in front of the television set, in the playgrounds, on the street corner, or wherever else the child meets other people, their symbols and their artifacts.

Much of the learning away from school takes place in a rather haphazard fashion. There are, however, a large number of organizations which enter this world of learning with programs designated to systematically inculcate in children social skills and attitudes necessary for the kind of performance these organizations want to bring about. There are, for example, many voluntary organizations which strive to educate young people for peaceful living with other races, cultures and nationalities in the global village. Organizations such as Experiment in International Living, American Field Service, Youth for Understanding, to mention only a few, share a number of features, the most conspicuous being the belief in early international co-living as an important educational experience.

The work of such organizations is based on a number of assumptions that are often not very explicit. Even when they are explicit, often no attempts are made to ascertain the validity of these assumptions. And when such attempts are in fact made, they are often frustrated by methodological difficulties, lack of resources, or occasionally by resistance from within the organization. The latter may be caused either by a fear of negative and harmful findings, or simply by the inconvenience that an evaluation program may entail.

Basically a practical extracurricular educational program can be evaluated in one or a combination of these two ways:

(1) Through research, employing questionnaires, interviews, participant observation or other ways to determine attitudinal and behavioral change.<sup>1</sup>

(2) By confronting the program to be evaluated with accumulated theory and findings from relevant areas of social science.

This article constitutes an attempt to put one specific program through an evaluation of the second type. The focus will be on Children's International Sum-

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<sup>1</sup>For a presentation of this type of research, see Charles R. Wright and Herbert H. Hyman, "The Evaluators", in Phillip E. Hammond (ed.), *Sociologists at Work* (New York: Basic Books, 1964), pp. 140-163.

mer Villages (CISV), an organization sharing characteristics with the already mentioned organizations, but also displaying some unique features.

The work of any idealistic organization can be conveniently reduced to four levels:

- (1) A basic set of ideals or values.
- (2) A set of ideas on how these values can be efficiently promoted.
- (3) A practical program for realizing these ideas.
- (4) An apparatus for financing, carrying out and spreading this program.

This evaluation will concentrate on the two middle levels. This is not to say that level (1) and level (4) are unimportant. Needless to say the basic ideals or values are essential to how the program will be perceived by non-members. The apparatus for financing, carrying out and spreading the program is also of major importance, since it is of little help to have a sound educational program, if the program does not reach potential beneficiaries. An *educational* evaluation will have to concentrate on the two middle levels, however, and the author will therefore give only a brief presentation of the background and basic ideals of the organization of CISV before attention is turned to an appraisal of the educational program *per se*.

In the quest for expansion — which is also a quest for survival — CISV has, like most similar organizations, been forced to gear much of its efforts onto level (4). It should be mentioned at this point, though, that the officers of CISV have always been aware of the importance of a continuous appraisal of the program. The idea of children's International Summer Village came from a child psychologist, Doris T. Allen, and many of the people who helped to develop the idea had their background in the behavioral sciences or in practical educational work. From the very start research was considered an integral part of the program. In spite of this the officers of CISV, almost all of them working part-time without pay, have been so busy with the day-by-day trivialities that little time has been left for taking care of research. The methodological difficulties and lack of resources mentioned above also have been limiting this part of the program. Still a considerable number of smaller studies have been conducted in and around the CISV villages. The results have been summed up in a publication from CISV International Association<sup>2</sup> and more recently in a paper by Marny Muir of Washington University, St. Louis.<sup>3</sup>

## THE ORGANIZATION

Children's International Summer Villages was brought into existence by Doris T. Allen, a child psychologist from Cincinnati, Ohio. The first village was held in Cincinnati in 1951, in spite of resistance from people who felt that bringing together children without a common language and culture would be a waste of time and money, and possibly harmful to the children. Since 1951, CISV has grown into an organization which has sponsored more than 20 such villages annually, plus a number of other programs, such as international exchanges based on home stays and camps for older youngsters as well. The main emphasis is still on the regular children's villages, and this article will only be concerned with these villages.

The villages are very uniform. All villages last four weeks and have delegations from 8 to 12 nations. Each delegation consists of two 11 year old girls and two 11 year old boys accompanied by an adult leader. According to the bylaws of the or-

<sup>2</sup>Doris T. Allen, *A Summary of Research 1951-1969* (Newcastle-upon-Tyne: CISVIA, 1969).

<sup>3</sup>Marny Muir, *Children's International Summer Villages: A Review of the Research Literature 1951-1972* (St. Louis: Washington University, 1973).

ganization, the children should be picked without reference to race, religion, ethnic belonging or socio-economic background. The leaders, including a nucleus staff of some two to four people from the host nation, should preferably have had some previous experience with children of this age group, but need not be professionals (e.g., teachers, child welfare workers). The program is a rather typical summer camp program, with sports, games, arts and crafts, pantomime, nature hikes and so on. The emphasis is not on teaching skills in these areas, but rather on using the activities as a platform for international friendship-making. As a consequence, cooperation is stressed and competition is played down in all activities. If competitions are held at all, the teams will be cross-national. Other activities are evening programs presented by the participants themselves; children's meetings where the 11 year olds will discuss the program with adults serving only as translators; and home visits, shopping and sightseeing days, which allow the children to learn about the host country. Children's villages have been arranged in 24 countries in Eastern and Western Europe, North and Central America, Africa and Asia. Some 35 other countries have sent delegations to these villages. A total of more than 200 villages have been arranged since the inception in 1951. CISV has consultative status (C) with UNESCO, operates on a non-profit basis and is politically and religiously independent.

### THE VALUES BEHIND THE CISV PROGRAM

The main purpose of CISV as described in the organization's handbook is, "to give individuals opportunity to live amicably with many nationalities".<sup>4</sup> Most people in most parts of the world do accept the values behind this statement of purpose, and behind slogans such as "peace among nations", "international understanding" and "interracial goodwill". It should be pointed out, however, that the acceptance often amounts to lip service only. Frequently this will be so because other values are of more critical importance to the persons in question. Doris T. Allen, the founder of CISV, once said that "the power of love is stronger than the love of power". While cleverly put, this is unfortunately not always true. Especially in the higher echelons of government, "power" is usually the supreme value, but even across suburban fences the love of power may frequently be stronger than the power of love. Even when the will to go beyond mere lip service is present, the attempt to live as one teaches may be half-hearted. Tom Lehrer has lampooned this tendency in his song "National Brotherhood Week": "Step up and shake the hand/of someone you can't stand" and "be nice to people who/are inferior to you".

Suffice it to say here that the activity of Children's International Summer Villages rests on certain values, such as "peace", "harmony", "understanding" and "tolerance" between groups and individuals that differ culturally, politically and racially; and that these values are not universally shared and even less universally lived. This means that CISV has a function and serves a purpose for people sharing these values, provided that the program of the organization helps to promote the values in question.

### THE CONTACT HYPOTHESIS AND OTHER ASSUMPTIONS

Let us look at some of the hypotheses or assumptions that will have to hold up if CISV is to have the expected effect, i.e., promote the basic values of the organization. The most general hypothesis underlying the CISV program is *the contact hypothesis*: "Coming into contact with people of other nations or ethnic groups will

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<sup>4</sup>A Handbook of Procedure for Children's International Summer Villages, 2nd edition (Newcastle-upon-Tyne: CISVIA, 1967), p. 5.

lead to liking them." When stated in such a general fashion, it is obvious that this hypothesis is questionable. The soldiers fighting along the front lines in World War I occasionally came into rather close contact, and although instances of friendship-making across the lines have been recorded, there is no doubt that the contact generally did not lead to the adversaries liking each other.

Selltiz and Cook have said about the contact hypothesis in its general form:

"Too simple is the assumption that getting to know people of another country will lead to liking them, this assumption underlies the expectation that exchange of persons programs will increase international goodwill. In its simplest form, this hypothesis will lead one to expect that, on the whole, visitors to a country will leave with more favorable views than they held before arrival, and that their views will be more favorable than those of their compatriots who have not visited the country in question. The entire body of research on cross-cultural education, however, suggests that this expectation is over simplified and overly optimistic."<sup>5</sup>

It should be noted that some writers, commenting on specific research projects, are less sceptical than Selltiz and Cook. Reitgrotski and Anderson did a study which led them to the firm conclusion that "increasing foreign contact tends to increase favorable opinions about other people."<sup>6</sup>

There may be some disagreement among social scientists working in this area with respect to just how much faith one should have in the contact hypothesis. When, for instance, Pettigrew in an article in the *Journal of Social Issues* defended this hypothesis, a rather heated debate followed.<sup>7</sup> Much of the disagreement probably is fictitious. If the contact hypothesis is modified into saying that "getting to know people from other nations and ethnic groups *under certain circumstances* will lead to liking them", the agreement probably would be overwhelming. When these circumstances are specified, we arrive at what may be regarded as a new set of hypotheses. The hypotheses which will be discussed below have received substantial support from social scientists, and it seems justified to consider them not tentative assumptions, but as established conditions bearing on the success of intergroup contact. Let us look at some of these conditions, and the extent to which they are fulfilled in the CISV program.

In his classic work *The Nature of Prejudice*, Gordon Allport stresses the importance of *equality in the contact situation*.<sup>8</sup> How status inequality affects the outcome of a contact situation can be seen when tourists from the affluent countries in the north come into contact with people in countries of the third world. The latter will almost invariably be in an underdog, service-type role, and the *Herre-Knecht* relationship that exists between the tourist and the locals he comes into contact with will seriously hamper the possibility of a genuine understanding with friendship arising. In a CISV village, on the other hand, the participants meet on neutral territory, removed from their natural social habitat. Limitations are posed with respect to how much pocket money the children may bring to camp, and in other ways as well the staff will try to break down status inequality. In this specially created village environment socio-economic differences are levelled to a much larger

<sup>5</sup>Claire Selltiz and S.W. Cook, "Factors Influencing Attitudes of Foreign Students Toward the Host Country", *Journal of Social Issues*, Vol. XVIII, No. 1, 1962, pp. 7-23.

<sup>6</sup>Erich Reitgrotski and Nels Anderson, "National Stereotypes and Foreign Contacts", in Louis Kriesberg (ed.), *Social Processes in International Relations* (New York: James Wiley & Sons, 1968), pp. 65-80.

<sup>7</sup>Thomas F. Pettigrew, "Racially Separate or Together?", *Journal of Social Issues*, Vol. XXV, No. 1, 1969, pp. 43-69. See also Vol. XXV, No. 4.

<sup>8</sup>Gordon Allport, *The Nature of Prejudice* (Garden City: Anchor Books, 1954), pp. 250-268.

degree than is possible in intercultural home-stay programs and other types of non-camping exchange and travel programs.

Two related conditions emphasized by Allport are *the group members having common goals* and *being dependent on cooperation to achieve these goals*. The importance of these factors was evident in the Robbers Cave studies conducted by a team headed by Muzafer Sherif in the early fifties. In one stage of the studies an experimental camp was held in the Robbers Cave State Park in Oklahoma. The subjects were 22 white boys, all 11 years old, and unlike in a CISV village from a rather homogeneous background. The boys were divided into two equal groups, the Rattlers and the Eagles. Intergroup conflict was experimentally generated through various manipulations, such as having highly competitive games between the two groups and their members, or giving one group better food at a picnic. Although the two groups had similar goals, they had to compete for the goals, which resulted in hostility rather than friendship between the groups. The first attempt to reduce intergroup friction again through mere contact, even in pleasant situations, was unsuccessful. In the second attempt, arrangements were made to require *cooperation* between the hostile groups in achieving focal and urgent *superordinate goals*, which could only be attained through the pooled resources of both groups: inspecting pipes and tanks to see why the camp was out of water, pooling money to rent a highly desired movie and towing in a broken-down truck on an overnight hike. Following these situations that required cooperative interaction between the groups, ingroup/outgroup delineations became blurred, the tendency to stereotype outgroup members was reduced and intergroup hostility largely disappeared.<sup>9</sup>

In the CISV villages cooperation and interaction are not only conditions that have to be fulfilled in order to attain the goals, cooperation and interaction *are* the immediate goals. In other words, the two conditions mentioned above necessarily go together. The CISV villages are planned with maximum exchange across group lines in mind, and it seems safe to say that the villages in as far as these criteria are concerned offer an excellent possibility for international friendship-making.

Allport also stresses the importance of the group members *feeling the support of important authorities*. In the CISV villages the children of course have the support of the "local authorities", i.e., the village staff, in the friendship-making process. They are not only free to form friendships across group lines, they are encouraged to do so in a number of ways. They also have — at least tacitly — the support of the "home authorities", their parents or guardians, through the fact that they have been allowed to take part in the camp.

There is also reason to believe that *balance in numbers between the groups in the contact situation* may be of importance. Discussing school integration in the United States, Bettelheim and Janowitz emphasize "the need of avoiding gross underrepresentation or overrepresentation of the minority."<sup>10</sup> A newer study by Koslin, Koslin and Pargament supports this conclusion: "The findings reported here suggest that schools with balanced classrooms are likely to be characterized by lower levels of racial polarization than schools with unbalanced classrooms."<sup>11</sup> There is no

<sup>9</sup>Muzafer Sherif, et al., *Experimental Study of Positive and Negative Intergroup Attitudes Between Experimentally Produced Groups* (Norman, Okla.: Univ. of Oklahoma Press, 1954).

<sup>10</sup>Bruno Bettelheim and Morris Janowitz, *Social Change and Prejudice* (New York: Free Press of Glencoe, 1964), p. 94.

<sup>11</sup>Sandra Koslin, Bertram Koslin and Richard Pargament, "Classroom Racial Balance and Students' Interracial Attitudes," *Sociology of Education*, Vol. 45, No. 4, 1972, p. 405.

reason why such a principle should not be operant in a camp situation as well. With delegations of equal size the balance is always present with respect to nationalities in the CISV villages. There may of course be a certain imbalance between racial groups and language groups, since the delegations are composed according to nationality criteria. An additional advantage of the composition of the CISV camps is the fact that the delegations are not only equal in size, they are equally *small*. For children 11 years old a group of two boys and two girls is normally not sufficient as a contact group, and the incentive to cross delegation lines is therefore no doubt stronger than in a camp with larger delegations.

In the same article, Koslin, Koslin and Pargament also point out the importance of members of the various groups having the opportunity to interact in circumstances where there are either *weak or no group-sanctioned ways to behave*. This is where the camp situation is far superior to the school situation or the home situation. An "artificial" society is created in which none of the members can rely on their familiar values and patterns of behavior. The CISV villages go quite far in weakening the opportunity to turn to habitual ways of interacting, a fact which according to Koslin *et al.* should increase the "likelihood that people will develop positive attitudes toward another."<sup>12</sup>

*The length of the contact period* will no doubt be of importance. After a study of an interracial camp where children 9-12 years of age stayed together for two weeks, Marion Yarrow concluded that this was not enough: "The camp experience has the effect of 'shaking up' the child's patterned reactions to racial groups. The two weeks of camp were not sufficient, generally, to effect wholly settled adjustments." But even after two weeks it was found that "in the eyes of the white children their Negro peers were significantly more desirable as friends than they had been earlier in the session."<sup>13</sup> The conclusion drawn by Yarrow may indicate that four weeks, the normal length of stay in a CISV village, will significantly increase the chances of effecting the desired "wholly settled adjustments." Although four weeks mean only a fraction of an average life span, it may not be wholly unjustified to think that an intense intercultural contact experience of that duration at an impressionable age will have a lasting effect on the participant.

There is also evidence to the effect that the potential for friendship-making is greater in a camp setting in which *campers are involved in the planning and determination of program activities*. In a study of a camp where French and English speaking Canadians were together, Donald Groff found this to be the case. He concluded that "there was greater opportunity for friendship-making in depth in the camp whose program philosophy permitted involvement of the campers in decision-making about their activities and that those campers who shared in the decision to participate in the project expressed the greatest satisfaction with the experience."<sup>14</sup> Through Children's Meetings in the CISV villages, the children will in fact have a say in the program planning. The amount of influence that the children are allowed on the program will vary from village to village.

The conditions that have been mentioned above are all concerned with the structure of the contact situation. There is also research to the effect that *even with*

<sup>12</sup>*Ibid.*, p. 387.

<sup>13</sup>Marion R. Yarrow, "Interpersonal Dynamics in a Desegregation Process," *Journal of Social Issues*, Vol. XIV, Special Issue, 1958, p. 27.

<sup>14</sup>Donald W. Groff, "Factors Fostering Cross Cultural Relationships in a Summer Camp," *International Understanding*, Vol. 7, 1970, p. 6.

*favorable structural conditions, some persons will still not benefit from having contact with people of other nations or ethnic groups.* Occasionally, the inner strain within the person is too tense, too insistent, to permit him or her to profit from the structure of the outer situation. An early study of the effect of personality variables in two interracial summer camps was conducted by Paul Mussen almost a quarter of a century ago. The number of children and the length of camp stay corresponded to that of a CISV village, but all participants were boys, American and between 8 and 14 years old. Mussen found that, although many white children had their attitudes to black children changed in a positive direction, some boys showed signs of increasing prejudice during the camp stay. It turned out that generally those in the second category were those who disliked the camp. Mussen concluded that,

"Certain children are not 'susceptible' to the equalitarian philosophy which this kind of intimate contact encouraged . . . Whether a child increases or decreases in prejudice following such an experience seems to be related to his personality structure and whether or not the camp is felt to be a rewarding one . . . The highly prejudiced group had greater aggressive needs . . . and had more feelings of restraint and prohibition."<sup>15</sup>

The children attending the CISV villages are in most member nations picked through a rather rigid selection process, which stresses the personality characteristics of the children. We are probably justified in thinking that most of the children who would not benefit from the international contact are screened out (plus, unfortunately, a great many who would have benefited from the experience). It goes without saying that the child's satisfaction with the camp is not only a result of his or her personality make-up. The quality of the camp will also, of course, be of critical importance. A properly run CISV village seems to offer that combination of action and adventure on the one hand, and security and solidarity on the other, which is stimulating and fulfilling to most 11 year olds, regardless of country.

There is one specific assumption behind the CISV program which sets the organization apart from many otherwise similar organizations, and this is the faith in 11 years as an age where contact yields the maximum results. This faith is based on a number of assumptions of a more specific nature. These are listed in the organization's Handbook:

- (A) 11-year-olds are old enough to be relatively stable physiologically. They can adequately accept climatic, food and other physical changes.
- (B) They are relatively stable emotionally, and free from mood swings as compared to adolescents.
- (C) They are old enough to have had the common childhood diseases (in most cases).
- (D) 11-year-olds readily accept new experiences. They can enjoy living with many nationalities and many languages.
- (E) At the same time, they are an age of action, in contrast to the intellectual, philosophical adolescent.
- (F) They are not too shy about language. At their action age, they do not fear making mistakes, and quickly try out newly learned words and phrases.
- (G) They easily communicate with other children. In the absence of a common language, they spontaneously use sign language, drawing and drama.
- (H) They are adaptable. They are relatively free from inner barriers. Prejudices are not so definite as in later years.

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<sup>15</sup>Paul H. Mussen, "Some Personality and Social Factors Related to Changes in Children's Attitudes toward Negroes," *Journal of Abnormal and Social Psychology*, Vol. 45, No. 6, 1950, p. 438.

- (I) 11-year-olds, at the same time, are old enough to carry the stamp of their respective cultures. They represent enough cultural differences to give a real international character to the camp.
- (J) They easily work with authority. They have not reached the characteristic rebellion of adolescence.
- (K) 11-year-olds are old enough to be away from home for as long as 4 weeks without being homesick.<sup>16</sup>

Most of these assumptions, A, B, C, I, J and K, are of obvious validity to anyone familiar with normal children in this age bracket. The assumptions D, F and G may be somewhat less obvious, but they seem to have been amply verified through research in the CISV villages.

With respect to being able to enjoy living with children of other nationalities (D), we have seen that this is important, since children who do not enjoy their camp stay are less likely to show attitudinal change in the desired direction. Already in the very first CISV village in Cincinnati in 1951, Doris Allen and her associates found that the interaction between the children was overwhelmingly characterized by enjoyment and friendliness. Less than 5 per cent of the recorded child interactions were classified as negative in feeling tone.<sup>17</sup>

With respect to communication there is also a lot of evidence supporting the claims presented here (F and G). As far as language learning is concerned, there is evidence to the effect that this is very rapid among the 11 year olds in the villages. In one village only 8 per cent of the children said they could talk together in a satisfactory way at the beginning of the camp. By the end of the camp, the figure had increased to 52 per cent.<sup>18</sup> That the children, in the absence of a common language, use sign language, has also been amply demonstrated. A special interview test has been developed and used in a number of camps. The children are paired in such a way that they have as little common language ground as possible. In one village the average pair, with paper and pencil, but no translation help, was able to transmit 40 units of correct information in only half an hour. The span was from 20 to 68 units.<sup>19</sup>

The last two assumptions, E and H, are somewhat broader in scope, and more difficult to assess. The content of these assumptions seem to fit in rather well with the developmental ideas of the Swiss psychologist, Jean Piaget. Piaget found a transition from a practical period of *concrete operations* to a more theoretical period of *formal operations* around the ages 11-12. The distinction corresponds nicely with that drawn in the CISV Handbook between "an age of action" and "the more intellectual age of adolescence". According to Piaget the concrete-operational child's thoughts are tied to concrete action, while the formal-operational adolescent can transcend the immediate here and now. Piaget distinguishes between learning in a narrow and wider sense. The former involves the mere acquisition of specific responses to particular situations. Such learning is superficial, impermanent, and unlikely to generalize. Learning in a wider sense is based on development, and occurs only when the child has available the cognitive structures necessary for

<sup>16</sup>A *Handbook of Procedure for CISV*, op. cit., pp. 5-6.

<sup>17</sup>Doris T. Allen and Rowland Shepard, *Research Report - Cincinnati's 1951 International Summer Camp* (Cincinnati: University of Cincinnati, 1960).

<sup>18</sup>Doris T. Allen, *Communication - Cornerstone to Peace* (Cincinnati: University of Cincinnati, 1966).

<sup>19</sup>Doris T. Allen and Ake Bjerstedt, *Intersubject Interviews in Psychological Research* (Cincinnati: University of Cincinnati, 1960).

assimilating new information. Piaget himself did a study of children's ideas about other nations and peoples, and stressed the principle of *reciprocity*. During the transition between the two periods mentioned, the child normally develops the cognitive apparatus necessary for understanding the principle of reciprocity. Not all children will automatically start to think internationally, however. Some children will only extend the egocentric way of thinking characteristic of an earlier age to a sociocentric way of thinking which puts their own nation constantly and rigidly in focus. Others will, however, develop a true understanding of "reciprocity . . . which . . . is, essentially, the faculty for social awareness and international understanding."<sup>20</sup> Piaget concluded that one of the major problems in our time is how the feeling of reciprocity can be developed. This is where CISV seems to offer one viable solution.

From this perspective, the importance of age 11 is not so much that the children are in an age of action, but rather that they are in an age of transition. They are still happily involved in an action-oriented camping program, but at the same time they are mentally ready for developing a true understanding and acceptance of other nations and peoples. There will be what Piaget calls learning in a wider sense: more stable, more permanent, and more likely to generalize. The fact that children of this age have, in a sense, a foot in each of two developmental periods, should make them more susceptible to this kind of international contact program than both somewhat younger children and somewhat older adolescents.

Piaget's developmental theory also explains why prejudices are not so definite as in later years (H). Prejudices also have to be learned, and a stable learning of more complex prejudices will have to wait until the necessary cognitive facilities are present. Prejudices can be learned rather early as evidenced for instance in Mary Ellen Goodman's study of four year olds,<sup>21</sup> but without basis in a cognitive readiness they can be more easily changed and re-changed. This is not to say that early training in familiarity with and tolerance toward members of other groups is worthless. Roland Crooks has reported a successful attempt to break down prejudice among nursery school children. He writes: "One implication is very clear. It reveals the necessity for attacking problems of prejudice in the very young children and for preventive interracial education programs in very early years. Attitudes can be changed."<sup>22</sup> It should be added that this is not only a question of attitudes. Emotions are also involved. It is important that children learn to feel comfortable and relaxed in the company of people who are different from themselves. This may be especially important for children who come from racially and culturally very homogeneous countries. If a person grows up feeling uneasy in the company of people who act, look and think differently, his or her chances of not developing prejudices and discriminatory behavior toward such persons are obviously severely reduced.

## CONCLUSION

The rationale behind the Children's International Summer Villages seems to stand up remarkably well when confronted with pertinent theories and empirical

<sup>20</sup>Jean Piaget, "The Development in Children of the Idea of the Homeland and of Relations to Other Countries," *International Social Science Journal*, No. 3, 1951, pp. 561-578.

<sup>21</sup>Mary Ellen Goodman, *Race Awareness in Young Children* (Cambridge, Mass.: Addison-Wesley, 1952).

<sup>22</sup>Roland C. Crooks, "The Effect of an Interracial Preschool Program upon Racial Preference, Knowledge of Racial Differences, and Racial Identification," *Journal of Social Issues*, Vol. XXVI, No. 4, p. 143.

findings from sources outside the organization. In an age where most ideas turn obsolete very rapidly, it has passed the test of time well. It appears reasonable to suggest that the main problem facing CISV lies not so much in the quality and outcome of the village program as in the quantity. Only a small fraction of the world's 11 year olds will be able to live through such a valuable experience until national governments start to give sizeable contributions to CISV and other organizations with similar goals. If all mentally healthy children could be assured not only a certain number of years of formal schooling, but also a minimum of inter-racial, intercultural and international contact under favorable circumstances at an early age, the world might just turn out a little bit differently a generation from now.