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ABSTRACT

An urgent need was felt for broader implementation of processes similar to those indicated in this study to help reorient teachers effectively, quickly, and as painlessly as possible so that they can better meet the needs of the Spanish surnamed and the Indian Americans enrolled in public schools. Six prime questions were involved during the implementation of this in-service education model in a tri-ethnic community: Will there be satisfication with traditional curriculum when cultural differences are understood? Is it possible to develop an awareness of a person's own needs which may be in conflict with the student's needs? To what extent will self-evaluation help in understanding techniques and methods used with students? Will needs for special materials, techniques, and community involvement be apparent and understood by the school personnel? Will an in-service program be able to initiate required curriculum changes? What are the results of the total project? In summarizing, the author emphasizes that meaningful social changes in school programming activities can occur. A base-line direction for change can be established; a project such as the model described can set such a base-line program of recommendations. The author feels that personnel in schools with students from minority groups should know about the processes described here. (AMM)

This dissertation, directed and approved by the candidate's committee, has been accepted by the Graduate Committee of The University of New Mexico in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY IN EDUCATION

Title IN-SERVICE TEACHER EDUCATION IN A TRI-ETHNIC COMMUNITY: A PARTICIPANT-OBSERVER STUDY

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IN-SERVICE TEACHER EDUCATION IN A TRI-ETHNIC COMMUNITY: A PARTICIPANT-OBSERVER STUDY

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DISSERTATION

Submitted in Partial Fulfillment of the
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in the Graduate School of
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Albuquerque, New Mexico

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IN-SERVICE TEACHER EDUCATION IN A TRI-ETHNIC COMMUNITY: A PARTICIPANT-OBSERVER STUDY

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There is an urgent need for broader implementation of processes similar to that indicated in this study to help reorient teachers effectively, quickly, and as painlessly as possible so that they, in turn, can better meet the needs of the Spanish-surnamed and the Indian Americans in the public schools of the country.

This study describes the implementation of an in-service education model in a tri-ethnic community. The project involved teachers, administrators, and community leaders. The following prime questions emanated from this general problem, "What are the manifestations which indicate possible changes of behavior of community leaders and school personnel who participate in a culture-oriented in-service program?"

1. Will teachers, presented information and experiences related to the effects of cultural differences and conflicting value systems over a period of time, appraise the school system significantly different from those who do not undergo such a plan?
2. What are the indications that a teacher's perceptions of his personal needs change during an in-service program which is related to cultural and personal sensitivity? What indicates that the participants in the in-service

program experienced a change in, or understanding of, the conflicts in cultural practices and values between the school personnel and student population?

3. What gives evidence that the participants became more introspective and self-evaluating in their approaches to the children they teach?
4. Will the participants' perceptions of their needs for different teaching materials, new teaching techniques, and community involvement change during the project?
5. What indicates that actual curriculum changes were initiated during and after the in-service program?
6. What are the observable and implied results of the total project at Esperanza?

The data from the Esperanza school system were gathered by the investigator during one school year. The participants' behavior was analyzed to show that at the end of the project the participants:

1. Understood cultural differences enough to be able to verbalize intelligently what changes should occur in the system to meet the needs of all the students.
2. Were not satisfied with the traditional monocultural curriculum in a tri-ethnic community.
3. Were aware that ethnic issues do exist and that discussing them and looking for solutions is necessary.
4. Understood that their own needs sometimes interfere with their attempts to satisfy the students' needs.
5. Were actively engaged in gathering materials to make

the curriculum relevant.

6. Were involved in initiating change. A set of recommendations for curricular change was presented to the superintendent.

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CHAPTER I

NATURE OF THE STUDY

The effects of cultural differences in the education of students in the Southwest has generated much interest among educators in recent years. The most obvious cultural difference, language, has been a factor in school practices since Tireman's early work with the Spanish-speaking.[1] But little is known specifically regarding what changes should be made in the regular school program when other cultural differences are taken into account.

The research base upon which school modifications could be made is extremely superficial. Aside from studies which have ascertained the lower achievement of Spanish-surnamed and Indian children when compared to Anglo children, relatively little is known about the effects of cultural transition on cognitive and affective development.

The recent awakening of interest concerning minority groups and the funding of so-called "bilingual education" programs has led to a great deal of experimentation, ranging from the teaching of the native language in the elementary school to the development of didactic materials which deal with Hispanic and Indian contributions to American life.

The dominance of Anglo cultural orientations in the curriculum, which is reflected in a mono-cultural attitude, has resulted in minority group students being made, covertly and overtly, ashamed of their

culture and all it represents. This subordinate cultural status given to the student usually can be seen in the student's denial of knowing his native language or actually refusing to learn it; denial in public that he likes the foods, music, or recreation of his minority culture. This undermining of the minority culture values has had a profound psychological effect on its members and, for the most part, has led to negative self-concepts.

That the melting-pot theory did not work for some of the minority groups is very obvious in the southwestern part of the country. Thousands of Indian Americans and Spanish-surnamed Americans have not "melted" into the American mainstream, either socially or economically. It is in this geographical area that it is so very necessary to educate the teachers and community leaders to understand and accept the existing cultural differences of students and to adjust the curricular offerings to meet the needs of minority group youngsters.

That the present school offerings are not very attractive to, or have much holding power for, minority group members is evident in the following adapted table, which depicts the number of years of schooling completed by males age 25 and over. What is indicated is that in the Southwest the Spanish surnamed are getting six years less schooling than their Anglo counterparts.

Standardized test results reveal that the Spanish surnamed and the Indian Americans are always in a disadvantaged position compared to the Anglos: they are consistently lower.

Table 2 displays the reading achievement scores of the Spanish surnamed in relation to the national norms.

TABLE 1[2]

EDUCATIONAL ATTAINMENT

Ethnic Group	Arizona Schooling	California Schooling	Colorado Schooling	New Mexico Schooling	Total Schooling
Spanish surname	6.7 years	8.5 years	8.1 years	7.7 years	4.8 years
Indian	5.0	9.2	--	5.3	--
Anglo	12.1	12.1	12.1	11.4	10.8

TABLE 2[3]

"L" COUNTY RURAL SCHOOLS SURVEY

Metropolitan Achievement Tests-Reading-April. May, 1936						
Grade	Number of Pupils	Language Group	Median Achievement			
			Comprehension	Voc. Av.	Reading	Norm
7	35	Spanish	5.6	5.4	5.5	7.8
6	41	Spanish	5.1	4.8	5.0	6.8
5	62	Spanish	4.9	4.6	4.7	5.8
4	70	Spanish	4.1	4.0	4.1	4.8
3	60	Spanish	3.3	2.8	3.1	3.8
2	82	Spanish	2.6	2.2	2.3	2.8
1	75	Spanish	2.1	1.9	1.9	1.8

Tireman found about thirty years ago that as the children progressed through the grades, they actually fell farther and farther behind in achievement when compared to national norms. Repeated studies through the past decades have consistently supported this finding.

Overageness is another important consideration regarding the extent of educational retardation and the causes of leaving school before graduation (drop-outs). Data collected by Coombs concerning the

age-grade distribution of Indian children in the Albuquerque area highlight the problem.

TABLE 3[4]

Age-Grade Distribution, Albuquerque Area, 1951
Indian Children in Federal Schools and Public Schools in Grade Five

Age	Federal	Public
17		
16	1	
15	4	
14	16	
13	40	1
12	82	5
11	101	4
10	36	2
9	1	
Number	281	12
Median Age	13.0	12.0
Non-Indian Age Expectancy	10.5	10.5
Mean Years Overage	2.1	1.67
Median Years Overage	2.5	1.5

In more recent testing on reading skills, Zintz found (Table 4) that the Indian child performed at the lowest level, the Spanish surnamed placed second, with the Anglo achieving close to grade level.

Zintz concluded in a later study (Table 5) that students in the bottom decile are apt to be non-readers of English if the criteria used is making intelligent use of printed material.

The testing conducted by the Guidance Services Division of the New Mexico State Department of Education in 1969 revealed the same type of discrepancy in educational achievement by minority group students and

Anglo students.[5]

TABLE 4[6]

Summary by Ethnic Groups
Gilmore Oral Reading Test, Form A
Spring, 1959

Ethnic	Grade	Number Tested	National Median	Testing Program Median Scores	
				Accuracy	Comprehension
Anglo	3	34	3.5	3.2	3.7
	4	44	4.5	4.0	5.1
	5	24	5.5	5.4	5.7
	6	28	6.5	5.6	6.3
Spanish-American	3	40	3.5	3.1	3.5
	4	32	4.5	3.5	4.1
	5	24	5.5	3.8	4.5
	6	28	6.5	5.4	5.7
Indian	3	181	3.5	2.3	1.9
	4	164	4.5	2.8	2.6
	5	127	5.5	3.6	3.2
	6	117	6.5	3.8	3.3

TABLE 5[7]

Percentile Ratings of 326 Eleventh-Grade Students in
Multi-Cultural Classrooms
Diagnostic Reading Test, Survey Section, Spring, 1960

Percentile	School H N = 65	School I N = 37	School J N = 160	School K N = 64	Total N = 326
90-99	2	0	3	1	6
80-89	0	0	15	4	19
70-79	2	1	36	2	41
60-69	2	6	35	0	43
50-59	5	5	19	2	31
40-49	2	5	26	6	39
30-39	2	10	15	6	33
20-29	3	8	11	5	27
10-19	8	2	0	5	15
0-9	39	0	0	33	72

The primary purpose of the study was to ascertain the general level achieved on the Comprehensive Test of Basic Skills and the California Test of Mental Maturity at the fifth, eighth, and eleventh grade levels in New Mexico.

Although there is some question on the survey's reliability,[8] one of the conclusions presented is that at all levels, the major ethnic patterns were the same as reported by Zintz; the Anglo placed first, the Spanish surnamed second, and the Indian American last.

At the fifth and eighth grade levels, the Anglos placed above the national norms and the minority groups considerably below. At the eleventh grade all groups, including the Anglo group, placed below the norms. (See Appendix A.)

New Developments

It would be a fallacy to ascribe all of the problems of the Spanish-surnamed students to the educational system. Similarly, it would be erroneous to categorize the educational problems of the Spanish surnamed as simple retardation. Sole reliance on psychological diagnosis has led to over-simplistic correctives. The history of the education of the Spanish surnamed is replete with instances of misdiagnosis and hence misdirected remediation.

There are no longer legitimate reasons for these over-simplified observations. The new developments in behavioral sciences have produced a rich supply of new concepts and facts. Taba says, "These developments have more than an immediate significance; they suggest also a new way of thinking about curriculum."[9] These new ideas should be put

in the curricula for everyone, but especially in the curricula of the minority group student who has not succeeded with the traditional approaches.

In a longitudinal study at the university level, Huber found that "overall the Spanish American group initially does not perform as well as the 'other' . . . a greater proportion tend to drop out in University College."[10]

He also discovered that after the first two semesters, the dropout rate becomes almost the same for the Spanish surnamed and "other" surnamed. He concludes:

> This indicates that the Spanish-Americans do not wait until they are forced to leave by suspension, and it tends to support the idea of a more difficult initial period of adjustment for these students. The fairly even decrease in drop-out rates by semester suggested that the "Spanish-Americans" are less influenced by the traditional academic year cycle than are the "others." This is an important finding as it suggests the likelihood of differential influence of the formal academic system upon those of different cultural backgrounds.[11]

Some work has been started recently to help alleviate the problems of educational retardation of minority group students. Bilingual programs using the students' native language as the medium of instruction have been initiated in a few elementary schools where only a few years ago any use of Spanish was completely forbidden.

There have been federally funded institutes for teachers of disadvantaged children. The emphasis generally has been on the Black American of the ghetto and slum areas, concentrating on the culture of poverty. Techniques and methodology of "teaching" these youngsters to "catch up" with the middle-class Anglo have been the main theme.

The identification of the problems is the first step in correcting them. Changes in community values, in-service education of school personnel, and innovative educational programs are indicated.

There are several avenues to pursue in helping the school personnel to change their attitudes and implement curricular modifications to correct some of the injustices, both overt and covert, experienced by minority group pupils. Experimental programs are developing only on a very limited basis, especially when one considers the dismal lack of educational opportunities for these minority group Americans.

One avenue for deriving behavioral change is the training of teachers at the university level. Professional schools must never be content while producing teachers without knowledge about and empathy for the minority group child. What is happening in reality is not encouraging. The curricular offerings at the colleges of education in New Mexico have not changed much in the past decades. Teachers are still emerging from the universities saying, "I feel so sorry for those slow children, but I don't understand them." A few programs such as the Experienced Training of Teacher Fellowship Program in Bilingual Education at the University of New Mexico and the Fellowship-Principal Program at New Mexico State University are pioneering efforts in the right direction. All teachers and administrators should be getting this training, especially those that are to work or are working in multi-cultural schools.

Many worthwhile results are being reported at the pre-school level with the Day Care and Head Start programs giving youngsters

"readiness-for-school" experiences in all phases of living. These programs are conducted with the hope that the children will have an enhanced opportunity to develop both cognitively and affectively and have an equal chance to compete with middle-class youngsters when they enroll in formal school.

Other programs such as Model Cities and Community Action have concentrated largely on community action efforts. They have taught minority groups how to use the resources in the community more effectively, how to unite to put pressure on the power structure in order to get services heretofore denied them, and how to solicit funds through the appropriate channels.

Adult education has also received a great deal of attention recently. Programs such as the ones offered by the Home Education Livelihood Program[12] and the adult basic education programs of the Southwestern Cooperative Educational Laboratory[13] are only two of the many in New Mexico dealing with basic education for the adult. These efforts concentrate on basic education and giving the adult salable skills so that he may enter the mainstream of the economic world of middle-class America.

All these programs attack particular areas of the larger school problem. However, as yet, not one program has attempted a multi-faceted attack to try to effect social change.

The Present Study

This present investigation focuses on formal in-service education programs executed at the school district level. It is believed

that it offers a fruitful method by which an all-level program can be planned and organized that will attack all the components of the problem.

In this respect little has been done with the potential of in-service education in schools. The main effort in the past has been to concentrate on upgrading the subject-matter skills of the teachers. The possibility of using in-service education as a way of fostering better understanding and relations in the community as a whole has not been explored. The school ought not to function as an entity by itself. Lucio and McNeil have worded it very effectively, "As a matter of fact . . . the school is never an independent social system. The crucial interrelationship is between the school and the larger external environment rather than the internal alone."[14]

The Problem

A tri-ethnic community composed of Spanish-surnamed Americans, Anglos, and Indian Americans, which will be referred to in this study as Esperanza, requested professional services in 1968 from the University of New Mexico to conduct an in-service program for its teachers. The University subsequently agreed to lend technical assistance to such a project. The personnel at the University of New Mexico directing the program developed and implemented a model for the in-service work that could effect behavioral changes at the working levels of teacher, administrator, and school board member. This multi-level approach, in itself novel, was part of an overall new attack on the problems faced at Esperanza.

Previous programs certainly had been moving in the right direction but by no means were sufficient to meet the problems because fundamentally they were attacking only one face of a multi-faceted problem. Their biggest weaknesses were that they were not inclusive of the crucial factors of the issue.

This program attacked the problem through a more inclusive perspective, encompassing desirable activities being accomplished in isolated projects.

The three groups considered most important in this educational in-service project were the administrators, those identified as leaders by their official positions; the teachers, these including classroom as well as special teachers; and community leaders, identified in this case as the five board members, who were in a unique position to take advantage of the program offered.

Statement of the Problem

It was the purpose of this study to observe and record processes during the implementation of an in-service education model designed to change the behavior of teachers, administrators, and school board members in order to better meet the needs of the tri-ethnic school community.

The in-service education project was an integrated and well-coordinated series of activities which were designed to attack both the school and community problems simultaneously.

Significance of the Study

It was assumed that relevant information could be gathered from such a project from which appropriate recommendations could be made to increase the effectiveness of in-service educational programs in multi-cultural school settings.

There is an urgent need for broader implementation of processes similar to that indicated in this study to help reorient teachers effectively, quickly, and as painlessly as possible so that they, in turn, can better meet the needs of the Spanish surnamed and the Indian Americans in the public schools of the country.

Personnel in schools with students from minority groups should know about the processes described in this study. It could make the difference whether many minority group members will become participating and contributing members of society. This is probably the most important problem, currently, in the education of boys and girls in New Mexico.

Limitations of the Study

Although all aspects and dimensions of parent groups, total community relations, teacher-student relations, and superintendent-teacher relations of the school-community process need careful in-depth research, this study is limited to gathering data from a target group.

The emphasis of the total study was on the process, not on the final outcome. The process was emphasized because tri- and bi-cultural communities are sufficiently similar in broad, general terms so that the process can be applied generally. The specifics of the setting

are given so that the reader can decide whether the community is sufficiently similar to others for transfer purposes. This study gives the reader the right to decide if it has transfer value; the right to decide on its applicability to new settings.

One further limitation in the study was that the community leaders did not participate in all phases of the project.

Organization of the Remainder of the Study

Chapter II contains a review of the relevant literature. The three general theoretical areas are the acculturation and/or assimilation patterns of minority groups in the United States, with special reference to the Spanish surnamed and Indian Americans; social change theory; and relevant educational theory, with application to in-service education programs.

The method of procedure is explained in Chapter III. It includes the prime questions to be investigated; the methods of gathering and analyzing the data; the selection of the participants; and the setting for Project Esperanza, which includes a description of the county, the pueblo, the political situation, the socio-cultural profile, and the educational system.

In Chapter IV the planned program of social change and the rationale for the in-service model are presented, the model is discussed, and the implementation of the program is explained.

The data are presented in Chapter V. The interpretation of the data relevant to each prime question is analyzed.

The summary, conclusions, and recommendations are presented in Chapter VI.

NOTES

[1]Lloyd S. Tireman, Teaching Spanish-Speaking Children (Albuquerque: The University of New Mexico Press, 1948).

[2]Walter Fogel, Education and Income of Mexican-Americans in the Southwest (Los Angeles: University of California, Division of Research, 1965), p. 8.

[3]Tireman, op. cit., p. 52.

[4]L. Madison Coombs, et al., The Indian Child Goes to School (Washington, D. C.: U. S. Department of the Interior, Bureau of Indian Affairs, 1958), p. 109.

[5]Guidance Services Division, Results of 1969 Assessment Survey, Grades 5, 8, 11 (Santa Fe: State Department of Education, April, 1969).

[6]Miles V. Zintz, Education Across Cultures (2d ed.; Dubuque: Kendall/Hunt Publishing Company, 1969), p. 139.

[7]Ibid., p. 115.

[8]Bryan McOlash, "A Brief Analysis of the Results of 1969 Assessment Survey" (Albuquerque: The Minority Group Cultural Awareness Center, September, 1969). Unpublished monograph.

[9]Hilda Taba, Curriculum Development, Theory and Practice (New York: Harcourt, Brace, and World, Inc., 1962), p. 5.

[10]William H. Huber, The Invisible Student: A Longitudinal Study of the Beginning Freshman Class of 1963 at The University of New Mexico (Albuquerque: The University of New Mexico University College and Counseling Center, May, 1969), p. 24.

[11]Ibid., p. 25.

[12]131 Adams Street, N.E., Albuquerque, New Mexico, Alex Mercure, Director.

[13]117 Richmond, N.E., Albuquerque, New Mexico, James Olivero, Director.

[14]William H. Lucio and John D. McNeil, Supervision: A Synthesis of Thought and Action (2d ed.; New York: McGraw-Hill Book Company, 1962), p. 90.

CHAPTER II

REVIEW OF THE LITERATURE

This study reviewed three principal areas of the relevant literature: minority group problems, social change theory, and in-service educational programs with special emphasis given to researching the rationale for planning in-service educational training programs for multi-cultural communities.

Minority Group Problems

As long as many dedicated and hard-working teachers continue to believe that to be good Americans, all must be exact replicas of each other, the minority group student will not have his educational needs met in school. Madsen quotes a dedicated teacher:

> "They are good people," she said. "Their only handicap is the bag full of superstitions and silly notions they inherited from Mexico. When they get rid of these superstitions they will be good Americans. The schools help more than anything else. In time, the Latins will think and act like Americans. A lot depends on whether we can get them to switch from Spanish to English. When they speak Spanish they think Mexican. When the day comes that they speak English at home like the rest of us they will be part of the American way of life. . . . I just don't understand why they are so insistent about using Spanish. They should realize that it is not the American tongue."[1]

According to Marden, "Minorities are assigned class statuses by the majority groups."[2] In reviewing the literature there is a constant need to refer to what is written about the lower social classes, as a larger percent of minority group members belong to that group. It is only recently that the Spanish surnamed has been considered

as having a separate and distinct culture from the culture of poverty. The Indians have fared somewhat better in that their separate culture has been identified, although even today it is always portrayed as very traditional without considering the change that has taken place along the continuum of acculturation.

With an appreciation of the cultural heritage of the minority groups, it becomes clear that "culturally different" is an important term for exploring behaviors not attributable to the cultural deprivation of the economic lower class.

Zintz has said, "The minority groups in New Mexico constitute marginal groups with respect to their status economically, socially, or professionally."[3]

Cultural Conflicts

The cultural conflicts between what the minority group values and what the traditional school curriculum values are tremendous. The curriculum generally reflects the values, beliefs, attitudes, achievements, desires, and history of the majority culture with little reference to the corresponding elements of the minority groups.[4]

The way of life of the Indian Americans has been widely researched and it is known that sometimes their way of life is in direct conflict with what the school teaches. Parsons[5] and Kluckhohn[6] have studied the Indian Americans while Saunders[7] has studied the cultural conflicts of the Spanish surnamed.

The writer's experience is that the school curriculum appears to be boring and unexciting even for Anglo children. One can imagine

how unpalatable it must seem for the minority group child. Davis has said, "The present curricula are stereotyped and arbitrary selections from a narrow area of middle class structure."[8]

Children from the higher social classes received the better grades when comparing them to students from the lower social classes.[9] Even the external rewards that the majority culture has decided are a sign of success are kept for themselves. No wonder so many of the Spanish surnamed and Indian Americans view themselves as dismal failures, never having tasted success even in school.

Other studies show a high correlation between social class and "school success."[10] Yet to the present, little has been done in teacher preparation or in-service education to better meet the needs of minority group students.

The teachers of Indian-American students did not start on a systematic plan to study the culture of the children they were to teach until the 1940's.[11] The public school teachers have never been required to know anything about the Spanish culture, although the New Mexico Constitution mandated that the teachers of the Spanish surnamed know both English and Spanish.[12] Tireman demonstrated in the forties that the community school concept was effective in "catching up" with Anglo peers in school achievement.[13]

The Spanish Surnamed

The problems that the Spanish surnamed encounter have been treated extensively in recent literature. It is interesting that the problems are almost always treated as though the problem lies in those

to be taught and not in those who are to teach. Hefferman synthesizes it into eight specific problems:

> (1) Low level of aspiration on the part of Mexican American students which results in failure to achieve commensurate with ability; (2) lack of parental aspiration and support of educational effort; (3) economic insecurity; (4) lack of feeling of belonging to the peer group; (5) inadequate facility in the use of the English language; (6) failure to recognize education as an avenue of social and vocational mobility; (7) differences in cultural values between the Mexican American culture and the culture of the dominant group; and (8) low community standards.[14]

Manuel arranges it differently into four specific problem areas:

> (1) Division of communities into contrasting groups, each with a lack of understanding of the other; (2) differences in culture which tend to perpetuate the isolation of one group from the other; (3) difficulty in language, the Spanish-speaking child typically having to learn English as a second language; and (4) privations of low family income.[15]

Spanish-American and Anglo Values

The cultural differences between Anglos and the Spanish surnamed have also been extensively researched in the last two decades. Most researchers believe that the major differences between these two groups are related to time, change, success, efficiency, education, and modes of communication. They also agree that the value orientations of the Spanish surnamed generate around fatalism, personalism, paternalism, familism, and traditionalism.[16]

Zintz has summarized the major differences between the value systems of the two cultures in Table 6:

TABLE 6[17]

Teacher Values and Values of Spanish-surnamed Students

American school teachers are sure to place great value on these practices.	Children from traditional Spanish-speaking families may be said to have accepted these general patterns.
Language. The language of the school is English; almost all teachers are unilingual.	Language. The language of the people is Spanish, and is rooted strongly in the whole syndrome of beliefs, values, and practices. Sometimes an expression does lose its significance in the translation. Sometimes there is no word in the second language that means exactly the same thing.
Mastery Over Nature. Man must harness and cause the forces of nature to work for him.	Subjugation to Nature. An often observed reaction in the traditional Spanish-American was, "If it's God's will."
Future Time Orientation. All living in our society is future oriented.	Present Time Orientation. For the traditional Spanish-American family, the only important goal of life was going to heaven after death. One only passed through this temporal life to receive his "reward" in the next.
Status and Prestige. One acquires status for what he does. The value is on climbing the ladder of success.	One Had Status for Who He Was. This assigning status on ascription was dependent upon family lineage.
A Universalistic Approach. Do what is best for the common good, without regard to one specific individual.	A Particularistic Perapective. A businessman looks first at himself as a brother to the man who is asking for credit; secondly, as a businessman who is dealing with a customer.
Affectively Neutral. The doctor looks at himself first as a doctor and secondly as a friend of	Emotional Response is Involved. The curanderas and sobadores visited with the family, drank tea, and consulted with the

the patient.	family before diagnosing symptoms. This friendly warmth made the impersonal nature of Anglo doctors unacceptable to the families.
Level of Aspiration. Climb the ladder of success. Success is measured by a wide range of superlatives; first, the most, the best.	Level of Aspiration. "To work a little, rest a little." Follow in one's father's footsteps. Be satisfied with the present.
Work. Success will be achieved by hard work.	Work. Work to satisfy present need. The Spanish-American was particularistic in nature. He operated on emotional response rather than subordinating the individual to the societal institution.
Saving. Everybody should save for the future. "A penny saved is a penny earned." "Put something away for a rainy day." "Take care of the pennies and the dollars will take care of themselves."	Sharing. Traditional pattern included sharing with the extended family group. In cultural transition, Spanish-Americans suffered considerable economic poverty. Those established in the dominant culture accepted Anglo values in sharing.
Adherence to Time Schedules. "Take care of the minutes and the hours will take care of themselves." In practice we have become so enslaved to time schedules, we might be termed "clock watchers."	Adherence to Time Schedules. The expression for the "clock runs" translated from Spanish is "the clock walks." It has been said that this explains the "mañana" attitude which Anglos have observed in Spanish-Americans.
Acceptance of Change. Change, in and of itself, is accepted as modal behavior.	Reaction to Change. We may follow in the old ways with confidence.
Scientific Explanation for all Behavior. Nothing happens contrary to natural law. There is a scientific explanation for everything.	Non-Scientific Explanation for Natural Phenomena. Witches, fears, and non-scientific medical practices could be used to explain behavior.
Competition. Aggression. One competes to win. Winning first prize all the time is a coveted goal.	Humility. Acceptance of the status quo. Submission might categorize behavior.

Individuality. Each individual shapes his own destiny. Self-realization for each person is limited only by his capacities to achieve.

Obedience. The Catholic Church kept life routinized, placed emphasis on obedience to the will of God.

Jones concluded that the characteristics of the Spanish-surnamed people in her community are still considerably different from the Anglo American:[18]

1. The home has remained a more closely knit institution than the Anglo home.
2. There is more parental dominance on the part of the Spanish-American.
3. The Spanish-American father has a more authoritarian position in the home.
4. The Spanish-American mother holds a very different position in the home.
5. Relationships are more of the "extended family" nature in the Spanish-American home.
6. Adolescent females are overly protected in the Spanish-American home.
7. Courtship and marriage customs continue to be quite different from Anglo customs.

Pueblo and Anglo Values

All Indian-American groups have similar conflict values with the Anglo world, but this study limits its review of the literature to the Pueblo Indian. The Pueblo Indian and Spanish surnamed encounter many of the same problems. Table 7 describes the conflict between the Anglo-Pueblo Indian cultural values, which has direct implications for curriculum modification in schools.

TABLE 7[19]

Anglo and Pueblo Indian Cultural Values

Traditional Pueblo Culture Places Great Value On:	Middle-Class Anglo Teacher is Sure to Place Great Value On:
Harmony with nature.	Mastery over nature. "I am the master of my fate, I am the conqueror of my soul."
Present time orientation.	Future time orientation.
Explanation of natural phenomena. Mythology, fear of supernatural, witches, sorcerers.	There has to be a scientific explanation for everything. Nothing happens contrary to natural law.
Level of Aspiration. Follow in the ways of the old people.	Climb the Ladder of Success. Each man is expected to achieve at a level higher than his father achieved.
Cooperation.	Competition.
Anonymity.	Individuality.
Work to satisfy present need.	Work to "get ahead."
Sharing wealth.	Saving for the future.
"Time is always with us." (Indian time).	"Clock watching." "Time lost can never be regained."
Humility.	Win first prize if at all possible.
Win once; let others win.	Win all the time.

Facts and Figures

The Spanish surnamed are the second largest minority in the United States, numbering at least five million. Of these, almost 80 percent live in the five Southwestern States:

Arizona	14.9%
California	9.1
Colorado	9.0
New Mexico	28.3
Texas	14.8

As of 1960, the Spanish surnamed constituted 11.8 percent of the total population of the Southwest.[20]

The adapted table below shows the total Indian-American population as well as numbers enrolled in schools.

TABLE 8[21]

Salient Facts and Findings about American Indians

Population	
Total population, all ages (BIA, 1960) 533,000 (including 29,000 Eskimos and Aleuts in Alaska).	
Total aged 6-18 (BIA, 1966) 152,114	
Enrolled in public schools	86,827
Enrolled in federal schools	46,154
Enrolled in mission and other schools	8,713
Not in school	7,757
Not located	2,663

Avenues for Minorities

"Cultures all over the world are composed of human beings made of the same basic material. Each social group has evolved a system which provides, as best it can, for their physical, psychological, social, moral and spiritual needs."[22]

The inter-ethnic contacts between the majority and the minority cultures have been confined mostly to employment and political activities or the secondary level relationships. Hall has said:

> We have consistently failed to accept the reality of different cultures within our national boundaries. Negroes, Indians, Spanish Americans and Puerto Ricans are treated as though they are recalcitrant, undereducated, middle class Americans of northern European heritage instead of what they really are; members of culturally differentiated enclaves with their own communication systems, institutions, and values.[23]

Instead of cultural separation diminishing with each succeeding generation, it has actually increased.[24] During the time the country was initially developing, it was more agriculturally based and

thus allowed social groups to enter at a leisurely non-threatening pace. The modern civilization that has emerged attacks the solidarity of the social group and expects immediate incorporation and individual assimilation. As the country industrializes more and more, the ethnic minorities alienate more and more.[25] Some institutions allow more "mixing" of minorities in their midst. Gordon has portrayed this information on the following table:

TABLE 9[26]

Institution and Amount of Assimilation

Institution	Amount of Assimilation
Political	Mostly mixed.
Economic	Mostly mixed with significant exceptions.
Education	Quite mixed but influenced by parochial school separation and social activities, segregation.
Religion	Ethnically enclosed.
Family	Ethnically enclosed.
Active Recreation	Ethnically enclosed.
Passive Recreation and Entertainment	Mostly mixed.

The separation of ethnic minorities continues for the groups as a whole, although there are exceptions made for individual members. The majority culture has had different beliefs concerning the minorities.

Melting Pot.--This concept "proposed a biological merger of Anglo-Saxon people with other immigrant groups . . . a blending of their culture in a new, single, native American type."[27] The concept obviously did not work, and to retain it as a working solution to the

problem is indeed foolish.

> While the melting pot philosophy has not been propagandized, history seems to show in fact that Anglo conformity has been the trend until recently. Certain sectors of life such as the economic permitted interchange between their groups; yet social life in particular favored their separate existence.[28]

The schools adhering to this concept would teach the same to everybody regardless of ethnic background.

Anglo Conformity.--"The Anglo conformity theory demanded the complete renunciation of the immigrants' ancestral culture in favor of the behavior and values of the Anglo-Saxon core group."[29] In the United States the Anglo culture has always been dominant in the power structure.[30]

With this concept the schools would teach that the Anglo was superior. The values of the ethnic minorities would be considered as inferior.

Cultural Pluralism.--This idea favored the preservation of the communal life and significant portions of the culture of the later immigrant groups within the context of American citizenship.[31] Presently there is a trend developing into cultural pluralism and perhaps even ethnic separation.[32] This would mean little or no interchange between the ethnic groups.

If the schools decide to teach for cultural pluralism, then the institution will have to agree with Stevens, who says, "The question . . . becomes one of providing all cultures in the United States with an equal opportunity rather than merely with equal treatment."[33]

> Poly-ethnicity would justify the teaching of some common and some specialized cultural skills to each ethnic group. They then have some elements of intercommunication, and yet, some skills required for the maintenance of their own and the larger group.[34]

> Cultures vary the types of institution that perform education, with some spreading the educational responsibility onto many kin, and others, especially the complex, establishing a profusion of educators. The school must . . . basically be considered as a device for perpetuating existing differences among classes and ranks, and cannot naively be considered a radical means for "reforming" the larger culture.[35]

Zintz has said:

> Cultural pluralism has a special appeal for people committed to the ideals of democracy and tolerance. Cultural pluralism implies cooperation between majority and minority--appreciation and acceptance of the cultural heritages of minorities and their preservation rather than their repression. Contrariwise, any society must have a considerable agreement among its members as to basic ideals, goals, values, mores, folkways, and beliefs. Pluralism is an ideal toward which its advocates hope that race relations might move.[36]

Educational Retardation

In 1944 Warner, Havighurst and Loeb wrote a challenging book called Who Shall Be Educated? In this book they discussed the educational system as a sorting and selecting agency which rejects anyone who is different from what it expects. They said:

> The young people are inspected not only for brains and learning ability, but also for skin color, pronunciation, cut of clothes, table manners, parental bank account. Strangely enough they are not inspected for moral integrity, honesty, or other qualities which go under the name of character.
>
> In addition to the principle of intellectual ability, there are such principles of selection as economic status, social class, and social personality.[37]

And so it seems, the selection process continues in order to meet with school success. The minority group students who are

"different" continue to achieve below their Anglo counterparts. (See Appendix B.)

Zintz voices a strongly felt opinion when he says, "The problem of poor academic achievement has been continually underscored for both the Indian and the Spanish speaking people."[38]

In 1957, Donley studied the educational retardation of the Indian pupils in New Mexico,[39] while John Burma studied the same component in the Spanish surnamed in 1954.[40] Both found cases of extreme educational retardation.

In discussing reading achievement of Indian-American students, Townsend said:

> Seventy-three percent of the eleventh grade, and 65 percent of the twelfth grade Indian students scored below the twentieth percentile. Approximately 54 percent of the eleventh grade, and 51 percent of the twelfth grade Indian students scored below the tenth percentile.[41]

Intelligence

Nothing or little has been done in intelligence testing to obtain a fair measure of I.Q. of the minority group member. He is not tested for cognitive development, but rather on what he doesn't know about the majority culture and language. Some teachers still behave as though they agreed with Rudolph Pintner, who said that the amount of white blood in a person was directly related to his intelligence.[42]

In the late 1930's, Seth Arsenian studied the relationship of bilingualism to intelligence testing.[43] The relationship of social class was studied by Davis in 1952.[44] In 1936, Garth found that the

range of intelligence for the Spanish surnamed was about the same as for any other group.[45] He has also said that standard tests of intelligence are not measures of native ability but of cultural experience, and that individuals reflect the culture with which they are most familiar.[46]

Social scientists believe that the Indian Americans have the same innate equipment for learning as have the white children, but that Indian Americans that have preserved their traditional culture have a limited motivation for a high level of performance in schools and colleges.[47]

Motivation

Havighurst concluded that the lower classes have little incentive for acquiring formal education.[48] Since large percentages of the Spanish surnamed and the Indian Americans belong to this class, one can see little motivation in trying to profit from the school's offerings, especially when the school chooses to reject whatever the minority group member has to offer from his particular culture. Judging from what the school has afforded the minority group member, the member's aspirations are probably high in terms of what he obtains.

When Anderson and Johnson studied Spanish-surnamed students, one of the most significant findings was the discovery that "Mexican-American children may have less confidence in their ability to successfully fulfill the expectations of their parents and the school than their (Yankee) contemporaries."[49]

Personal Disorientation

Because of the subtle discrimination that takes place in the schools, such as rejecting the students' values, language, life styles, and other such elements, the students enter a love-hate relationship with themselves and members of their ethnic groups.[50]

The child is led to believe what his parents and grandparents do, the language they speak, the food they eat, the way they dress, the values they hold are inferior, and so he "hates" them, but when he is lonely, depressed, and fearing failure, he has to turn back to the ones who love him--hence he has ambivalent feelings. This leads to conflict, which McNeil defines as "an internal state in which the individual is being pulled in opposite directions by forces within himself."[51]

Smith asserts, "Unknowingly it (the school) has been actually ruthless in ignoring and belittling the cultural heritages of the diverse elements in our population while glorifying the dominant civilization, thereby bringing about permanent and often tragic estrangements."[52]

Teacher Social Orientations

Investigations have shown that the majority of the teachers come from the upper-lower and lower-middle social classes.[53] McGuire found that many lower-middle-class teachers came from families that had been upper-lower, indicating that the teaching profession is a vehicle used for social mobility.[54] Since the majority of the teachers are from the lower and middle class, and they are trying to forget their

social class origins, they are sometimes intolerant of the pupil who deviates from the mode of behavior they accept. They find themselves in a crucial position to help develop inferiority feelings in minority group children. Zintz has said, "Unless he (the teacher) is aware of his own cultural perspective, what is actually transmitted to the children by either accident or intent may not be consistent with the teachers' declared purpose and intent."[55]

In the 1957 Burton Lecture, Spindler discussed a young, middle-class teacher who could not see that he was unfair to students whose values were different from his. In pointing out that a cross-cultural perspective is needed by all teachers, Spindler says:

> Our society is extraordinarily complex with respect to the specializations required of individuals and the multiple roles and statuses provided for these specializations. And although our value system has some coherence, the alternatives are impressive, and the conflicts within it even more so. A single-channel type of cultural transmission is dysfunctional in our society. It is dysfunctional because we need variety of outlook, skills, and personality types in order to maintain our internal complexity. And if we are to adapt successfully to the rapidly changing conditions . . . we must provide in our cultural transmission, for innovative channels of self and cultural development.[56]

Civil Rights Movement

Since education is crucial in the search for survival of a group, how does a group of people react when, after long years of neglect, an opportunity to learn is finally made available to the new generation?

The Spanish surnamed and the Pueblo Indian have started demanding that they be included in the decision-making echelons of the school

structure. They have placed members of their groups on school boards. They have also demanded that school policy be interpreted to them and that their petitions be made known to the school system. The civil rights movement has helped both groups acquire better educational opportunities.

The needs and aspirations of all the minority groups are reflected in the now famous quotation found in the United States National Advisory Commission on Civil Disorders:

> What the rioters appeared to be seeking was fuller participation in the social order and the material benefits enjoyed by the majority of American citizens. Rather than reject the American system, they were anxious to obtain a place for themselves in it.[57]

Innovations

Technical and Vocational Education.--This area of education is very important to minority group members for this is one of the routes used to get them into the economic mainstream.

> Vocational and technical education helps people to succeed in occupations which do not require a baccalaureate degree for entrance. Throughout the nation, some 133,000 teachers in 500 curriculums are preparing more than seven million youths and adults in public vocational education programs.[58]

However, there are shortages of innovative programs in the field. One reason stems from a major shortcoming of vocational education today. "There are insufficient resources for the preparation and upgrading of educational personnel."[59] As always, teacher preparation and in-service education have not kept up with the times for many reasons.

> These personnel shortages also account for the lack of programs to upgrade the skills of employed adults so as to make room in the job hierarchy for youth and for unemployed and underemployed adults.[60]

> Preparation and continuing professional development of personnel in vocational education, although noteworthy in many respects, nevertheless requires further improvement. Universities have not fully assumed their responsibilities primarily because they are interested mainly in college-bound secondary school students and their teachers. Hence, preparation of teachers in agriculture, home economics, and distributive education is emphasized by the universities while the preparation of teachers of trades and industries is neglected.
>
> Virtually no attention has been given by the universities to the preparation of teacher educators, and the teacher education programs now conducted in the various separate fields of vocational and technical education badly need coordination. . . . The universities are developing subject matter specialists in isolation from one another, instead of producing well-rounded vocational and technical educators. Not only does the present separatism and partialism fail to give teachers a full understanding of education for the world of work, it has been particularly harmful to the preparation of administrators and other leadership personnel.[61]

> Currently a larger percentage of vocational teachers are engaged annually in programs of in-service training than teachers in any other educational field.[62]

> Among the more effective in-service education programs conducted by universities is "the first-year teacher" followup available in a few states in agricultural education because new teachers are visited regularly on the job by university teacher educators.[63]

About 30 percent of vocational and technical teachers are enrolled in in-service work. However, "no doubt they range from one-day professional meetings to carefully planned programs extending over several years. Much is probably accomplished on a purely voluntary and individually planned basis."[64]

> A promising inservice educational arrangement has been developed by certain postsecondary institutions, such as the Oregon Technical Institute of Klamath Falls, Oregon, and

> Parkland College of Champaign, Illinois. These institutions provide year round employment of all professional staff, who are assigned during the summer to activities needed for the personal development of faculty members and administrators.[65]

These are a few programs in the nation for personnel with a perspective on both vocational and technical education as a whole. A comparable situation exists in the preparation of administrators and teacher educators.[66]

Trainers of Teacher Trainers.--Institutions of higher learning have been severely criticized for not preparing teachers to function in the "real" world. Also the benefits of professional education courses are questioned.

> Many persons do take both undergraduate and graduate degrees of various sorts with the intention of becoming teacher educators. However, their degrees do not entitle them to claim any special ability at improving the competence of teachers.[67]

The new national program of Trainers of Teacher Trainers gives great expectations in preparing better teachers.

> Most of the programs proposed in the National Trainers of Teacher Trainers project are intended to form an intellectual community among teacher educators in the subject matter departments, the pedagogical departments, and the schools.[68]

> The recommendations of the TTT to the "methods" people and to all who train teachers are to develop: (1) Programs jointly by higher education, the school, and the community affected by the work of the teacher trainer. (2) A program for teacher educators should be sensitive to the dignity, life style, linguistic habits, historical outlook, etc., of groups not conventionally included in predominantly white academia. (3) The program should provide for the creation of a reward system which recognizes the varying ways, the sometimes noncompetitive ways, in which men can organize themselves into groups and reward one another. (4) The knowledge offered as part of such a program should be clearly related to the world of the person who participates in the

program. The relevancies proposed should be neither purely "practical" nor purely "academic."[69]

Educational Professions Development Act.--A relatively new law, Public Law 90-35, the Education Professions Development Act, has several programs in elementary, secondary, and higher education. One is the Teacher Corps which provides for training teachers to work in areas of low-income families. It also encourages colleges and universities to broaden programs of teacher preparation.[70] This certainly has direct implications for the education of minority groups.

In higher education, graduate fellowships are provided for the training of persons who are serving or preparing to serve as teachers, administrators, or educational specialists in institutions of higher education.[71]

All the newer programs that have been briefly discussed are certainly worth noting to see if they produce the educational innovations so desperately needed to meet the needs of minority group students. (See Appendix C for additional information on the Spanish surnamed.)

Social Change Theory

Social change theory must be made relevant to in-service teacher education and bi-cultural education. According to Bertrand, change is "a continuous process which is manifested in alternations in social relationships."[72]

The school system, like all other systems, is never static. However, for the social or behavioral change desired to be effective and somewhat permanent, it will have to be specifically directed.

Bredemier and Stephenson emphasize that people must always know in what way they are expected to change as well as to have the means at their disposal to "act" their new expected roles.[73] If these conditions are not present, the people undergoing change will be victims of social disorganization. In this transition stage of dislocation, they are apt to be completely dissatisfied with the old pattern but unable to practice the new with the end result of being unhappy and unproductive people.

Loomis writes that:

> The social system is composed of the patterned interactions of members. It is constituted of the interaction of a plurality of individual actors whose relations to each other are mutually oriented through the definition and mediation of a pattern of structured and shared symbols and expectations.[74]

Parsons further contends that:

> Any ordinary system, therefore, is capable of description as on the one hand a structure, a set of units, or components with, for the purposes in hand, stable properties, which of course may be rational, and on the other hand, of events, of processes, in the course of which "something happens" to change some properties and some relations among them.[75]

Katz and Kahn define an organization as:

> That which consists of the patterned activities of a number of individuals. Moreover, these patterned activities are complementary or interdependent with respect to some common output or outcome; they are repeated, relatively enduring, and bounded by space and time. If the activity pattern occurs only once or at unpredictable intervals, we could not speak of an organization.[76]

The literature abounds with types of change that may be induced. Hanson says:

> Another type of change may be a result of various maintenance inputs which conflict with values and motivations of

> members of the organization. Changes in norms and values are evolutionary in nature and may go unnoticed for extended periods of time. Permanent policy changes are based on a new and changed system of norms and values.[77]

When the school is considered a social system, the teachers, the administrators, and the community leaders learn to play certain roles for the system to continue in existence without change. There appears to be no reason why the roles cannot undergo systematic change so that the social system will better itself. Loomis contends that "the elements that constitute it as a social system and the processes that articulate it are the same."[78]

There are several general methods for bringing about change that are agreed upon by social scientists. Some methods are general and others more specific, but all agree in principle. Social scientists concur that the simple fact of giving basic information to an individual or an organization can bring about change.[79] This change may be inconsequential or great, temporary or permanent. However, one of its major weaknesses is that the receiving of information does not necessarily commit one to a behavioral change. A change may be superficial because it is not internalized. Such a change may be dedicated only to lip service rather than a fundamental change in value or attitudes reflected in behavior. Giving information is limited in effecting change in behavior because individual roles are not defined. Likewise, the role expectations of others whose behavior would be modified by the change are left undefined.

The Change Agent

A change agent, as defined in the literature, can either be an individual or an organization. In either case, for the change desired to have any value, it must be as carefully guided as possible, for the final outcome of change cannot be predicted with one-hundred percent accuracy.

Bertrand says that a change agent is a person who is formally dedicated to influencing decisions that result in the adoption of innovations. He warns that the proposed innovation must take into account the values and norms of behavior of the entire system if it can ever hope to become successful.[80]

Loomis concurs with Bertrand in the definition of what a change agent is. Loomis says that the change agent is the actor or the social system representative who consciously brings about directed social change.[81] As far as possible he manipulates the environment to be able to predict some degree of reliability of outcome.

The agent of change has many things to do. Among the first is to become completely familiar, in as much detail as possible, with the surroundings in which he is to work. By this is meant understanding such things as the racial or ethnic composition of the system, the socio-economic factors, and the power structure. In other words, the change agent must know everything possible about the setting in which he expects to work.

Role Theory

Macdonald has said:

> The ideas of expectations and sanctions built around differing status and role seem to be applicable to all societies. Thus, wherever people live together they develop expectations of the behavior of others; they sanction some behaviors and not others; and, they often build an expectation-sanction system around varying status and role functions.[82]

Parsons defines role and status by saying:

> The participation of an actor in a patterned interaction relationship . . . is for many purposes the most significant unit of social system. . . . Where the actor in question is "located" in the social system relative to the other actors in his status . . . what the actor does in his relations with others seen in the context of its functional significance for the social system . . . is what we shall call his role.[83]

As one analyzes the dichotomy of roles and values, it becomes a triad of role-values-actor, for a role is not a role unless it is acted, and a value is not a value unless there is someone valuing. The individual at the same time is not a social animal unless he interacts with society within certain roles under certain norms or values.

The focal point of role theory is the actor. He is an individual born with certain physical and psychological needs. He is given the means and direction for satisfying these needs within the socio-cultural milieu in which he is born and raised. These provisions for need satisfaction have concomitant demands which give direction to the development of psychological needs and create a plethora of social needs.

The individual soon learns that his survival is dependent on the survival of the society. The society has learned that through a given type of structure (statuses) and differentiated job allocations (roles), the survival of the individual and hence the group is enhanced.

The society does not urge, it demands, that the individual fit himself into certain statuses and play certain roles. The individual has to solve his problems and satisfy his needs within the structure-function of status-role. This is the social system. Because of the demands of the social system on the individual, other individual needs, social in nature, are created, which in turn modify the egoistic needs. The culture system sets the norms for role playing, which basically is the meeting of societal demands and satisfaction of needs by the individual. The social sanctions placed on the individual in the playing of roles are determined by the culture system.

Society is aware of the needs of the individual, but it is also aware of its own needs for survival and perpetuation. Thus society demands that the individual satisfy his needs through its status-role structure and function. The demands and allocations of statuses-roles create in the individual in turn certain social needs.

The individual through the socialization process is made aware of his needs. Because of the innate demands of gratification of self and avoidance of pain, the individual becomes emotionally committed to solving these needs. Society evokes its norming system and tells the individual the norms within which he must solve his problems.

This discussion would lead to the conclusion that people act toward each other in terms of reciprocal orientations learned in a given culture.

Relating this trend of thought to school, Zintz has said:

> Children's overt behavior must be continually judged, evaluated, and responded to by the teacher. His ability to interact with the individuals in his classroom will be dependent

upon his ability to evaluate situations quickly; to know the subtleties of both overt and covert antecedents of the observable behaviors; and to direct the people involved toward more desirable behavior in the classroom. The synthesis of judgments based on approaches oriented in anthropology, sociology, and psychology is depicted in the following table.[84]

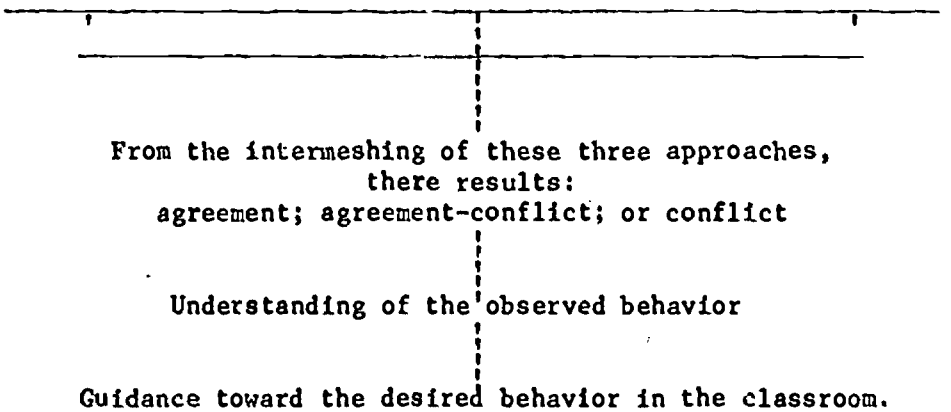
TABLE 10[85]

Foundations for Judging Pupil Behavior in the Classroom

Observable Behavior		
Teachers' judgments based on anthropological approach.	Teachers' judgments based on sociological approach.	Teachers' judgments based on psychological approach.
Behavior rooted in culture of the social group.	Behavior determined by role the individual plays in the social group.	Behavior is individual's responses in coping with all his problems.
The culture establishes modes of living, manners, customs, and peculiarities.	Roles determine ways of responding within the basic institutions in society; family, religion, education, health, recreation, economy, government.	Individual responses are patterned in mental, physical, social, emotional, and moral and spiritual growth and development.
Specific cultural practices in everyday life establish and reinforce behavioral patterns which in turn establish institutions which teach values which are directed toward overall goals in life.	Institutions establish inflexible roles based on rank in hierarchy, class-status, etc.	Growth patterns are organized, predictable, continuous, and interrelated within normal expectancy.
Culture produces a set of values that is adhered to by the entire group.	Individuals have multiple roles, all clearly defined, to play.	Individuals have all degrees of success-failure in coping with needs, feeling, attitudes, aspirations.

Social roles exert pressure to conform to specifically defined expectations.

Personality of the individual encompasses the total experience of the individual in learned ways of behaving.



Zintz continues:

The individual in society is first caught in a cultural milieu which circumscribes his behavior, determines, within limits, his level of aspiration, and defines his life goals. Within this framework of total culture, he assumes certain clearly defined roles within the social group. He has a class-status role, a role in the family unit, a role as a wage earner, a role as a leader in ever widening circles from the immediate environment. Leadership roles may manifest themselves in religious or health practices, recreation, or politics. Within the framework of one's roles in a social group, the individual copes with all his problems and responds to all his opportunities through learned ways of behaving. The individual's total life experience as he has responded mentally, physically, socially, emotionally, or morally or spiritually has evolved ways of behaving to gratify his needs, overcome his fears, anxieties and frustrations, build attitudes toward others and himself, and set his level of aspiration as an individual.

The child learns his individual responses to fulfill his social roles within a cultural heritage from infancy as he imitates, responds to, and comes to understand his parents, his siblings, the extended family and later, those outside the family with whom he comes in contact. Thus, he very gradually learns and accepts ways of behaving and maturing

> within a particular social group, resolving its conflicts and gaining confidence in its agreements.
>
> The teacher, whose total pattern of learned ways of behaving and maturing may be culturally different, has accepted a responsibility for guiding this child's behavior in school so that it will be possible for him to achieve realization of his ultimate potential both in the social group whence he came and in the larger society into which he unavoidably moves.[86]

The point of departure in using these ideas for educational purposes is in stating the desired outcome in behavioral terms. The goals must be based on the needs of the actor. The needs must be clearly defined so that the proper approach may be implemented.

The teacher constitutes the prime reactor to the environment. Depending on the needs of the individual he can give certain positive reinforcement to him in the area of values attendant to the role. He can also help sharpen the definition of the individual in his satisfaction or dissatisfaction with the process and outcome. Thus, he can aid in the individual's reinforcement of cognition and cathexis.

Sensitivity

According to Parsons, sensitivity is:

> . . . the accessibility of the human individual to influence by the attitudes of others in the social interaction process, and the resulting dependence on receiving relatively particular and specific reactions. What this provides essentially is the motivational basis for accessibility to influence in the learning process.[87]

Sensitivity training has been defined by Katz and Kahn as a "technique which is essentially an ingenious extension of the peer-group approach to individual and organizational change."[88] Through this technique an organization influences the beliefs, attitudes and values of an individual for the purpose of changing time in a direction

which the organization regards to be his own and the organization's best interest.[89]

In sensitivity training, the group is "encouraged to express its emotions, to examine its activities, and to become aware of group process."[90]

Usually in sensitivity training, an important technique used for bringing about change is the technique called the training group (T-Group) which is composed of a group of ten to sixteen people with a leader. Ideally they have daily sessions.

> Each group begins without agenda, structure, division of labor, or rules or procedure. The people in each group are strangers to each other, brought together only by the common goal of learning more about themselves, the impact which they have on others, and the ways in which groups can become effective instruments for meeting the needs of their members.[91]

Katz and Kahn continue: "The primary target of change remains the individual, although recent variations of this training technique deal specifically with the problem of adapting individual change to the organizational context."[92]

> Lately a more dramatic innovation has been the use of the T-Group procedure with people who are members of the same organization, whether company, school, or labor union. Such a group may consist entirely of peers, or of people at different levels in the organizational family, such as a superior and his immediate subordinates.[93]

Peer Group Influence

Most societies, whatever else may be true, hold special consideration for the family and kinship relations. Such values as respect, obedience, and social obligations for mutual support and welfare of the members in the group are strong determinants of the

perception and reaction as well as the demand and response factors. All these ideas extend further into the peer group also.

To learn to want approval is one part of the learning process in this culture which necessitates relying on members of a group to support one's views. "Initially other children, playmates, acquaintances and friends, later, perhaps students, then co-workers and others with whom he comes into contact, become influences on his attitudes."[94]

Attitudes are shaped because one thinks the peer group is correct or because one fears its disapproval. "The standards of behavior set by the group for its members can determine whether achievement need will be channeled into work productivity or elsewhere."[95]

> The peer group is a promising vehicle for intragroup processes or influence because equal status and power encourage full discussion, free decision-making, and the internalization of the resulting decisions. Research evidence clearly establishes the effectiveness of such group discussion and decision-making in changing behavior and attitudes where the individual is the target of the attempts to produce change.[96]

Models for Behavioral Change

The literature abounds with models for behavioral change. However, most seem to be simply adaptations of the older ones. Below is a derivation of the change model developed by Lewin:

> 1. Unfreezing: an alteration of the forces acting on the individual, such that his stable equilibrium is disturbed sufficiently to motivate him and to make him ready to change; this can be accomplished either by increasing the pressure to change or by reducing some of the threats or resistances to change.
> 2. Changing: the presentation of a direction of change and the actual process of learning new attitudes. This process

occurs basically by one of two mechanisms: (a) identification--the person learns new attitudes by identifying with and emulating some other person who holds those attitudes; or (b) internalization--the person learns new attitudes by being placed in a situation where new attitudes are demanded of him as a way of solving problems which confront him and which he cannot avoid; he discovers the new attitudes essentially for himself, though the situation may guide him or make it probable that he will discover only those attitudes which the influencing agent wishes him to discover.

3. Refreezing: the integration of the changed attitudes into the rest of the personality and/or into ongoing significant emotional relationships.[97]

Bradford's model shows that he believes certain conditions are necessary for learning and change. He says:

> Learning and change take place most effectively when certain conditions are present, making it possible for the learner to enter into a process of diagnosis, experimentation, practice, and application leading toward learning, growth and change. . . . Until the thoughts, feelings and behavior needing change are brought to the surface for the individual and made public to those helping him (in formal learning situation, the teachers and other members of the learning group) there is little likelihood of learning or change.[98]

The following are the steps toward change in his model:[99]

1. Help needs to be given to the learner in diagnosing forces of resistance to change and support for change likely to be found in himself and his environment.

2. Help needs to be given to the learner in assessing his own potential strengths and weaknesses in terms of support for change.

3. Help should be given the learner in planning how to reestablish himself in his outside world (after leaving the teaching-learning situation).

4. Supports for change in the learning situation must be matched by supports in the back-home situation.

5. Help needs to be given the individual in developing a continuing system of learning.

The next two models discussed explain the processes and dynamics involved in change. Blake's "Dilemma-invention--Feedback-generalization" model describes the process in comparison to traditional classroom methods.

TABLE 11[100]

TWO APPROACHES TO LEARNING

Classroom Method	Laboratory Model
1. Teacher tells--demonstrates.	1. Delegates face a dilemma created by trainer or by trainer and delegates together.
2. Students listen, practice, drill according to the coaching of the teacher.	2. Delegates act to solve dilemma by experimenting, inventing and discovering.
3. Teacher tests students.	3. Delegates do feedback evaluation of their own actions and of reactions by others.
4. Teacher accepts, rejects the students via grading.	4. Delegates and trainer generalize, theorize, formulate hypotheses, retest and recycle into next learning phase; i.e., into new dilemmas.

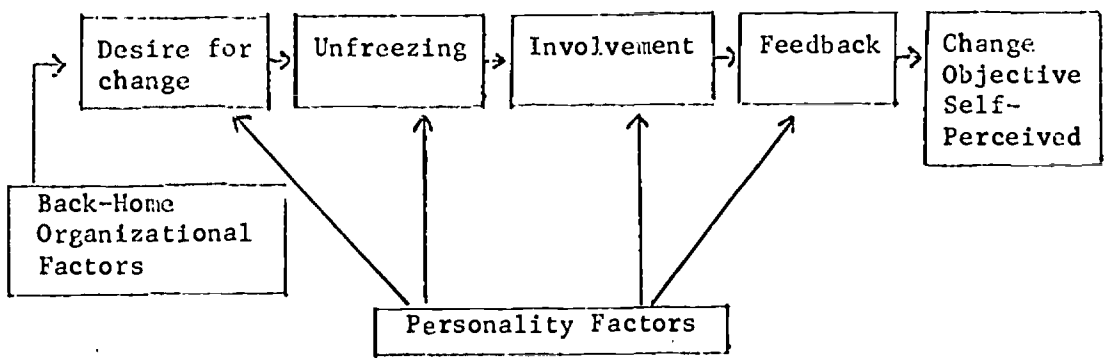
This model reveals a number of interesting contrasts to conventional classroom learning processes. For example, the main source of energy for learning in laboratory training is the dilemma created by the situation. It has been said that man is a dilemma-seeking and dilemma-solving organism and in laboratory training this certainly appears to be the case.

As a result of the dilemma and subsequent invention and discovery phase (and the behavior generated by the search), the delegates now examine their experience and give feedback to one another. In the last phase, generalizations and theory are sought in order to make sense of the experience. The cycle then begins again.

The learner change model developed by Miles points out similar processes.

TABLE 12[101]

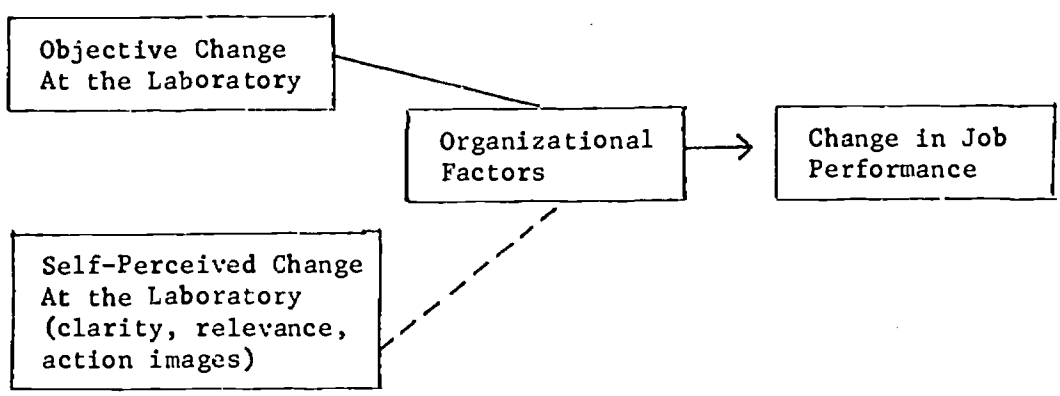
LEARNER CHANGE MODEL



Antecedents of Learner Change (Miles, 1960)

This model emphasizes four processes in a sequential manner. The delegate must (1) desire change in the area of human relations; (2) unfreeze old behavior patterns; (3) become involved in the laboratory process; (4) receive feedback on his role and performance so that he can assimilate new ways of behaving.

Below are observed the changes that a delegate can undergo during the course of a laboratory experience. In order to account for changes that may take place in the back-home organizational setting, Miles has developed the following model shown. It shows the forces which play on the amount of learning the delegate transfers to his back-home organizational unit.



Antecedents of Learner Change On the Job (Miles, 1960)

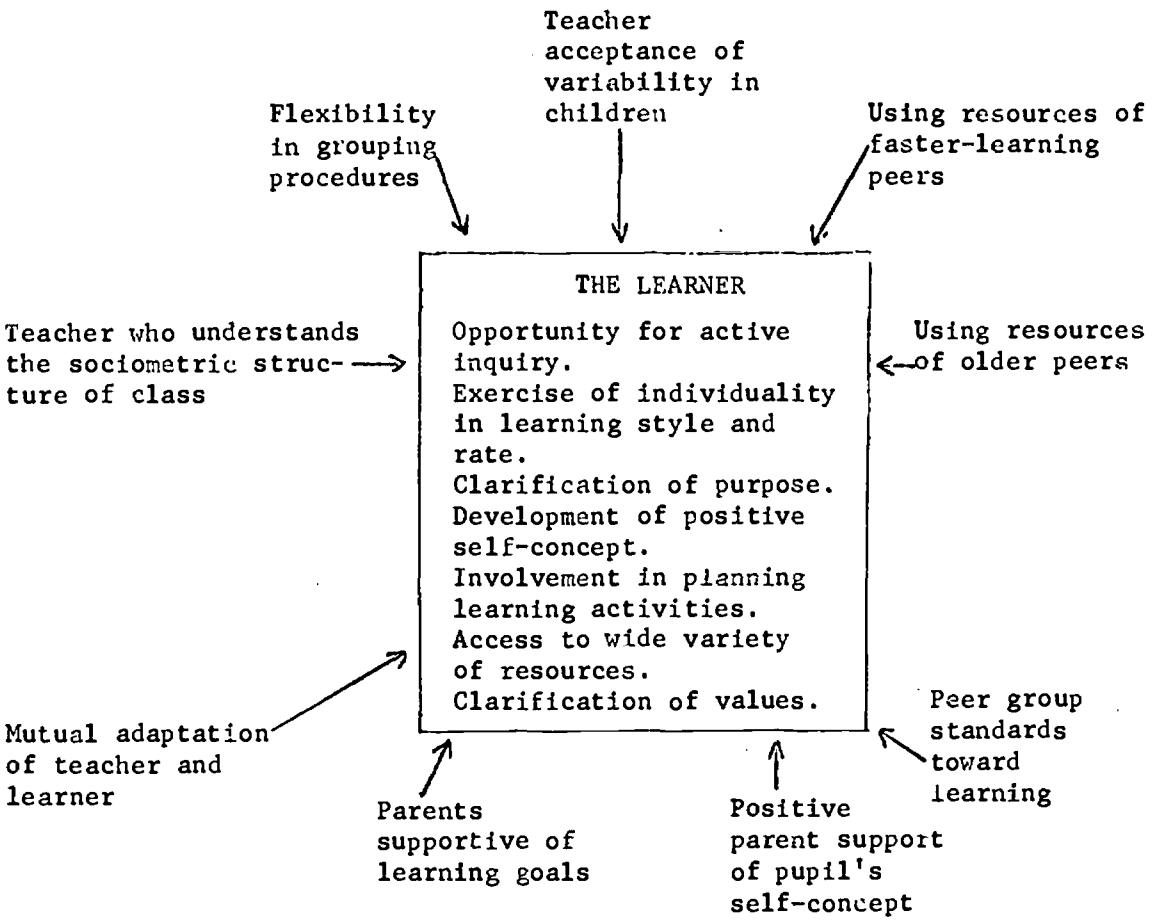
Once launched, it seems to have a life of its own, generated by the complexities of the experience and the everchanging nature of the phenomena.[102]

The next table presents a model of the direct influences which exist in an organizational and social context as they interact with the learner to create good learning experiences.

TABLE 13[103]

A MODEL OF GOOD LEARNING PROCESS

Societal and Organizational Context
Including Structure, Functions, and
Procedures



> A number of organizational functions which are needed to support the model of good learning process may be derived from the conceptualization of the school system. Some functions which appear particularly important are suggested below.
>
> Structurally there is a need to provide for a degree of teacher autonomy which supports innovativeness of classroom teachers. Simultaneously, there needs to be a kind of linkage among groupings throughout the system to support the identification and spread of innovations. This linkage involves overlapping memberships in vertical groups to facilitate two-way communication and influence throughout the system. It has been determined that teachers do not need explicit influence in the system --both horizontally and vertically--in order that innovativeness be supported.[104]

In-Service Education

Every agency in society is faced with the challenge of studying and modifying its program to meet the changing times. The school is no exception; a changing society requires a changing school to meet the new demands. A school which is trying to meet the needs of its constituency must establish some form of in-service education for its school personnel.

"If a school system is to function effectively, it needs the staff to match its mountainous problems. The situation as it exists now is inadequate, it holds the seeds of our destruction," is the way the TASK FORCE of the NDEA National Institute for Advanced Study in Teaching Disadvantaged Youth views today's school staffs.[105] In order for any change to come about, in-service programs will have to be better than they have been in the past.

The intent of in-service education is to change instructional practices or conditions by changing people. The research on in-service education is quite limited when a criterion of objective description

is used. One outstanding publication is available but is now somewhat dated.[106] The investigator found little related to in-service education in multi-cultural settings.

Harris says:

> In-service education is concerned with . . . the development of instructional staff members as professional practitioners, in such ways as to have a reasonably direct impact upon the quality of instruction offered in the schools.[107]

In-service education can be defined as "planned activities for the instructional improvement of professional staff members."[108]

Macdonald, who uses the idea of "systems" to clarify the concepts of curriculum, instruction, teaching, and learning, says that in-service education experiences should take place in that area where the system of teaching and curriculum overlap.[109] He defines "teaching" as that which the personality system called teacher does when he acts in his professional role and "curriculum" as the production of plans for further action.[110]

Basic Principles

Some forms of stimulating teacher growth have been in operation for many years. Many of these programs, however, have been useless, irrelevant, and sometimes confusing. To develop a good program of in-service education which actually becomes continuous education, some basic principles should be followed. The Southern Association's Co-operative Study in Elementary Education presented the following fundamental principles which can serve as a guide for developing a good program:[111]

1. Real problems existing in a local school should provide the starting point for study and action.

2. Responsibility for initiating and planning in-service education activities should rest primarily with local school personnel.

3. In-service education activities should be recognized as an integral part of the school program with respect to scheduling, teaching load, and budgeting funds.

4. In-service education activities which are planned should support the over-all philosophy and aims of the school.

5. In-service education activities should contribute to the unity of the total program of the school and to the optimum growth and development of children.

6. Provisions should be made for continuous evaluation of the total program.

7. Potential leaders should be discovered and developed.

8. Participants should be expected to strive for and to achieve high standards of quality in all work which is a part of the in-service teacher education program.

The following are some additional fundamental principles which can be observed in in-service programs:[112]

1. Learning continues on a high level unabated throughout adult life.

2. Other things being equal, learning is accentuated whenever the adult is secure.

3. Learning is enhanced by cooperative programs of action.

4. Learning distributed over a period of time generally brings about more improvements than does learning restricted to a specific period.

5. Purpose of the learner is such an important factor in determining the quality and extent of performance that provisions must be made for goalsetting on the part of the learner.

6. Maximum learning results from situations in which the

learner has assumed the responsibility for giving direction and appraisal to his study.

The North Central Association of Colleges and Secondary Schools set up some assumptions concerning the nature of good in-service education which may be considered as basic principles also. They are:[113]

1. In-service education can best take place in an environment which provides for the maintenance of that high degree of physical and emotional health which promotes the spontaneity, vitality, and enthusiasm essential to good teaching.

2. In-service education, if it is to be a significant experience, must be based upon a challenging problem which has developed in the framework of the local situation.

3. In-service education can best take place in an environment which utilizes the intelligent and creative thought and action of the entire faculty.

4. Utilization of the creative energy of any group of teachers necessitates the development of effective techniques of democratic cooperation.

5. An effective in-service program must concern itself with the relations of specific school problems to the larger problems of education and to the larger community of which the school is a part.

Generalizations

Harris has listed four generalizations that form the conceptual framework for in-service programs. They are as follows:[114]

1. In-service education is a process for change.

2. Changes through in-service education take place in an organizational context.

3. In-service education is a process for planned change.

4. In-service education is one of several organizational changes and takes place through personnel development.

Harris says:

> Teachers are usually the direct focus of in-service programs. However, it is extremely important to keep in mind that there are others who have enormous influence upon the instructional program and who require in-service education too. There is some reason to believe that unless in-service education is planned to include high status personnel, even the best conceived may lack effectiveness.[115]

Obstacles to Successful In-Service Education Programs

Poor planning can ruin any in-service project before it is launched. Burton and Brueckner report a study which lists the most serious obstacles encountered in programs of in-service education.[116]

1. Lack of time, heavy teaching loads, heavy extracurricular loads, no suitable time of day, poor salaries, having two or more teaching jobs.
2. Unprofessional attitudes of teachers, indifference, inertia, complacency of teachers.
3. Lack of money for providing professional books and magazines and suitable library facilities for the staff.
4. Lack of planning.

Organization for In-Service Education

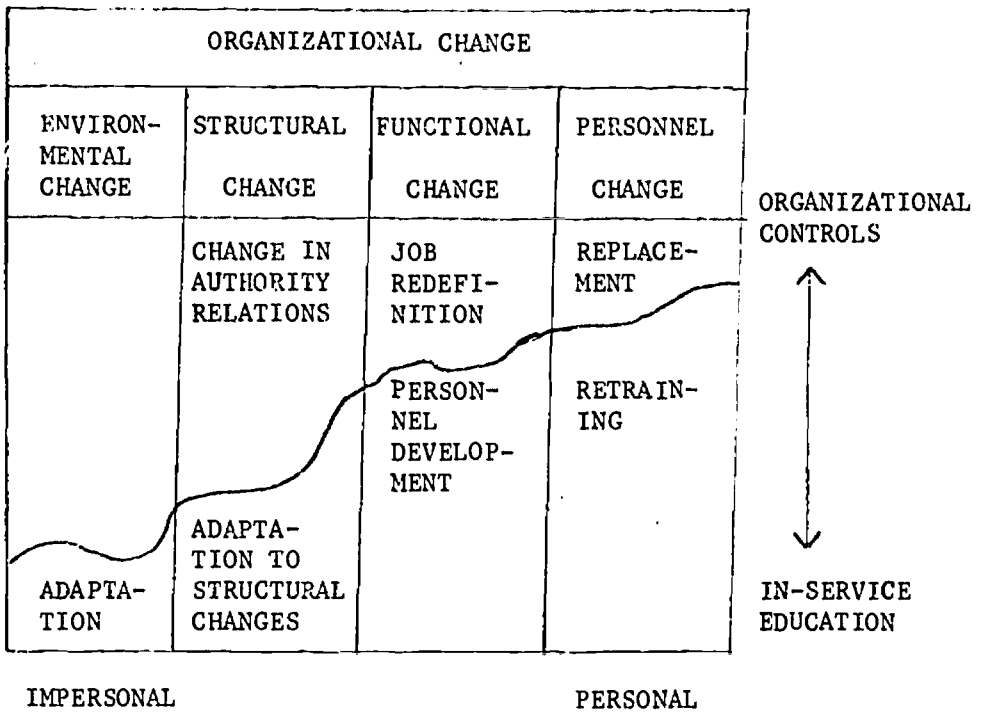
It may not be said that any one particular organization is the best for an in-service program. It can be stated, however, that the simpler the machinery, the better. Some schools have found the administrative council very satisfactory. If a council is used, its action should always be open for review by the teachers and the community. The council is made up of the representatives of certain groups of educational workers and acts as a clearinghouse and originator of ideas for the improvement of the school system.

Some schools, especially the smaller ones, have found it very desirable for the whole faculty to meet and identify the problems to be solved. The assembly would make all decisions as to the techniques used for solving problems. Other schools use the building as the unit for work. The teachers housed in a single plant will work as an assembly and develop their own program.

Harris provides a model showing planned change in school organization.

TABLE 14[117]

Planned Change in School Organizations



Harris explains the above model thus:

> Environmental Change: The first panel to the left is that of physical environmental change. This concerns all the "things" of instruction--buildings, facilities, equipment, and materials of instruction.
>
> Structural Change: The second panel concerns structural change. Structure alludes to the pattern of the hierarchy of the organization; what positions there are, and how these are structured with respect to authority relations.
>
> Functional Change: Functional change occupies the next to last panel. Functional roles are specifications for what a person who occupies a given organizational position is expected to do--what tasks and activities he is required to perform.
>
> Personnel Change: The final panel, personnel change, is located at the personal end of the continuum because it concerns change of individual behavior--not merely change of the job held by the person. In-service education occupies a central position defined by the irregular diagonal line. The area below the line indicates that in-service education is by far the most important component in personal change in school organizations. It is a major part of change in functional roles, it is a minor component in structural changes, and it is least involved in changes brought about through change in the physical environment.[118]

> To put instructional change in its proper perspective the process for achieving that change must be clearly in view. Change may be brought about by use of authority, by changes in the physical environment (facilities, materials, building), through use of rules and regulations, through changes in functional specialization, and through in-service development of personnel. Though it cannot stand alone, in-service development is the most fundamental of the change processes, since it is concerned directly with the individual, is aimed at some change in his knowledge and behavior, and can affect his willingness to accept the change.[119]

Techniques for In-Service Education

There are many and varied techniques used to improve a school, no one of which can be said to be the best. One school may benefit greatly from certain techniques, while a nearby school may not be so

successful using the same ones. In the same manner, a technique used satisfactorily one year might not be successful another year. Usually, where the teachers are consulted about the general plan of the in-service program and the techniques to be used, more enthusiasm is developed and better results are achieved. The techniques used should be selected upon the basis of the problem to be solved. Each school will have distinct problems to be solved and each faculty will have a particular interest in certain problems. The technique used must grow out of the local situation. Among the more common, but not inclusive methods and procedures, are:

(1) Conferences of all types, both group and individual; (2) curriculum laboratories and revision program; (3) demonstrations; (4) preparation of handbooks; (5) materials development; (6) self-evaluation studies by individuals, departments and schools; (7) workshops; (8) supervisory bulletins; (9) surveys; (10) teachers' meeting; and (11) visitations.

The following are some common group in-service activities:

1. Curriculum study and development.
2. Self-evaluation by staff.
3. Workshops of institutes on various aspects of child study, the nature of the learning process, identification of pupil problems and needs, the changing nature of society and the community, and/or aids to instruction.
4. Evaluation of school philosophy and general objectives.
5. Special programs or workshops for new teachers.
6. Study of trends in reporting pupil progress.

7. Research project on grouping of pupils.
8. Study of new organizational patterns.
9. Study of instructional techniques and new content in the subject areas.

Attendance Encouragement

In some systems a teacher must attend summer in-service programs if offered in order to retain his position or receive a raise. In other systems the renewal of contracts for weaker teachers is conditional upon more adequate training. In some, a bonus is paid to attract teachers to in-service education.[120]

Examples of Successful In-Service Education Programs

The following two reports given in detail have been selected as representative of what is termed "successful" in-service programs in the literature. These are the models available for in-service education in a "normal" school. No models were found for multi-cultural schools.

Indiana reports on the operations of the Midwest Program of Airborne Television, Inc., based in Lafayette, Indiana.

> One of the problems in the administration of this ambitious program of instructional television is the number and variety of school districts served in the six-state area. Over 1,500 schools receive the airborne signal and use television in some way in their classrooms.
>
> To meet the obvious problems of programming and scheduling, twenty advisory committees have been set up to keep MPATI headquarters informed of reactions from the field and to arrange in-service programs for teachers.
>
> The Purdue Advisory Committee recommended that the broadcast day be extended by keeping the aircraft aloft one hour after the close of school so that teachers could receive in-service education in their school buildings. Other suggested times

> for in-service programming were early morning and summer-vacation periods. In the latter case, college credit was recommended.
>
> Special programs have been taped and broadcast to help teachers make more effective use of the MPATI programs for pupils. Suggestions on the proper use of the resource manuals were included. The coordinator of this advisory committee met with a number of teachers and administrators to plan these in-service programs. The television series was then followed by area workshops, which most teachers attended.
>
> This has been a successful example of cooperative planning for an effective in-service program on television.[121]

The following in-service project was planned and implemented by the staff of an intermediate-size elementary district with approximately 3,500 pupils and 150 professional staff members.

EASTTOWN ELEMENTARY SCHOOL'S IN-SERVICE PROGRAM[122]

Theme: Contemporary Issues in Elementary Education

The In-Service Education Program is designed to acquaint the staff of the Easttown Elementary Schools with the contemporary issues in elementary education and their implications as related to policy for elementary education.

The sound-color-slide presentation, Guide Lines for Decision on Issues in Elementary Education, produced by the Department of Elementary School Principals, NEA, will serve as the basic guide to the entire program.

This is a presentation dealing with realities of society and realities of learning which serve as guidelines for making decisions about contemporary issues in elementary education.

In general, the year's program will then deal with the realities of society, realities of learning, and the implication of these two

areas for making decisions on homework, pupil placement, marking and reporting, and school organization.

The Program

September - First General Session

A. Introduction to the staff of the year's program.

B. Lecture on The Role of the Professional Teacher in Today's Educational Pattern.

September - Second General Session

9:00 a.m. Presentation of "Guidelines for Decision on Issues in Elementary Education."

9:40 a.m. Discussion of filmstrip.

10:00 a.m. Panel reaction to the presentation. A panel comprised of a sociologist, economist, political scientist and a scientist will discuss the realities of society as presented in the filmstrip. Each speaker will discuss significant trends in his area of interest. Analysts will raise questions about their educational implications.

The realities of society to be considered include: 1) rapid transportation and communication; 2) anxiety, tension, pressure; 3) economic disparity; 4) conformity, individuality; 5) atomic development; 6) population increases; and 7) struggle between political idealogies.

1:00 p.m. Group Discussion Meetings.

Groups will discuss the realities of society and their

implications for elementary education. They will discuss the realities from the viewpoint of the sociologist; from the viewpoint of the economist; from the viewpoint of the scientist.

2:30 p.m. Re-showing of the filmstrip, "Guidelines for Decision."

3:00 p.m. General Meeting.

Reports of recorders discussing the various viewpoints.

November - Third General Session

1:15 p.m. Realities of Learning

Panel reaction to the realities of learning based on filmstrip, "Guidelines for Decision." A panel comprised of a psychologist, a physician, and a guidance person will discuss the realities of learning as presented in the filmstrip. Each speaker will discuss significant trends in their area of interest. Analysts will raise questions about their educational implications. The realities of learning to be considered include: 1) individual differences; 2) emotional climate; 3) environmental security; 4) self-concepts; 5) rate of growth; 6) home environment; 7) cultural background.

2:40 p.m. Group Discussion Meetings

Groups will discuss realities of learning and their implications for elementary education. Some will discuss the realities from the viewpoint of the psychologist; some from the viewpoint of the physician; and others from

the viewpoint of the guidance person.

4:00 p.m. General Meeting

Report of the recorders discussing the various viewpoints.

February - Fourth General Session

1:15 p.m. General Meeting

A panel of staff members will review the findings concerning the realities of society and the realities of learning and their implications for elementary education.

1:30 p.m. Assemblies

Assemblies will be organized to give staff members an opportunity to discuss the areas of homework, pupil placement, and marking and reporting in relationship to the realities of society and learning.

The three assemblies will be on homework, pupil placement, and marking and reporting.

All staff members will spend an hour in each of the assemblies.

May - Fifth General Session

1:15 p.m. General Meeting

"The implications of the realities of society and the realities of learning on the elementary school organization."

2:30 p.m. Assemblies

Four assemblies concerning organization at the various levels of the elementary school will be formed. Each

teacher will attend one assembly.

Summary

The preceeding review of the literature focused on minority group problems, social change theory, and in-service educational programs.

Minorities

The minority group situation was reviewed as an integral part of the larger American scene. Particular note was made in studying the avenues minority group members may use to enter the social and economic mainstreams.

The minority group problems have been researched extensively, usually emphasizing the language problems. A few times cultural conflicts have been explored.

The civil rights movement has encouraged another look at minorities and innovations have appeared in the educational field. Some are programs dealing with vocational and technical education, with trainers of teacher trainers, and with the educational professions development act.

Social Change Theory

The social change theory literature revealed that change can be introduced into any system or organization, either voluntarily or involuntarily. The change can be fleeting or of a more permanent nature.

It was found that role theory, as well as sensitivity and peer group influences play an important part in change theory.

Three models of change were selected as representative of those found in the literature. Most showed concern for changing the organizations as well as the individual.

In-Service Education

The literature abounds with subjective descriptions of in-service education. Little was found related to in-service education in multi-cultural settings. The literature has many principles upon which the in-service programs are built. Two models were selected as representative of those found in the literature.

In the next chapter, the method of procedure of the study will be outlined.

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CHAPTER III

METHOD OF PROCEDURE

The participant-observer technique was used in this study because it was felt that the description of the processes could best be achieved through the use of qualitative rather than quantitative measures.

The investigator participated in all phases of the project. She was a contributor to the development of the in-service project model and a University weekly consultant to the project during the school year that it was in progress. She was in an excellent position to observe and record the process of the implementation of the in-service education project model.

The investigator's credentials were also in favor of using the participant-observer approach. Much of her professional preparation and experiences have been in multi-cultural settings. She also had many lifetime friends within the school system who welcomed her warmly and openly. Because of this, she would not have to spend time in getting accepted before commencing her work.

Prime Questions to be Investigated

During the process of the study, six prime questions will be analyzed. The researcher began with some initial questions and others emerged as the project unfolded. All emanate from the following problem: "What are the manifestations which indicate possible changes

of behavior of community leaders and school personnel who participate in a culture-oriented in-service program?"

1. Will teachers presented information and experiences related to the effects of cultural differences and conflicting value systems, over a period of time, appraise the school system significantly different from those who do not undergo such a plan?
2. What are the indications that a teacher's perceptions of his personal needs change during an in-service program which is related to personal and cultural sensitivity? What indicates that the participants in the in-service program experience a change in, or understanding of, the conflicts in cultural practices and values between the school personnel and student population?
3. What gives evidence that the participants became more introspective and self-evaluating in their approaches to the children they teach?
4. Will the participants' perceptions of their needs for different teaching materials, new teaching techniques, and community involvement change during the project?
5. What indicates that actual curriculum changes were initiated during and after the in-service program?
6. What are the observable and implied results of the total project at Esperanza?

Methods of Gathering Data

Most of the data were gathered by the participant-observer approach. The investigator spent up to ten hours a week for approximately eight months recording free and voluntary conversations with the participants and the consultants.[1]

She conversed with the participants in their individual classrooms, in faculty meetings, socially when she was invited to some of their homes, on the telephone, and during the regular weekly meetings of the in-service project where she lectured twice to the entire participating group and approximately 16 times to the participants from the elementary school, as well as to the Language Arts teachers from the junior and senior high schools. She also spent a total of approximately 20 hours sorting some of the printed materials collected in order to prepare them for the first typing draft.

Additionally, the investigator was in almost daily communication with the director of the project and the majority of the consultants, who kept her fully informed of the project activities and reactions of the participants. For some of the information she used interviews and a questionnaire.

Interviews

The interview used by the investigator was the "type of interview in which the interviewer is permitted leeway to use alternate questions in the interview."[2] The interviewer had a set of open-end questions that were used if the voluntary information offered was limited or not closely related to the subject. (See Appendix D for open-end questions.)

The stability of the interview was obtained by having the investigator question some of the respondents twice over a two-week period. The correlation between the two observations provided an estimate of the interview's stability.[3]

Questionnaire

The sixteen-item questionnaire was administered at the termination of the project. It was given to the project participants and to a group of teachers not participating in the project. The non-participants had originally volunteered to be participants in the project but had not been selected to participate because it was necessary to limit the number of participants in view of federal funding limitations.

The items on the questionnaire developed for the study were derived from the data gathered from participant observation, personal interviews, and from the literature, with the objective of interpreting the participants' and non-participants' appraisal of the educational program of the Esperanza school system.

After the questionnaire was developed, it was appraised by the dissertation committee chairman and the director of the Esperanza Project. The questionnaire sought opinions, not statistical information. (See Appendix E for a sample of the questionnaire.)

It included five items which pertained to evaluation of the Esperanza school system. Evaluation was defined as the process of ordered selection of alternatives of judgment or interpretation as to what objectives are or what they mean.[4]

An additional five items referred to leadership within the system. Leadership was defined as "the influential increment over and above mechanical compliance with the routine directions of the organization."[5]

Six items checked activity or expected behaviors. They included productive (around the through-put), maintaining (around the human in-put), managerial (around coordination and control), and adaptive (around discovering solutions to problems).[6]

Methods of Analyzing Data

The data will be presented and analyzed for each prime question separately. Comments from the participants and consultants will be recorded, as well as the personal observations of the investigator. The results of the questionnaire will be analyzed for one prime question. For this particular question, the opinions regarding the Esperanza school system of the project participants will be compared with the opinions of the group of original volunteers who did not participate.

Selection of Participants

When the proposed in-service project was announced by the superintendent to the Esperanza school system, the central administration asked for volunteers to become the participants in the project. Thirty-four of the volunteers were selected to be participants. The ones not chosen to participate were asked to cooperate by taking any tests or helping in any way that might be asked of them. The non-participant group agreed to do this and they did complete post

appraisals of the study.

Since the intent of the project was to reach a range of organizational levels in the school system, teachers were selected from all grade levels and from all teaching areas in the junior and senior high schools. Perhaps all sixty-four of the volunteers should have participated, but it was necessary to limit the number because the project was to be federally funded under the Civil Rights Act, and of necessity had to be limited to thirty-four teachers. The thirty-four teachers were 26.15 percent of the one hundred and thirty members of the total teaching faculty.

Five administrators and the five school board members constituted the remainder of the participating group. There were no administrators in the non-participating group.

The Setting for Project Esperanza

This section will provide a background of the milieu in which context the participants of this project operated. It will include a description of (1) the county where the project takes place; (2) the Indian pueblo that sends its children to the Esperanza school system; (3) the political situation; (4) the socio-cultural profile; and (5) the Esperanza educational system.

The school system became interested in an in-service education project after several agencies had conducted informal studies to view employment needs of the community, as well as relations between the three ethnic groups. All these informal studies had been conducted at least a year prior to the funding of the project.

The County

Esperanza is located in one of New Mexico's ten largest counties. The county has an interesting typography, which includes high mountains, deep canyons, and wide plains.

It has a rich, exciting and colorful history of Pueblos, Apaches, Navajos, Mexicans, Spaniards, Spanish-Americans, and Anglos. In 1881, the railway was constructed and with it came a change of life for the people.

In 1960, the total population was 39,085. It was divided into 13 percent Indian, 0.3 percent Negroes, 35.9 percent whites with Spanish surnames, and 50.8 percent Anglos.[7] The benchmark population estimate for 1968 was 45,642.[8]

The county employment picture in 1967 was dismal because 441 persons were without jobs and seeking full-time employment. Of those employed, nearly half earned $1.25 an hour or less. (See Appendix F.) The personal income in 1964 for the county was $50,718,000. The per capita income was $1,386.[9]

Approximately fifty percent of the county population had completed twelve years of schooling. Four percent had six years or less. (See Appendix F.)

The county is 5,657 square miles, or 3.6 million acres and they are divided in the following manner:

U. S. Government, 42.1 %, or	1,524,000 acres
A National Forest	270,000 acres
One Pueblo	406,000 acres
A Second Pueblo	234,000 acres

Parts of Other Indian Lands	76,386 acres
Bureau of Land Management	189,746 acres
State Government, 8.4% or	302,594 acres
Privately owned, 49.5% or	1,794,664 acres[10]

The Pueblo

The pueblo remains today much like it has been in the past.

> The most profound change in Pueblo economy has come in the past few years with the employment of Indians for wages. This development not only served to convert exchange to cash, but it bodes change in the very base of Pueblo economy, the land. The change to a wage economy could serve ultimately to destroy the very integrity of Pueblo culture.[11]

The Pueblo men were employed by the Santa Fe Railroad Shops over 25 years ago.[12]

> Women have worked in the big city nearby. While mothers work, children are cared for by "others" and traditional child rearing practices are disturbed.[13]

In the last three years the Office of Educational Opportunity has opened the way for several projects. These Indian Americans are well aware of the federal money involved in educating their youngsters. They would like to see more relevant education.

The Pueblo has a strong Community Action Program headed by a non-Indian. Under its leadership a year-round Head Start Program is conducted.

An Indian is director of the Concentrated Employment Project, which has provided training for many unemployed people. Women have been trained as teacher aides and as cooks in the school lunch program in the Esperanza schools.

There is an excellent government housing program through which homes have been built, the Indian-American citizens who will occupy them doing $1,000 worth of work on finishing interiors.

Through federal assistance a reservation-wide system of plumbing has been established. Also under the same assistance, a recreation area will open soon to serve surrounding communities. Swimming, boating, fishing, and other outdoor activities will be available.

At the present time, these Pueblo Indians are voting on a new constitution which, if passed, would for the first time give the vote to women and to unmarried men.

Most of these Indian Americans cannot vote in Esperanza school board elections because they do not reside in the district where the school is located. The pueblo is situated on an Indian Reservation and maintains its own governmental structure.

They do, however, attend budget hearings and meetings regarding use of Johnson-O'Malley money. Perhaps because of Indian-American pressure, the schools have hired two classroom aides and a school-bus driver who are natives of the Pueblo. A few parents also take part in the Parent-Teacher Association and Head Start meetings.

The Political Situation

Politics as are known today did not exist in Esperanza under the Spanish regime. Only the upper classes participated in political affairs. The peon class did not participate actively in politics and saw the changes in government as nothing more than changes of office holders, since these changes seldom affected the peon's status.[14]

The Spanish surnamed of the lower classes saw politics as a form of recreation.[15] For them, attendance at political meetings was a means of visiting with relatives and friends. They were not particularly interested in the issues being discussed. Only the upper classes understood the new political way the Anglo had brought into their community. Politics have continued until very recently in much the same pattern of the patron becoming the political boss. The accommodation pattern in inter-group relationships has the Anglo in the super-ordinate position. In the state, the governor traditionally is Anglo and the lieutenant governor is Spanish-surnamed. In Esperanza the mayor has been Anglo and the councilmen have usually been Spanish-surnamed. The Spanish surnamed have never voted as a bloc because of the rivalry among the Spanish-surnamed political bosses.[16]

In Esperanza, the ethnic question is not discussed openly in the political arena but compromises are made between political bosses behind the scenes. Perhaps the rising middle class in the Spanish-surnamed society will change this in the future.

Socio-Cultural Profile

The conflicts and differences found among the ethnic groups in Esperanza are the same found in any community that has not made a deliberate, conscious effort to cultivate respect and understanding among its people. The hurts, injustices, and mistrusts all remain under the surface. The outsiders believe that there is much ethnic harmony in Esperanza because everyone seems to get along.

The rapid influx of Anglo "newcomers" to the community has brought rapid change. Although these changes have had a favorable economic impact on the community, they have also been met by hostility and have intensified social cleavages between Anglo, the Spanish surnamed, and Indian Americans.

Natural community ecological growth of the area and the close proximity to a large city are mainly responsible for the rapid change in the population balance. The resultant power complications in the small community setting present adjustive social problems for Esperanza. Until recently the town had been characterized by a comfortable "traditionally oriented" social stratification situation with a small group of wealthy old Spanish-surnamed families and old Anglo-American families holding the reins of community power.[17]

Consistent with the pattern in the rest of the state, after an early struggle for control, the two power groups adjusted, with the Anglo culture quickly assuming the leadership role. This phenomenon occurred even though the Spanish surnamed controlled politics. However, most of these Spanish surnamed identified almost completely with the Anglo cultural system and actively promoted Anglo ways and means to success in a monocultural United States society.

Because in the past this pattern had evolved gradually over a long period of time in a "patron" setting, the community had experienced few integration problems. This, in spite of the fact that the majority of the community residents have always been very poor. There have been few "very rich" people here. That base is fast changing for this community, as is true of the rest of the United States because

the community is undergoing rapid expansion of its middle class.

The impact of the technological changes of the greater society and the specific "type" of influx of newcomers has transformed the community. The comfortable, placid atmosphere is gone and there is no turning back the clock. In this community, as in the rest of the state, there is a growing militancy among the poor. There are no easy answers, but "real integration" of the community is the crucial variable to social, economic and political development today.

The Educational System

The Esperanza School District is made up of six schools. The high school, a junior high school, and an elementary school are located in Esperanza proper. There are also three elementary schools located in three surrounding smaller communities. A pueblo also transports Indian-American children to the junior and senior high schools.

During the school year that this study was in process, 3,071 students were enrolled. More Anglo than Spanish-surnamed families had moved in, and many additional Indian-American students had come in from the Reservation, making the school population 50 percent Spanish-surnamed, 40 percent Anglo, and 10 percent Indian-American.[18] (See Table 15.)

Power Studies.--Before the in-service project commenced, informal power studies (completely divorced from this present study) were conducted in Esperanza. One power study revealed that the people from different socio-economic strata and from different ethnic origins entertained different expectations of the school.[19] It was also discovered

TABLE 15[20]

Ethnic Origins of Pupils in Esperanza

Schools	Anglo	Spanish	Indian	"Other"	Total
Elementary A	348	532	114	1	995
Elementary B	140	146	7	2	295
Elementary C	36	71	2		109
Elementary D	192	23	17		232
Junior High	222	243	72		537
Senior High	409	394	100		903

that when Anglos were being interviewed, they said the Spanish surnamed were in control of the schools. If the Spanish surnamed were interviewed, they thought the Anglos were in control. This merely seemed to point to the misunderstanding between the two groups.

In effect, both groups were correct in their observations. They simply did not elaborate. The schools were "physically" in control of acculturated Spanish-surnamed citizens who followed the Anglo ways in curricular offerings, basic philosophy, and general policy direction.

Another one of the power studies revealed other interesting findings. It was observed that:

> . . . the educationists' perceptions of community power were very different from those held by the community influentials. . . . The teachers' views of the power structure appeared to be quite inaccurate . . . administrators and non-certified personnel tended to have a more adequate perception than teachers.[21]

The study further revealed:

> Educational leaders are not a part of the power structure. Educators exert little influence on the power structure and the power leaders do not exert an overt influence on the schools.[22]

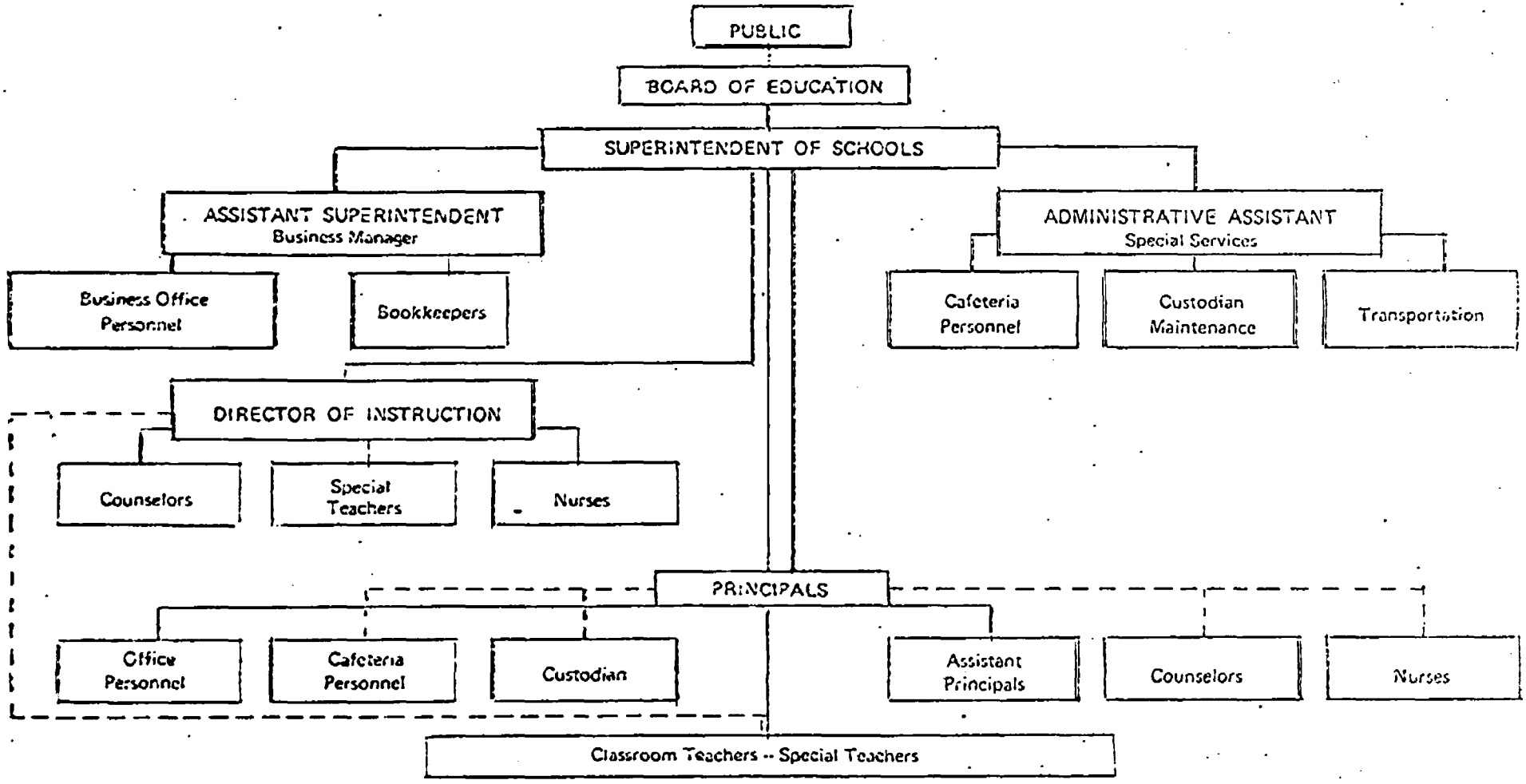
Survey.--In a community survey[23] conducted in 1965, it was found that while slightly more satisfaction than dissatisfaction with the Esperanza schools was expressed by respondents, many areas were indicated as needing improvement. Much concern was expressed that the college preparatory program be strengthened. A great deal of concern was also expressed that the program for non-college-bound students should be improved. Considerable sentiment was shown for improvement in instruction, administration, counseling, curriculum, over-crowded conditions, and needed modernization.

The teachers felt that more financial support was needed, but their knowledge of the finances of the school system was very meager. It was the consensus that taxes were about right. It was also believed that the public needed more accurate and more frequent information about the financing of the schools.

It was recommended that attention be given to vigorous public information programs involving the Board of Education, the administration, the faculty, and the students, utilizing all possible media of communication.

Administrative Organization.--A chart of the Esperanza Administrative Organization is shown on the next page.

ADMINISTRATIVE ORGANIZATION



Solid lines indicate channels of communication and responsibility.
Broken lines indicate staff members in a consultative capacity.

Instructional Supervision.--The director of instruction has primary responsibilities in the areas of curriculum and in-service training of teachers. Among his duties are the following: seeing that the schools follow the curriculum required by law as determined by the superintendent and Board of Education; recommending curriculum revision; coordinating instructional programs; consulting with the superintendent regarding selection, placement, reassignment and termination of teachers; reviewing and approving requests for educational materials and school supplies requested by the teachers; working with counselors, principals, and teachers in testing, test evaluation, and utilization of test results for the improvement of instruction; editing and providing for the publication of approved curriculum materials developed by school personnel; supervising the special education program for handicapped children; working with the school nurse on the health program, schedule of duties, and reports; and reporting and recording of Indian pupils.[25]

With so many demanding responsibilities, the director of instruction appears to need help so that more time may be given to supervision, curriculum planning, and in-service education programs.

Professional Staff.--

TABLE 16[26]

Ethnic Origins of Teachers in Esperanza

School	Anglo	Spanish	Indian
Elementary A	13	25	0
Elementary B	7	5	0
Elementary C	3	1	0
Elementary D	6	2	0
Junior High	18	6	0
Senior High	25	19	0

In addition to the above 130 teachers, there were seven Spanish-surnamed administrators, two Anglo nurses, three Anglo counselors, and five Spanish-surnamed central office administrators.

In-Service Education.--A series of in-service staff meetings are planned yearly and placed on the school calendar. Also, staff groups are formed to review the curriculum and study it over a period of time so as to make recommendations for revision to better meet individual needs.[27]

Guidance and Counseling.--At the seventh-grade level, the California Short Form Mental Maturity Test and the California Achievement Tests are usually given. At the eleventh grade, the School and College Ability Test and the National Merit Scholarship Qualifying Test are given. The General Aptitude Battery is given to all seniors by the State Employment Office. The American College Test and College Entrance Examination Boards are given to seniors on request.

Other tests, such as Kuder, Gates Reading, S.R.A. Interest Inventory, Peabody Picture Vocabulary, Wechsler, and the Columbia Mental Maturity Scale are given on a need basis to referrals. Test scores and interpretations are given to all teachers. These are explained to all teachers and students and are used as a guide in ability grouping of pupils.

Curriculum and Instruction.--The curriculum in the elementary schools is a vital part of the instructional program of this school system. The type and quality of instruction received by elementary pupils

provides a starting point and at the same time sets the limits for the junior and senior high school program. It is in the elementary schools that students acquire basic habits and information, and develop attitudes that have a marked effect on their performance in all of their later education.

The curriculum was traditional and text-book oriented at the time the project started. It was primarily aimed for middle-class Anglo students and tended to discriminate against non-Anglo and lower-class Anglo students.

Summary

This chapter included a detailed description of the method of procedure to be followed in this study. It enumerated the prime questions to be investigated and the selection of the participants in the project. It also provided background information about Esperanza, discussing the setting for the project, namely, the county, the pueblo, the political situation, the socio-cultural profile, and the Esperanza educational system.

In the next chapter, the planned program of social change will be discussed. Also discussed will be the in-service educational model and its implementation.

NOTES

[1]Throughout this study the author will report direct quotes from informants, whose anonymity will be protected by a deletion of names and other information that may identify them. Extensive field notes have been compiled which contain direct quotes, documentary evidence, and observations made by the author to support the findings of this study.

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[4]Parsons, op. cit., p. 7.

[5]Katz and Kahn, op. cit., p. 302.

[6]Ibid., p. 114.

[7]Smaller Communities Program, Valencia County, New Mexico Manpower Resource Report (Albuquerque: Employment Security Commission of New Mexico, 1967), p. 2.

[8]Eldon G. Marr and Ralph L. Edgel, "Estimates of the 1968 Population of New Mexico Counties" (Albuquerque: Bureau of Business Research, Business Information Series, Number 47, January, 1969), p. 4.

[9]Smaller Communities Program, op. cit., p. 26.

[10]Ibid., p. 3.

[11]Edward Marinsek, "The Effects of Cultural Differences in the Education of Pueblo Indians" (unpublished monograph, College of Education, University of New Mexico, Albuquerque, 1958), p. 89. Mimeographed.

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[14]George I. Sanchez, Forgotten People (Albuquerque: University of New Mexico Press, 1940), p. 10.

[15]Anaclito G. Apodaca, The Spanish-Surnamed Farmers of the Tewa Basin and the Extension Service, Press Bulletin 1059 (State College, New Mexico: New Mexico College of Agriculture and Mechanic Arts, December, 1951), p. 11.

[16]Lyle Saunders, Cultural Difference and Medical Care: The Case of the Spanish-Speaking People in the Southwest (New York: Russell Sage Foundation, 1954), p. 78.

[17]National Institute for Mental Health Fellows, "Three Community-Power Studies and One School Perception Study of Los Lunas, New Mexico" (Albuquerque: University of New Mexico, unpublished report, January, 1967), p. 15.

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[19]National Institute for Mental Health Fellows, op. cit., p. 16.

[20]Director of Instruction, October, 1968.

[21]National Institute for Mental Health Fellows, op. cit., p. 8.

[22]Ibid., p. 7.

[23]Report of the School Community Survey for Los Lunas, New Mexico, Bureau of Educational Service and Research, College of Education, University of New Mexico, 1965, p. 57.

[24]School Board, Policies, Rules, and Regulations of the Esperanza Schools, 1967-1968 Academic Year, p. 8.

[25]Ibid., p. 10.

[26]Director of Instruction, October, 1968.

[27]School Board, op. cit., p. 10.

CHAPTER IV

THE PLANNED PROGRAM OF SOCIAL CHANGE

This section will discuss the planned program of social change. It will also discuss the in-service education model and its implication.

Introduction

> The increasing rate of change in society is contributing to a wide range of social problems which impinge on the educational system. As problems increase, social science knowledge is also expanding at an increasing rate, but there is a great lag in the application of this knowledge in attempts to deal with social issues in the schools.[1]

This project was designed to effect curriculum change; to effect change in the in-service education pattern, and to effect change in school-community projects.

The model used in this project was developed by the Director of the Esperanza Project and the UNM Consultant Staff, of which the investigator was a member. It was developed in response to the need for an in-service training program to meet the specific needs of this multi-cultural community. By changing the focus in previous programs to greater understanding of the total community and processes of cultural and social change, the developers of the model hoped to be more effective in changing the instructional program.

The Need for the Planned Program of Social Change

Although the greater society of New Mexico espouses all the traditional verbalized goals of "education and equality for all" which

aim to assimilate all ethnic groups into one, the indications are that assimilation has really only been pursued in certain economic sectors. As a result there exists great ethnic separation in the social sectors. Esperanza is a typical New Mexico tri-cultural community in this respect.

The pressures of modern technology make it imperative that cross-cultural education of all segments of New Mexico society receive priority attention. In order to achieve a fuller participation in the social order and the material beneifts enjoyed by the majority of the dominant culture, the Spanish surnamed and Indian Americans must be appreciated, not tolerated. Ethnic differences are real and can make a worthy contribution toward promoting the "ideal" society. This was a basic assumption in the directed change experiment in Esperanza. The assumption was made that "cultural pluralism" was good for America, for New Mexico, and for Esperanza. A strategy, based on the above assumptions, was then developed to change several facts of community life in Esperanza.

Rationale for the Model

The problems of the Spanish surnamed and the Indian American in the southwest are viewed in this study as part of a more general societal dysfunction, that of minority groups as a whole. The problem stems from insistence of the majority culture upon strongly professing the goals of equality and success for all across all levels of society, while simultaneously failing to provide the opportunity framework to make these goals truly meaningful. The framework can be educational,

social, or occupational.

The model used in this project responded to all these needs, educational, social, and occupational, of the Spanish surnamed and the Indian American in the southwest.

The bi-cultural approach recognizes the greater society's responsibility to promote consciously the additional social and institutional changes necessary in the society relative to the minority cultures. It also urges that any efforts directed at enabling more minority members to participate in society must aim first to reinforce the basic values of the minority culture before attempting to indicate the adaptations needed to function in a technological society.

Project Esperanza

When the project described in this study was conceived, some people, especially on the administrative level of the Esperanza school system, were well aware that something must be done to change the conditions stated below.[2]

1. The Spanish-surnamed youngsters on the average were achieving two to two and one-half years behind Anglo youngsters. (See Appendix G.)
2. Indian-American youngsters were achieving three to three and one-half years behind the Anglo youngsters. (See Appendix G.)
3. Great hostility between "groups" existed at all levels of school and community. Children had learned prejudices and discriminatory behavior from their parents and the community climate. These were reflected in the school performance and

out-of-school behavior of students and adults.

4. The vast majority of poverty category families in Esperanza were Spanish surnamed.
5. The vast majority of unemployed workers in Esperanza were Spanish surnamed.
6. The Spanish surnamed and Indian Americans experienced greater difficulty finding employment.
7. The present school program was not culturally relevant to the majority of the student population.

A low or demeaned concept of self on the part of the Spanish-surnamed and Indian-American students exhibited itself in overt and covert hostility, aggression, passivity, lack of achievement, apparent boredom with school, social isolation, personal grooming compensations, and interior psychological hurts.[3]

The community itself was not vitally interested in education nor did it even consider the possibility that the current social unrest would ever come to this small community.

The federally funded Civil Rights project was started with the vision that an interest in education could be aroused in the community and that the school personnel could be brought up to date in the educational developments of the last few years. It was further thought that the training of a relatively small number of key people in the community could become a nucleus to start a reaction in the future toward social change.

Another reason for having such a project was the belief that a school system would never change until at least some of the teachers,

administrators, and board members became sensitive to the educational needs of minority group members. It was believed that administrators could not be effective change-agents if they did not have key people in the community supporting them. It was also felt that the sensitized teachers and administrators were the ones who should instigate changes in curriculum and school policies.

The over-all aim of the program was to bring a cultural awareness to educational programming. This required developing and implementing a "sensitizing" program. By involving all segments of the community in project activities, it was expected that better inter-group communications and genuine community involvement would be promoted. It was agreed with Katz and Kahn that:

> The major error in dealing with problems of organizational change, both at the practical and theoretical level, is to disregard the systematic properties of the organization and to confuse individual change with modifications in organizational variables. It is common practice to pull . . . officials out of their organizational roles and give them training in human relations. Then they return to their customary positions with the same role expectations from their subordinates, the same pressures from their superiors, and the same functions to perform as before their special training. Even if the training program has begun to produce a different orientation toward other people on the part of the trainees, they are likely to find little opportunity to express their new orientation in the ongoing structured situation to which they return.[4]

Bradford, executive director of the NTL Institute in 1968, had this to add to the above sentiments:

> Many a summer-school program has inspired teachers to want to improve teaching practices, only to find resistance among colleagues, students, and parents back in the school system. Change to be maintained, must be well rooted in the individual and well supported by forces in his external worlds.[5]

Because of this idea, the program tried to get school and community to work together in this endeavor. Key people would have to change if the change were to be permanent.

Objectives

1. To sensitize a nucleus of people in the differences of value orientations and the resultant cultural conflicts between the Spanish surnamed, Indian Americans, and Anglo Americans.
2. To initiate curriculum-building activities to enable the school district to bring a planned cultural awareness dimension to school program.
3. To initiate school and community activities aimed at involving all segments of the community in cooperative integrative efforts.
4. To teach this nucleus of people the mechanics of "how" to apply cultural sensitivity knowledge to improve the school program.

Staff

It was strongly recommended that the project be considered an integral part of the on-going school program of the community. All project staff worked directly under the general guidance and direction of the Superintendent of Schools and the technical supervision of the University of New Mexico Project Director. The following staffing pattern was used:

1. One project director (half time).
2. One secretary (full time).
3. One on-site coordinator (half time).
4. Special consultants were contracted as needed during the course of the year. (In this connection it was assumed that technical expertise from the surrounding areas was available, to furnish the technical assistance input necessary for successful implementation. The school district relied heavily upon consultant assistance from the University in the initial planning of project activities.)

Participants

Included among the participants were principals, teachers from all levels and subject matter areas, and representatives from the Central Office. In addition to the school personnel, all school board members participated. A concerted effort was made to insure high interest, and steps were taken to insure as full ethnic representation as possible. A program designed to effect social change required special tailoring.

These participants constituted the core group. However, it should be noted that in addition to the participants and designated community residents, other teachers and residents could become involved in project activities if they so desired.

It was decided to have the five board members participate in the project as the community leaders for several reasons. One was that

because of their position they did represent the community in educational matters. Having been elected to serve as board members indicated they had strength or leadership in the community, or they would not have been elected. Another reason was that it would be easier for them to attend meetings as a group and also to discuss the project in their already-scheduled meetings.

Implementation Plan

This in-service training program was a systematic combination of both forced and voluntary change. The request for help to the University of New Mexico was made by the administrative leaders of the school system, but they, in turn, were under duress from other sources to do something to better the school situation. The administrative leaders did not know what changes were going to be recommended or were going to take place, much less what new norms of behavior would be expected of them.

The University of New Mexico personnel expected change but they could not predict with total accuracy what would really happen. There were enough financial means and materials available so that the participants quickly realized that the dreamed about or talked about changes were possible.

The proposed changes were not within the value scheme of the majority of the members of the Esperanza School System, thus making it more of a forced than voluntary change. The specific reward used to entice members to remain enrolled in the project was a small amount of additional monthly salary.

Once the project commenced, the original proponents of the project, the administrators in the Esperanza School System, were controlled by the events. They had no choice but to follow them. Few people in this particular school system had consciously wanted change.

In order to accomplish the objectives, a three-phase implementation plan was developed. The three phases were:

Phase I	The Cultural Sensitivity Training Phase.
Phase II	The application of the Cultural Sensitivity Training to the school process phase.
Phase III	The structural revision of the school program phase which would include revision of the curriculum, planning school-community projects, and planning future in-service education.

Phase I.--The first phase of the program was T-Grouping. The participants met for eight sessions over one month's period. They were divided into small groups of 10-12 per group and a professional T-Group specialist was assigned to each group. These were "mixed" in an attempt to represent all ethnic groups and to include both teachers and administrators in every group. It was further attempted to include at least one member from the primary section (grades one and two), at least one member from the intermediate level(grades three and four), and at least one member from the upper level (grades five and six). The junior and senior high school teachers were evenly divided among the groups. Some groups were without representation from certain subject areas.

The second part of Phase I was the basic cultural sensitivity training which stressed the differences in values and value orientations of the different ethnic groups involved, and the dynamics of resultant culture conflicts between the various ethnic cultures found in the community. The participants were taught to identify the differences in value orientations among the three cultures and how these differences affect student life goals and ambitions in terms of family, education, economics, religion, politics, and recreation.

The participants met in one group for the formal presentations about cultural differences. After the lectures, they were divided into two discussion groups. The discussions were open-ended and non-directive. They were guided by the cultural sensitivity training specialist and one of his co-workers.

The participants learned the implications of cultural orientations for the shaping of "role set" behaviors as the minority student attempts to fashion a life style in modern society.

The school board members met separately in all phases of the training. They first underwent training to become sensitive to cultural conflict in the school and the community. They omitted T-Grouping completely. Secondly, they were joined by the superintendent and top level administrators in boardsmanship training. The administrators had participated in the T-Grouping and joined the board members only for the boardsmanship training. Thirdly, the board members studied over-all educational planning. They were completely separated from the activities of the other participants.

Perhaps a limitation of this study was the inability to record the full integration of the community leaders in all phases of the project. They should have been more closely involved. In Esperanza it was an impossibility because of the political situation. Great resistance would have been created for the project. At that particular point in time, it was a taboo area. The project director decided to sidestep the issue because the University of New Mexico was hesitant to become involved.

Consultants Needed for Phase I.--For the T-Grouping sessions, four separate outside specialists, a professor of guidance and counseling and three doctoral students who had completed their training under his direction, were hired in order to keep the groups small enough to accomplish the objectives of the program quickly. For the cultural sensitivity training, one specialist was in charge of the lectures for the administrators and teachers, with another specialist helping with the discussions. The main cultural sensitivity training specialist was also responsible for lectures to the school board members. In this section, a school board specialist led the discussions. The school board specialist also taught the boardsmanship training. In total, three outside consultants were hired for the cultural sensitivity training.

Phase II.--Phase I laid the conceptual foundation essential to begin meaningfully to plan and implement a genuinely relevant school program. It necessarily followed that the next step was to relate that training functionally to the school process. Phase II was initiated with a participant workshop at the University campus. The functional application of the Phase I cultural sensitivity training was the expressed goal of Phase II.

The participants were divided into three groups along functional lines, that is, elementary, secondary, and administrative representatives. An elementary or secondary area specialist was assigned to each group. These consultants were assigned responsibility for reviewing with each group their school program goals, the content, and the application. The specific objectives of Phase II were: (1) to review and evaluate the total school program of activities to determine the appropriateness and relevancy of the program to the cultural needs of the students; (2) to discuss possible additions, deletions and revisions to make the school program more relevant to all the students; (3) to establish the priority areas of need and to focus the attention on this hierarchy of needs; and (4) to begin gathering the regional data necessary to construct culturally relevant teaching units in different subject matter areas but hopefully at least in social studies.

Interaction Analysis.--In order to accomplish the aforementioned objectives, it was necessary first to upgrade participant skills in the techniques needed to evaluate properly the teaching process. This was accomplished by teaching the participants the use of interaction analysis as a self-evaluative tool. This enabled them to look more objectively at the total impact of the current school program.

Data-Gathering Activities.--At the same time, the participants were involved in locating material in the community that could be used for development of culturally relevant materials later on.

Consultants Needed for Phase II.--For Phase II an interaction analysis specialist was needed as well as consultants to help apply this knowledge to the three areas into which the participants were divided. The interaction analysis specialist served as the secondary

teachers' consultant. The consultant working with the elementary teachers and the University of New Mexico Project Director guided the planning session. In total, three outside consultants were used in addition to the Project Director.

Phase III.--When the groups identified the priority needs in their specific areas and discussed in detail possible changes and revisions, Phase III was initiated. It was possible to move into this phase by mid-April because both participants and consultants were devoting extra time and effort to the project.

Program Planning.--Phase III was initiated with several general planning sessions in which the remaining tasks to be accomplished prior to completion of the project were defined. It was essential that the participants be meaningfully involved in program planning from there on. The tasks to be performed consisted of planning the in-service education program for the following school year; of constructing the necessary culturally relevant teaching units; and the development of other materials.

They were asked to find interesting facts about early distinguished Spanish-surnamed and Indian personages to be written up later as biographies on these local people who had been omitted from the curriculum. They were asked to do the same for current distinguished personages in the community, region, and nation.

Materials.--The lack of culturally relevant materials has hampered the efforts of many well-intentioned teachers. If the teachers have the desire to include points of view of minority groups, they face a vacuum, for the materials, until recently, have simply not existed.

Since most teachers have not been trained to develop their own teaching materials, other than flash cards or similar teaching aids, they have not been able to develop materials even when they so desire. The existing materials are geared for middle-class students. As Elam says:

> Most of our textbooks are written by middle-class professors for middle-class teachers of middle-class children. Education has not found ways to integrate the findings of anthropology, social psychology, and clinical psychology into the educational and developmental sequences usually taught in the teacher preparation courses.[6]

Culturally Relevant Teaching Units.--In order to commence practical work in the social studies area, the elementary and secondary teachers, along with three administrators, studied the modern approach of teaching social studies. Also before the actual writing of units, the teachers reviewed what units are and the advantages of organizing social studies materials in units. When this phase terminated, the teachers were divided into committees for the actual work on units. Several resource units were developed as well as some teaching units.

Other Activities.--During this phase, the planning and initiating of school and community reinforcing activities were also included. The tasks were broken down into three main areas of responsibility:

1. Curriculum building and revision.
2. School-community project planning for both the immediate and also the long-range plans.
3. The planning for Cultural Sensitivity Training for the following school year.

A committee was assigned responsibility for developing concrete recommendations to the administration in each of these areas.

The participants were allowed to volunteer to serve on each of the work groups in line with their primary area of interest. The program had the expected impact and the participants expressed a genuine desire to serve. No member was allowed to serve officially on more than one group, although several attended other meetings. The reason for this primarily was to enhance group solidarity and cohesion, which was thought would increase productivity and total commitment.

Consultants Needed for Phase III.--The following lists the outside consultants that were needed for the phase just described:

1. Curriculum.
   a. Elementary Education--two outside consultants.
   b. Secondary Education--two outside consultants.
   c. Teaching of English as a Second Language--one outside consultant.
2. School-Community Projects--one outside consultant and five other outside resources, i.e., community developers from the Home Education Livelihood Programs.
3. In-Service Training Program--one outside consultant.

Termination.--The project ended at the end of the school term after 64 meetings of at least one hour duration each. The committees presented their findings and made specific recommendations to the superintendent. These combined recommendations made up a total In-Service Education package plan designed to maximize the project effort. It was recommended that a system-wide cultural sensitivity training program be launched to include all school personnel of Esperanza for

the following school year.

The Project Esperanza Model

On the following page is shown the Esperanza model, developed for the in-service education project for teachers, administrators, and community leaders in a tri-ethnic community.

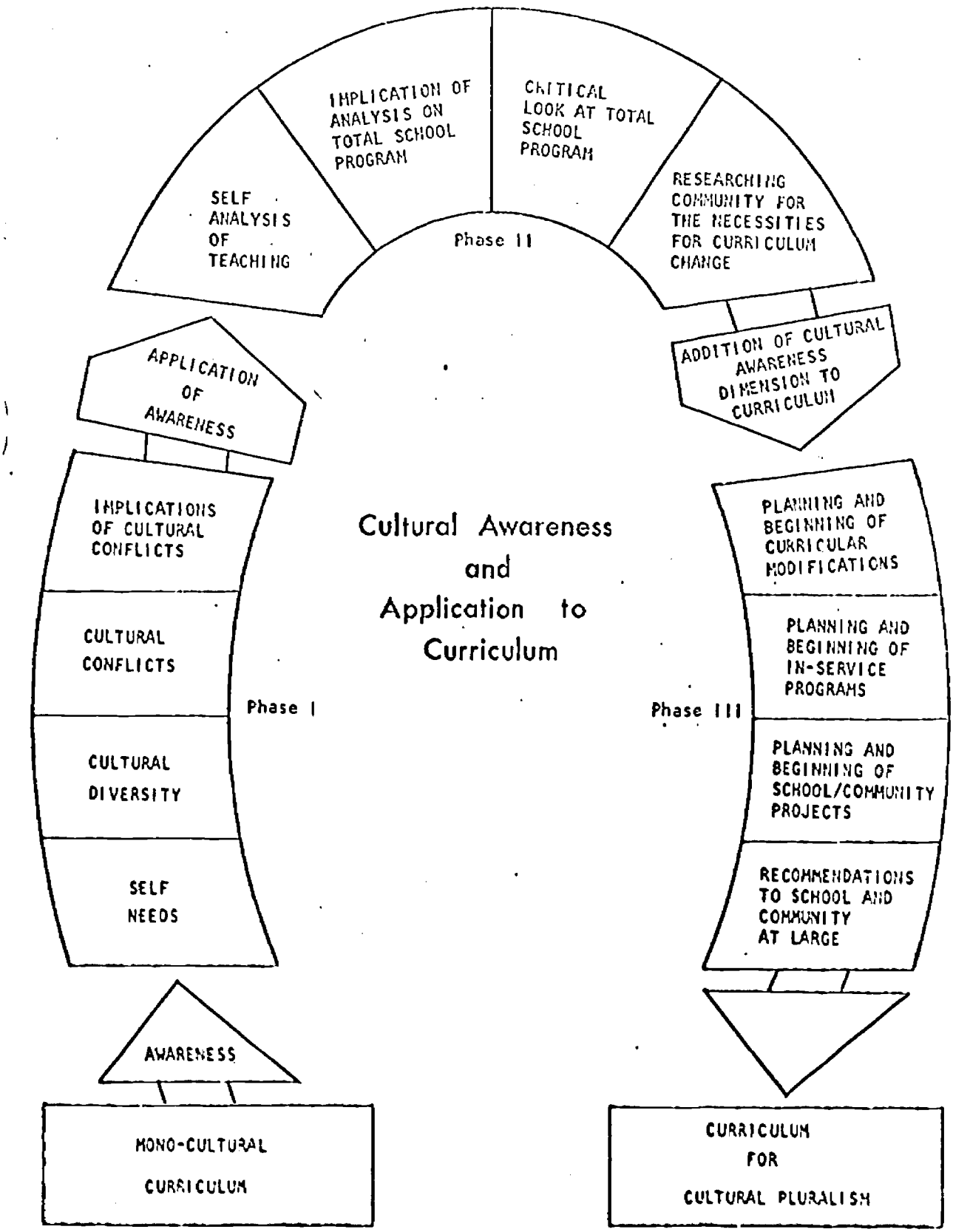
The Project Esperanza Flow Chart

On page 109 is given a flow chart that shows the target groups, the activities of the three phases, and the dates when they were in process.

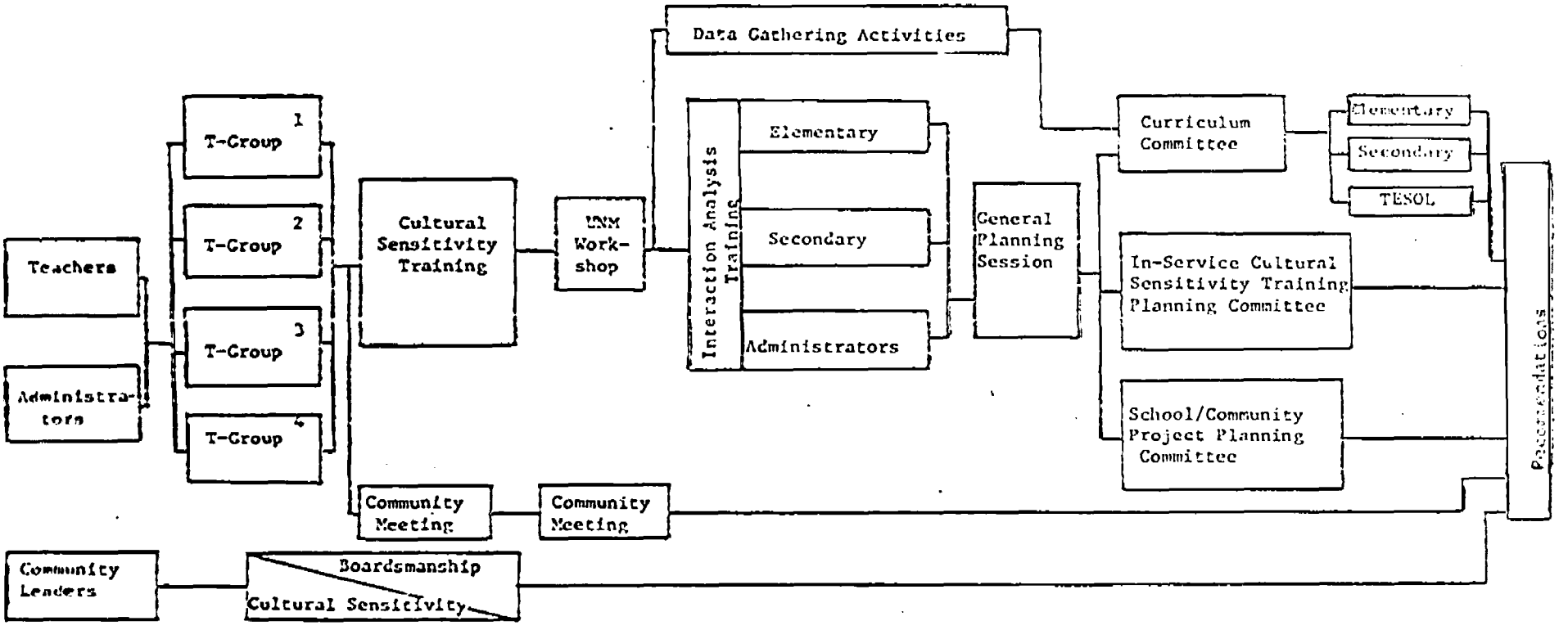
Summary

This chapter described the planned program of social change. It also discussed the in-service education model and its implementation.

THE ESPERANZA MODEL



THE ESPERANZA PROJECT FLOW CHART



Phase I - September 15-January 20	Phase II - January 26-April 3	Phase III - April 8-May 21

NOTES

[1]Charles C. Jung, Robert Fox, and Ronald Lippitt, "An Orientation and Strategy for Working on Problems of Change in School Systems," Change in School Systems, Goodwin Watson, ed. (Washington, D. C.: National Training Laboratories, National Education Association, 1967), p. 68.

[2]Civil Rights Title IV Project No. 283-043-000, May, 1968.

[3]Consensus of several teachers.

[4]Daniel Katz and Robert Kahn, The Social Psychology of Organizations (New York: John Wiley and Sons, Inc., 1966), p. 390.

[5]Leland P. Bradford, "The Teaching-Learning Process," Human Forces in Teaching and Learning (Washington, D. C.: National Training Laboratories, 1968), p. 13.

[6]Sophie L. Elam, "Acculturation and Learning Problems of Puerto Rican Children," Teacher College Record (February, 1960), p. 261.

CHAPTER V

PRESENTATION, ANALYSIS, AND INTERPRETATION OF THE DATA

This chapter will report the reactions of the participants to six prime questions investigated in this study.

The first prime question will be answered by analyzing the results of a sixteen-item questionnaire. The questionnaire was administered to a group of participants and a group of non-participants from the Esperanza school system. Each item will be analyzed in narrative form.

The second prime question will be answered by discussing sections of Phase I of the project as well as by relating participant quotes at the beginning, the middle, and the end of the first phase.

The third prime question will be answered by a discussion of the phase regarding self-teaching analysis as well as by relating participant comments.

The fourth prime question will be answered by a discussion of the activities that occurred regarding teaching materials, techniques, and community involvement.

The fifth prime question will be answered by describing what the participants did to initiate curriculum change. Their recommendations to the superintendent will also be discussed.

The sixth prime question will be answered by listing some of the results of the project.

A brief conclusion for each prime question will be presented

after each discussion.

The questions emanated from this general statement: "What are the manifestations which indicate possible changes of behavior of community leaders and school personnel who participate in a culture-oriented in-service program?"

Prime Question One

Will teachers presented information and experiences related to the effects of cultural differences and conflicting value systems, over a period of time, appraise the school system significantly different from those who do not undergo such a plan?

Results of the Questionnaire

At the termination of Project Esperanza, a sixteen-item questionnaire was administered to the project participants and a group of non-participating teachers. The intent of the questionnaire was to provide an opportunity for these people to react to the curriculum, activity of the school personnel, and school leadership in a relatively structured manner. Although many observations had been made throughout the project, the participants had never been requested to respond to direct statements or questions concerning the operations of their school. This questionnaire provided the structure for the evaluation of specific aspects of the Esperanza schools.

In general, the following analysis of the questionnaire items suggests that the participants were less satisfied with the school programs than the non-participants. These participants appeared to be

critical of the curriculum, leadership, and the efforts of the school personnel in their effort or lack of effort in improving the school program. While the participants may have felt that Project Esperanza was attempting to direct the school program toward the needs of the students, they felt that little had been done in the past to make the program become relevant to the needs of the students.

Each question on the questionnaire was answered on a five-point continuum from strongly disagree (1) to completely agree (5), with the value of (3) meaning no opinion.

SCALE

1 Strongly Disagree	2 Disagree	3 No opinion	4 Agree	5 Completely Agree

The total responses from each item of the questionnaire have been reported in percentages. The responses, 1 (strongly disagree), and 2 (disagree) have been grouped together; response 3 (no opinion) has been reported separately; and response 4 (agree) and response 5 (completely agree) have been grouped together. The percentage scores of the participants and the percentage scores of the non-participants have been compared.

Item 1. The Esperanza school program is excellent.

Scale	Disagree	No Opinion	Agree
Non-participants	29.63%	29.63%	40.73%
Participants	73.53	8.82	17.64

It appears from the above frequencies that the participants are less satisfied with the school program.

Item 2. The present Esperanza school curriculum is appropriate for the Esperanza students.

Scale	Disagree	No Opinion	Agree
Non-Participants	29.63%	25.93%	44.44%
Participants	85.29	2.94	11.76

It appears that the participants feel the Esperanza school curriculum is inappropriate for the students.

Item 3. The students that graduate from the Esperanza schools are adequately prepared to meet the challenges of the modern world.

Scale	Disagree	No Opinion	Agree
Non-Participants	7.40%	55.55%	37.04%
Participants	67.64	23.53	8.82

It appears the participants became aware that the school was not providing the diversity of skills needed for survival in the modern world.

Item 4. The Esperanza schools are strong in their college preparatory courses.

Scale	Disagree	No Opinion	Agree
Non-Participants	7.40%	33.33%	59.26%
Participants	35.29	35.29	29.41

Although there seems to be a great deal of uncertainty, it would seem that the participants are not satisfied with the college preparatory program.

Item 5. The Esperanza schools have a good vocational training program.

Scale	Disagree	No Opinion	Agree
Non-Participants	18.52%	33.33%	48.15%
Participants	73.53	17.65	8.82

It is apparent that the participants feel there are inadequacies in the vocational training program.

Item 6. The Esperanza schools are well run.

Scale	Disagree	No Opinion	Agree
Non-Participants	14.81%	29.63%	55.55%
Participants	55.88	14.71	29.41

It appears the participants are less satisfied with the operations of the school

Item 7. The Esperanza schools have strong administrative leadership and are run soundly and efficiently.

Scale	Disagree	No Opinion	Agree
Non-Participants	11.11%	37.03%	51.85%
Participants	66.66	9.09	24.24

It appears the participants feel that the Esperanza schools do not have strong administrative leadership and are not run soundly and efficiently.

Item 8. The Esperanza schools exhibit a strong impetus in developing a school program to meet the needs of modern youth.

Scale	Disagree	No Opinion	Agree
Non-Participants	14.81%	33.33%	51.85%
Participants	55.88	8.82	23.53

It appears that the participants feel that the school program is not meeting the needs of their students.

Item 9. The school personnel are strongly motivated and energetically strive to constantly improve the school program.

Scale	Disagree	No Opinion	Agree
Non-Participants	14.81%	18.52%	66.66%
Participants	55.88	8.82	23.53

It appears that the participants feel the school is neither strongly motivated nor energetically strives to improve the school program.

Item 10. The Esperanza community through their school board energetically supports and guides the schools to improve the school program.

Scale	Disagree	No Opinion	Agree
Non-Participants	22.22%	25.93%	51.85%
Participants	61.76	17.64	20.59

The participants apparently feel that the school board has failed to provide support and guidance for the improvement of the school program.

Item 11. The school personnel of the Esperanza schools are involved in upgrading and improving the present curriculum to better

meet the needs of modern youth.

Scale	Disagree	No Opinion	Agree
Non-Participants	11.11%	25.93%	62.96%
Participants	23.53	2.9	73.53

Both groups apparently feel that the school personnel are involved in upgrading and improving the present curriculum to meet the needs of modern youth. However, their agreement with this item may derive from very different feelings.

Item 12. The Esperanza teachers are active and motivated to excel in teaching.

Scale	Disagree	No Opinion	Agree
Non-Participants	.00%	14.81%	85.18%
Participants	52.94	11.76	35.29

It appears that the participants feel that the Esperanza school teachers are not activated and motivated to excel in teaching.

Item 13. The schools are involved in numerous efforts to improve the school program.

Scale	Disagree	No Opinion	Agree
Non-Participants	3.70%	25.93%	70.37%
Participants	23.53	23.53	52.94

Although a larger percentage of the participants feel that the schools are making few efforts to improve the school program, the major proportion of both groups apparently feels that some efforts are being made to improve the program at the present time.

Item 14. Numerous efforts have been undertaken through in-service training to upgrade the professional personnel.

Scale	Disagree	No Opinion	Agree
Non-Participants	3.70%	25.93%	70.37%
Participants	50.00	11.76	38.23

In contrast to Item 13, the participants apparently felt that few attempts at in-service training had been undertaken in the past.

Item 15. Teaching and administrative personnel of the Esperanza schools exhibit enthusiasm and actively promote the improvement of school programs in Esperanza.

Scale	Disagree	No Opinion	Agree
Non-Participants	7.40%	11.11%	81.48%
Participants	35.29	20.59	44.12

The participants apparently are less satisfied with the enthusiasm of the teaching and administrative personnel and their efforts to promote the improvement of school programs.

Item 16. Efforts are underway to make the school program relevant.

Scale	Disagree	No Opinion	Agree
Non-Participants	11.11%	33.33%	55.55%
Participants	8.82	14.71	76.47

As might be expected, the participants felt that efforts were underway to make the school program relevant. This would be expected since they presumably were involved in such a program.

Conclusion.--From this analysis it was possible to deduce that the participating group differed from the non-participants in their appraisal of the school system. The participant-observer believes that the difference in perception was a direct result of the project.

Non-participating Group

The reason for the lack of a non-participating group of administrators is that the school system was too small and there were not enough administrators to form two separate groups. It was thought that the project would suffer unless as many top level administrators as possible were involved.

The project director recommended to the investigator that she not become too involved in the community in attempting to identify leaders not participating in the program because at the time of the project's initiation there appeared to be a degree of political activity forming that could have implications for the school administration. The attempt to try to identify the other community leaders could have interfered with the support the community gave the project. Thus there was no group of community leaders not participating in the project.

The following is a quote from an interview with the Esperanza Project Director:

> The instrument should not be administered to a community leader control group because it could affect negatively the public relations efforts of the community leaders' experimental group. The community leaders' participating group is engaged at the time in encouraging the community to support the project.[1]

All the administrators and board members responded to the questionnaire. It would appear that they are more satisfied with the school system than those teachers who participated in the project. (See Appendix H.) One would expect this kind of result, since the administrators and community leaders are responsible for the school policies. Major disagreements with this program could be taken as a criticism of their own efforts.

Prime Question Two

What are the indications that a teacher's perceptions of his personal needs change during an in-service program which is related to cultural and personal sensitivity? What indicates that the participants in the in-service program experienced a change in an understanding of the conflicts in cultural practices and values between the school personnel and student population?

At the beginning of the year-long project, the teachers' viewpoints can be summed up in the oft-heard comment, "There is absolutely no discrimination of any kind in our school or in our community."

The participants first underwent T-Group training because, as Bradford has so ably said:

> Teachers need experiences in taking membership in a group so that they can learn, at firsthand, some of the individual problems in becoming a member of a group, rewarding as such membership can be. They need an opportunity to understand their own needs and the consequences of their behavior on others. They need experience in group leadership, where the emphasis is upon group development and not upon leadership domination. With these experiences, knowledge about individual and group behavior can expand the understandings and skills of the teachers as can information about various procedures for working with groups.[2]

The major goals were:

> To provide participants with a sufficiently full and complete T-Group experience to permit significant increases in self-awareness and understanding of one's impact on others. Secondly, to provide a laboratory experience in competition and of conflicting resolution, which would simulate as closely as possible the real life negotiation of differences between groups. Thirdly, to provide the opportunity to develop a conceptual framework for understanding group and interpersonal processes and to provide opportunities for practice in the diagnosis of process in ongoing groups.[3]

The T-Grouping moved the groups toward genuine "openness" concerning the "real" cultural conflict problems of the community, and secondly, it began the process of developing group cohesiveness that became so essential for the proposed committee work.

The T-Group progress was watched very closely by the four specialists in charge. The group passed through the successive stages that were characterized by the "nothing is wrong, we're all Americans" stage to the "everything is wrong, this whole community is shot, and those so-and-so" stage and finally reached the "constructively critical" phase.

Awareness of Personnal Needs

The comments made by the participants during the T-Grouping phase show how the majority changed.

"What a waste of time in these group meetings."

"All we do is gripe. We aren't told how to solve any of our problems."

"We already know we have problems. What we need are answers."

These are typical of the comments recorded during interviews in the initial stage of the T-Grouping phase. The participants were

unhappy with the meetings and didn't hesitate to say so.

One lady said, "Our sessions are completely dominated by Jane Doe. No one gets a chance to say anything. Next time I'm going to tell her to shut up." This woman was beginning to see that it was the participants' responsibility to get things said in the sessions.

In the first three weeks of T-Grouping, the comments were mostly confined to the "outside agitators." The following comments were recorded by the investigator during interviews.

"If they're trying to find out what's wrong with this system, why don't they come out and say it. Don't call it T-Grouping!"

"These outsiders are just trouble-makers. I wouldn't doubt a racist is mixed up in this somehow. We've gotten along swell . . . old and young . . . not like in the big cities where there is a lot of trouble."

"I don't live here but everybody seems to mind his own business."

"They're just agitators. We all get along nicely,"

These comments sum up the feeling of the majority of the participants during the initial stage.

During the middle of the T-Grouping sessions, a young teacher confided, "If only we didn't have administrators in our group sessions. I'd tell everybody how rotten this system really is, but they'll get you afterwards if you tell the truth."

As the participants met more in T-Grouping sessions, the more they verbalized their discoveries. One participant told the investigator, "It was funny and sort of creepy to hear X tell how she felt about kids--cause that's the way I feel about it but I never realized it

before. It seemed I had coached her to say all that."

Another recorded comment says, "I wanted to cry so badly when I was in there. I really needed to cry. I had never thought about it like that. How strange. I really needed to cry." The investigator was not able to get further information on why she wanted to cry or the subject being discussed.

Toward the end of the T-Grouping sessions, the comments became somewhat vicious again, but directed at "others' instead of the "outsiders." An oft-repeated comment was, "The politicians have always controlled our schools here. There's little that can be done."

One participant told the investigator, "The whole place stinks. Everybody's a crook." When pressured for details he said, "We can't do a thing for the kids. Nobody cares. Everybody is in it for what he can get."

Several others said, "I'm so glad they're exposing the trouble here. It's been covered too long."

"A few people have always controlled. The rest of us have never had a voice."

In asking for more details, the investigator got the standard answer:

"The politicians say what goes and what comes."

At this stage, the participants were also talking more about personal needs, although frequently they referred to the students instead of themselves.

"I know we've got to give them success. But how?"

"I know how it feels to be left out of everything. I was poor and never participated in anything."

"Darn it, we all need to belong. How can we make these kids feel they belong?"

"We all need love and understanding. That's for sure."

"I'll say we need to be told every once in a while we're doing a good job. It's difficult to keep on when nobody says you're doing a good job."

Although a few of the participants seemed not to be completely honest with themselves,[4] the majority appeared to understand themselves, their feelings, and their attitudes. A top-level administrator, in writing about the T-Grouping phase, said:

"The meetings were extremely useful . . . they lead to the realization that there was a need for improvement in over-all attitude . . . not only individually, but collectively, in such matters as . . . human relationships."[5]

On the basis of what was recorded during interviews, the investigator sees tangible evidence in the participants' comments that they were more aware of their personal needs after the T-Grouping training. Also, they were more aware of the students' needs on a more individual basis than before the T-Grouping sessions.

Cultural Sensitivity Training Phase

A period on cultural sensitivity training followed the T-Grouping sessions. Few participants appeared to know the cultural values of the three cultures represented in the school population, much

less the implications for curriculum change or modification.

The specific objective of the cultural sensitivity phase was to sensitize the participants in the differences of value orientations and the resultant cultural conflicts between Indian Americans, Anglo Americans, and the Spanish surnamed. A corollary objective was to study how these differences affect student life goals and ambitions in terms of family, education, economics, religion, politics, and recreation.

At the beginning sessions, some of the participants became hostile when differences between the groups were enumerated. The following comments recorded during inteviews are illustrative of the resistance to admitting cultural differences existed.

"Treat students as human beings and it doesn't make any difference which ethnic group they come from."

"Be kind to the students and they'll learn the content. It doesn't make any difference if they are red, black, yellow, or polka-dot."

"This counting Spanish-surname business makes me sick."

"We're all Americans with no differences. Maybe long ago differences existed, but now we've all progressed. We've all acculturated."

"How do you think we feel? We, the Anglos, are the minority here. We're discriminated against constantly. And now they're saying we're competitive. Heck, we have to in order to stay alive around here."

"Cooperation is supposed to be a Spanish virtue. Have you seen those guys fight? They don't know what cooperation is."

"I don't think Professor X should say those things about the Spanish speaking. You shouldn't wash your dirty laundry in public."

"Now the Anglos are being blamed for all past injustices."

"I don't think of myself as Spanish or Mexican. I'm an American. It is that simple. I don't see why they ever started this mess."

Toward the end of the training, the comments recorded by the investigator seemed to be more sympathetic toward the minority group student.

"Nobody says how we can help the Spanish. The Anglos always get all the attention. It's like every place else."

"We've never done anything to really help the Spanish kids."

"The Indians get it coming and going. We need Indian counselors."

"I had never noticed that it's true. The kids don't mix socially."

"We are prejudiced. All of us. The sooner we admit it, the better."

"Our schools have hurt both the Spanish and the Indians. Now I realize that I wasn't aware of the wrong things I was doing."

"The students need group identification like everyone else."

"Boy, those kids really have to learn to play the game. I wonder how we ever made it?"

The cultural sensitivity training specialist was totally responsible for determining at what point the participants were

"sensitized" and could verbalize intelligently the differences in values and value orientations among the Indian, the Spanish, and the Anglo cultures. He had stressed throughout the importance of being aware of the effect of cultural conflict on school program.

He told the investigator that, like all groups who undergo this particular training, they had resisted and implied that he was "anti" everything at the beginning, but he now felt the majority were actively going to meet the needs of all students in the Esperanza School System.[6]

School Board Training

During the time the T-Grouping and cultural sensitivity training were being conducted for the majority of the participants, the school board members were undergoing their training separately. They went through identical phases of rejection and misgivings of the program. The project director wrote to the University professor who was to work with the board, "The superintendent said the school board did express some misgivings about when they could find the time to meet."[7]

The beginning comments of the board members showed deep concern that the project could create open dissension in the community. One board member told the investigator, "The project is okay. But you're taking the school people out of the classroom too much. The parents are going to start kicking." Reminding him that the participants were using only one hour of actual school time per week, while devoting three to five hours of their own time did not seem to calm his fears.

The board members' comments were reduced to individual remarks. There appeared no entries in the board minutes about the project's

progress or lack of it during its implementation.

Toward the end of their training in Phase I, the board members reacted slightly differently. The concensus was that "the project was meeting with success," and they were satisfied with "what was happening."

After their formal training ended, some of the board members started attending other meetings and taking a more active part in the activities of the project. A final comment from the University professor who met with the board members summarized the over-all feeling of the consultants toward the end of the project: "The school board members have been most enthusiastic and cooperative."[8] By their comments and involvement in other activities, the board members appeared to have been influenced by the project.

Conclusion.--On the basis of the consultant's remarks and the comments made by the participants during the interviews, the investigator believes the T-Grouping and cultural sensitivity experiences forced the participants to change.

Prime Question Three

What gives evidence that the participants became more introspective and self-evaluating in their approaches to the children they teach?

Interaction Analysis

This phase of the program was conducted by a specialist in interaction analysis with the purpose of improving the role of the

teacher in the classroom. It was assumed that if the teacher could become aware of all his teaching acts, he might become more cognizant of his weaknesses in meeting the minority group students' needs. This phase of the program was also based on the assumption that once ideals are established, teachers can modify their behaviors to meet them. Interaction analysis was to become a self-evaluative tool. The techniques were to help the majority of the participants look more at the total impact of the current school program.

Through interaction analysis, the participants were able to analyze more objectively the impact of their particular teaching style on the entire class and on the whole school. By emphasizing the functional interrelatedness of their "jobs" in the educational process and requiring the participants to look at what they were doing in the classroom via the new perspective, interaction analysis, and then stressing the specifics of "how" cultural sensitivity training could be applied in their work, the participants were directed to generalize and apply their "sensitivity" knowledge to the task of school program evaluation.

It was necessary to insure that the functional connection between Phase I activities and individual "jobs" in Phase II was clear in the minds of the participants. The assumption was made that only by applying their newly acquired "cultural sensitivity" skills to assess their own personal performance could the participants then apply this knowledge to program evaluation. It was believed absolutely imperative that the recommendations for change (program, structural, or social) be generated by the participants themselves. And for these

recommendations to be meaningful, the participants themselves had to evaluate accurately the relevancy of the school program.

As soon as these participants demonstrated the necessary competency in the "evaluative skills" they moved quickly into the specifics of program evaluation, which were the main emphasis of Phase II activities. Outside consultant specialists were assigned to work with each group in discussing, probing, criticizing, and evaluating the ongoing school program.

During the interaction analysis phase, the participant comments changed little. At least twenty of the participants thought it a waste of time and could not see the relevancy of the program.

" Wish we wouldn't be wasting all that time. We're not learning anything."

"It's okay for beginning teachers to learn that stuff but not for experienced teachers. There's little we can change in our teaching styles."

The younger participants had studied interaction analysis, and for them it was simply a review which they enjoyed.

Through observation of actual micro-teaching situations and evaluative activities built into the interaction analysis portion of the program, the professor in charge was able to decide when the participants had reached a sufficient level of awareness about their own classroom behavior.

Even though this phase was resisted, the participants did talk to the investigator about being "direct" or "indirect" and about

being conscious of their own behavior which they had never been conscious of before.

Conclusion.--The majority of the participants did not appear to internalize inter-action analysis, although the consultant felt that they had.

Prime Question Four

Will the participant's perceptions of their needs for different teaching materials, new teaching techniques, and community involvement change during the project?

Materials

The need for materials to satisfy student needs became apparent to some of the participants early in the project.

A common expression at the beginning of the project was:

"We don't have the right materials for all this and what's more we can't have them. We'll never have the money we need for the job that needs to be done."

"If the leaders around here would back us up . . . if the whole area would wake up . . . we'd get the money to get the materials needed."

The majority thought traditionally about materials at the beginning of the project. They knew materials involved expenditures of large sums of money. Few, if any, thought at this stage that with the proper motivation and training, they themselves could produce, adapt, and modify materials to make them culturally relevant. Once the participants realized the immense vacuum of culturally relevant

materials they started looking everywhere. Perhaps a discussion of the data-gathering activities will answer this prime question the best.

Data Gathering Activities

An effort to gather culturally relevant materials was initiated concurrently with Phase II. This included a search for names of cultural models in the community, in the state, in the region, and in the nation. During the time the participants were finding names, they also started to write detailed biographies of those people. They could later be adapted for classroom use.

A team searched for folklore by interviewing older people to relate the old cuentos, chistes, proverbs, and songs, some of which have not been preserved in writing. Local history started to come alive for these participants with the items they started collecting. The data-gathering activities started generating meaningful inputs of information and materials.

During the data-gathering phase, the teachers were taught how to search out and tape record folk songs and stories in the community. They were also taught how to use the cuentos of the community and write illustrated booklets so that the students could read them. The teachers were also encouraged to locate families who might have colonial costumes, heirlooms, works of art, or antiquities so that teachers as a group would know where they were and make use of them if possible. They were further encouraged to find local artists in woodwork, painting, crocheting, knitting, jewelry-making, embroidery, cooking, and other

crafts to start school files of resource people who could come in to the school, not only to teach their crafts, but also to serve as models to the students.

They were asked to find interesting aspects about early distinguished Spanish and Indian personages to be written up later as biographies on these local people that have been omitted from the curriculum. They were asked to do the same for current distinguished personages in the community, state, region, and nation.

It was necessary that virtually the entire community become involved in supplying "culturally relevant" materials to the schools to make this phase a success.

These efforts had several beneficial "spin off" effects. For example, a newspaper column in the local paper was initiated about "The Cultural Heritage of Esperanza Community." Folk tales, Indian-American and Spanish-surnamed heroes and success stories and other relevant historical information authored by the participants and other interested community residents also began to appear in the local newspaper. These articles pointed out the multi-cultural historical evolution of the community and the important contributions of each group to that development. Requests for copies of these clippings came from all over the state.

Because of the crucial need for the materials at this phase of the project, special emphasis was given to developing materials even though there would be little if any time before school terminated for editing and preparing "finished" materials. The purpose was to get the participants to realize that they themselves could research and make

the materials.

Needed were books, booklets, pamphlets, posters, seatwork, charts, and visual aids that depicted the Spanish-American and Indian-American cultures to be studied by both Anglos and minority group youngsters.

Conclusion.--On the basis of the active involvement of the participants, the investigator concludes that this part of the project was highly successful in getting people to change behavior as it pertained to materials. These people were no longer satisfied with the "traditional" monocultural materials. They were going to supplement it with culturally relevant materials.

Techniques

Teaching English as a Second Language.--When the project commenced, English as a second language techniques were met with open hostility. Most everyone seemed to be insulted when the technique was suggested. Most seemed to counter with:

"It would have been all right many years ago but now all the children speak English."

"The very few youngsters that don't know English learn it rapidly from their classmates."

"It would be a horrible waste of time and money; the children just don't need it anymore."

The subject was approached by the investigator as tactfully as possible. In visiting classrooms she would take detailed notes of children's language and discuss with teachers after the observations

how some different techniques could help the students speak standard English. She also gave demonstration lessons. After having worked this way for several weeks, she lectured to the entire group on the benefits of the approach. Since she already had a few allies that reinforced her comments, most of the group of elementary teachers were convinced of its merit.

From this humble beginning, a small group of participants was selected for specific training in the area with an ESL specialist. They studied the theory and techniques, during which time they compiled a booklet of "notes" to help other teachers.

Conclusion.--The majority of the participants did not accept the techniques. Their perception of the need for these techniques did not change.

Bi-Cultural Education.--Bi-cultural education was completely rejected by the participants of Project Esperanza. It was acceptable to talk about Spanish and Indian history, contributions, traditions, and values, but it was not proper to teach in the native language if it didn't happen to be English. From conversations with them, the investigator came to the conclusion that it was because the Spanish-speaking teachers did not feel they knew enough standard Spanish to use it as a vehicle of instruction. The English-speaking teachers felt isolated and were not convinced they could team-teach effectively in a bilingual situation. Few were convinced it was a worthwhile effort.

That concept development could continue in the child's native language while learning English systematically was difficult for most

teachers to comprehend. They complained that if the students spoke Spanish, it was the New Mexican dialect, half English, half Spanish. That these children have mastered the sound patterns and the structure of the Spanish language was very difficult for them to accept.

The benefits the child would gain in positive self-image were also discussed at length. This was what seemed to convince more of the teachers about the merit of the idea.

The high school teachers were more receptive that concepts not understood in English could be explained in the vernacular, either by the teacher or other students. These teachers also thought that a concerted effort should be made to recruit students to study Spanish at the junior and senior high school level. Few students currently selected Spanish as an elective. The participants said they thought the students did not feel it was of any prestige or value to study Spanish.

Conclusion.--That this was the one area rejected most openly by many participants. Little direct application of the idea will probably take place in the immediate future. Perhaps more time and other strategies were needed to convince them completely of its merit.

Community Involvement

The planning and initiating of school-community reinforcing activities was met with enthusiasm by all of the participants. At the beginning of this endeavor, many said, "It's the first time that we have really sought community involvement in the schools. Perhaps some good will come of it." This particular group met for long

sessions with many different people from the immediate community and from the city nearby. They also met with consultants from the University and other agencies, such as the Home Education Livelihood Program and the Community Action Program. The committee was very active and creative from the beginning. Perhaps it was because by the time this committee was organized, the project had made them become highly motivated and action-oriented. This committee was responsible for initiating the writing of feature articles of local interest in the community newspaper, taking care of all logistics.

They were also responsible for starting a community movement to collect magazines for the school, as well as attempting to place a newspaper in every needy home. Perhaps most important of all, they studied in depth the feasibility of an adult education program in Esperanza, involving local residents in the discussions.

There were two large school-community meetings that were well attended by both school and lay people. Community needs were discussed at both meetings. After these meetings, the group appointed to work in school-community projects kept the momentum high in community involvement by encouraging parents to participate. The parents were active in supplying information about models and local history.

Conclusion.--The investigator feels the above is evidence the perception of need towards community involvement did change with the majority of the participants.

Other Activities

At the same time that these activities were taking place, a small group of participants was meeting with a specialist to plan

future activities to sensitize the total school personnel. They felt that they were now sensitive enough and had the necessary skills to conduct the program themselves the following school year with the help of a few outside consultants. An example of outside help would be professional T-Groupers.

That this group felt confident that they could pass on their newly acquired knowledge to their colleagues and that they were motivated enough to want to do it, is evidence that the participants believed in cultural sensitivity.

Prime Question Five

What indicates that actual curriculum changes were initiated during and after the in-service program?

Culturally Relevant Teaching Units

In order to introduce curriculum changes in the social studies area, the elementary and secondary teachers studied the more modern approach of teaching social studies. They concentrated mostly on Hilda Taba's work.[9] Also, before the actual writing of units, the teachers reviewed what units are and the advantages of organizing social studies materials in units. When this phase terminated, the teachers were divided into the elementary and secondary committees to begin actual work on the units.

A detailed teaching unit was prepared by the elementary teachers' group for the first grade entitled, "A Comparative Study of the Family In Three Cultures--Indian, Mexican or Spanish-American, and Anglo." (See Appendix I.)

It intended to provide a framework for the study of family life as it is found in the three cultures that comprise the community, thereby bringing a better understanding and appreciation of the three cultures. It hoped to stress that people of the three cultures can live and work together, and that they can learn to respect, appreciate, and enjoy what each has contributed.

A second detailed unit was prepared for the fourth grade, entitled "A Comparative Study of New Mexico and its Three Cultures." This particular unit attempted to create an awareness of the many factors and historic events which make New Mexico unique. It stressed the role that the Indian, Spanish and Anglo people have played in the development of New Mexico.

The third detailed unit produced during the study was for the sixth grade. It was much like the fourth grade unit except it was prepared for more mature youngsters. It compares New Mexico with a far-away country. It, too, is called, "New Mexico's Three Cultures."

In the three sample units, the participants discussed all the elements they had encountered in which the three ethnic groups were different. For example, practices in the areas of health, physical fitness, music, foods, and the arts.

The junior and senior high school groups of teachers also worked on suggestions for units for their particular age level of youngsters. A suggested unit for seventh grade English included such topics for this grade level as: (1) looking for words which have come into the English language from Spanish or Indian, (2) studying New Mexico place names and their history, and (3) research papers on titles such

as arts and artists of New Mexico, Indian and Spanish cooking, and writers of New Mexico.

The unit incorporated an extensive bibliography of pamphlets and books dealing with minorities, available in the school libraries as well as in the community library. It also included a listing of the southwestern records available.

Another unit was "The Indian," with the objective of increasing appreciation of the Indian, his culture and his conflicts. It had possibilities of increasing understanding and awareness of the Indian in the present society. Stereotypes were discussed at length.

Resource Units

A resource unit prepared in great detail was one on Spanish folklore. It was not meant for any specific grade; rather it was to be used for enrichment at any grade level. It included nursery rhymes, tales, and corridos. The corridos were subdivided into "valientes," "emocionales," farewells, tragedies, and political ones. It also had a collection of religious "cuentos" and ballads. It had sections under the headings of sports, folk dancing and celebrations of all kinds. Lists of proverbs and riddles were also included.

One participant researched the land grant situation in the area. He developed a short resource unit and included a summary of the different land grants. His findings were culminated in an essay in the local weekly newspaper. Another researched the local churches of the community.

Other resource units on the community included a unit on youth and alcoholism; one on redevelopment efforts; one on the part

the railroad has played in the community; and one on civic organizations in the community. Another one was on geography, which studied the terrain, vegetation, water, and restrictive natural influences of the local area.

A final unit was a collection of articles written by the participants. It included histories on the close-by Spanish communities and the near-by pueblo. It could also be used as resource material for the school system and the community at large.

The Esperanza school system now also had a collection of Indian and Spanish-surnamed models, both of yesterday and today. The collection also included Anglos of present times to serve as live models. The names were divided into different categories such as occupation, territorial days, and present times. The unit included an extensive bibliography.

Perhaps one of the major contributions in the way of resource materials were the bibliographies collected by the participants. These bibliographies were bound and hopefully were to be placed in the hands of all the teachers the following school year.

A very artistic participant took beautiful photographs of different things in the community so that the student could see beauty in his immediate surroundings. She enlarged the pictures to keep on file and to be loaned to the different schools.

During this part of the project, a curriculum guide for social studies in grades one through six was also developed by the committee of elementary school teachers. They entitled their work, "A World of Many Cultures." Their work was designed to bring about cross-cultural

understandings and to promote an appreciation and awareness of the cultural contributions of the three ethnic groups which comprise the largest percentage of the population in the state of New Mexico. It attempted to present a framework for the development of units progressing from the individual and small group living, to living in larger groups. It attempted at every level to make comparisons of people and their cultures, stressing both likenesses and differences. It attempted to develop an awareness that each group seeks to satisfy the same basic needs regardless of the method of attaining that goal. It encouraged cultural pluralism, not alienating or segregating one group from another.

On page 143 is the schematic chart showing the new social studies guide for Esperanza.

Recommendations

The recommendations from the specific committees to the superintendent ended the project activities. There were many materials to be made, adapted, or brought to support the curricular change needed to meet the needs of all children in Esperanza. It was felt that additional personnel was also needed. The following are the recommendations made.

School-Community Projects Committee.--This committee proposed organizing and developing a program of education for adults, utilizing some of the facilities of the high school. The recommendation was supported by a complete program outline, including general objectives, specific objectives, and the organizational structure. It

"A WORLD OF MANY CULTURES"

The Individual's Responsibility and Family Life	The Individual's Responsibility and Community Living	The Individual's Responsibility in Expanded Community Life	The Individual's Responsibility in the State of New Mexico	The Individual's Responsibility in the modern United States	The Individual's Responsibility and World Government
Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6
Life Experiences A comparative study of My Family Indian Spanish Anglo Family Living in a World of Fun and Beauty	The Local Community a. Inter-dependence b. Cultural groups c. Government-Economics	The Basic Needs of Individuals Promoting Better Understanding	New Mexico and its three cultures Adjustment to Environment	American Heritage Geography Cultures	Other Government Old World Influences Spain England
Citizenship The School My Family (a comparative study) Orientation to globe and maps	Citizenship Map and globe study My local community Community workers Transportation	Citizenship Map and globe study Basic needs of early man Needs of modern man Early in habitants of New Mexico	Map and Globe study Citizenship New Mexico and its 3 cultures (comparative study) Early U. S. Explorations	Geographical Orientation Citizenship Early History of the United States Southwest U.S.A. Study of Canada Study of Mexico	Geographical Orientation Citizenship Early World Culture Early World Governments Emerging Nations Modern World Study of China Study of U.S.S.R.

suggested to the superintendent the main funding source be the Mott Foundation, with a list of other possible sources.

The following courses were proposed: cooking, sewing, arts and crafts, shop mechanics, everyday English, everyday math, and physical education and recreation. The general content of the courses was outlined, as well as scheduling hours and a carefully constructed budget.

Teaching English as a Second Language Committee.--This committee recommended that (1) The linguistic principles for teaching English should be applied at all levels of instruction, to remedial class participants and low achievers, as well as normal achievers who could acquire more sophisticated linguistic proficiency through relevant pattern practice.

(2) Grouping for special daily instruction according to language proficiency should be effected at all grades, particularly in grade levels 1, 2, and 3, and higher levels where students experience problems in speaking or reading.

(3) A pre-school ESL teacher training session should be effected one or two weeks prior to the opening of the following school year. The session should be of a three to five day duration and should include all teachers, grades one through six, and those in junior high that would have special groups with linguistic problems. The pre-school session should be planned and organized by specialized ESL technicians and all areas of ESL training should be well covered. Principals, as well as teachers, should attend so that they would be in accord with the problems and support the activities.

(4) At least one professional ESL specialist should be assigned to the system. The specialist should not be assigned to any given school, but rather to the total system, with the latitude to move freely from school to school, giving assistance and demonstrations in needed areas. This would help teachers strengthen their knowledge of ESL techniques and methodologies and afford each child an equal educational opportunity. This specialist should plan, coordinate and implement ESL in all schools and see that all teachers were utilizing the principles properly.

(5) A portion of the language arts period should be scheduled especially for ESL training. This was not to mean that ESL would not be utilized in other areas of instruction, but that, along with special emphasis to use ESL techniques wherever possible, a special period specifically for ESL should be allotted and scheduled.

(6) ESL tests should be used both as diagnostic instruments and to measure achievement.

(7) The Miami Linguistic Readers should be adopted for grade levels 1, 2, and 3. Traditional material could be kept, with ESL techniques incorporated wherever possible.

Curriculum Committee.--This committee recommended that the system:

1. Further develop specific courses of study for the high school curriculum, which would include the cultural awareness dimension.
2. Establish textbook criteria consistent with these courses of study.

3. Establish a curriculum development section assigned the specific task of:
   a. Developing or adapting materials to make the curriculum culturally relevant.
   b. Reviewing and recommending supplementary materials.
   c. Developing and disseminating teacher guides for the use of these materials on a periodic and ongoing basis.
   d. Assign the specific task of recruiting appropriate curriculum and media experts to demonstrate new materials and techniques.
4. Establish a curriculum development committee at each school. Assign the specific responsibility for coordinating the recommendations of the curriculum development section.
5. Establish a procedure for periodic reporting to the superintendent and the school board of the above efforts.

This committee also suggested a course of action to implement their recommendations. They proposed that the system appoint a curriculum development committee to begin planning courses of study in language arts and social studies. It should be guided but not limited to developing courses of study. It should work on incorporating the following recommendations:

1. Spanish-surnamed students should be encouraged by teachers, counselors and everyone else to continue the study of Spanish.
2. Charles Lummis's work[10] should be incorporated in all the history classes because of his knowledge of the immediate area.

3. All teachers, regardless of subject, should make an effort to use and explain idiomatic expressions, colloquialisms, and all forms of contemporary words.
4. Students should continue to be encouraged to read contemporary novels.
5. A wide assortment of texts should be made available for the teachers' examination.
6. There should be a central textbook library and librarian.
   a. All teachers should be informed of the juvenile paperback books available.
   b. They should be informed of collections of paperback books and workbooks.
   c. Many copies of current magazines should be available.
   d. For the bright students, a more sophisticated newspaper should be purchased, such as The New York Times.
7. Audio-visual aids of all types should be made available to individualize instruction.
8. A feasibility study should be made of modular scheduling to see what would be applicable in the system.
9. A seminar type of course should be offered in which a different teacher would teach different subjects. (Example: Art, History, or Home Economics.)
10. Team teaching should be explored. (Example: combine history and English.)
11. A semester of music should be made available to every student. It should include the study of classical and contemporary

music, as well as music from the minority groups represented. The aim should be to expose the students to music from many lands.

12. Indian teachers and/or counselors should be employed.
13. The minority group point of view should be explained thoroughly in all the classes.
14. More equipment for the classes in arts, crafts, and vocational education should be provided.
15. Testing should be studied in depth. Adequate tests for the students, both in achievement and intelligence, should be found.
16. In all classes and at all grade levels, teachers should make an effort to teach minority group youngsters on the intricacies of test-taking.
17. There should be more teachers sharing duties in relation to trips. (Example: Teachers with the "slow" children could take trips with teachers of "better" students.)
18. An award should be given such as a trip to a needy student based on some criteria, but not necessarily on scholarship.

They further recommended that, (1) action should be taken to recruit curriculum consultant assistance to furnish the technical assistance necessary for the curriculum development committee, and (2) recruitment efforts should be initiated immediately to insure that a curriculum development expert would be hired by the Esperanza Schools to head a curriculum section.

Social Studies Committee.--This committee recommended that their suggested guide be considered for adoption. It further recommended that all materials developed by the committee be duplicated and made available throughout the system.

Cultural Sensitivity Committee.--This committee recommended that their suggested plan of action for cultural sensitivity for the following year be considered for adoption.

Conclusion.--The above is evidence that the participants had changed behavior and wanted curriculum modification in the Esperanza School System.

Prime Question Six

What are the observable and implied results of the total project at Esperanza?

It appears that a school can be successful in adding a cultural awareness dimension. Positive steps were taken toward community integration in Esperanza. The project can be credited with furnishing the primary impetus to this process. This came about because the project crystallized community feelings as well as began to channel diverse faction interests in the direction of positive school-community projects for all of Esperanza's youth. Through this project, these initial steps were taken:

1. Information and Dissemination to the Community: The specifics of cultural differences and value conflict implications were spread throughout the community.

2. Communication: The channels of communication were opened. Community problems stemming from these differences began to be discussed.
3. Interaction Between Groups: Problems were identified and plans were developed, spurred by the participants in the project, to solve community problems. These efforts brought diverse elements of the community together.

Although incidents of open hostility, strife, and resentment could be pointed to during the project year, especially during the early phases, the school district could point with pride to solid accomplishments.

Examples of the varied results of the impact of this project to this small community are too numerous to cite completely, but the following random choices should give an idea of what was started in Esperanza:

1. A weekly newspaper column devoted to promoting cultural sensitivity was initiated and became a standard part of the local newspaper.
2. Open community meetings were held in which the differences in cultural values and cultural conflict implications for school program were presented.
3. The Esperanza School Board became involved in discussing the possibility of reserving a place on the school board for a representative from the pueblo.
4. Virtually the entire community became involved in supplying

information about the Spanish-surnamed, Indian-American, and old-time Anglo-American heroes and success stories, legends, folktales, and music.

5. Cultural Awareness units were developed and to be added to the school curriculum.
6. English as a Second Language Techniques were recommended to be introduced in the first three grades the following school year.
7. A campaign was started in the community, aimed at supplying all needy families, primarily the Spanish surnamed and Indian American with a newspaper. (This was part of a move to put magazines and reading matter in all needy homes to reinforce school activities.)
8. Plans were made to hold a pre-school cultural sensitivity training workshop for all school personnel and the community at large.
9. An "Indian-American Youngster in our Schools" workshop was scheduled. Plans were to hold part of the workshop in the pueblo itself.

Conclusion.--The above is evidence that the Esperanza School District and the community were now prepared with trained personnel,[11] basic data and materials, and a plan in hand to launch a system-wide cultural awareness school-community program of activities designed to effect necessary social change to better their schools.

Summary

This chapter reported the reactions of the participants to six prime questions while they were taking part in an in-service education project. The summary, conclusions, and recommendations will be presented in Chapter VI.

NOTES

[1]Project Director, University of New Mexico, September, 1968.

[2]Leland P. Bradford, "The Teaching-Learning Transaction," Forces in Learning (Washington, D. C.: National Training Laboratories, Institute for Applied Behavioral Science, 1968), p. 47.

[3]Charles C. Jung, "The Trainer Change-Agent Role Within a School System," Change in School Systems, Goodwin Watson, ed. (Washington, D. C.: National Training Laboratories, National Education Association, 1967), p. 99.

[4]T-Grouping Specialist, University of New Mexico. He further pointed out that the administrators were not as free with their comments. They seemed to be on guard much more than the teachers.

[5]An administrator's report, May, 1969.

[6]Cultural Sensitivity Specialist, University of New Mexico.

[7]Project Director Memo, October, 1968.

[8]Progress Report from the Project Director to Superintendent, January 30, 1969.

[9]Hilda Taba, Curriculum Development Theory and Practice (New York: Harcourt and Brace, 1962); Hilda Taba and James L. Hills, Teacher Handbook for Contra Costa Social Studies (San Francisco: San Francisco State College, 1965).

[10]An example would be: Charles F. Lummis, The Land of Poco Tiempo (Albuquerque: The University of New Mexico Press, 1952).

[11]The entire project was dependent upon federal funding. Perhaps an effort should be made to initiate these projects with local monies. There is always the question that when federal funds are withdrawn, whether the local effort will continue with the same momentum.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

In this chapter are presented the summary of the study, the conclusions reached, and suggestions for action and additional research.

Summary of the Study

An attempt was made to answer six prime questions during the implementation of an in-service education model in a tri-ethnic community discussing the process involved. The questions were briefly: (1) Will there be satisfaction with traditional curriculum when cultural differences are understood? (2) Is it possible to develop an awareness of a person's own needs which may be in conflict with the student's needs? (3) To what extent will self-evaluation help in understanding techniques and methods used with students? (4) Will needs for special materials, techniques, and community involvement be apparent and be understood by the school personnel? (5) Will an in-service program be able to initiate required curriculum changes? and (6) What are the results of the total project?

The study was reported in five parts: (1) a review of the relevant literature, (2) the method of procedure and the community studied, (3) the planned program of social change, (4) the presentation and analysis of the data, and (5) the conclusions and recommendations.

The literature did not reveal any similar studies that had previously been made.

The data were gathered and analyzed, using the participant-observer technique. It included qualitative rather than quantitative data.

Conclusions

The intent of the study was to show the process that school personnel may undergo to understand cultural differences and the implications this knowledge has for curricular modification or change.

The data indicate that the significant training made the participants view things differently. The majority at the end of the training:

(1) Understood cultural differences enough to be able to verbalize intelligently what changes should occur in the system to meet the needs of all students.

(2) Were not satisfied with the traditional monocultural curriculum for a tri-ethnic community.

(3) Were aware that ethnic issues do exist and that discussing them and looking for solutions is necessary.

(4) Understood that their own personal needs sometimes interfere with their attempts to satisfy the students' needs.

(5) Were actively engaged in gathering materials to make the curriculum relevant.

(6) Were involved in initiating change. A set of recommendations for curricular change was presented to the superintendent.

The investigator concludes that the participants changed because they were sensitized to cultural differences and because they

understood the implications of these differences for education.

It remains only to re-emphasize that meaningful social changes in school programming activities can occur. This process, as discussed, can be initiated, although not without "stress." However, the important thing is that a base-line direct'on for change can be established. Whatever final ongoing solutions are arrived at to make the school program more relevant will have to be accomplished within the individual community framework. The individual community must analyze the basic inter-ethnic issues of that community. A project such as the above model describes can set out such a base-line program of recommendations. That was the importance of the project.

The present study focused on the idea that if the model for educational in-service education had effects in changing or modifying the curriculum, then the process would be the element applicable to other systems.

To improve the school program, the individuals of this particular community worked together. Of crucial significance was the acceptance by the school district residents that each group had something to contribute toward this end. Through this type of project, the school district thrust itself into an unusual position of power in the community.

The project went well and the recommendations were acted upon positively (see Appendix J) to insure structural change in the school program. If the program revisions had been blocked, the possibility existed that great resentment and disillusionment would set in,

especially on the part of the participants. The effect of this adverse "strain" on the school system and the community in general was difficult to predict. This was the risk involved for all who dared to actively promote improvement.

One thing was certain. Because of the focal attention given to the project by the community, the participants were being sought out and listened to about this "important project business." Action, forceful and observable, appeared to be the key word in the school program implementation formula for the following year. This should provide the "thrust" to satisfy the felt need for change in Esperanza.

Recommendations

The following recommendations supported by the data are presented in three parts. The first set of recommendations deals with what needs to be done to improve the Esperanza Cultural Awareness In-service Education Model. The second set of recommendations treats suggestions for immediate implementation of the model. The third group of recommendations relates to needed research.

Recommendations for Program Modification

Recommendation No. 1.--That a larger segment of the community be included in all the program activities feasible.

The school-community relations aspect is crucial in tri-ethnic situations. The community must have sufficient representation to have impact upon policy foundation in all school-related activities.

Community (parent and non-parent) involvement in school affairs should perhaps include more participants than the five school board members.

Recommendation No. 2.--That the strategies used to explain the needs of bicultural education be studied profoundly.

The need for bicultural education should be fully accepted and understood in order for school personnel to become committed to the techniques needed to implement bicultural programs. Strategies should be found to make "teaching concepts in the native language while systematically learning a second language" truly meaningful to people who have always operated in a monocultural school system.

Recommendations for Immediate Implementation

Recommendation No. 1.--That a cultural awareness dimension be included in in-service education projects in multi-ethnic school systems.

As the participants in the project changed their behavior to attempt to meet more fully the needs of students, it would be beneficial to implement this project in multi-ethnic communities in order to sensitize school personnel and community members to the needs of minority group students and the implications for school curricular change.

Recommendation No. 2.--That the cultural awareness elements of this project be applied to teacher training programs.

This project reaffirms that teachers are in need of sensitizing in relation to the requirements of culturally different students.

Further, it stresses that teachers need the skills necessary to translate their acquired sensitivity to curriculum modification.

Recommendations for Further Research

Recommendation No. 1.--That this study be replicated to test the degree of change that occurs using pre- and post-testing.

It is important to know the degree of change in attitude and behavior of participants in order to compare effectiveness with other models that may be developed in the near future.

Recommendation No. 2.--That this study be replicated, adding the students' reactions to and impressions of the project.

The reactions of the students during the implementation of the project would add an important input in measuring the change taking place. The recipients of change should be in a prime position to inform investigators if the change that teachers have instituted is being effective.

Recommendation No. 3.--That a study be made to determine the feasibility of adding a cultural awareness dimension to the training programs of all public agencies serving populations of different cultural and ethnic backgrounds.

To accomplish such a program, the problems encountered in these agencies may be significantly different from those met with in training educators.

Summary

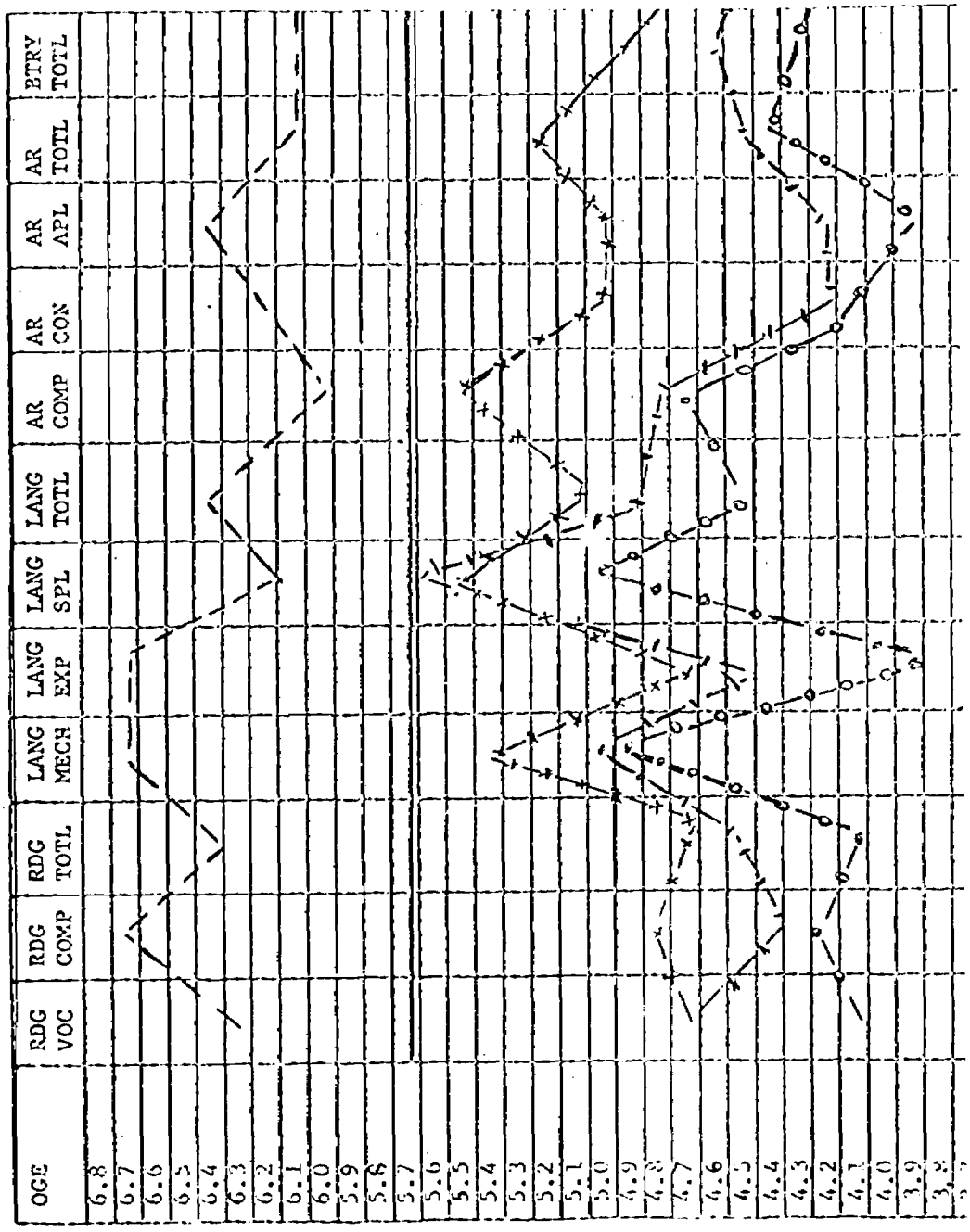
This final chapter presented a summary of the study, the conclusions reached, and recommendations for program modification, immediate implementation, and further research.

APPENDIX A

APRIL 1969
CALIFORNIA TEST OF BASIC SKILLS

GRADE 5 NAT. NORMS

NUMBER TESTED 1475



OBTAINED GRADE EQUIVALENT
ETHNIC GROUPS

ANGLO ___ ___ ___ ___ SPANISH SURNAME __x__x__x__

INDIAN ___o___o___o___ NEGRO ___|___|___|___

OBTAINED GRADE EQUIVALENT — APRIL 1969

ETHNIC GROUPS — ANGLO _____ CALIFORNIA TEST OF BASIC SKILLS

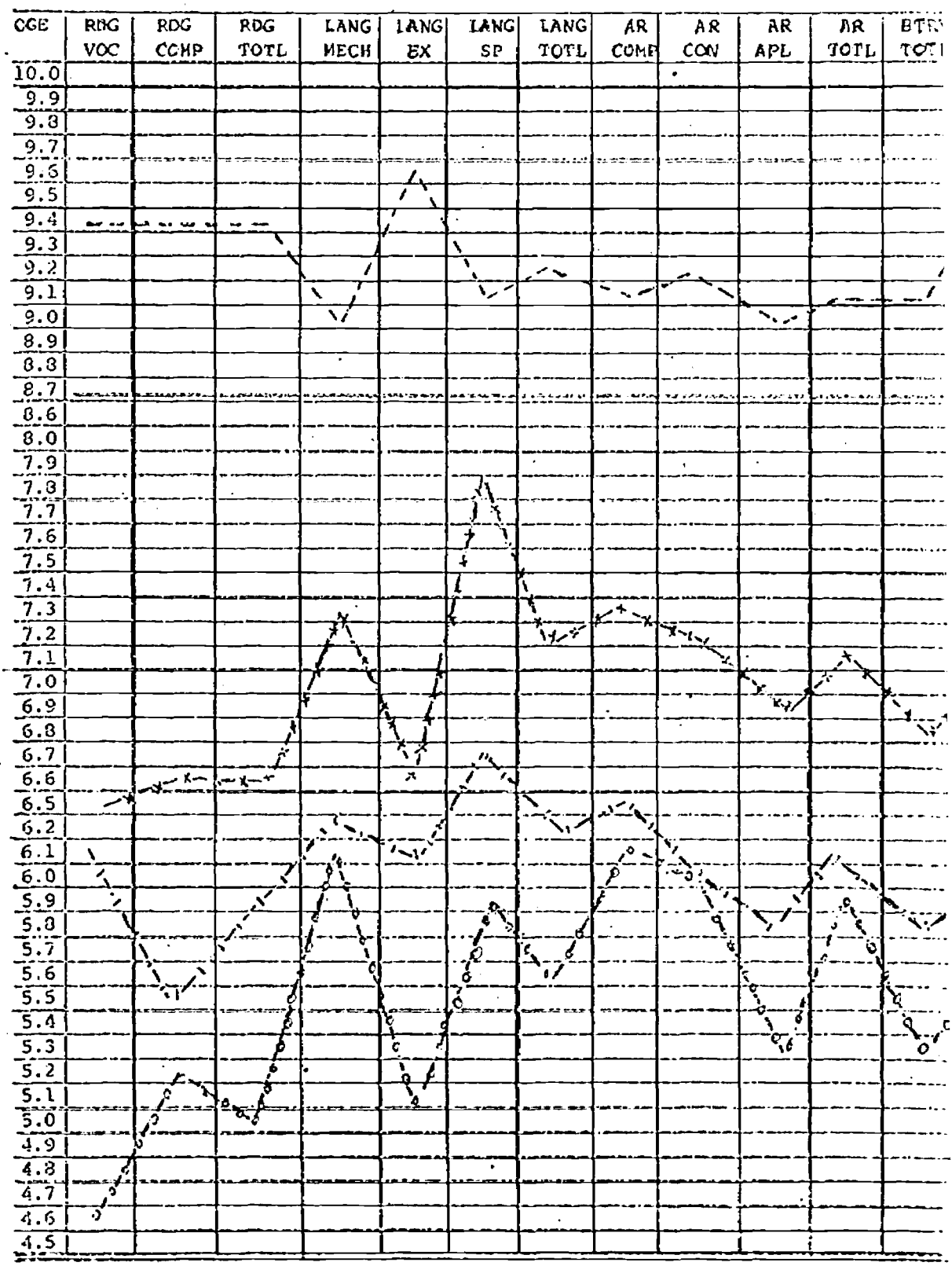
SPANISH SURNAME -·x·-·x·-·x·-

INDIAN —o— o —o— o—

NEGRO — / — / — / —

GRADE 8 NAT. NORMS ___

NUMBER TESTED 1256

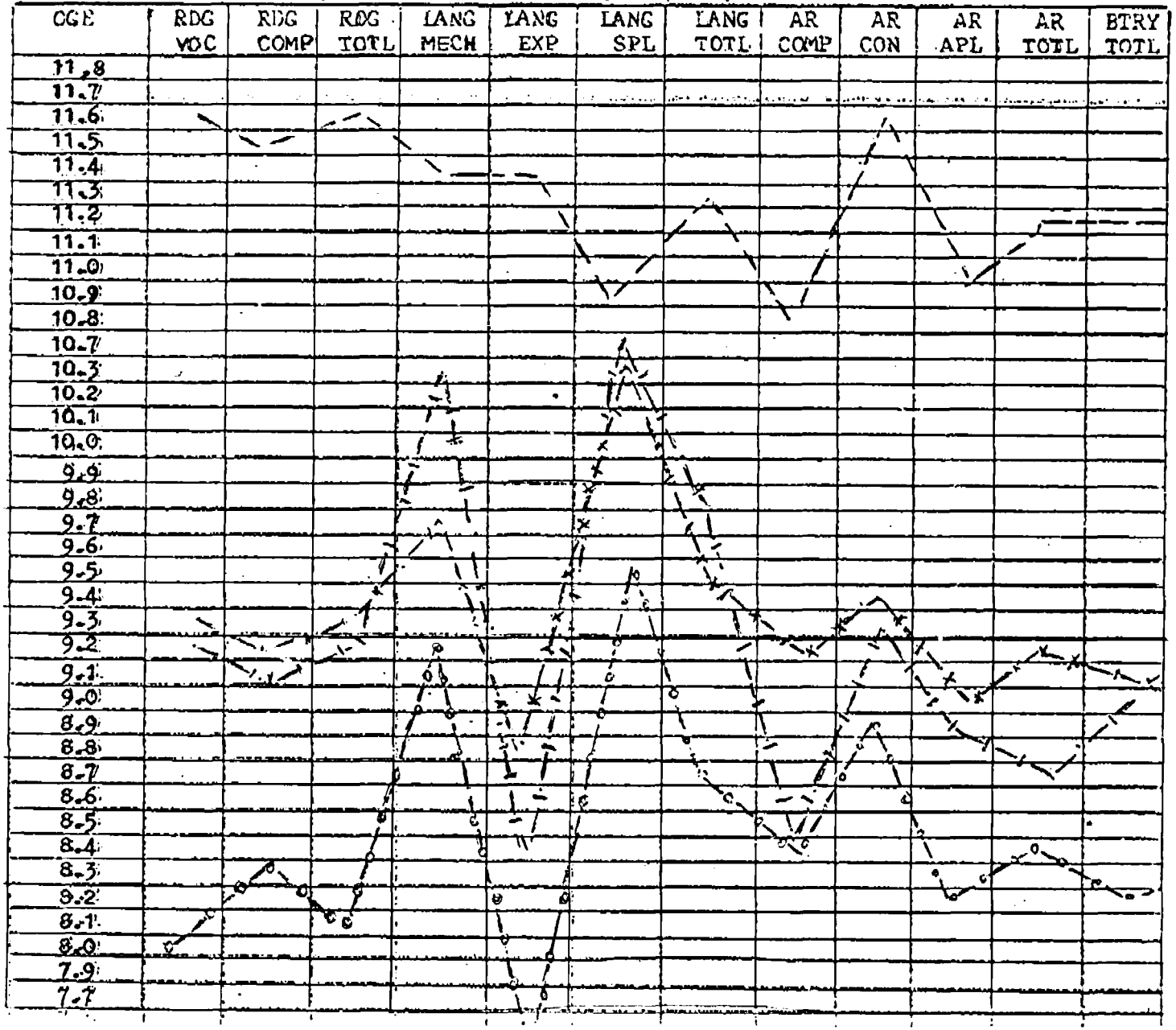


APRIL 1969

CONTAINED GRADE EQUIVALENT — CALIFORNIA TEST OF BASIC SKILLS — GRADE 11 NAT. NORMS

ETHNIC GROUPS — ANGLO — SPANISH SURNAME x x x — NUMBER TESTED 1656

INDIAN — NEGRO



APPENDIX B

MEDIAN YEARS OF SCHOOL OF ANGLO, SPANISH-SURNAMED, AND NONWHITE, 1960 (by Sex)*

State and Age Group	Male			Female		
	Anglo	Spanish-Surname	Nonwhite	Anglo	Spanish Surname	Nonwhite
Southwest						
14 years and over	11.8	8.1	9.3	12.0	8.2	9.9
14-24	11.3	9.0	10.5	11.3	9.3	10.7
25 and over	12.0	7.1	8.8	12.1	7.1	9.4
Arizona						
14 years and over	11.8	7.8	7.7	12.0	8.2	7.8
14-24	11.0	8.7	8.5	11.2	9.0	8.5
25 and over	12.1	6.7	6.8	12.2	7.2	7.2
California						
14 years and over	12.0	8.9	10.6	12.1	9.2	11.0
14-24	11.3	10.0	11.2	11.5	10.3	11.4
25 and over	12.2	8.5	10.3	12.2	8.7	10.9
Colorado						
14 years and over	12.0	8.5	11.1	12.1	8.7	11.3
14-24	11.4	9.4	11.0	11.6	9.7	11.1
25 and over	12.1	8.1	11.1	12.2	8.2	11.3
New Mexico						
14 years and over	12.1	8.3	7.9	12.1	8.2	7.8
14-24	10.6	9.6	8.7	11.2	9.4	8.6
25 and over	12.2	7.6	7.1	12.3	7.1	7.2
Texas						
14 years and over	11.2	6.2	8.3	11.5	6.1	9.0
14-24	11.1	8.1	10.0	11.1	8.2	10.4
25 and over	11.3	4.8	7.6	11.7	4.7	8.5

*Adapted from Leo Grebler, "The Schooling Gap Signs of Progress," Mexican-American Study Project, Advance Report 7 (Los Angeles: The Regents of the University of California, 1967), p. 37.

EDUCATIONAL ATTAINMENT OF ANGLO, SPANISH SURNAMED, AND NONWHITE*

Educational Attainment[a]	Age Group		
Anglo	14 & Over	14-24	25 & Over
Elem. School 0-4 Years	3.7	1.2	4.4
Elem. School 8 Years	12.8	12.3	13.2
High School 4 Years	27.8	25.6	28.4
Some College[b]	22.1	15.2	23.9
Spanish Surname			
Elem. School 0-4 Years	27.6	9.0	35.6
Elem. School 8 Years	12.9	16.3	11.5
High School 4 Years	12.8	14.0	12.2
Some College[b]	5.6	4.2	6.2
Nonwhite			
Elem. School 0-4 Years	15.1	3.1	18.6
Elem. School 8 Years	12.1	12.7	11.9
High School 4 Years	18.7	21.0	18.0
Some College[b]	11.7	10.0	12.2

[a]The percentages for each age group do not add up to 100% since some intermediate schooling levels are omitted.

[b]Includes one to three years of college as well as complete college education (4 years or more).

*Adapted from Leo Grebler, "The Schooling Gap Signs of Progress," Mexican-American Study Project, Advance Report 7 (Los Angeles: The Regents of the University of California, 1967), p. 14.

MEDIAN YEARS OF SCHOOL OF ANGLO, SPANISH SURNAMED, AND NONWHITE, 1960*

State and Age Group	Anglo	Spanish Surname	Nonwhite	SS-Anglo Gap Years	SS-Anglo Gap %
Southwest					
14 years and over	12.0	8.1	9.7	3.9	32
14-24	11.3	9.2	10.6	2.1	19
25 and over	12.1	7.1	9.0	5.0	41
Arizona					
14 years and over	12.0	8.0	7.7	4.0	33
14-24	11.1	8.9	8.5	2.2	20
25 and over	12.1	7.0	7.0	5.1	42
California					
14 years and over	12.1	9.0	10.8	3.1	26
14-24	11.4	10.2	11.3	1.2	10
25 and over	12.2	8.6	10.6	3.6	30
Colorado					
14 and over	12.1	8.6	11.2	3.5	29
14-24	11.5	9.6	11.1	1.9	16
25 and over	12.2	8.2	11.2	4.0	33
New Mexico					
14 years and over	12.1	8.3	7.9	3.8	31
14-24	11.2	9.5	8.7	1.7	15
25 and over	12.2	7.4	7.1	4.8	40
Texas					
14 years and over	11.4	6.2	8.7	5.2	46
14-24	11.1	8.1	10.2	3.0	27
25 and over	11.5	4.8	8.1	6.7	58

*Adapted from Leo Grebler, "The Schooling Gap Signs of Progress," Mexican-American Study Project, Advance Report 7 (Los Angeles: The Regents of the University of California, 1967), p. 9.

SCHOOL COMPLETED BY PERSONS 25 YEARS AND OVER
(ANGLO, SPANISH SURNAMED, AND NONWHITE)

State and Population Group	Median Years Completed		Schooling Gap			
			1950		1960	
	1950	1960	Years[a]	Percent[b]	Years[a]	Percent[b]
SOUTHWEST, total	10.6	11.6	--	--	--	--
Anglo	11.3	12.1	--	--	--	--
Nonwhite	7.8	9.0	3.5	31	3.1	26
Spanish Surnamed	5.4	7.1	5.9	52	5.0	41
ARIZONA, total	10.0	11.2	--	--	--	--
Anglo	11.6	12.1	--	--	--	--
Nonwhite	5.5	7.0	6.1	53	5.1	42
Spanish Surnamed	6.0	7.0	5.6	48	5.1	42
CALIFORNIA, total	11.6	12.1	--	--	--	--
Anglo	12.0	12.2	--	--	--	--
Nonwhite	8.9	10.6	3.1	26	1.6	13
Spanish Surnamed	7.8	8.6	4.2	35	3.6	30
COLORADO, total	10.9	12.1	--	--	--	--
Anglo	11.3	12.2	--	--	--	--
Nonwhite	9.8	11.2	1.5	13	1.0	8
Spanish Surnamed	6.5	8.2	4.8	42	4.0	33
NEW MEXICO, total	9.3	11.2	--	--	--	--
Anglo	11.8	12.2	--	--	--	--
Nonwhite	5.8	7.1	6.0	51	5.1	42
Spanish Surnamed	6.1	7.4	5.7	48	4.8	40
TEXAS, total	9.3	10.4	--	--	--	--
Anglo	10.3	11.5	--	--	--	--
Nonwhite	7.0	8.1	3.3	32	3.4	30
Spanish Surnamed	3.5	4.8	6.8	66	6.7	58

[a]Difference between Anglo and nonwhite or Spanish Surnamed median years, respectively.

[b]Difference as explained in note (a) computed as a percent of Anglo median years, i.e., the percentage by which the Spanish surnames or nonwhite number of years falls below the Anglo figure. This calculation is added to provide a common measurement. For example, a difference of three years is equivalent to one-third if the Anglo median is 9 years but to one-fourth if the Anglo median is 12 years. Percentages are rounded.

*Adapted from Leo Grebler, "The Schooling Gap Signs of Progress," Mexican-American Study Project, Advance Report 7 (Los Angeles: The Regents of the University of California, 1967), p. 4.

Verbal Scores (with Achievement Lag)
Inter-American Tests of General Ability
(Southwestern Cooperative Educational Laboratory
Annual Report, 1967, p. 10)

	Grade 1	Grade 3	Grade 6	Grade 9	Grade 12
Southwestern White urban	53.5	51.0	51.6	51.3	51.9
Southwestern White rural	51.8	51.8	52.9	52.0	51.8
Indian	47.8	45.9	44.6	44.9	43.7
(Achievement Lag)	(4)	(5.9)	(8.3)	(7.1)	(8.1)
Spanish-American	44.7	45.8	42.7	44.1	43.9
(Achievement Lag)	(7.1)	(6.0)	(10.2)	(7.9)	(7.9)

Source: Charts OE-38001

Selected School Years Completed
"Dropout Table"
(Southwestern Cooperative Educational Laboratory
Annual Report, 1967, p. 11)

	Total Adults	No School Completed	Eight Years Completed	High School Completed	College Completed
			REGION		
All Groups	3,345,932	106,256	489,785	791,863	285,933
Indian	116,381	22,372	15,071	11,595	1,078
Spanish-American	403,386	43,436	55,914	44,979	6,648
			NEW MEXICO		
All Groups	444,503	19,558	54,299	110,237	43,561
Indian	31,471	8,539	3,175	2,968	278
Spanish-American	157,049	10,299	24,180	21,261	3,311

Smith adds, "It should be noted that the achievement lag in verbal scores is exceedingly high for Indians and that it increases from 4 at grade one to 8.1 at grade twelve. Over and over again research shows the same depressing facts: that Indian children are retarded so far as age-grade placement is concerned, that they are usually at the bottom of the class, that the dropout rate is higher than that for any other group." In one New Mexico school system where the percentage of Indian enrollment is 70, the majority of high-school graduates are non-Indians.

Smith, Anne M. Indian Education in New Mexico (Division of Government Research, Institute for Social Research and Development, The University of New Mexico, July, 1968), p. 11.

APPENDIX C

NUMBER OF SPANISH-SURNAMED PERSONS
WITH SOME COLLEGE EDUCATION*

Area and Sex	1-3 Years	4 Years or More	Total
Southwest			
Male	47,239	24,001	71,240
Female	32,626	13,127	45,753
Total	79,865	37,128	116,993
Arizona			
Male	1,847	1,125	2,972
Female	1,156	521	1,677
Total	3,003	1,646	4,649
California			
Male	28,005	13,254	41,259
Female	19,685	6,867	26,552
Total	47,690	20,121	67,811
Colorado			
Male	1,786	1,066	2,852
Female	1,475	617	2,092
Total	3,261	1,683	4,944
New Mexico			
Male	3,521	2,113	5,634
Female	,974	1,198	1,172
Total	5,495	3,311	6,806
Texas			
Male	12,080	6,443	18,523
Female	8,336	3,924	12,260
Total	20.416	10,367	30,783

*Adapted from Leo Grebler, "The Schooling Gap Signs of Progress," Mexican-American Study Project, Advance Report 7 (Los Angeles: The Regents of the University of California, 1967), p. 15.

EDUCATIONAL ATTAINMENT OF SPANISH-SURNAMED PERSONS COMPARED WITH TOTAL POPULATION, 1960*

Educational Attainment and Area	Age and Population Group					
	14 and Over		14-24		25 or Over	
URBAN	Total	S.S.	Total	S.S.	Total	S.S.
Elem. School 0-4 Years	7.1	24.8	2.5	7.1	8.4	32.2
Elem. School 8 Years	12.9	13.1	12.9	16.4	12.9	11.8
High School 4 Years	25.5	13.9	23.6	15.2	26.1	13.4
Some College	19.5	6.3	13.2	4.8	21.3	7.0
RURAL NONFARM						
Elem. School 0-4 Years	10.7	34.9	4.2	12.5	12.9	45.9
Elem. School 8 Years	14.6	12.8	14.0	17.0	14.7	10.8
High School 4 Years	21.4	9.2	21.5	11.1	21.3	8.3
Some College	13.7	3.3	8.8	2.2	15.3	3.9
RURAL FARM						
Elem. School 0-4 Years	13.8	47.5	7.4	25.0	15.5	57.6
Elem. School 8 Years	15.9	10.0	15.4	13.3	16.1	8.5
High School 4 Years	18.7	6.5	15.0	7.0	19.7	6.3
Some College	10.2	2.3	5.3	2.0	11.5	2.5

*Adapted from Leo Grebler, "The Schooling Gap Signs of Progress," Mexican-American Study Project, Advance Report 7 (Los Angeles: The Regents of the University of California, 1967), p. 40.

EDUCATIONAL ATTAINMENT OF SPANISH-SURNAMED PERSONS BY AGE GROUP, 1960*

State and Educational Attainment	Total 14 and Over	Age Groups 14-19	20-24	25-34	35-44	45-64	65 and Over
SOUTHWEST							
Elem. School 0-4 Years	27.64	6.43	12.99	21.90	29.02	47.20	66.53
Elem. School 8 Years	12.93	19.83	10.98	11.93	12.24	11.24	8.66
High School 4 Years	12.78	6.59	25.18	17.58	14.26	7.14	3.78
College 1-3 Years	3.83	0.98	7.69	5.54	4.20	2.55	1.53
College 4 Years & Over	1.78	0.00	1.33	2.91	2.62	1.74	1.21
ARIZONA							
Elem. School 0-4 Years	26.96	4.84	17.11	22.71	29.40	44.29	69.84
Elem. School 8 Years	16.89	22.98	16.14	17.44	17.34	13.19	8.21
High School 4 Years	11.23	5.70	22.92	15.45	11.45	5.78	2.83
College 1-3 Years	2.58	0.80	6.08	3.66	1.92	1.62	1.27
College 4 Years & Over	1.42	0.02	1.07	2.29	1.85	1.63	1.10
CALIFORNIA							
Elem. School 0-4 Years	18.92	3.21	9.73	13.84	16.78	33.33	54.30
Elem. School 8 Years	14.69	20.81	9.61	12.85	14.54	15.81	13.18
High School 4 Years	16.93	10.00	29.43	21.62	19.33	10.41	5.96
College 1-3 Years	5.30	1.53	9.93	7.14	5.78	3.73	2.28
College 4 Years & Over	2.24	0.01	1.53	3.35	3.23	2.2[illegible]	1.72
COLORADO							
Elem. School 0-4 Years	16.89	1.80	3.28	7.20	13.68	35.28	69.95
Elem School 8 Years	18.66	23.91	15.47	18.81	20.75	16.49	13.56
High School 4 Years	13.79	7.26	28.18	19.51	14.64	6.89	2.53
College 1-3 Years	3.56	0.87	6.85	5.26	4.25	2.80	1.21
College 4 Years & Over	1.84	0.00	1.54	3.34	2.69	1.90	0.69

(continued)

(Educational Attainment of Spanish-Surnamed Persons by Age Group, 1960)

	Total 14 and Over	Age Groups 14-19	20-24	25-34	35-44	45-64	65 and Over
NEW MEXICO							
Elem. School 0-4 Years	21.17	2.21	4.64	10.90	18.34	40.30	73.55
Elem. School 8 Years	15.40	22.10	11.26	16.23	17.08	12.90	5.97
High School 4 Years	13.34	5.95	32.45	20.77	15.22	6.09	1.79
College 1-3 Years	3.50	0.72	7.33	5.36	4.45	2.34	0.92
College 4 Years & Over	2.11	0.00	1.30	3.60	3.69	2.31	0.67
TEXAS							
Elem. School 0-4 Years	39.72	10.81	18.72	35.04	47.47	65.33	76.97
Elem. School 8 Years	9.31	17.65	11.12	8.51	6.87	5.10	3.91
High School 4 Years	8.25	3.77	18.99	12.24	8.30	4.00	2.22
College 1-3 Years	2.49	0.59	5.59	3.95	2.56	1.40	0.95
College 4 Years & Over	1.27	0.00	1.12	2.29	1.77	1.11	0.88

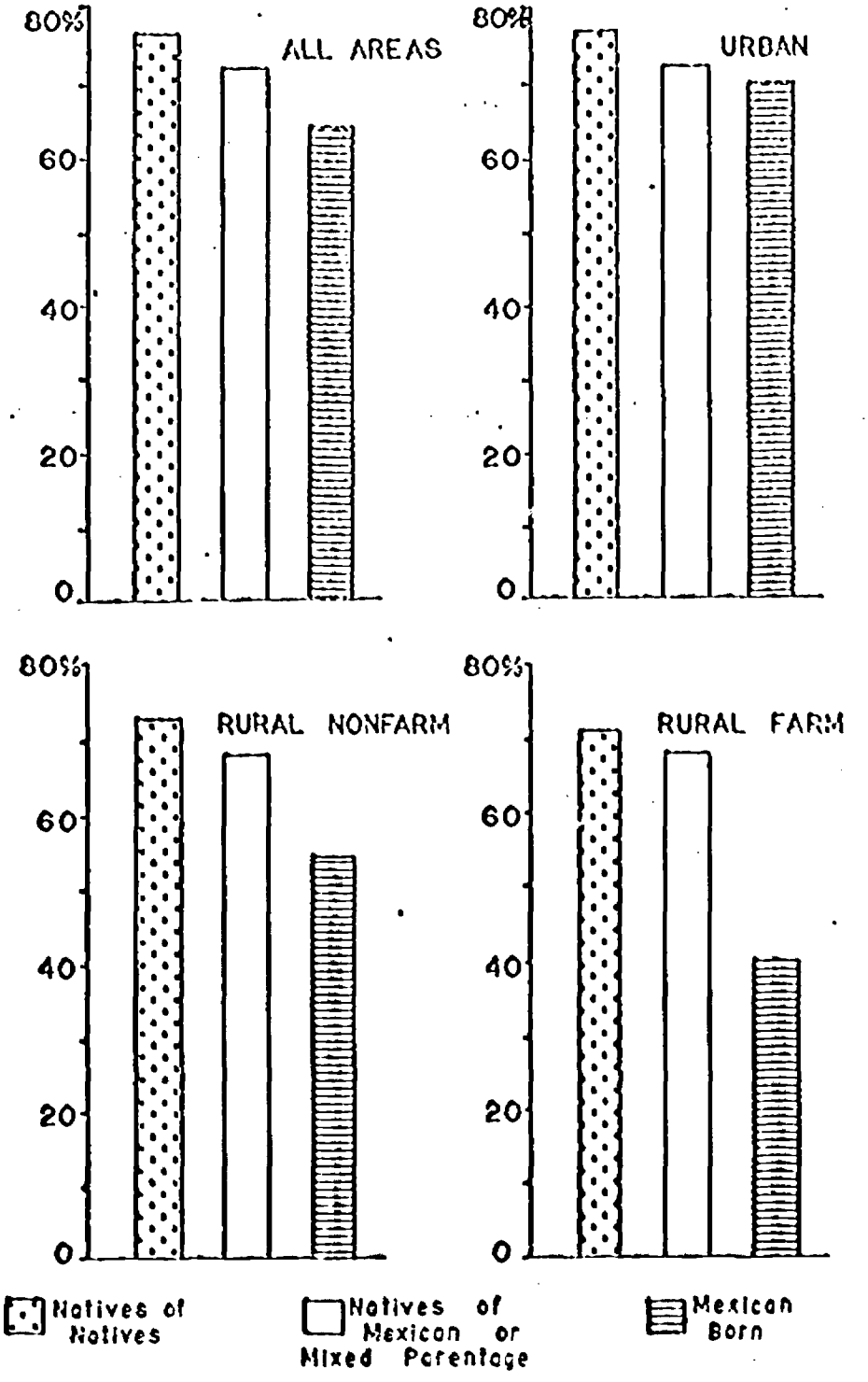
[a]The percentages for each age group do not add up to 100 since various intermediate levels of schooling are omitted.

*Adapted from Leo Grebler, "The Schooling Gap Signs of Progress," Mexican-American Study Project, Advance Report 7 (Los Angeles: The Regents of the University of California, 1967), p. 39.

CHART V

SCHOOL ENROLLMENT OF SPANISH-SURNAME PERSONS 5 TO 21 YEARS OF AGE, IN THE SOUTHWEST, 1960 BY NATIVITY AND PARENTAGE AND TYPE OF AREA*

(Percent Enrolled)



*Adapted from Leo Grebler, "The Schooling Gap Signs of Progress," Mexican-American Study Project, Advance Report 7 (Los Angeles: The Regents of the University of California, 1967), p. 31.

MEDIAN SCHOOL YEARS COMPLETED BY SPANISH-SURNAMED, 1960

State and Nativity Group	14 Years and Over		20 to 24 Years	
	Male	Female	Male	Female
SOUTHWEST				
All classes	8.1	8.2	n.a.	n.a.
Natives of native par.	8.6	8.8	n.a.	n.a.
Natives of Mexican par.[a]	8.4	8.2	n.a.	n.a.
Born in Mexico[b]	4.1	4.4	n.a.	n.a.
ARIZONA				
All classes	7.8	8.2	8.7	10.0
Natives of native par.	8.6	8.7	10.2	10.6
Natives of Mexican par.[a]	8.4	8.4	10.2	10.0
Born in Mexico[b]	3.6	5.1	3.4	7.0
CALIFORNIA				
All classes	8.9	9.2	10.8	11.5
Natives of native par.	10.1	10.5	11.7	12.0
Natives of Mexican par.[a]	9.6	9.3	11.4	11.5
Born in Mexico[b]	4.9	5.6	5.5	8.6
COLORADO				
All classes	8.5	8.7	10.6	10.9
Natives of native par.	8.6	8.7	10.6	10.9
Natives of Mexican par.[a]	8.6	8.6	10.2	11.2
Born in Mexico[b]	3.7	3.4	n.a.	n.a.
NEW MEXICO				
All classes	8.4	8.5	11.1	11.1
Natives of native par.	8.5	8.6	11.1	11.3
Natives of Mexican par.[a]	8.2	8.0	11.1	10.5
Born in Mexico[b]	3.9	3.9	8.2	7.2
TEXAS				
All classes	6.2	6.1	8.5	8.6
Natives of native par.	7.2	7.2	8.7	8.8
Natives of Mexican par.[a]	6.6	6.3	8.9	8.9
Born in Mexico[b]	3.2	3.2	5.7	5.8

[a]Mexican or mixed parentage for the group 14 years and over: foreign or mixed parentage for the group 20 to 24 years of age.

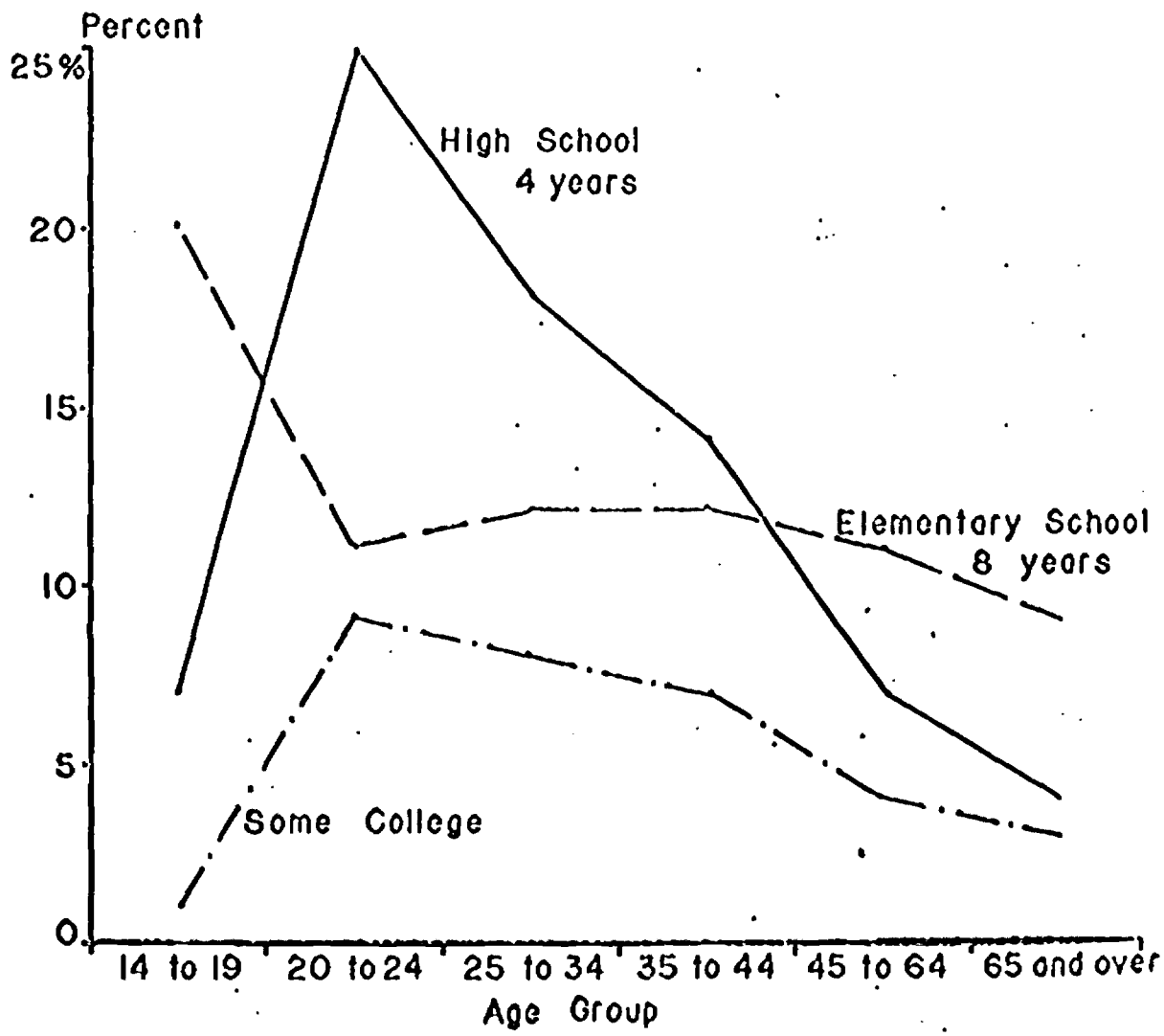
[b]Born in Mexico for the group 14 years and over: foreign born for the group 20 to 24 years of age.

*Adapted from Leo Grebler, "The Schooling Gap Signs of Progress," Mexican-American Study Project, Advance Report 7 (Los Angeles: The Regents of the University of California, 1967), p. 45.

CHART I

EDUCATIONAL ATTAINMENT OF SPANISH-SURNAME PERSONS IN THE SOUTHWEST, BY AGE GROUP, 1960*

(Persons with Specified Attainment as a Percent of All Persons in the Age Group)



*Adapted from Leo Grebler, "The Schooling Gap Signs of Progress," Mexican-American Study Project, Advance Report 7 (Los Angeles: The Regents of the University of California, 1967), p. 12.

MEDIAN YEARS OF SCHOOL COMPLETED BY PERSONS OF SPANISH SURNAME IN THE SOUTHWEST, URBAN AND RURAL, 1960*

	Urban		Rural			
			Nonfarm		Farm	
Age Group	Male	Female	Male	Female	Male	Female
14 years and over	8.4	8.3	6.9	7.3	4.6	6.5
14-24	9.3	9.5	8.6	8.6	7.1	7.9
25 years & over	7.8	7.5	5.4	5.8	3.6	5.2

*Adapted from Leo Grebler, "The Schooling Gap Signs of Progress," Mexican-American Study Project, Advance Report 7 (Los Angeles: The Regents of the University of California, 1967), p. 10.

MEDIAN YEARS OF SCHOOL COMPLETED BY SPANISH-SURNAMED PERSONS, FOURTEEN YEARS AND OVER, 1960*

Sex and Residence	Arizona	California	Colorado	New Mexico	Texas
MALES					
Total	7.8	8.9	8.5	8.4	6.2
Urban	8.3	9.2	8.7	8.8	6.7
Rural Non-farm	7.1	8.1	8.1	8.0	5.0
Rural-farm	2.9	4.9	8.1	6.9	4.1
FEMALES					
Total	8.2	9.2	8.7	8.5	6.1
Urban	8.3	9.4	8.9	8.7	6.4
Rural Non-farm	8.0	8.6	8.1	8.2	5.2
Rural-farm	6.0	8.5	8.3	8.0	5.0

Estes and Darling comment on the above table:

> Without belaboring the point, it is fairly clear that the educational level of Mexican-Americans in Texas is extremely low relative to both other ethnic groups in Texas and to the Spanish speaking in other states, and while it did improve somewhat between 1950 and 1960, in absolute terms it did not improve as much as that of Anglos in Texas during the same period.

*Dwain M. Estes and David W. Darling, Editors, "Proceedings of the First Texas Conference for the Mexican-American," San Antonio, Texas, April 13-15, 1967, p. 23.

APPENDIX D

OPEN-END QUESTIONS

1. This project appears to have caused quite a commotion in this school system. Some people say the project is worthwhile. Others say it's terrible. How do you feel about it?
2. Everywhere in the world there is some prejudice and some discrimination. Some people have told me there is lots of trouble between the ethnic groups in this community (or school). Others say there is none. What do you think?
3. Some people say this school system will never change its ways. Others say it is changing every day. How do you feel about it?
4. If someone asked you what a school system should do to meet the needs of all students, what would you suggest? (In-teacher training, in-service, curriculum, materials.)
5. Some educators say teachers can change their teaching style if they learn how. Some teachers say that only inexperienced teachers can change. What do you think?
6. Some people say that the school curriculum here is standard and traditional. Others have told me it meets the needs of <u>all</u> the students. How do you see the situation?
7. Some people say materials to meet the needs of <u>all</u> students are lacking in this system. Others say they are plentiful. How do you feel about it?
8. What do you think will be necessary in order for this school system and community to work together to change the curriculum to meet the needs of <u>all</u> the students?

APPENDIX E

ESPERANZA PUBLIC SCHOOLS

QUESTIONNAIRE

1. The Esperanza school program is excellent.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____

2. The present Esperanza School curriculum is appropriate for all of the Esperanza students.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____

3. The students that graduate from the Esperanza schools are adequately prepared to meet the challenges of the modern world.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____

4. The Esperanza schools are strong in their college preparatory courses.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____

5. The Esperanza schools have a good vocational training program.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____

6. The Esperanza schools are well run.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____

7. The Esperanza schools have strong administrative leadership and are run soundly and efficiently.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____

8. The Esperanza schools exhibit a strong impetus in developing a school program to meet the needs of modern youth.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____

9. School personnel are strongly motivated and energetically strive to constantly improve the school program.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____

10. The Esperanza community, through its school board, energetically supports and guides the schools to improve the school program.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____

11. The school personnel of the Esperanza schools are involved in upgrading and improving the present curriculum to better meet the needs of modern youth.

Completely Agree ____ Agree ____ No Opinion ____ Disagree .... Strongly Disagree ____

12. The Esperanza teachers are active and motivated to excel in teaching.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____

13. The Schools are involved in numerous efforts to improve the school program.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____

14. Numerous efforts have been undertaken through in-service education to upgrade the professional personnel.

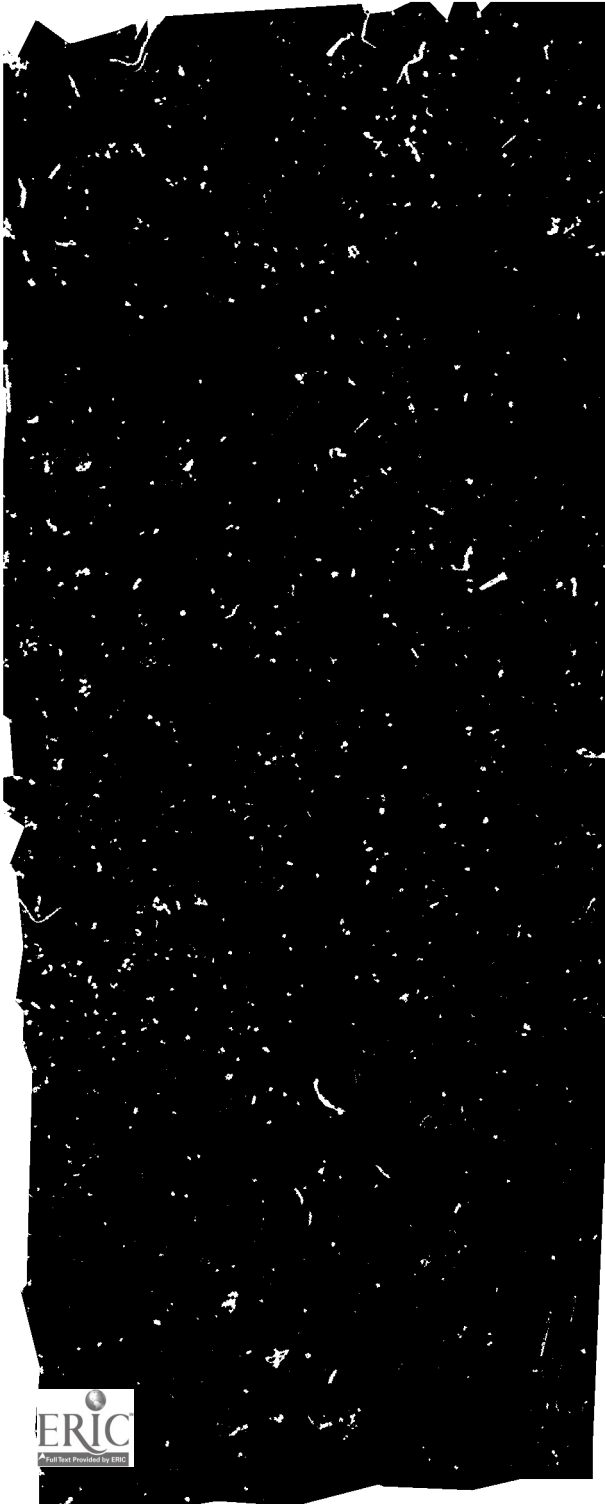
Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____

15. Teaching and administrative personnel of the Esperanza schools exhibit enthusiasm and actively promote the improvement of school programs in Esperanza.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____.

16. Efforts are underway to make the school program relevant.

Completely Agree ____ Agree ____ No Opinion ____ Disagree ____ Strongly Disagree ____



SURVEY FINDINGS

COMMUNITY RESPONSE:	1588 persons (854 men and 734 women) were registered in the survey. Eighty-seven percent were from 16 to 45 years of age.
LABOR RESERVE:	441 persons were without jobs and seeking full-time employment.
WORK EXPERIENCE:	Persons engaged in clerical, sales, and service occupations accounted for 50 percent of all work-experienced registrants.
WAGES:	Nearly half (47.4 percent) of those surveyed reported their usual hourly wage was $1.25 or less.
EDUCATIONAL LEVEL:	Sixty percent had graduated from high schools.
VOCATIONAL TRAINING:	Two-thirds had received some vocational training.
INTEREST IN VOCATIONAL TRAINING:	Of 991 registrants surveyed, 473 were interested in training. Women's first choice was clerical work; men's first choice was automobile mechanics.
TRAINABILITY:	Ninety-seven percent of those persons who took aptitude tests displayed aptitudes for learning some type of vocational training.
TRANSPORTATION:	Three-fourths had their own cars or trucks for going to work.

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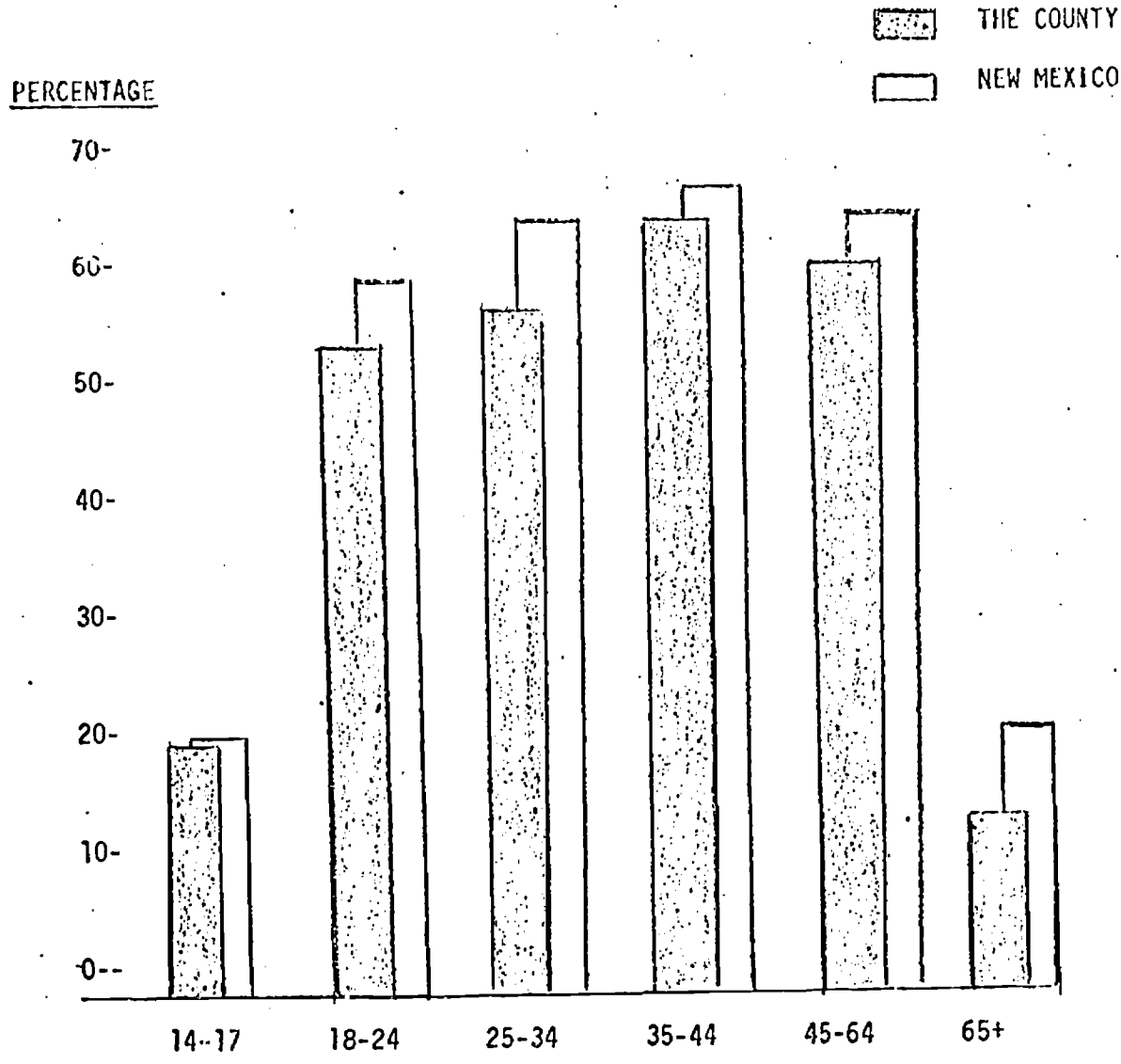
*Smaller Communities Program, Valencia County, New Mexico Manpower Resource Report (Albuquerque: Employment Security Commission of New Mexico, 1967), p. 12.

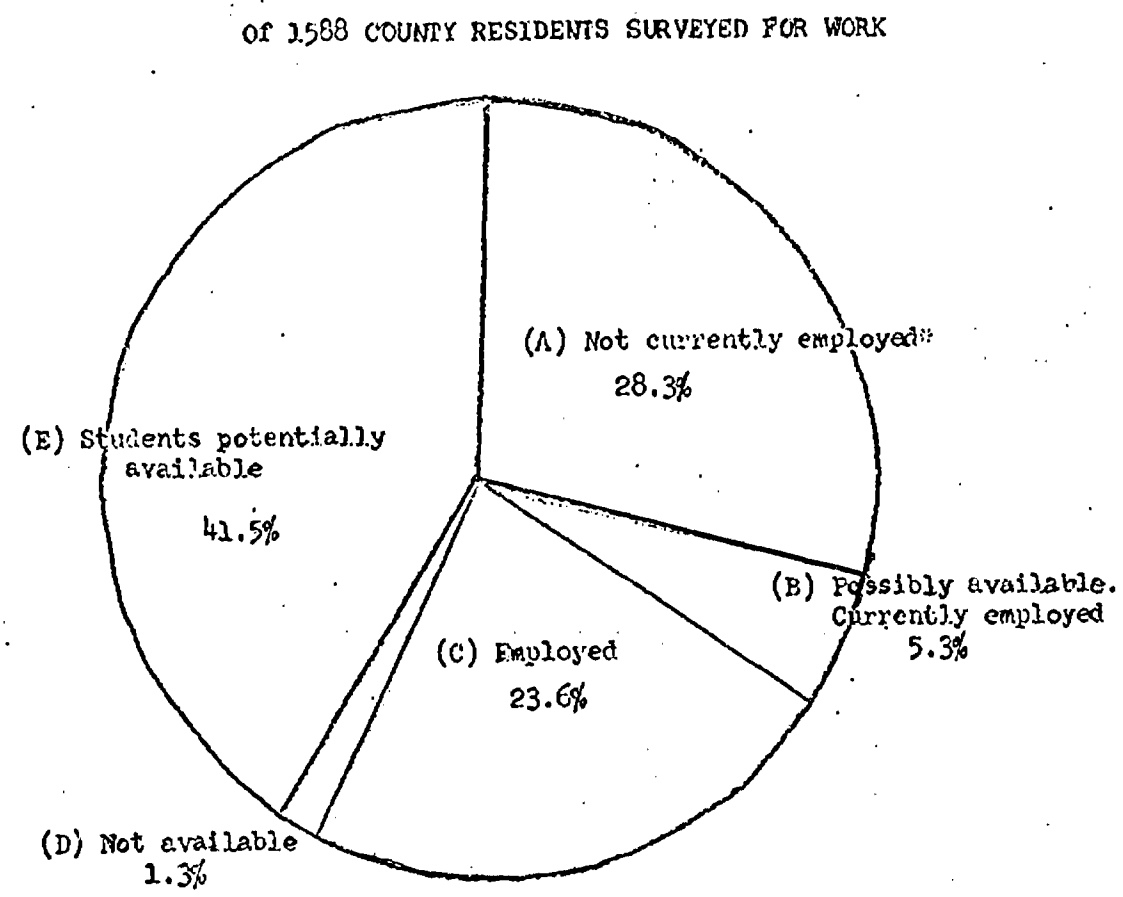
LABOR FORCE (1960)*



The lower percentage of persons working or seeking work in the County, as compared to the State, suggests that more people would enter the labor forces if jobs were available.

*Smaller Communities Program, Valencia County, New Mexico Manpower Resource Report. (Albuquerque: Employment Security Commission of New Mexico, 1967), p. 7.

THE FIGURES OF THOSE EMPLOYED AND THOSE NOT EMPLOYED**

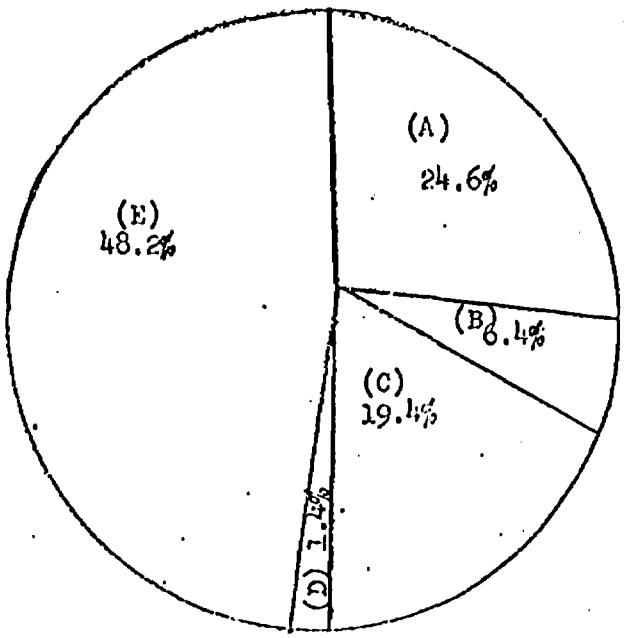


*Persons either actively seeking work (unemployed) or not in the labor force but potentially available for work.

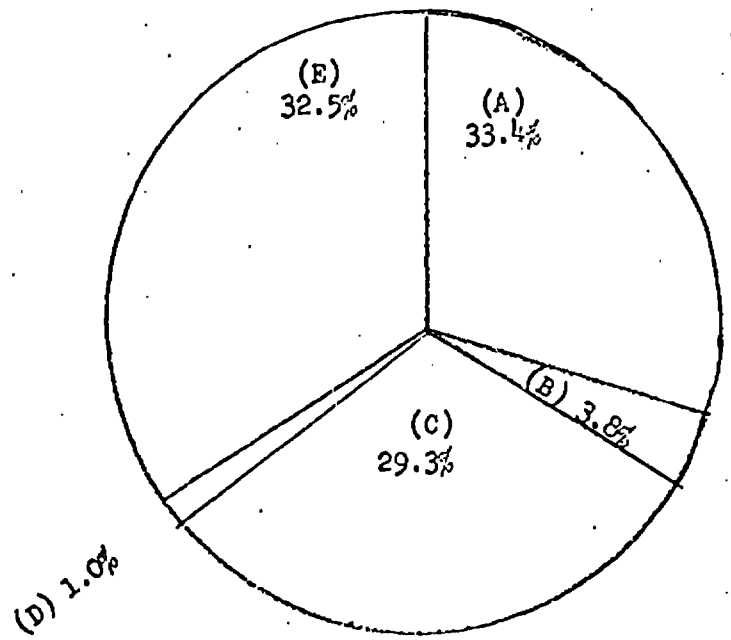
** Smaller Communities Program, Valencia County, New Mexico Manpower Resource Report (Albuquerque: Employment Security Commission of New Mexico, 1967), p. 14.

EMPLOYMENT (cont.)

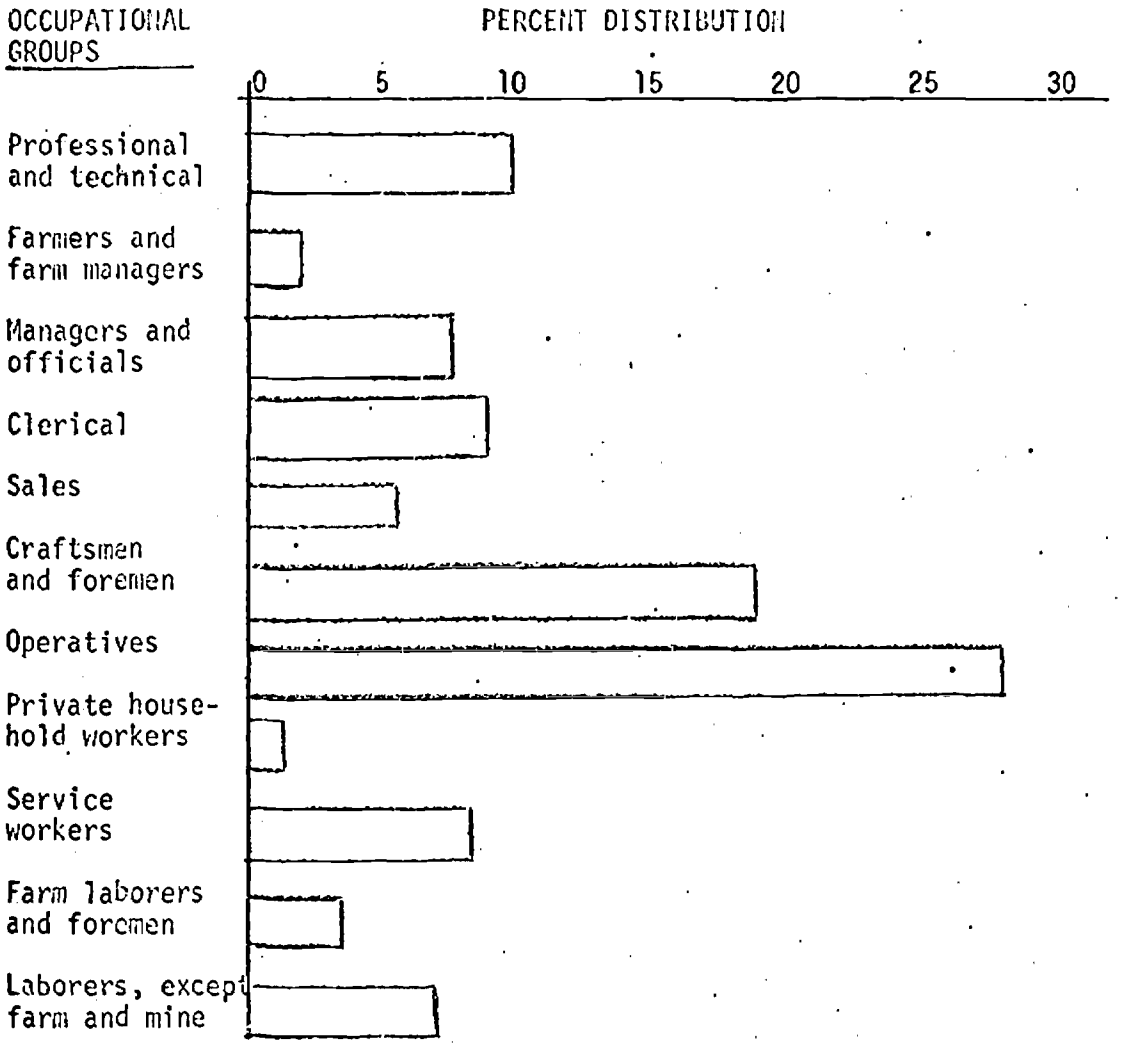
WEST SECTION OF THE COUNTY



EAST SECTION OF THE COUNTY



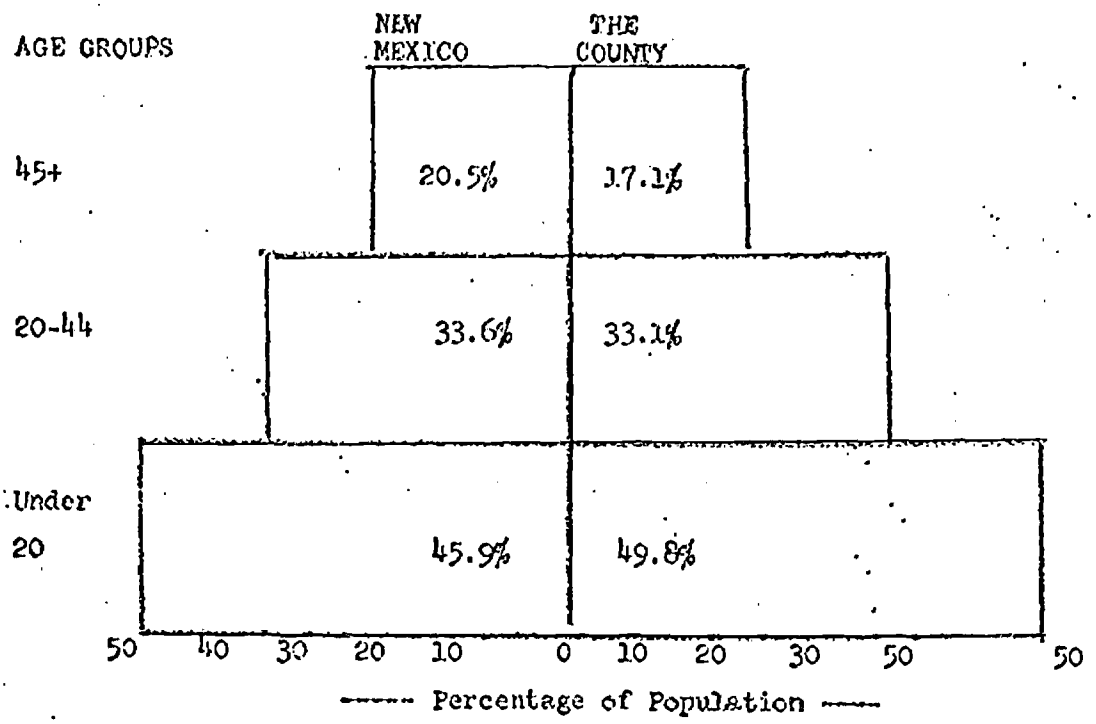
OCCUPATIONS OF PERSONS IN THE COUNTY'S LABOR FORCE (1960)*



The graph shows the distribution by occupational groups, of persons in the County's labor force.

*Smaller Communities Program, Valencia County, New Mexico Manpower Resource Report (Albuquerque: Employment Security Commission of New Mexico, 1967), p. 9.

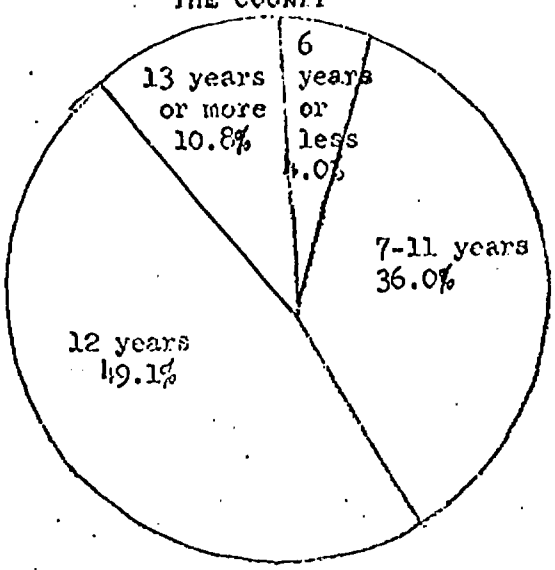
POPULATION WITHIN AGE GROUPS (1960)*



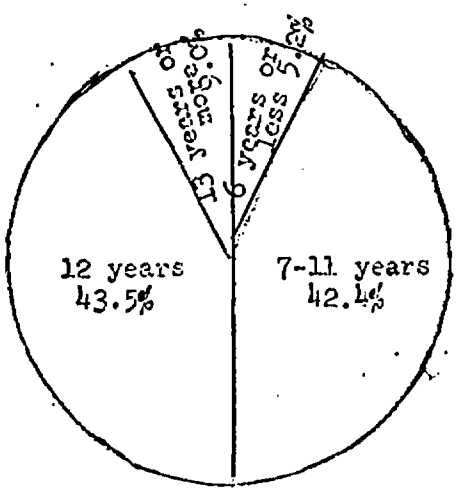
The median age (20.1 years) of the county's population as compared to New Mexico's median age (22.7) years) is reflected in the above age group distribution and indicates a more youthful countypopulation.

*Smaller Communities Program, Valencia County, New Mexico Manpower Resource Report (Albuquerque: Employment Security Commission of New Mexico, 1967), p. 6.

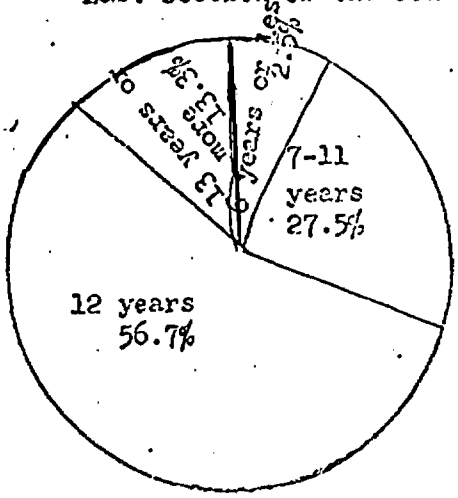
YEARS OF EDUCATION COMPLETED IN THE COUNTY*



West Section of the County

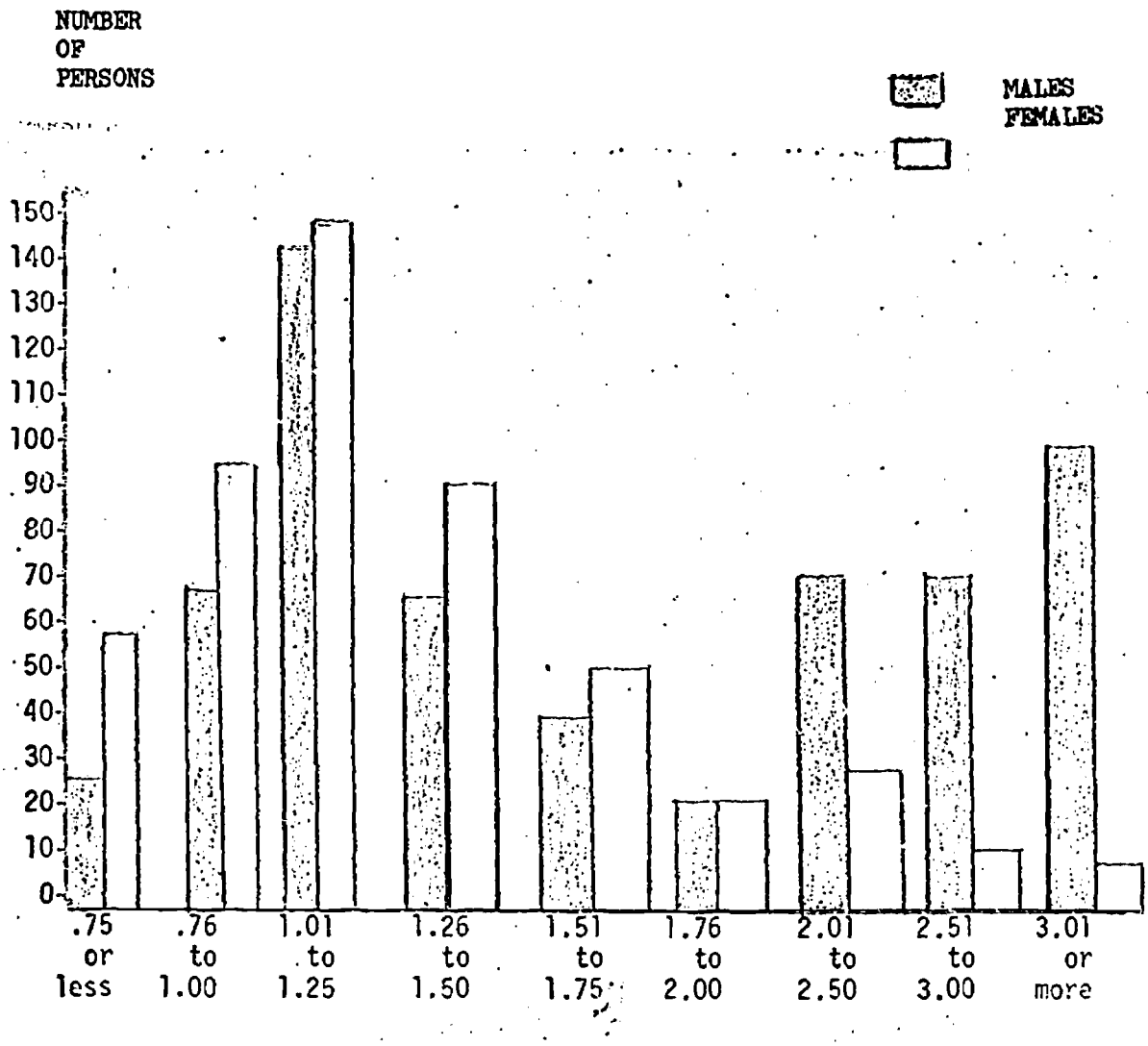


East Section of the County



*Smaller Communities Program, Valencia County, New Mexico Manpower Resource Report (Albuquerque: Employment Security Commission of New Mexico, 1967), p. 16.

HOURLY WAGE RANGES OF 1116 COUNTY REGISTRANTS FOR WHOM A WAGE COULD BE DETERMINED*



*Smaller Communities Program, Valencia County, New Mexico Manpower Resource Report (Albuquerque: Employment Security Commission of New Mexico, 1967), p. 18.

APPENDIX G

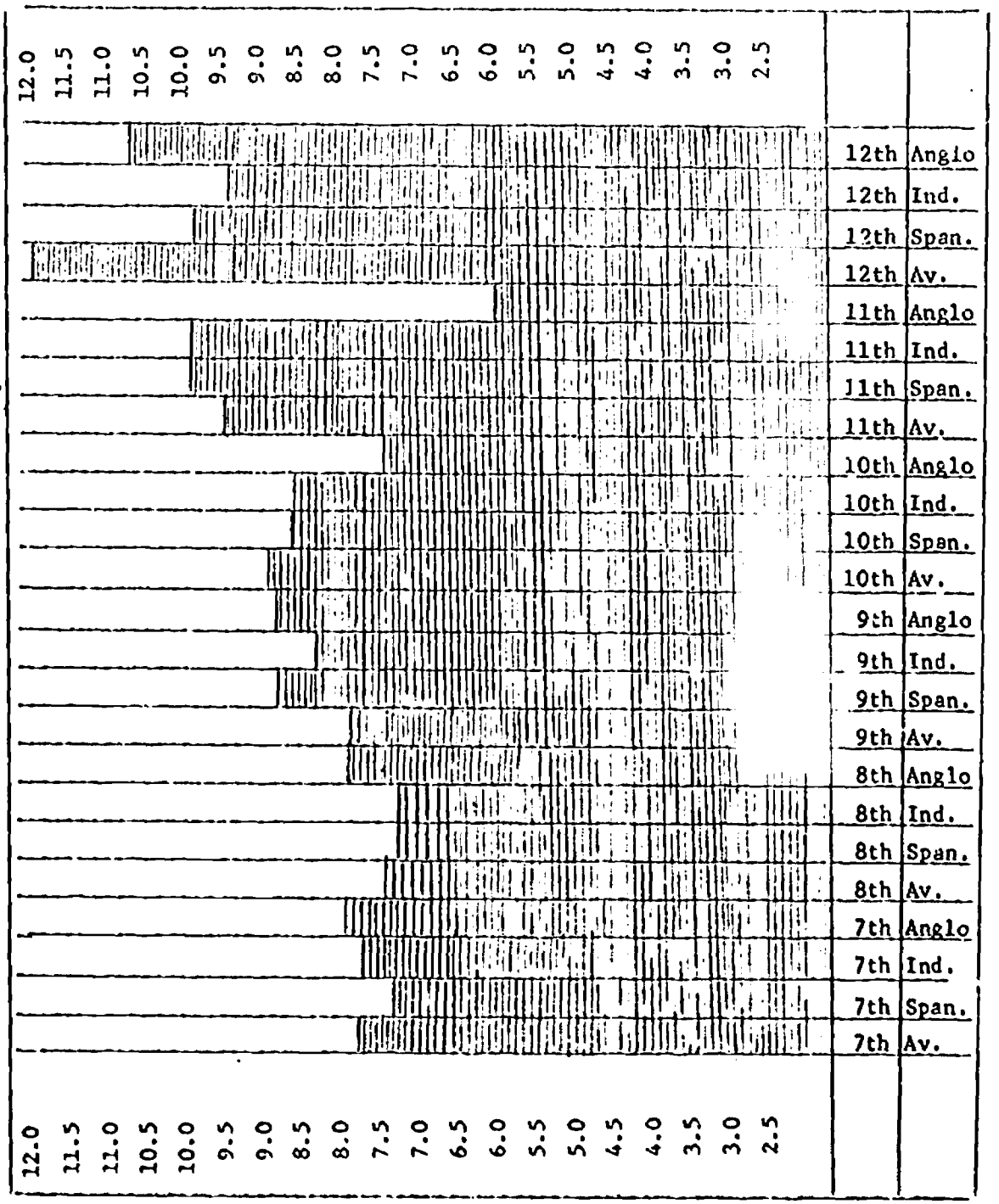
Breakup of Ethnic Groups in Academically Ranked Classes in Mathematics, English, and Reading. Percent Computed by Dividing Number in Ranked Class by Total in Ethnic Group (Special Education Students Not Included.)*

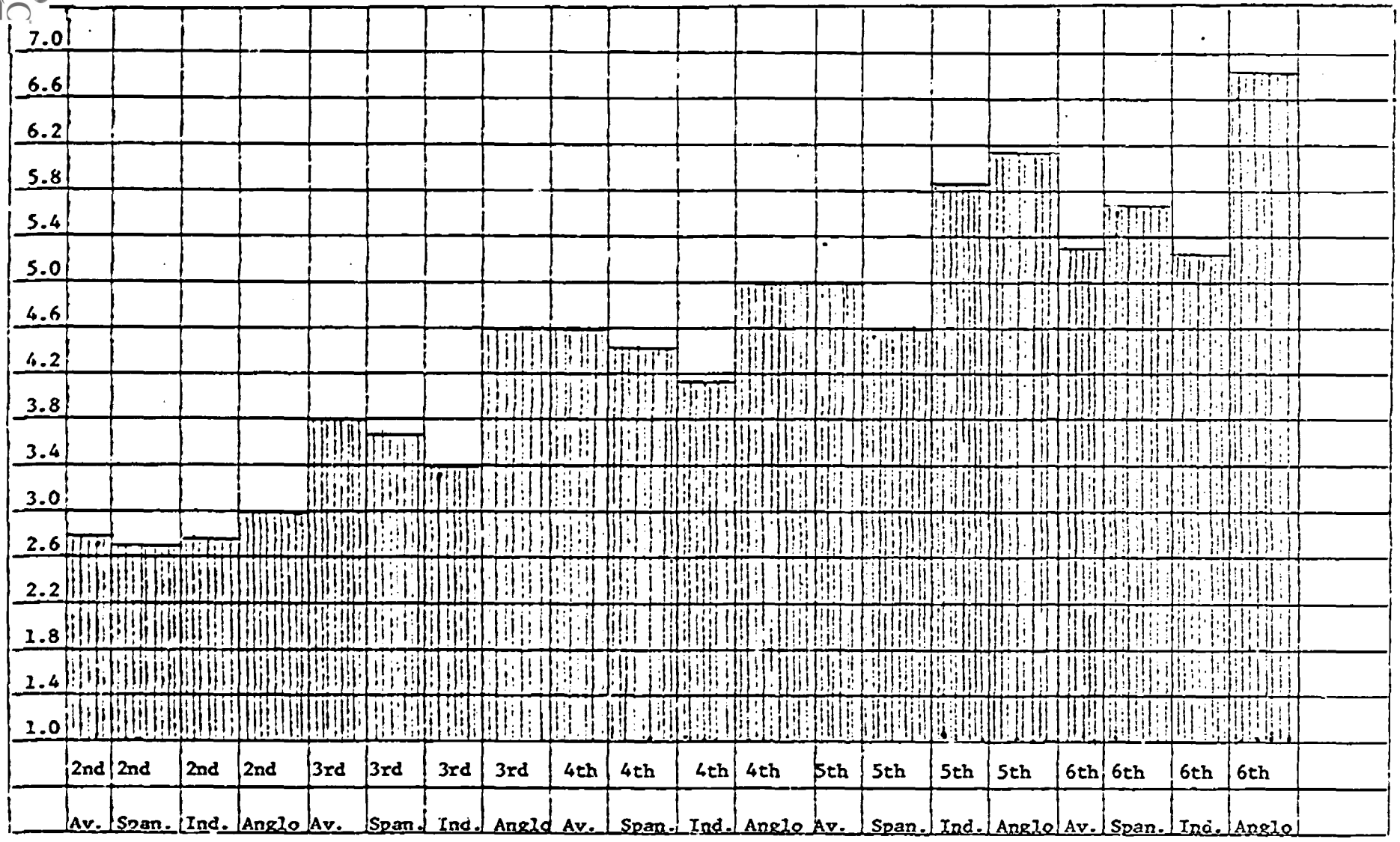
Subject	Grade	Level	Anglo	Spanish	Indian	Total
	8	Fast	37(33%)	16(15%)	0(0%)	53
	8	Average	57(50%)	48(44%)	9(39%)	114
Mathematics	8	Slow	14(12%)	29(27%)	6(26%)	49
	8	Remedial	6(5%)	15(14%)	8(35%)	29
	Total		114	108	23	245
	7	Fast	45(41%)	15(13%)	3(10%)	63
	7	Average	41(38%)	42(36%)	9(29%)	92
Mathematics	7	Slow	19(17%)	39(34%)	11(35%)	68
	7	Remedial	4(4%)	20(17%)	8(26%)	32
	Total		109	116	31	256
	8	Fast	40(37%)	22(24%)	2(8%)	64
	8	Average	48(45%)	49(53%)	8(31%)	105
English	8	Slow	19(18%)	22(24%)	16(62%)	57
	3	Remedial	--	--	--	--
	Total		107	93	26	226
	7	Fast	43(38%)	19(17%)	3(9%)	65
	7	Average	48(42%)	39(35%)	12(33%)	99
English	7	Slow	22(19%)	54(49%)	17(53%)	73
	7	Remedial	--	--	--	--
	Total		113	112	32	257
	8	Slow	0(0%)	0(0%)	0(0%)	0
Reading	8	Remedial	3(3%)	36(33%)	6(26%)	45
	Total		3	36	6	45
	7	Fast	18(16%)	5(4%)	0(0%)	23
	7	Average	60(54%)	45(40%)	10(29%)	115
Reading	7	Slow	25(22%)	42(37%)	17(50%)	84
	7	Remedial	9(8%)	21(19%)	7(22%)	37
	Total		112	113	34	259

*Developed by Director of Instruction, September, 1968.

READING GRADE PLACEMENT

ESPERANZA SCHOOL SYSTEM
1967-1968





ACTUAL GRADE PLACEMENT
ESPERANZA SCHOOL SYSTEM
1967-1968

APPENDIX H

RESPONSES TO QUESTIONNAIRE

Items	Teacher Participants			Teacher Non-Participants			Participating Administrators			Participating Community Leaders		
	Dis-agree	No Opinion	Agree	Dis-agree	No Opinion	Agree	Dis-agree	No Opinion	Agree	Dis-agree	No Opinion	Agree
1. The Esperanza school system is excellent.	73.53	8.82	17.64	29.63	29.63	40.73	—	—	100.00	20.00	—	80.00
2. The present Esperanza school curriculum is appropriate for all of the Esperanza students.	85.29	2.94	11.76	29.63	25.93	44.44	—	—	100.00	40.00	—	60.00
3. The students that graduate from the Esperanza schools are adequately prepared to meet the challenges of the modern world.	67.64	23.53	8.82	7.40	55.55	37.04	—	—	100.00	40.00	—	60.00
4. The Esperanza schools are strong in their college preparatory courses.	35.29	35.29	29.41	7.40	33.33	59.26	—	—	100.00	60.00	—	40.00
5. The Esperanza schools have a good vocational training program.	73.53	17.65	8.82	18.52	33.33	48.15	25.00	—	75.00	60.00	20.00	20.00
6. The Esperanza schools are well run.	55.88	14.71	29.41	14.81	27.63	55.55	—	—	100.00	—	20.00	80.00
7. The Esperanza schools have strong administrative leadership and are run soundly and efficiently.	66.66	9.09	24.24	11.11	37.03	51.85	—	—	100.00	20.00	20.00	60.00

Items	Teacher Participants			Teacher Non-Participants			Participating Administrators			Participating Community Leaders		
	Dis-agree	No Opinion	Agree	Dis-agree	No Opinion	Agree	Dis-agree	No Opinion	Agree	Dis-agree	No Opinion	Agree
8. The Esperanza schools exhibit a strong impetus in developing a school program to meet the needs of modern youth.	55.88	8.82	23.53	14.81	33.33	51.85	—	—	100.00	—	20.00	80.00
9. School personnel are strongly motivated and energetically strive to improve constantly the school program.	55.88	8.82	23.53	14.81	18.52	66.66	—	—	100.00	40.00	—	60.00
10. The Esperanza community through its school board energetically supports and guides the schools to improve the school program.	61.76	17.64	20.59	22.22	25.93	51.85	—	25.00	75.00	—	20.00	80.00
11. The school personnel of the Esperanza schools are involved in upgrading and improving the present curriculum to better meet the needs of modern youth.	23.53	2.94	73.53	11.11	25.93	62.96	—	—	100.00	—	—	100.00
12. Esperanza teachers are active and motivated to excel in teaching.	52.94	11.76	35.29	—	14.81	85.18	—	—	100.00	60.00	—	40.00
13. Schools are involved in numerous efforts to improve the school program.	23.53	23.53	52.94	3.70	25.93	70.37	—	—	100.00	—	—	100.00

Items	Teacher Participants			Teacher Non-Participants			Participating Administrators			Participating Community Leaders		
	Dis-agree	No Opinion	Agree	Dis-agree	No Opinion	Agree	Dis-agree	No Opinion	Agree	Dis-agree	No Opinion	Agree
14. Numerous efforts have been undertaken through in-service education to upgrade the professional personnel.	50.00	11.76	38.23	3.70	25.93	70.37	—	—	100.00	—	—	100.00
15. Teaching and administrative personnel of the Esperanza schools exhibit enthusiasm and actively promote the improvement of school programs in Esperanza.	35.29	20.59	44.12	7.40	11.11	81.48	—	—	100.00	—	20.00	80.00
16. Efforts are underway to make the school program relevant.	8.82	14.71	76.47	11.11	33.33	55.55	—	—	100.00	—	—	100.00

APPENDIX I

A COMPARATIVE STUDY OF THE FAMILY--IN THREE CULTURES--
INDIAN, MEXICAN OR SPANISH-AMERICAN, AND ANGLO

A SOCIAL STUDIES

UNIT FOR

GRADE ONE

May 19, 1969

INTRODUCTION

It is the intent of this unit to provide a framework for the study of family life as it is found in the three cultures which comprise the population of Esperanza, and thereby bring about a better understanding and appreciation of these three cultures.

It is also the intent of the unit to present concepts about family life that are pertinent to our particular children. These include the family structure, the mores, the values, and the social structure that make up the community in which our children live.

It is hoped that first grade children will be able to grasp the concept that all of the beliefs and behavior patterns which are shared by a group of people who live together make up their culture; that these patterns of cultural behavior cluster around focal areas of activity including recreation, learning, the use of time and space, work, language, and the materials and artifacts that are available to them. It is hoped that first grade children will begin to understand that, although each of the three cultures compared is a culture of its own, the people who make up each of the three cultures contribute to a plural culture. It is to be stressed that people of the three cultures can live and work together, and that they can learn to respect, appreciate, and enjoy what each has contributed from its heritage.

I. OBJECTIVES

A. The child will learn the rights and responsibilities of each member of the family in each of the three cultural groups

compared.

B. The child will understand space and location in relation to his home and environment.

1. The child will locate his community on a county map, a state map, and a map of the United States.
2. The child will locate (approximately) his community on a globe.
3. The child will locate the Rio Grande and other important landmarks.

C. The child will have an opportunity to develop a concept of time.

1. He will understand that his age represents the length of time that he has been a member of the family.
2. He will develop an understanding of the units of time--minutes, hours, days of the week, months, and years. This will be concretely related to the child's realm of experience, i.e., "In five minutes, we will sing along with the record."

D. The child will be introduced to differences and similarities in the ways in which people live.

1. He will find out that his home may differ from others.
2. He will learn that a different language is spoken in many homes.
3. He will learn that families earn a living in different ways.

4. He will learn that the diet patterns of families are sometimes different, and that foods from each culture become the diet pattern of all groups.

E. The child will begin to develop an understanding that the events of the past influence our present way of life.

1. He will learn that we have received a rich contribution from the Indian groups because they have lived here for a long time--before white man came.
2. He will learn that we have received a rich contribution from the Spanish who came by way of Mexico and brought their way of living with them.
3. He will learn that we have received a rich contribution from the people of Anglo-Saxon descent who brought new ways of traveling, trading, living, and the language we use in our country.
4. The child will begin to develop the ability to work effectively in a group. He will find that he has a responsibility to the group in:
   a. Contributing ideas and his share of work.
   b. Respecting the rights and opinions of others.
   c. Sharing materials.
   d. Developing self-discipline.

F. The child will begin to investigate, to compare, and to select appropriate information for his particular needs and situation.

G. The child will become acquainted with various types of occupations by which parents earn a living and with the responsibilities that

these occupations entail.

H. The child will begin to develop an awareness of the style in which houses are constructed (architecture) and that each style was the contribution of one of the ethnic groups compared.

1. Pueblo.
2. Spanish colonial.
3. Spanish territorial.
4. Colonial American.
5. Modern (Bauhaus influence).

I. The child will become acquainted with costumes used by some groups for special events.

1. Costumes used for dances.
2. Dress worn for church ceremonies.
3. Dress worn at country fairs.

J. The child will learn words in other languages such as the names (nouns) for items of clothing, furniture, food, and other phases of family living.

II. ACTIVITIES FOR MOTIVATION

A. Read stories about families in the three cultures.

B. Display books and pictures about the different cultures in New Mexico.

C. Encourage children to talk about their particular families.

D. Draw the picture of the members of the family (student activity).

E. Write experience stories.

F. Display realia from each culture.

G. Encourage children to dramatize family situations.

1. Eating at home.

2. Caring for baby sister.

3. Mother cooking a meal, etc.

H. Learn and sing songs in Indian, Spanish, and English.

I. Listen to records of songs in the three languages.

J. Play singing games of each culture.

K. Invite resource personnel to tell about the cultures or to show slides and realia.

L. Visit a neighborhood house or houses in different styles of architecture.

III. CONCEPTS TO BE DEVELOPED

A. Geography.

1. Man's environment affects his life and the life of man affects his surroundings.

2. Understanding of the physical geography of his community.

a. Climate, natural vegetation, and animal life.

3. Understanding of map skills--community, home, and school.

B. Anthropology.

1. All people have basic needs even though they may be different in appearance and ways of living.

C. Sociology.

1. The child will recognize that not all families are alike in structure. A child may come from:

a. A home where there is only one parent.

b. A home where two parents live.

c. A foster home.

2. The child will recognize that families operate in different ways.

a. Some parents have strict rules for their children.

b. Some parents are permissive.

3. The child will begin to understand family demands.

a. The sharing of space.

b. The sharing of parents.

(1) Their time.

(2) Their affection.

c. The sharing of family possessions with other members of the family.

D. Political Science.

1. The child will develop the understanding that all cultures and communities have basic rules essential for an organized way of life.

2. The child will understand that people have responsibilities as well as rights and privileges.

What responsibilities do we have in:

a. Riding the school bus?

b. Crossing streets?

c. At home?

d. In our classroom?

e. In the cafeteria?

3. The child will begin to develop responsible citizenship.
    a. Loyalty to the members of his family.
    b. Respect for authority: the teacher, the principal, etc.
    c. Pride in his school, his community, his state, his country, etc.
    d. Willingness to do his share to make each place of living the best possible.

E. Economics.
1. People do various types of work to obtain food, shelter, and clothing to satisfy desires.
2. There is need for conservation of natural resources.
3. There are a variety of jobs to be accomplished in the home, the school, and the community. Each individual must assume a share of his responsibilities.

F. History.
1. People of the various cultures are most important in the structuring of the world of today.
2. Role parents or other cultural models have played in the community.

IV. CONTENT

A. Map Study and Location Orientation.
1. Location of community in county, state, and country maps.
2. The family and community activities as influenced by:
    a. Climate.
    b. Location.

c. Important land features such as the Rio Grande.

B. Family Composition and Structure.

1. Immediate members of the family.

a. Parents.

b. Brothers.

c. Sisters.

2. Family Roles.

a. Role of the father.

b. Role of the mother.

c. Role of the sisters.

d. Role of the brothers.

3. Extended Family.

a. Grandparents.

b. Uncles and aunts.

c. Cousins.

d. Godparents.

C. Languages Spoken in the Family.

1. Spanish.

2. Indian (tribal language).

3. English.

D. Parental Occupations.

1. Father's or mother's (both) work outside the home.

2. Reasons why a family needs money.

a. To buy a home or pay rent on a home (shelter).

b. To buy food and clothing.

c. To pay for utilities used (warmth, light, water, and

sanitation).

3. Roles of Community Leaders.
   a. Farmers.
   b. Teachers.
   c. Bankers.
   d. Grocers, etc. (Note: To be geared to each class depending on occupation of parents and workers of the community.)
   e. Parents.
4. Problems Workers Face.
   a. Changing jobs.
   b. Difference in workers.
   c. Commuting, work hours.
   d. Feelings--weariness, fatigue.
5. Transportation Used in Occupations.
   a. Automobiles.
   b. Airplanes.
   c. Buses
   d. Horse and buggy.
   e. Trains.
6. Communications as Used in Occupations.
   a. Speaking.
      (1) Sign language.
   b. Telephone.
   c. Radio.

d. Television.

e. Satellites (communication).

E. Foods--Likenesses and Differences in the Three Cultures.

1. Indian foods.

2. Spanish foods.

3. Mexican foods.

4. Anglo-American foods.

F. Shelter--Likenesses and Differences.

1. In my house.

2. Types of houses.

a. Adobe.

b. Brick.

c. Stucco.

d. Hogans.

e. Pueblo (a type of apartment complex).

3. Styles of houses (architecture) as a result of contributions by each culture.

G. Clothing.

1. Seasonal clothing.

2. Ceremonial costumes.

3. County fairs, rodeos, etc.

4. Proper school attire, church attire, etc.

H. Conservation of our Gifts.

1. Water.

2. Soil.

3. Plants.

4. Animals.

a. Animals we hunt (obeying game laws to preserve wildlife).

(1) Ducks, geese, and other game birds.

(2) Fish.

(3) Deer and other game animals.

I. Economics--How Does Industry Help my Community?

1. Stores.

2. Dairies.

3. Gardening and general farming.

4. Pottery making.

5. Weaving and other crafts.

6. Jewelry making (silversmiths).

7. Factories near our community.

a. Pickle factory.

V. RECOMMENDED ACTIVITIES

A. Language Activities.

1. Learn words in three languages. Many words have become a part of our English language.

2. Make, of thin cardboard, a chart with pockets to hold new words learned.

3. Listen to and read stories about children of Spanish, Anglo, and Indian families.

4. Tell Indian legends and Spanish cuentos.

5. Learn Indian, Spanish and English songs.

6. Listen to songs and stories from records.
7. Use the tape recorder to record the children's own stories or to record experiences about their own families.
8. Present mock television or radio programs.

VOCABULARY DEVELOPMENT

Mother	Madre	Ocho	Eight
Father	Padre	Nueve	Nine
Brother	Hermano	Diez	Ten
Sister	Hermana	Amor	Love
Baby	Bebe	Plancha	Iron
Grandfather	Abuelo	Ropa	Clothing
Grandmother	Abuela	Cocina	Cooks
Cousins	Primos	Trabaja	Works
Uncle	Tío	Casa	House
Aunt	Tía	Hogar	Home
Me llamo	My name is	Escuela	School
Tengo seis años		I am six years old	
Soy	I am	Hablo	Talk
Como	What	Donde	Where
Vive	Lives	Telephone	Teléfono
Cuantos	How many	Gusta	Like
Uno	One	Dos	Two
Tres	Three	Cinco	Five
Seis	Six	Siete	Seven

POEMS THAT MAY BE USED

(Pledge to the Flag)

Juramento A La Bandera

Juro lealtad a la bandera
de los Estados Unidos de América
y a la república que representa
Una nación bajo Dios,
indivisible, con libertad
y justicia para todos.

(Mother)

Mamacita

Mamacita de mi vida;
Mamacita de mi amor,
a tu lado yo no siento
ni tristeza, ni temor.

Mamacita, tu me besas,
sin engaños, sin rencor,
y por eso yo te quiero,
Mamacita de mi amor.

Carmen G. Basurto
Mexico

(Indian Child)

Niño Indio

Niño indio de los llanos;
Conmigo ven a jugar

Todos los niños de América
Siempre nos hemos de amar
Niño indio de los bosques;
Conmigo ven a cantar
Todo los niños de América
Haremos un solo hogar.
Niño indio, niño indio:
Yo te ensenaré a leer.
Todos los niños de América
Tenemos sed de aprender,
Pues la ignorancia esclaviza
Y el saber nos da el poder;
Niño indio, niño indio:
Conmigo ven a jugar.
Todos los niños de América
Siempre nos hemos de amar.

Gastos Tigueira
Uruguay

(Stories)
Cuentos

Cuentos quieres, niña bella?
tengo muchos que contar:
de una sirena del mar,
de un ruiseñor y una estrella,
de una cándida doncella
que robó un encantador,

de un gallardo trovador
y de una adalisca mora,
con sus perlas de Bassora
y sus chales de Lahor.

Cuentos dulces, cuentos bravos
de damas y caballeros
de cantores y guerreros,
de señores y de esclavos;
de bosques escandinavos
y alcázares de cristal;
cuentos de dicha inmortal,
divinos cuentos de amores
que reviste de colores
la fantasía oriental.

Ruben Darío
Nicaragua

(My Good Friends)
Mis Buenos Amigos

Por la noche, al acostarme,
siempre abro mi balcón
para que entre el aire puro
y así duerma yo mejor.
Y luego que me levanto

¡A abrir puertas! ¡que entre el sol!
Que el sol y el aire muy puro
mis buenos amigos son.

Lupe Domínguez
Mexico

LANGUAGE LEARNING

(The Family)
La Familia

Each student takes a turn saying the following, after introduction (a recording may be used for Indian language if there are no native Indian speakers):

Cómo te llamas?

What is your name?

Me llamo _____.

My name is _____.

Dónde vives?

Where do you live?

Vivo en la calle _____ numero _____.

I live on street _____ number _____.

El nombre de mi papá es _____.

My father's name is _____.

Cuántos años tienes?

How old are you?

Tengo _____ años.

I am _____ years old.

Cuántos hermanos tienes?

How many brothers do you have?

Tengo _____ hermano(s) y _____hermana(s).

El papá de mi papá es mi abuelo.

My father's father is my grandfather.

La mamá de mi mamá es mi abuela.

My mother's mother is my grandmother.

(Do same for father's mother and mother's father, including name.)

La hermana de mi papá, y la hermana de mi mamá son mis tías.

My father's sister and my mother's sister are my aunts.

Los hijos de mis tíos son mis primos.

My uncle's sons are my cousins. (Same for aunts)

(Include "primas" for cousins.)

EXAMPLES OF SPANISH GAMES AND RHYMES

These games and rhymes are suggested to supplement the regular lessons. Choose as many as suit the needs and interest of a particular group of children. The games may provide motivation, heighten and sustain interest, as well as offer a change of procedure and tempo in the usual routine.

When teaching the rhymes or jingles, emphasize the rhythm of the words. Also, either explain in English or dramatize the meaning of each so that the children understand what they are saying. These rhymes can be valuable in the improvement of pronunciation since their rhythm makes them easy to remember.

1. Tengo una pelota
   que salta y bota,

porque no está rota.

¡Que bonita es!

¡Tírala otra vez!

A ball is tossed from one child to another, each child reciting one line. The last one may throw the ball overhand.

2. Sana, sana,

colita de rana;

anda a comer

más manzanas.

This rhyme is used to cure any injury. It is recited while rubbing the sore spot.

3. Nana Caliche

no sale de casa,

porque los pollos

le comen la masa.

Like "Old Mother Hubbard."

4. Caracol, col, col, col,

saca los cuernos

y ponte al sol.

Caracol, col, col, col,

mete los cuernos;

el sol se marchó.

Let each child make a snail with horns out of a shell and pipe cleaners. Let him illustrate the rhyme as he recites it.

5. Lunes, martes, miércoles, tres;
   jueves, viernes, sábado, seis;
   y domingo . . . siete.

6. Treinta días trae noviembre
   con abril, junio y septiembre;
   de veintiocho solo hay uno,
   los demás de treinta y uno.

7. Pin, marín
   de don Pingue
   cúcara, mácara,
   títiri fué.

8. Agua sí,
   agua no,
   agua de tanque
   no bebo yo;
   porque sí,
   porque no,
   porque el burro
   lo manosió.

Like "Pease Porridge Hot."

9. A la rueda de San Miguel
   todos traen su caja de miel.
   A lo maduro, a lo maduro,
   que se voltee Juan de burro.

All the children but the leader form a circle. The leader stands

in the center of the ring and names one person, who turns his back to the center of the ring when the last line is recited. When only one child is left facing the center, he and the leader form an arch through which all the others pass and form the circle again.

10. Mi caballo, Pinto mío,
no me tumba, no me tumba;
va bailando una rumba.
¡Viva Pinto!

11. Niña, monja, doncella, casada,
viuda, olvidada, enamorada.

Like "rich man, poor man, beggar man, etc.," counting the buttons on a dress.

12. La loba, la loba,
le compró al lobito
un calzón de seda
y un gorro bonito.

La loba, la loba,
se fué de paseo,
con su traje rico,
y su hijito feo.

B. Art Activities.

1. Draw murals.
2. Make models of houses found in the three cultures. Use

a variety of materials.

3. Weave small mats using yarn, straw, or paper.
4. Finger paintings and tempera paintings of themselves, of an activity at home, of houses in the community, etc.
5. Make simple puppets and depict children of the three cultures. Have a puppet show.

C. Dramatization Activities.

1. Dramatize various home activities such as cooking, going to work, etc.
2. Pantomine stories of other cultures that the teacher has read to them.
3. Children do role playing of various situations in an attempt to solve problems and learn responsibilities.

D. Writing Activities.

1. Write stories or poems about things the children have done.
2. Make a picture dictionary in Indian or Spanish language by writing the words and pasting a picture defining the word.
3. Write captions under pictures that the children have drawn or cut from magazines.

E. Music Activities and Dance Activities.

1. Sing songs in three languages.
2. Dance and play musical games of the three cultures.
3. Compose own songs and dances about the things students have learned.

HOW TO TEACH A SPANISH SONG

a. Explain briefly in English what the song is about.

b. Play or sing it all the way through while the children listen.

c. Have the whole class repeat the words after you, phrase by phrase, without singing, but in the rhythm in which they are to be sung.

d. Have as much of the song as you plan to teach repeated several times by all the children.

e. Play or hum the tune and have everyone sing softly at first until he is familiar with both the words and the music.

f. Divide the class into sections and have them sing separately so that you can hear and correct mistakes whenever appropriate.

g. Use gestures or dancing activities whenever appropriate.

h. Remember that most Spanish music is light, lively, and gay. Be careful not to slow down or to drag heavily.

VI. SUGGESTED CULMINATING ACTIVITIES

A. School Assembly or Fair.

1. Children of three cultures represented in dances, songs, dramatizations, or other showings pertinent to particular group.

B. Program for Parents or Other Clauses.

1. Same as for school assembly, including a sampling of folklore from each culture.

C. Cultural Model.

1. Speaker on some subject dealing with homes and houses, food and customs.

2. Demonstrations.

D. Visit Homes.

1. Indian, Spanish, and Anglo, and see how they are alike.

E. Party.

1. Include Indian, Spanish, and English foods.

VII. EVALUATION

A. Teacher Evaluation.

1. Were you successful in making children more aware of all that families have in common and their differences?

2. Are the children more cognizant of the problems of others?

3. Have the specific concepts of geography, anthropology, sociology, history, psychology, economics, and political science been achieved?

4. What respect have you instilled into their minds in regard to family members and family property?

5. Is there a better understanding of the mores, values, and social structure of each family?

6. Have you taught them to take care of things entrusted to them?

7. Are the children able to identify themselves? Name, address, etc.

8. Were you successful in teaching Spanish or Indian vocabulary?

B. Pupil Evaluation.

1. Is _____ able to tell where he lives and give his parents' names?
2. How many Spanish, Indian, or English words are pupils able to associate?
3. Does the child show appreciation and respect for peers?
4. Is each child able to tell type of work his parents do? Does he know what problems they face?
5. Have they all shared in projects based on family living?
6. Are children able to distinguish the different types of foods?
7. Do the children recognize the different types of houses? Are they aware of cultural influence on architecture?
8. Is each child able to make a contrast between his family and home with those of the other two cultures?
9. Do children have an understanding of part played by cultural models?

VIII. AUDIO-VISUAL MATERIALS NEEDED

A. Films.

1. Allan Is My Brother.

   Our Family Works Together.

   What Does Father Do?

   Churchill-Whexler Film Production

   801 North Seward Street

   Los Angeles 38, California.

2. Fathers Go Away to Work.

Pat Dowling Pictures

1056 South Robertson Boulevard

Los Angeles, California.

3. Let's Make a Map.

Long Filmside Service

505 Fairmount Avenue

El Cerrito, California.

4. Let's Play Safe.

Portofilms

Orchard Lake, Michigan.

B. Filmstrips.

1. Homes in the City.

Caswell C. Elkins Company

P. O. Box 329

St. Helena, California

2. The New Baby.

Jann Handy

Photo and Sound Films, Inc.

116 Natoma Street

San Francisco, California.

IX. SUGGESTED COMMUNITY OR OTHER RESOURCE PEOPLE

A. Community Leaders.

1. Merchants.

2. Librarian.

3. Nurse.

4. Mother to demonstrate some particular project.

a. Breadmaking, pottery making, weaving, cooking, or any other work of a mother.

b. Father to demonstrate type of work he does.

B. Community Models.

1. Mayor.

a. Tell how he helps his family and the community.

2. Church Leaders.

a. Tell how they help the family and members of his church.

3. Principal of School.

a. Method used by him to keep his school family in harmony.

4. Superintendent of Schools.

a. His responsibility to keep the complete school family going.

5. Men or women in other jobs.

a. Their role in family help.

X. BIBLIOGRAPHY

This bibliography contains teachers' and children's books. It is not meant to be an exclusive list; other books may be found to be usable. The teacher is in the best position to determine which titles are suitable for use in her respective classroom. Some of the books are to be read to the class; others are suggested for pictures or graphic materials.

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APPENDIX J

POST-PROJECT INFORMATION

An administrator from the central office of the Esperanza School System, eight months after the study terminated, told the investigator:

> Things are still happening around here because of the project. Let me give you a brief run-down of what the administrators think are direct spin-offs.
>
> (1) Although we have not been able to hire all the full time employees suggested, we have brought in consultants to help us in the areas that the participants indicated.
>
> (2) We have hired a full time Language Arts Consultant as recommended.
>
> (3) We have done some reorganizing and now have a mid-school which is a direct result of the plea for individualizing instruction much more.
>
> (4) We have started a kindergarten to give our youngsters pre-school experiences that should contribute toward better positive self-images and success in school.
>
> (5) We have duplicated all the materials gathered last year and all the schools have several copies. What's more, we have had many requests from other schools and we've had to furnish them with copies also.
>
> The project caused rumblings in the community but the students benefited tremendously with the change in teacher's attitudes. Not all changed, however, a few are still concerned that the newer books coming out have "Mexican-American" instead of "Spanish-American" on the covers.

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