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ABSTRACT

This study was designed to investigate, on different levels, several facets of ethnic modification of the curriculum of selected public schools throughout the State of New York. One aspect of the design, on an indepth level, was based on a descriptive analysis of the ethnic studies programs in a sample of schools throughout the State. The data for this analysis was collected by personal interview with school staff members. Another aspect of the design, on a broader level, was based on a comparison of the components of ethnic studies program from a larger number of schools throughout the State. The data for this comparison was collected by a mailed questionnaire. Two instruments were developed: The first was a questionnaire which was administered in an interview. The purpose of the interview was to identify such major factors as historical and environmental perspective, program description, program objectives, population to be served, method, techniques and activities, available instructional resources, staff and personnel, and community involvement. The second instrument was a shorter version of the interview questionnaire. This was a precoded, short-answer questionnaire which was mailed to a representative number of randomly selected schools. A special check list describing ethnic studies programs was developed as a part of this questionnaire. One hundred schools were selected to be personally interviewed and 400 to receive the mailed questionnaire. (Author/JM)

ETHNIC STUDIES IN ELEMENTARY AND SECONDARY SCHOOLS IN NEW YORK

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THE NEW YORK STATE COMMISSION ON THE QUALITY, COST AND FINANCING OF ELEMENTARY AND SECONDARY EDUCATION

Institute of Afro-American Affairs
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PREFACE

The motivation for conducting this study developed from the belief that education must reflect diversity. Our research, our lives, our goals, our pursuit of excellence are all too homogeneous. No where are we as diverse as we might be. Our population encompasses hundreds of diverse groups, yet it is easy to see that there has been an overconcentration on the contribution and values of some groups in our curriculum, while other groups, with values and contributions of equal importance are almost entirely neglected.

Platt has suggested one view of diversity that is worth quoting. He cites "LaRochefoucauld, who writes: God has put as differing talents in man as trees in nature; and each talent like each tree, has its own special character and aspect.

The finest pear tree in the world cannot produce the most ordinary apple, and the most splendid talent cannot duplicate the effect of the homeliest skill."

Platt goes on to say:

"How many of us have gotten D's and F's in apple tree courses simply because the teacher was too narrow to see that we had to be nurtured as pear trees? Progress would be faster and life would be more interesting if we pursued goals, goals of excellence to be sure, but goals of our own, different from what everybody else is pursuing -- and if we encouraged the same sort of individuality in

in others. I want life to be various. I want to see around me not only apple trees but pear trees, not only fruit trees but slow-growing oaks and evergreen pines and rosebushes and bitter but salubrious herbs and casual dandelions and good old spread out grass. Let us be different and enjoy the differences."

The greatest need of all for more diversity today is in the area of education. The goal of making education more diverse is perhaps just a part of a new educational revolution that will change the structure of our schools. If we could make the transformation to education for living almost a century ago, certainly we can make the transformation to education for diversity today.

* John R. Platt, "Diversity," Science December 2, 1966

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I wish to express my gratitude to the following members of the research team whose contributions made this project possible: Mr. J. Samuel Jordan, the Project Coordinator, who is currently completing his doctoral studies in administration at Teacher's College, Columbia University; Mrs. Louise Baggot, Research Assistant, who in addition to general research activities is currently writing her dissertation at New York University. Temporary but also important members of the staff were Mr. George Besculides, Miss Pat Horkan, Miss Mamie Thompson, Mr. William Coleman, Miss Leotta Jones, and Mrs. Nancy Scott who assisted in interviewing. Other temporary members of the staff who assisted in job coding and recording were Miss Joyce Popovich and Miss Lauri Slavin.

The interest and cooperation of central office administrators and principals and teachers in the participating districts and schools is greatly appreciated. A project such as this one is highly dependent on the assistance and guidance of persons in the field settings. I am well aware that this reflects a genuine interest in the subject of this investigation by administration and faculty.

A special note of appreciation is extended to Miss Carmen Rodriguez and Mrs. Leslie Breland who shared the responsibility

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LaMar P. Miller

Chapter I

INTRODUCTION

Two references are useful in placing ethnic studies in its proper context. The first is a reference to observations made by the late Black scholar, William E.B. DuBois.[1] DuBois undertook to set down an accurate record of Black participation in the reconstruction of the nation. His scholarly research led to the need to disclose the enormity of the distortion of interpretation and omission of fact perpetuated in historical and sociological studies by the most influential historians of the era such as Burgess and Dunning. These historians and their students undertook to rewrite United States history by turning it into a series of apologia for the unreconstructed Southern life style. Their interpretations were based on theories of white superiority. DuBois cited specific instances of statements supporting the stereotype of Negroes as ignorant, shiftless, and child-like, statements made by historians of the day. He also quoted from an article written by Frederick Jacobson Turner for the fourteenth edition of the Encyclopedia Britannica in which Turner cites instances of corruption by black legislators without a mention of corruption in politics as practiced by white legislators. In short, DuBois outlines the kinds of distortion of history that have dominated the teaching of the social sciences up to recent years.

In a subsequent chapter, the emergence of demands made on

[1] William E. B. DuBois, Black Reconstruction In America, 1860-1890 (New York: Harcourt Brace and Co. 1935) pp 237-241-265-277

school boards of such communities as Buffalo, and Mt. Vernon, New York are outlined, thereby placing an element of the present study into proper context as it relates to the original impetus for black studies or ethnic studies. The failure of the Buffalo Board of Education to follow mandates for integration set down by the State Department of Education and the demonstrations mounted by black students in Mt. Vernon because of inadequate bus service, narcotics in the schools, the lack of courses in Negro history and the inadequacies of the counseling service are also treated in this work.[2] The implication drawn from DuBois' work clearly points to the need for consideration of the state of historical and sociological writing as it has affected the climate in which any examination of ethnic groups can be undertaken.

Further examination of the curricula and text book materials from 1935 to the 1960's shows little in the way of increased inclusion of factual, objective material in history text books in general use in public schools that would tend to offset the misinformation set down as standard fare by the Burgess -- Dunning schools of historical rewrites and their successors. The background of "ethnic studies" then, is tainted with the misapplications of historical scholarship, aided and abetted by the racists theories of the Lothrop Staddard - Wm. Graham Sumner,- G. Stanley Hall - Herbert Spencer schools of thought.

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[2] Ibid pp 111-114

While none of these various vehicles of racist theory and sentiment are in current vogue, nor are they rarely acknowledged, the presistence of their influence in educational theory and practice is seen in the persistance of resistance towards a thorough airing of the factors in history that contributed so greatly towards the present conditions in urban centers and rural areas for black and white citizens. The need to explore these situations and clear away the misconceptions through sound educational training and scholarship ought to be the task of ethnic studies. Yet a consideration of a calendar of events raises the necessity for the second reference related to the context of this study.

The lag between the period May 1954 and May 1968, significant in terms of implementation of curricula that includes an emphasis on minority peoples such as Black and Spanish-speaking citizens, is examined by another Black scholar in a collection of articles in Romero's In Black America.[3] In a chapter, "The Patterns of International Conflict in 1968", St. Clair Drake, the sociologist, traces the development of black protest in the educational arena from 1964, when the first 'hot summer' demonstrations and rebellions began in earnest in the black ghettos, to the student demonstrations and demands for more attention to the study of

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[3] St. Clair Drake, "The Patterns of International Conflict in 1968", In Black America, (Ed) Romero, Patricia; (United Publishing Corporation, Washington, D.C., 1968) pp. 41-51, 56; 60-63, 89-97, 102-109.

Afro-Americans on the college and high school levels after the prolonged fight over the passage of the Civil Rights bills of 1968. The murder of Dr. Martin Luther King signalled the rise in student demands. Student demonstrations in Mt. Vernon, Lackawanna, Rochester, Hartsdale, New York City and other communities in New York State heralded the establishment of commissions to study and devise courses in black studies during the summer of 1968 and 1969. The inception of courses in ethnic studies, then, has in the main, been a response to pressures generated by students and parents of black origin, rather than the results of long-term planning or committment initiated by local school boards or administrations.

True that little precedent for concentration on black or Spanish-speaking studies had been set on a university level in areas related to the main numerical minorities in the State of New York -Blacks and Puerto Ricans. And the precedents set in African studies in the departments of Anthropology of colleges had not been extensively used as models for comprehensive inclusion of materials of a "nitty-gritty" nature on Africans as their Black American relatives in the general or special public schools or university curricula. While there have been cases in the wastelands, in terms of "implementation of so called ethnic studies in public school systems, the institution of courses providing for scholarly excellence appear to have been the exception rather than the rule,

GENERAL PERSPECTIVE OF THE STUDY

From the onset of Black student struggles for black studies programs generated primarily on college campuses through the recent period of increased demands for ethnic studies on elementary and [illegible] levels, school systems have faced new questions and troubling issues. They have been experiencing a period of social transition in a society that is only beginning to realize that it is pluralistic. They have been caught in a social revolution sometimes reluctantly, sometimes willingly and forcefully, but inevitably faced with the question of educational significance and role in a changing social fabric.

Debate and controversy regarding what this role should be can be heard from many quarters. In particular, the necessity for scrutinizing the curriculum in terms of the needs of a pluralistic society has become a key issue. Some, accepting the basic structure of American society argue that the function of education is to preserve the cultural heritage, especially the western culture. They stress the traditional notion of culture, that is the transmission of culture means man's capacity to learn, to organize learning in symbolic forms, and to communicate this learning as knowledge to other members of the species. Others reject this perspective and express a different hope based on the existence of a variety of ethnic minority groups. They feel that

our society is enriched often unknowingly, by its multi-ethnic characteristic. They believe that to focus only on man's capacity to learn too narrowly defines the concept of culture. Beyond this they question an orientation that so identifies the aspiration of various ethnic minority groups with those of the general society that the possibility of playing a unique role is lost. And at least some people argue that the insistence of Afro-Americans for black studies programs, the protest of the Indian American against the system of education that has seemingly ignored them and the appeals from Puerto Ricans and other Spanish Americans, and other groups are clear directives for a constant concerted effort toward an education and a curriculum that reflects diversity.

Yet despite the considerable differences in philosophy and judgement of society that are represented by these points of view, these voices merge in a common concern that the educational system has in fact contributed to negative racial and ethnic attitudes of a very serious nature and that the astonishing evidence of the provincial attitudes of middle class white America only further enhances the need for immediate curriculum evaluation in the state of New York as well as elsewhere in the nation. Moreover, there is general agreement that the question of desegregation cannot be considered on the basis of sociological reasons alone, but must be dealt with in terms of education implications. One

of the primary goals of desegregation is to provide in classrooms a microcosm of a community with a multi-ethnic, racial and social milieu in the hope that pupils will come to have a more accurate picture of the adult society within which they will interact. Certainly the curriculum, through the nature and characteristics of specific teaching-learning situations, must become a primary means through which pupils learn to overcome the detrimental effects of class structure. If this goal is to be accomplished, schools must change their orientation.

Major social forces which have begun to reflect themselves in the program of the schools are identified as the growth of new knowledge, the growth of population, the growth of the economy, the influence of mass media, the short work week with its resultant increase in time for leisure pursuits, the changing relationship among nations, and the increasing urbanization of our population. Each of these forces influence who is to be taught what is to be taught and how it is to be taught. Unfortunately, the concept of ethnic diversity has not had such emphasis in our schools. We have overlooked the fact that we are a culture of cultures, a nation of diverse people and a society that is only beginning to realize that it is pluralistic.

If we are to help schools to objectively include the contributions of various ethnic groups in the curriculum, we need to be able to delineate what factors are currently operating in the

system so that we can encourage or discourage choices. While many shortcomings in our curriculum are obvious to scholars, schoolmen and members of ethnic groups, specific questions have not been raised and problem areas are left not well understood. We know very little for example about what school districts are actually doing about ethnic modification of the curriculum not to mention school by school attempts in New York State, or about what needs to be done to adjust the ethnic balance for study by all children and youth in our schools. What kinds of course offerings with specific relevance to a given ethnic group are or should be included in a school program? What criteria should be applied to the selection of instructional materials for ethnic and multi-ethnic education? What sources of evaluation are there that help screen out shoddy and the opportunistic approaches?

Answers to these questions will be of immense importance if we are to begin to develop a new approach to ethnic modification of our curriculum. This study was undertaken to provide an intensive look at ethnic studies as constituted by elementary and secondary schools in New York State and on the basis of these findings and others to outline recommendations for change. It focuses specifically on current programs and practices in terms of what specifically constitutes ethnic studies. It includes what seems to be some promising developments in the field. Hopefully, this report will provide a partial answer to philosophical questions of what is and what should be the quality of education and schooling.

CONTENT OF THIS REPORT

Before turning to some of the issues involved in the development of programs, it is important to spell out what we mean by the term "ethnic". The term "ethnic" has come to be used to refer to a variety of groups and people. It is recognized that there exists in the United States today a plethora of ethnic groups and that the differences that exist among these ethnic groups are great. To study the many groups that fit the definiation of ethnic in the generic sense and then to multiply this by the diversity that exists within each group is beyond the scope of this investigation. Nevertheless, it was necessary to come to a decision as to what ethnic groups we would focus on in this study.

Ethnic often refers to groups whose members share a unique social and cultural heritage passed on from one generation to the next. Ethnic group is often used in the generic sense to cover racial, religious or nationality groups in the United States who assume to possess certain traits, real or affective, distinctive from those of the larger population. Above all else, members of such groups feel a sense of identity and an interdependence of faith with those who share the custom of the ethnic tradition.

In America members of some ethnic groups or their forebearers may have come from the same country, as in the case of Italian and Irish Americans. Their group is often referred to as nationalities.

Some ethnic group members, however, like Jews are conjoined by common traditions and experiences which transcend political boundries. They are frequently known as a "people". In a heterogeneous society the intensity of ethnic identity or ethnicity is apt to be determined by the attitude of the members of the dominant group in the society. This attitude in turn is often depended upon how closely one ethnic group approximates the culture of a dominant society. Acceptance may mean stronger bonds of ethnic identity as in the case of Scottish and German immigrants to America while rejection and subordination as in the case of Black Americans today may mean weaker bonds of ethnic identity.

Since there was no term, unfortunately in the English language which could be applied philosophically to all ethnic groups, sociologists as far back as 1932 adopted the term 'minority' in a related context. Thus, the term minority has also come to be used to refer to those groups whose members share certain racial or ethnic similarities which are considered to be different from or inferior to the traits of the dominant group. While it is not the purpose of this study to debate the issue of what the term ethnic means, it is important that the term be precisely defined. For the purpose of this investigation, the term refers to non-white minority groups such as Black, Puerto Rican, American Indian, Oriental and Mexican American.

It is also necessary to comment briefly on the definition of curriculum as used in this study in its broad sense as well as in its narrower application to the study of content within the structure of the school system. Traditionally, the meaning of curriculum has been to encompass all of the impressions and experiences of the child both within and outside of the school building while under the supervision of the school staff. This belief has been modified to incorporate an emphasis on the physical and emotional needs of the child as a part of his experiences. The curriculum of the school, therefore, has been viewed in two phases. First the school must help its students to be physically and attitudinally prepared for learning and second it must provide the opportunity to learn through appropriate utilization of the necessary ingredients of environment, materials, and experiences. It is this latter definition of curriculum that provides a framework for the inclusion of ethnic studies. More specifically, curriculum can and should be viewed, at least in part, as providing experiences that foster the concept of pluralism. It is this view that is commensurate with the purposes of this investigation.

Chapter II of this report will provide a general description of ethnic studies in elementary and secondary schools, the extent of such programs in New York State and the relationship to racial and ethnic studies. Of interest also are ways in which ethnic studies differ in the range of schools that make up the population of this investigation.

In chapter III we will turn to a description of program objectives and the question of whether these objectives reflect a realistic approach to curriculum modification. On the basis of previous studies, reports from principals and other educational personnel and comments from a variety of individuals representing ethnic minority groups, one would expect objectives to be primarily concerned with such things as improving human relations and establishing ethnic identity. However, recent experiences with programs cast at least some doubt as to whether or not these kinds of objectives can be accomplished and if not what are more appropriate objectives for ethnic studies?

Chapter IV is concerned with program and program development. It has to do with those factors that have led to the initiation of programs in the schools. The focus here is on the various groups who may have been involved in the initial steps as well as on how ideas for the program were derived. There is also some emphasis on the involvement of the professional staff in developing and influencing the direction of the program.

During the past few years a variety of questions have been asked regarding appropriate techniques for teaching Ethnic Studies. In addition, there has been a flood of materials produced about Ethnic groups, especially black studies materials. It might be expected that elementary and secondary schools would provide both interest and direction in this area. However, it is not at all clear

as to whether or not schools and school personnel have been able to deal with these issues. Since almost every school district has had to plow its own ground in terms of developing a program, questions concerning teaching techniques and instructional resources remain unanswered.

Finally this chapter is concerned with the outcome of programs and activities. The question of expected results as exhibited by pupil behavior, academic achievement and pupil performance is explored.

Chapter V is devoted to a discussion and description of recent developments in ethnic studies, discovered among some of the school districts included in the study. In addition, some promising developments elsewhere in the nation are discussed. While the information presented in this section of the report is by no means exhaustive it serves to suggest some possibilities for modification of the curriculum along ethnic lines. Moreover, as is true of this outline report the concern is for ways of thinking about the whole congeries of problems; and ways of approaching solutions.

Chapter VI provides a summary of the major results and a general discussion of their implications for education. The main problems faced in redeveloping the curriculum to provide proper focus on ethnic studies are identified and analyzed. Some suggestions for future programs and practices are made as well as

recommendations for school districts and the state department of education.

DESIGN AND METHOD OF THE STUDY

This study was designed to investigate, on different levels, several facets of ethnic modification of the curriculum of selected public schools throughout the State of New York. One aspect of the design, on an indepth level, was based on a descriptive analysis of the ethnic studies programs in a sample of schools throughout the State. The data for this analysis was collected by personal interviews with school staff members. Another aspect of the design, on a broader level, was based on a comparison of the components of ethnic studies programs from a larger number of schools throughout the State. The data for this comparison was collected by a mailed questionnaire.

Instruments:

Two instruments were developed by the principal investigator in concert with the project staff. The first was a questionnaire which was administered in an interview. The purpose of the interview was to identify such major factors as historical and environmental perspective, program description, program objectives, population to be served, method, techniques and activities, available instructional resources, staff and personnel and community involvement. The questionnaire was designed to be used with one or more persons depending on the number of people involved in the ethnic program of a particular school. It was designed to give the individual a wide range of freedom to express himself

within particular areas. Specific questions were developed to elicit information regarding pertinent data.

The second instrument was a shorter version of the interview questionnaire. This was a precoded, short-answer questionnaire which was mailed to a representative number of randomly selected schools. A special check list describing ethnic studies programs was developed as a part of this questionnaire.

Sample:

One hundred schools were selected to be personally interviewed. Three indices were used to select this sample of 100 schools. First, a representative geographical distribution throughout the state was obtained. Using the geographical regions in the Survey of Enrollment, Staff and School Housing, published by the University of the State of New York, seven of the thirteen regions were selected. They were: New York City, Long Island Region, Rockland-Westchester Region, Northern Region, Binghamton Region, Rochester Region and Buffalo Region. Second, the percentage of the total State student enrollment was computed for each of the seven regions in order to determine the appropriate proportion of the 100 sample schools to be selected from each region. (See Table I) Third, since the 100 sample schools were comprised of elementary and high schools, the ration of elementary to high schools was obtained for the regions under consideration and the proportions from each region was adjusted

to agree with the elementary to high school ratio.

Table I

Geographical Distribution and
Proportions of Schools Selected

Region	Enrollment 1969-70	Percentage of Total Enrollment	Proportion of 100 Sample Schools
New York State	3,442,809	100%	100
New York City	1,113,826	32.3%	41
Long Island	630,187	18.3%	23
Rockland-Westchester	225,425	6.0%	9
Northern	94,227	2.7%	3
Binghamton	90,450	2.6%	3
Rochester	240,341	6.9%	9
Buffalo	331,779	9.6%	12
		78.4%	100

It was considered necessary to select a larger number of schools for the sample that would receive mailed questionnaires than for the sample that would be investigated through personal interviews. This decision was reached on the basis of the fact that mailed questionnaires cannot be used to study an issue in depth. Therefore, a wider range of responses was sought which would permit more bredth to this aspect of the study. Accordingly, 400 schools were selected throughout the state.

Using the enrollment data in the Survey of Enrollment, Staff and School Housing, published by the University of the State of New York, the percentage of the total state student enrollment was computed for each county in order to determine the appropriate proportion of the 400 sample schools to be selected from each county. The appropriate proportions were derived and the specific schools were randomly selected.*

Procedures

Since a crucial element to a successful interview is to create an atomosphere in which the individual feels at ease and free to express himself, careful attention was given to the interview process. The principal investigator and the coordinator of the study began the interviews with both principal and superintendents. At the level of the superintendent interviews conducted by the principal investigator ran smoothly. On the other hand, principals and teachers appeared to be more restrained with their comments. That is, they were more likely to say what they thought he wanted to hear rather than what they felt of believed. As a result, experienced interviewers were recruited and given a training period in which emphasis was placed upon: (1) how the individuals were to be approached, (2) scheduling of the interview, (3) the climate in which the interview takes place, and (4) the development of interviewing skills.

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* (See appendix)

The principals of each of the selected schools were contacted by members of the project staff who explained the purpose of the study and asked for an appointment with the appropriate personnel. Although most of the principals were cooperative, some were understandably reluctant about granting interview appointments. While the reasons for this varied the one cited most often was that appointments could not be granted until authorization was obtained from the community superintendent's office and/or the community board. In some cases, New York City principals wanted the permission of both the superintendent and the community school board. When these stipulations were encountered, letters requesting permission for interview appointments were sent to the appropriate offices. Permission was granted in most cases and a total of 90 interviews were conducted. These 90 schools also completed shorter questionnaires.

A covering letter was obtained from the director of the Commission which explained the purpose of the study and introduced the principal investigator asking for the cooperation of the selected schools to complete the mailed questionnaire. These letters were mailed to the principals of the schools with the questionnaire. The response to the first mailing was moderate and a follow-up mailing was sent to those schools who had not responded. A total of 200 questionnaires were returned.

Chapter II

GENERAL DESCRIPTION OF ETHNIC STUDIES

In chapter II, some general descriptive data obtained from the mailed questionnaires will be presented, and relationships between several variables that were identified from the data will be considered. Two indicies were used to select the sample of 400 schools that were asked to complete these questionnaires. The sample was selected to represent a geographical distribution and to reflect the appropriate proportion of student enrollemnt in each county. No attempt was made to match the schools on any criteria.

The questionnaires were mailed to the attention of the principal of the schools, and as indicated in Table II,it was the principal who responded in most cases. Of the 278 schools that replied, 207 or 75 per cent of the questionnaires were completed by the principal of the school, 28 or 10 per cent were completed by the assistant principal, 7 or 3 per cent were completed by a teacher, and 36 or 13 per cent were completed by department chairmen, curriculum specialists or other school personnel.

One hundred and thirteen or 41 per cent of the schools that responded were elementary schools, 62 or 23 per cent were junior high schools and 77 or 28 per cent were high schools. The remaining 26 or 9 per cent were kindergarten through twelfth grade schools and seventh through twelfth grade schools inclusive (see Table III).The ratio of elementary to high schools in most districts in the state as reported.

Table II

Questionnaire Respondent

	No. of Schools	Percent
Principal	207	75
Assistant Principal	28	10
Teacher	7	2
Other (Department chairmen, Curriculum specialists, etc.)	36	13
Total	278	100

Table III

Level of School

Elementary Schools	113	41
Junior High Schools	62	23
High Schools	77	28
Kindergarten - 12	19	7
Seven - 12	7	2
Total	278	100

by the Survey of Enrollment, Staff and School Housing is 2 to 1 or 3 to 1. The distribution of schools that responded is a close approximation of these ratios.

For the purpose of this study, the various school districts were defined to be urban, suburban or rural areas. Since the urban areas had the largest proportion of the total State student enrollment, the suburban areas had a smaller proportion of the total State student enrollment, and the rural areas had the smallest proportion of the total State student enrollment, the largest number of schools included in the sample were from urban areas, a lesser number of schools were from suburban areas and the least number of schools were from rural areas. Table IV indicates a corresponding proportion of schools that responded; 135 or 49 per cent were from urban areas, 81 or 29 per cent were from sururban areas and 62 or 22 per cent were from rural areas.

Ethnic Distribution

As shown in Table V, the total student enrollment of the 278 schools is 389,578 with a mean student enrollment of 1406.42 per school. The total minority group student enrollment is 144,699 with a mean minority group student enrollment of 522.27 per school. However, an examination of the professional staff of these schools presents a somewhat different picture. The total professional staff of the schools is 22,801 with a mean staff of 82.3 per school, and the total minority group staff members is 1781 with a mean of 6.43 per school. There are 4909 professional staff members specifically involved in ethnic studies programs with a mean of 17.72 per school. Of the total number of professional

Table IV

Demographical Type

	No. of Schools	Percent
Urban	135	49
Suburban	81	29
Rural	62	22
Total	278	100

Table V

School Population Distribution

Professional	Total	Mean
Staff members	22,801	82.31
Minority group staff members	1,781	6.43
Ethnic studies staff members	4,909	17.72
Minority group ethnic studies staff members	932	3.36
Student		
Enrollment	389,578	1406.42
Minority group enrollment	144,669	522.27

staff members involved in ethnic studies programs, 932 are members of a minority group with a mean of 3.36 per school. In other words, while 37.5 per cent of the total student body is composed of minority group members, only 7.8 per cent of the total professional staff are minority group members. Furthermore, in the crucial area of ethnic studies programs where it is of vital importance to have adequate role models, only 18.9 per cent of the professional staff is composed of minority group members.

The use of paraprofessionals in the classroom not only presents an innovative source of assistance to the teacher but also affords an important opportunity to provide more role models to minority group students. A look at the paraprofessional staff members involved in ethnic studies programs shows an increase in the percentage of minority group members employed but there is still much to be desired in this area.

As shown in Tables VI and VII only 82 or 30 per cent of the 278 schools indicated that they employ paraprofessionals in their ethnic studies programs. These 82 schools employed a total of 3180 paraprofessionals in the ethnic studies programs with a mean of 11.48 paraprofessionals per school. Of the 3180 paraprofessionals, 848 or 26.6 per cent were minority group members with a mean of 3.06 per school. Even though a higher percentage of the paraprofessionals than the professionals employed in ethnic studies programs (26.6 per cent of the paraprofessionals as opposed to 18.9 per cent of the professionals) are minority group members an obvious gap exists between the percentage of minority group role models available in the school and the percentage of minority

Table VI

Employment of Paraprofessionals

	No. of Schools	Percent
Yes	82	30
No	173	63
Not relevant	2	0
No response	21	7
Total	278	100

Table VII

Paraprofessional Distribution

	Total	Mean
Paraprofessional	3,180	11.48
Minority group paraprofessionals	848	3.06

group student enrollment.

From the data obtained in this investigation it appears that the employment of paraprofessionals in ethnic studies programs is more prevalent in urban and suburban areas than it is in rural areas. Similarly, paraprofessionals seemed to be utilized more in elementary and junior high schools than they are utilized in high schools (see Tables VIII and IX.) Of the 82 schools who reportedthat they employed paraprofessionals, 50 or 60.8 per cent of them were located in urban areas, 22 or 26.7 per cent of them were located in suburban areas, and 10 or 12.1 per cent were located in rural areas.

Table VIII

Employment of Paraprofessionals by Demographical Type

Demographical Type	No.of Schools	Percent
Urban	50	60.8
Suburban	22	26.8
Rural	10	12.1
Totals	82	99.6

Forty-four or 53.5 per cent of the 82 schools who replied that they employed paraprofessionals were elementary schools,. 16 or 19.4 per cent were junior high schools, 9 or 10.9 per cent were high schools, 10 or 12.1 per cent were kindergarten through twelfth grade schools, and 3 or 3.6 per cent were seventh through twelfth grade schools.

Table IX

Employment of Parapfrofessionals by Level of School

Level	No. of Schools	Percent
Elementary	44	53.3
Junior High Schools	16	19.4
High Schools	9	10.9
Kindergarten - 12	10	12.1
Seventh - 12	3	3.6
	82	99.5

Although no attempt was made in this investigation to ascertain why the prevelance of paraprofessionals was highest in elementary and junior high schools in urban and suburban areas, one might speculate that this is due to the larger pupil per teacher ratio in the urban and suburban areas and to the heavier pupil maintenance activities required of teachers in the lower grades.

Integration and Approaches to Ethnic Studies

As stated in Chapter I, a special check list describing ethnic studies programs was developed as a part of the mailed questionnaire. Eight approaches to the presentation of ethnic studies in the public schools were identified. The principal investigator, in concert with the project staff, categorized these approaches as either strong or weak programs. The categorization of the approaches as weak or strong

programs was based on the premise that past omissions and distortions of the history and contributions of ethnic groups required both integration into the regular curriculum as well as courses aimed at specific teaching about ethnic groups. Six approaches were designated as weak and two were designated as strong. Those approaches which were designated as weak were:

1. A district program conducted outside your school sponsored by funds from Federal, State or other sources.

2. An informal approach outside the regular curriculum including assemblies, ethnic clubs, etc.

3. Provision for ethnic instructional resources and materials such as books and films, with no specific focus on program.

4. A shared learning program with other school (s) that has a predominance of ethnic students.

5. A team teaching approach to at least one course that involves some combination of disciplines such as Black History, art, music, etc.

6. Integration of ethnic studies into regular or traditional courses in the curriculum.

It was also considered that any combinations of these six approaches used by a school was still indicative of a weak program.

The two approaches which were designated as strong were:

7. A series of courses aimed at specific teaching about an ethnic group.

8. A combination of items 6 and 7.

Likewise, it was considered that any combination of approaches used by a school that <u>included</u> approaches 7 and 8 was indicative of a strong program.

An examination of Table X shows that 189 or 66 per cent of the 278 schools that responded have weak ethnic studies programs as defined in this investigation. Only 70 schools or 25 per cent of the schools that responded have strong ethnic studies programs as defined in this investigation. Two schools replied that they had no ethnic studies program and 17 schools or 6 per cent used various combinations of approaches.

In view of the concern both pro and con, regarding integration of public schools over the past decade, we deemed it important to assess whether or not a relationship exists between the number of minority group students in the schools and the approach to an ethnic studies program. From the data obtained by questionnaires, the percentage of non-white student enrollment was computed for each school. A one way analysis of variance was computed to determine the degree of difference between the strength and weakness of ethnic studies programs and the percentage of non-white student enrollment. The results of the analysis of variance revealed that the sample of 87 schools with strong programs has a mean of 51.0 per cent of non-white student enrollment and the sample of 189 schools with weak programs has a mean of 25.8 per cent of non-white student enrollment. The difference between the sample means is 25.2 per cent; that is, the schools with strong programs had 25.2 per cent more non-white student enrollemnt than the schools with weak programs. Although some of this difference between the means may have occurred by chance, there is a 95 per cent probability that the difference between the mean per-

Table X

Approaches to Ethnic Studies

	No. of Schools	Percent
1. A district progran conducted outside your your school sponsored by funds from federal, state of other sources.	1	0
2. An informal approach outside the regular curriculum including assemblies, ethnic clubs, etc.	10	3
3. Provision for ethnic instructional resources and materials such as books and films, with no specific focus on program.	27	9
4. A shared learning program with another school(s) that has a predominance of ethnic students.	3	1
5. A team teaching approach to at least one course that involves some combination of disciplines such as Black History, art, music, etc.	4	1
6. Integration of ethnic studies into regular or traditional courses in the curriculum.	120	43
7. A series of courses aimed at specific teaching about an ethnic group.	6	2
8. A combination of approaches 6 and 7.	64	23
9. A combination of approaches 2 and 6.	8	3
10. A combination of approaches 3 and 6.	16	6
11. Miscellaneous combinations of approaches.	17	6
12. No program.	2	1
Total	278	99

centage of non-white student enrollment in schools with strong ethnic studies programs and the mean percentage of non-white student enrollment in schools with weak ethnic studies programs is at least 15.67 per cent and at most 34.75 per cent. Furthermore, there is a 90 per cent probability that the difference between the mean percentages is at least 17.2 per cent and at most 33.3 per cent.

These findings, then, provide a strong indication that the higher the percentage of non-white student enrollment the more likely it is that the school has a strong ethnic studies program, and conversely, the lower the percentage of non-white student enrollment the more likely it is that the school has a weak ethnic studies program.

We do not know that an increase in non-white student enrollment will result in a strong ethnic studies program, nor do we know that a strong ethnic studies program will lead to an increase in the enrollment of non-white students. However, we can state with a high degree of confidence that a positive relationship exists now between the amount of integration and the strength of ethnic studies programs.

Relationships Between Ethnic Studies Factors

It was believed to be important to determine what relationship if any exists between the level of the schools included in the sample and the type of approach used for ethnic studies programs. Therefore, a Chi-square contingency coefficient was computed using level of school as one variable and approach to ethnic studies as the other variable. Since only one school of the total sample indicated that it utilized approach number one (i.e., a district program conducted outside your school sponsored by funds from Federal, State or other sources), this

approach was omitted. The 17 schools that had miscellaneous combinations of approaches were also omitted as being insignificant for this computation. In all cases, any rows or columns with zero frequencies were ignored in the computations of the Chi-square coefficients. The Chi-square for these two variables was found to be 61.852. With 32 degrees of freedom, this result is significant at the .01 level of confidence. In other words, there is a .99 per cent probability that the relationship found in this sample of schools between the level of school and the approach to ethnic studies did not occur by chance.

An examination of Table XI indicated that most of the strong ethnic studies programs are found in the high schools; that is 39 out of 71 high schools reported having strong programs. The lowest number of strong ethnic studies programs are found in the junior high schools, with the elementary schools having slightly more. While 17 of the 105 elementary schools in this sample reported having strong programs, only 8 of the 58 junior high schools had similar reports.

A further breakdown of the relationship between the variables of level of school and approach to ethnic studies programs was made according to demographical type. Separate Chi-square contingency coefficients were computed for these two variables for schools that were located in urban areas, suburban areas and rural areas (see Tables XII, XIII, and XIV). In all cases the Chi-square coefficients were found to be significant at the .01 level of confidence. The strongest relationship between level of school and approach to ethnic studies for this sample of 260 schools was found in those schools that were located

Table XI

Relationship of Level of School and Approach to Ethnic Studies

Approach	Level of School					
	Elem.	J.H.S.	H.S.	K-12	7-12	Totals
2. An informal approach outside the regular curriculum including assemblies, ethnic clubs, etc.	4	3	2	0	1	10
3. Provision for ethnic instructional resources and materials such as books and films, with no specific focus on program.	15	9	3	0	0	27
4. A shared learning program with another school(s) that has a predominance of ethnic students.	2	1	0	0	0	3
5. A team teaching approach to at least one course that involves some combination of disciplines such as Black History, art, music, etc.	0	2	1	1	0	4
6. Integration of ethnic studies into regular or traditional courses in the curriculum.	55	27	22	13	3	120
7. A series of courses aimed at specific teaching about an ethnic group.	2	1	3	0	0	6
8. A combination of approaches 6 and 7.	15	7	36	3	3	64
9. A combination of approaches 2 and 6.	2	0	0	0	0	2
10. A combination of approaches 3 and 6.	10	8	4	2	0	24
Total	105	58	71	19	7	260

$\chi^2 = 61.852$
df=32
χ^2 is significant at the .01 level of confidence.

Table XII

Relationship of Level of School and Approach to Ethnic Studies in Urban Areas

Approach	Level				
	Elem.	J.H.S.	H.S.	7-12	Totals
1. An informal approach outside the regular curriculum including assemblies, ethnic clubs, etc.	2	1	1	0	4
2. Provision for ethnic instructional resources and materials such as books and films, with no specific focus on program.	4	3	1	0	8
3. A shared learning program with another school(s) that has a predominance of ethnic students.	2	0	0	0	2
5. Integration of ethnic studies into regular or traditional courses in the curriculum	30	14	11	1	56
6. A series of courses aimed at specific teaching about an ethnic group.	1	1	1	0	3
7. A combination of approaches 5 and 6.	11	3	25	1	40
8. A combination of approaches 1 and 5.	1	0	0	0	1
9. A combination of approaches 2 and 5.	2	3	2	0	7
Total	53	25	41	2	121

$\chi^2 = 29.741$
df=32
χ^2 is significant at the .01 level of confidence.

Table XIII

Relationship of Level of School and Approach to Ethnic Studies in Suburban Areas

Approach	Level					
	Elem.	J.H.S.	H.S.	K-12	7-12	Totals
1. An informal approach outside the regular curriculum including assemblies, ethnic clubs, etc.	1	1	1	0	1	4
2. Provision for ethnic instructional resources and materials such as books and films, with no specific focus on program.	8	3	1	0	0	12
3. A shared learning program with another school(s) that has a predominance of ethnic students.	0	1	0	0	0	1
4. A team teaching approach to at least one course that involves some combination of disciplines such as Black History, art, music, etc.	0	1	1	1	0	3
5. Integration of ethnic studies into regular or traditional courses in the curriculum.	13	5	6	5	0	29
6. A series of courses aimed at specific teaching about an ethnic group.	0	0	1	0	0	1
7. A combination of approaches 5 and 6.	2	2	10	2	1	17
8. A combination of approaches 1 and 5.	1	0	0	0	0	1
9. A combination of approaches 2 and 5.	6	2	1	0	0	9
Total	31	15	21	8	2	77

$\chi^2 = 42.538$
df=32
χ^2 is significant at the .01 level of confidence

Table XIV

Relationship of Level of School and Approach to Ethnic Studies in Rural Areas

Approach	Level					
	Elem.	J.H.S.	H.S.	K-12	7-12	Totals
1. An informal approach outside the regular curriculum including assemblies, ethnic clubs, etc.	1	1	0	0	0	2
2. Provision for ethnic instructional resources and materials such as books and films, with no specific focus on program.	3	3	1	0	0	7
4. A team teaching approach to at least one course that involves some combination of disciplines such as Black History, art, music, etc.	0	1	0	0	0	1
5. Integration of ethnic studies into regular or traditional courses in the curriculum.	12	8	5	8	2	35
6. A series of course aimed at specific teaching about an ethnic group.	1	0	1	0	0	2
7. A combination of approaches 5 and 6.	2	2	1	1	1	7
9. A combination of approaches 2 and 5.	2	3	1	2	0	8
Total	21	18	9	11	3	62

$\chi^2 = 12.234$
df=24

χ^2 is significant at the .01 level of confidence.

in suburban areas. Although the relationship was significant at the .01 level of confidence, the degree of the relationship was lowest in the schools that were located in rural areas.

A factor of ethnic studies programs that is of vital concern is whether or not these programs are a required part of the public school curriculum or are merely offered as electives. Therefore, we attempted to ascertain what relationship existed between the contingency of ethnic studies programs and the level of school. Again a Chi-square contingency coefficient was computed and was found to be significant at the .01 level of confidence. As indicated in Table XV, more elementary schools require their ethnic studies programs than do junior and high schools, and the fewest number of required ethnic studies programs is at the high school level. This finding is not too surprising when one recalls that more elementary schools had weak programs. One might well speculate about the value of requiring students to participate in weak programs. Similarly, one might wonder why more schools with strong programs do not require them as a regular part of the curriculum

A further breakdown of the relationship between the variables of level of school and the contingency of ethnic studies programs was made according to demographical type. Separate Chi-square contingency coefficients were computed for these two variables for schools that were located in urban, suburban and rural areas (see Tables XV, XVI, & XVII). In all cases the Chi-square coefficients were found to be significant at the .01 level of confidence. The strongest relationship between the level of school and the contingency of ethnic

Table XV

Relationship of Level of School and the Contingency of Ethnic Studies

Contingency	Level					
	Elem.	J.H.S.	H.S.	K-12	7-12	Totals
Required	72	40	19	12	3	146
Elective	9	6	30	2	2	49
Required & Elective	6	4	22	3	2	37
Totals	87	50	71	17	7	232

$\chi^2 = 63.018$
df=8
χ^2 is significant at the .01 level of confidence.

Table XVI

Relationship of Level of School and Contingency of Ethnic Studies in Urban Areas

Contingency	Level				
	Elem.	J.H.S.	H.S.	7-12	Totals
Required	40	22	9	1	72
Elective	4	2	20	1	27
Required & Elective	5	1	16	0	22
Totals	49	25	45	2	121

$\chi^2 = 48.848$
df=8
χ^2 is significant at the .01 level of confidence.

Table XVII

Relationship of Level of School and
Contingency of Ethnic Studies in Suburban Areas

Contingency	Level					
	Elem.	J.H.S.	H.S.	K-12	7-12	Totals
Required	18	11	4	3	0	36
Elective	3	2	9	1	0	15
Required & Elective	1	0	6	3	2	12
Totals	22	13	19	7	2	63

$\chi^2 = 31.737$
df=8
χ^2 is significant at the .01 level of confidence.

Table XVIII

Relationship of Level of School and
Contingency of Ethnic Studies in Rural Areas

Contingency	Level					
	Elem.	J.H.S.	H.S.	K-12	7-12	Totals
Required	14	7	6	9	2	38
Elective	2	2	1	1	1	7
Required & Elective	0	3	0	0	0	3
Totals	16	12	7	10	3	48

$\chi^2 = 10.995$
df=8
χ^2 is significant at the .01 level of confidence.

studies programs for this sample of 232 was found in those schools that were located in urban areas. Although the relationship was significant at the .01 level of confidence, the degree of the relationship was lowest in schools that were located in rural areas.

In summary, the data obtained from the mailed questionnaires suggests that schools, in general, in the State of New York have taken at best a token approach to ethnic modification of the curriculum. Moreover, the extent of integration is a key factor in the decision to implement a program. The empiricle evidence indicating the relationship that exists between the incidence of strong ethnic studies programs in schools and ethnic distribution of student population supports other arguments citing the need for integration. There are obviously a great many factors involved in determining the reasons for the current situation, but the implications of these results seem clear.

Chapter III

OBJECTIVES OF ETHNIC STUDIES

This chapter is concerned with a description of program objectives and the question of whether these objectives reflect a realistic approach to curriculum modification. Information on the task schools are currently expected to perform is derived from interviewing a variety of school personnel. Objectives and goals of schools are described as perceived by participants and others with particular interest in the schools and with some ideas on the objectives of ethnic studies as a part of the curriculum.

On the basis of previous studies and a review of the literature it was expected that the objectives for such programs would tend to focus on the more traditional notions of curriculum improvement. Such goals as improved intercultural understanding, awareness of other ethnic groups, providing for intercultural education, and creating an improved climate for integration have been described by a variety of writers as well as organizations such as the NEA. But the new interest in ethnic studies, brought on by the advent of black studies, has created an emphasis on goals more pertinent to specific ethnic groups. As a result, schools have become increasingly concerned with objectives such as ego identification, ethnic pride and heritage.

It may have come as a surprise to many educators, but not to some members of ethnic groups, that many schools would be only minimally interested, informed, or prepared for some of the demands for programs that focus on ethnic groups - even though the vacuum that existed in the knowledge of the history and culture of ethnic groups, the distortions and omissions in textbooks, and the negative self-images of children was dramatically projected to a national audience. Efforts to bring about changes in our curriculum are beginning to be successful but too few Americans and too few educators clearly understand what the years of schooling under a homogenious curriculum, primarily based on the aspirations of a white society, have done to the ability of educators to recognize the need for change. We approached this study wondering whether these effects have been altered and whether the picture has been changed in 1971. Would the objectives of school programs reflect the great diversification of ethnic groups in our society?

Stated Primary and Secondary Objectives

All schools interviewed were asked a series of questions regarding their stated primary and secondary objectives. First they were asked: What were the stated objectives of the program? Schools that indicated they had no objectives were asked to describe: What would be the objectives if they had to develop a program? Then, in order to encourage the interviewee to consider objectives in depth, they were asked what are the primary objectives of the

program and finally, what are the secondary objectives of the program? The purpose of this line of questioning was for the interviewee to consider what would be an actual objective rather than an ideal goal. On the basis of a variety of responses to the questions regarding stated objectives, seven categories were formed:

They were:

1. Identity and Pride
2. Knowledge
3. Community Involvement
4. Attitudes
5. Understanding change in Society
6. Relevant Curriculum
7. Awareness of Ethnic Cultures

These categories were examined by geographic area, school level and racial and ethnic distribution of student populations. Among the items listed by school personnel and included under the objective of identity, were the following:

1. Developing a positive self concept
2. Promote identification
3. Instill pride in ones heritage
4. Build pride in ones culture
5. Build dignity
6. Greater awareness of self through awareness of ones heritage
7. Stress an individuals origin
8. Awareness of ones own life style

Included under knowledge:

1. Fill in the gaps that exist in history and provide a true picture of American history.
2. Provide knowledge of race and culture.
3. Expose youngsters to the writings of minority groups.
4. Develop awareness of historical, cultural heritage.
5. Investigate and approach cultures for anthropology and psychological base.
6. Improve the study of geography.
7. Learn current events.
8. Develop the ability to quickly evaluate sociological materials.

9. Develop enrichment in ones own culture.
10. Learn the contribution of the Black man to American history.
11. Understanding the role of the Black man in American history.
12. Stimulate learning through racial identification.

Included under Community Involvement:

1. Stimulate appreciation of urban growth.
2. Increase interest in community and local affairs.
3. Increase activities in community and local affairs.
4. Provide parents with information about minority groups.

Included under attitudes:

1. Develop favorable attitude toward all ethnic groups.
2. Develop understanding between ethnic cultures.

Included under understanding change in society:

1. Understanding that all people share a common humanity.
2. Understanding the assimilation of minority groups.
3. Understanding the interdependence of man.
4. To build bridges between whites and blacks.
5. Understanding the ecology of man.
6. Stressing the need for understanding peoples of the world.
7. Understanding the changing society.

Included under the awareness of ethnic cultures:

1. Develop awareness of ethnic cultures
2. Understanding the inter-relation between Black and Hispanic cultures.

The results show (Figure I) that about 20 per cent of the schools had no stated objectives. What this means is that insofar as principals and other school personnel could determine they did not know of any place where stated objectives for ethnic studies were written.

FIGURE 1

PERCENT OF SCHOOLS IDENTIFYING STATED OBJECTIVES

The results also show that the objectives identified most often were pride and identity-23 per cent, knowledge 13 per cent, and understanding change-9 per cent. While most schools indicated an interest in improving attitudes relatively few identified this as a part of curriculum modification. It is also interesting to note that even with all the pressures that exist from community groups, the objective of community involvement was almost completely overlooked.

Obviously there is a great deal of overlap involved in identifying the objectives of ethnic studies programs. While Figure 1 provides a broad general look at these objectives, it is not clear whether or not these schools feel they are important.

There was little difference between elementary and secondary schools with regard to identifying objectives. The only exception was that some elementary schools listed "developing leadership" as an objective of ethnic studies while this was not the case for secondary schools. Insofar as geographical area was concerned, in the more heavily populated areas such as New York City and Buffalo almost half of the schools listed pride and identity as an objective. This was not true of the other areas. (Nassau, Suffolk, Westchester, Northern, Binghamton, Rochester). As a matter of fact, the 23 per cent of schools who listed pride and identity were all from either New York City or Buffalo. Table XIX shows that these two areas have the highest distribution of ethnic pupils in districts included in this study.

TABLE XIX

PERCENT RACIAL/ETHNIC DISTRIBUTION OF PUBLIC SCHOOL STUDENTS IN DISTRICTS INCLUDED IN THE STUDY

Region and School District	Negro	Spanish Surnamed American	American Indian & Oriental	Other
New York	33.7	24.2	1.6	40.5
Buffalo	37.7	1.9	0.8	59.6
Binghamton	3.6	*	0.1	96.2
Rochester	31.1	3.7	0.4	64.8
NASSAU COUNTY				
Glen Cove	12.0	6.3	0.7	81.0
Hempstead	74.2	2.8	0.6	22.4
Roosevelt	81.7	1.8	*	16.4
Freeport	32.2	1.8	0.1	65.9
Roslyn	4.4	0.2	0.3	95.2
SUFFOLK COUNTY				
Babylon	5.3	1.6	0.1	93.0
Wyandanch	93.0	2.4	*	4.4
Patchoque	1.3	4.1	0.1	94.5
Huntington	6.3	3.0	0.3	90.4
Central Islip	11.7	7.3	0.1	80.8
ROCKLAND COUNTY				
Pearl River	0.2	0.5	0.4	98.9
WESTCHESTER				
Greenburg	30.9	0.3	1.0	67.8

(table XIX continued)

PERCENT RACIAL/ETHNIC DISTRIBUTION OF PUBLIC SCHOOL STUDENTS IN DISTRICTS INCLUDED IN THE STUDY*

Region and School District	Negro	Spanish Surnamed American	American Indian & Oriental	Other
WESTCHESTER (con'd)				
Valhalla	10.2	0.3	0.7	88.8
Mount Vernon	45.8	1.4	0.3	52.5
Scarsdale	0.8	0.3	0.4	98.5
White Plains	18.9	1.6	0.2	97.7
NORTHERN AREA				
CLINTON COUNTY				
Plattsburgh	1.4	*	0.2	98.4

Note: Examination of other data taken from the above source shows that (1) there are 1,026 schools in New York with no Negro students; (2) there are 6 schools which are all Black and that the enrollment in these schools accounts for nearly 1 per cent of the State's total Negro enrollment; (3) almost one-half (47.7 per cent) of the Negro students in New York State's public schools attend a school that is predominantly Black, i.e., 50 per cent or more of the students are Negro.

*Taken from
Racial/Ethnic Distribution of Public School Students and Staff in New York State 1969-1970
The University of the State of New York
The State Education Department Information Center on Education

TableXX details the 1969-70 distribution of Negro and Spanish Surnamed American students by location in the State. It can be seen that of all public school Negro students in the State, 72.3 percent attend schools in New York City while an additional 10.8 percent attend schools in the other five major cities. Nearly 93 percent of the State's Spanish Surnamed American students attend schools in New York City.*

This is not to suggest a cause and effect relationship but on the other hand the high degree of involvement of Blacks in school affairs in these areas is well known.

An examination of primary objectives revealed an almost identical listing as that of stated objectives. Moreover in answer to the question; What are the actual objectives of the program? there were few responses. We had anticipated that perhaps some programs were developed as token efforts to maintain the peace or to sooth the demands of some community ethnic groups. While this has clearly been the case in many communities school personnel were reluctant to make comments on this issue.

Formulation of Objectives

In addition to the importances of obtaining a general picture of what objectives are deemed most important, there is a need to learn who and how objectives are formulated. To explore this

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* Taken from Racial/Ethnic Distribution of Public School Students and Staff in New York State 1969-70; The University of the State of New York THE STATE EDUCATION DEPARTMENT Information Center on Education

TABLE XX

DISTRIBUTION OF NEGRO AND SPANISH SURNAMED AMERICAN
PUBLIC SCHOOL STUDENTS
IN
NEW YORK STATE
1969-70

Location	Negro		Spanish Surnamed American*		Negro and Spanish Surnamed American	
	No. of Negro Students PreK-12	Percent of State Negro Students	No. of SSA Students PreK-12	Percent of State SSA Students	No. of Negro and SSA Students PreK-12	Percent of State Negro and SSA Students
"Big Six" Cities						
Albany	3,701	0.7%	39	**	3,740	0.5%
Buffalo	26,940	5.2	1,393	0.5%	28,333	3.5
New York	376,288	72.3	270,265	92.7	646,553	79.6
Rochester	14,586	2.8	1,739	0.6	16,325	2.0
Syracuse	6,773	1.3	80	**	6,853	0.8
Yonkers	4,003	0.8	1,328	0.5	5,331	0.7
Total "Big Six"	432,291	83.1	274,844	94.3	707,135	87.1
Rest of State	88,196	16.9	16,766	5.7	104,962	12.9
Total State	520,487	100.0	291,610	100.0	812,097	100.0

* "Spanish Surnamed American" includes Mexican, Central American, South American, Cuban, Puerto Rican, Latin American or Other Spanish speaking origin.

** Less than 0.1 percent.

aspect of our investigation we asked: Who formulated the objectives? The general categories of answers were as follows:

1. The principal
2. A curriculum committee
3. Faculty
4. Faculty and students
5. Combination of faculty, parents and students
6. A district ethnic studies list of curriculum objectives
7. Community pressure
8. Student needs
9. Don't know

The results show that almost 20 per cent of those responding indicated they did not know who formulated objectives. The category mentioned most often, as we expected, was a curriculum committee which included faculty and principal. (See Figure 2). Significantly the inclusion of a process that involved both students and parents was mentioned by 18 per cent of those responding. Whether this is a result of the stress for ethnic studies or demands for student and parent involvement in curriculum decision making cannot be determined at this juncture. This observation, however, appears to support the literature and the findings of previous studies.

Three other categories bear mentioning. Faculty (members acting individually) was mentioned by 12 per cent of those responding, which may indicate that there is still opportunity to include in the curriculum those objectives deemed to be important by individual teachers. More specifically, this was true in a number of cases where the teacher had a desire to include some areas of Black studies such as, a Black history or a Black

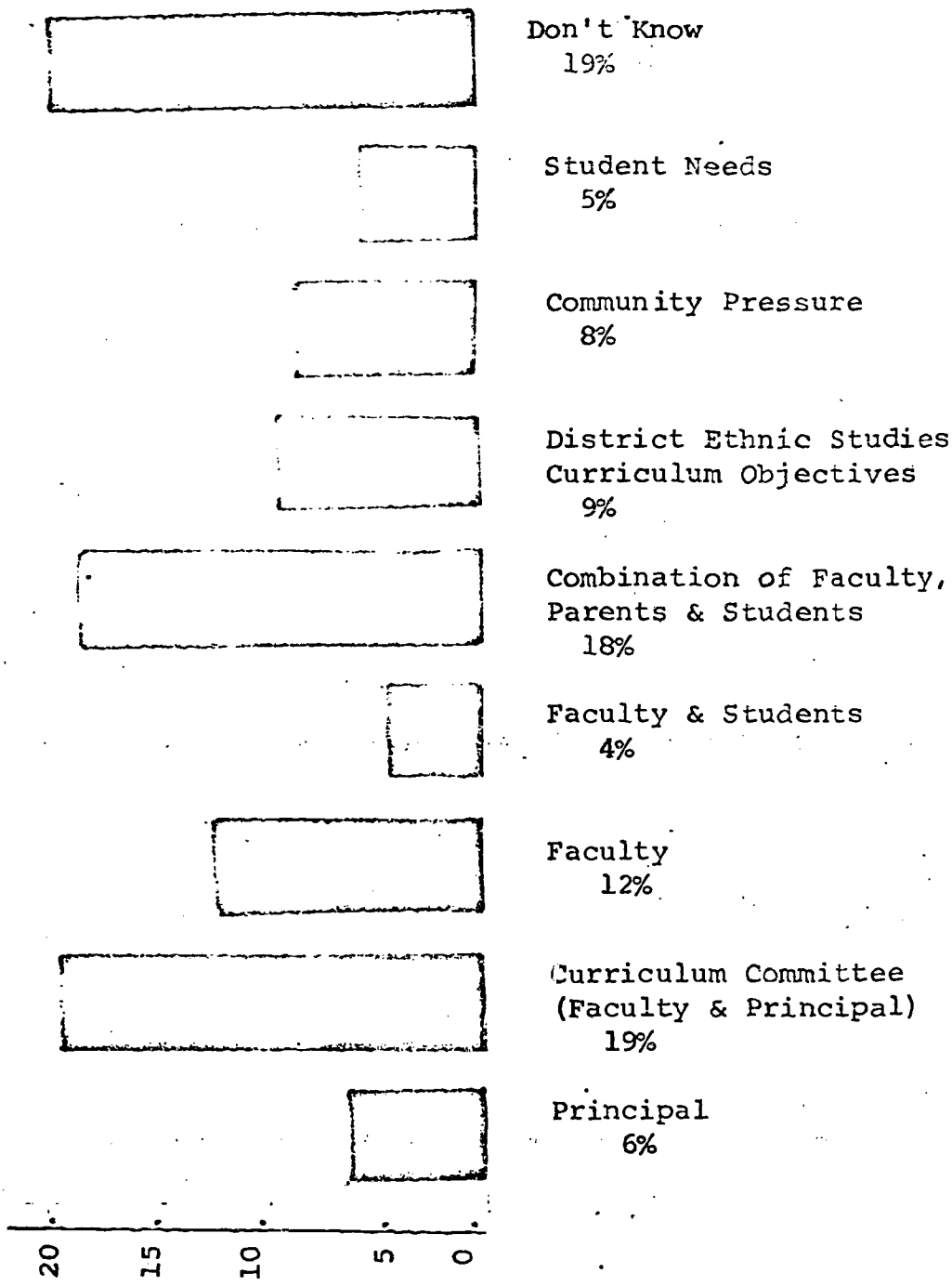

FIGURE 2

PERCENT OF SCHOOLS IDENTIFYING METHOD OF FORMULATING OBJECTIVES

literature course in the curriculum. Interestingly enough, this occured in areas that had few Black students and in districts that appeared to be middle to upper class. It was also true in these cases that there was more opportunity for dialogue between the teacher and the administration or whoever was responsible for curriculum development. About 9 per cent of those responding indicated they merely established objectives by using some curriculum guide that came from a central coordinating curriculum committee. While the objectives listed in these guides are often appropriate and sometimes clearly thought out, we wondered if this response was an indiciation of a lack of support for ethnic studies in some schools since they did not appear to be interested in formulating their own objectives. It was our impression that they did only what is suggested by those with more authority. In these schools ethnic studies probably represents a token effort.

There were few differences in geographic area in terms of formulation of objectives nor were there differences with regard to racial or ethnic student population. In general, the schools included in this aspect of the investigation suggested objectives and goals that were more idealistic than realistic. Moreover, objectives were usually stated in general terms rather than specific program goals. In addition, it was rare that identified objectives were listed behaviorally. The schools tended to suggest objectives based on philosophical beliefs that may not be possible to achieve. It is our conclusion that, in general, schools have not given serious thought to the formulation of objectives.

Chapter IV

Program Development

INITIATING FACTORS

In addition to the importance of acquiring information about the objectives of ethnic studies programs we were interested in finding out what some of the factors were that led to the initiation of the program and what school and community organizations, if any, had been involved. We also explored the question of related activities, instructional resources, teaching techniques, and program outcomes. More specifically, we wanted to know if there were any groups that requested the initiation of an ethnic studies program in a school and if so, what groups these were. We were also interested in how the ideas for the program were derived and who were the initial participants in the planning phases of a program. And finally, we wanted to know if opinions were sought from community ethnic groups regarding the development of a program and what data were used as a basis for formulating the program.

Before looking at these questions more closely, we might comment again that the intent here is to examine these issues in terms of school level, geographic area and racial ethnic distribution of students. When asked the question, what are some of the factors that led to the initiation of the program in this school, the following list was obtained:

1. Was a part of a district wide program
2. Was the decision of the administration
3. Was suggested by a teacher or teachers
4. Was requested by community members
5. Was requested by students
6. Didn't know
7. Other (specify)

Most schools gave a multiple answer to this question, however, we were primarily interested in categories that occured most often. The results show (Figure 3), that 24 per cent of the responses indicated that the program initiation was a decision of the administration, and 22 per cent indicated that the initiation of the program was suggested by a teacher or teachers. Although the responses indicated that almost 50 per cent of the time programs were initiated by administration and staff, we suspect that the actual number of times this occurs is even greater. On the other hand, requests by students or by community members represented 17 and 16 per cent of the responses respectively, indicating that both students and parents, in at least some cases, shared in initiating an ethnic studies program. And finally, about 14 per cent of the responses indicated that the initiating factor leading to the development of the program was the result of a district wide program.

There were no differences in terms of initiating factors with regard to elementary and secondary schools. Insofar as geographic area is concerned, the schools in New York City and in Nassau and Suffolk County tended to suggest that it was either the administration or the teacher who was the prime initiator.

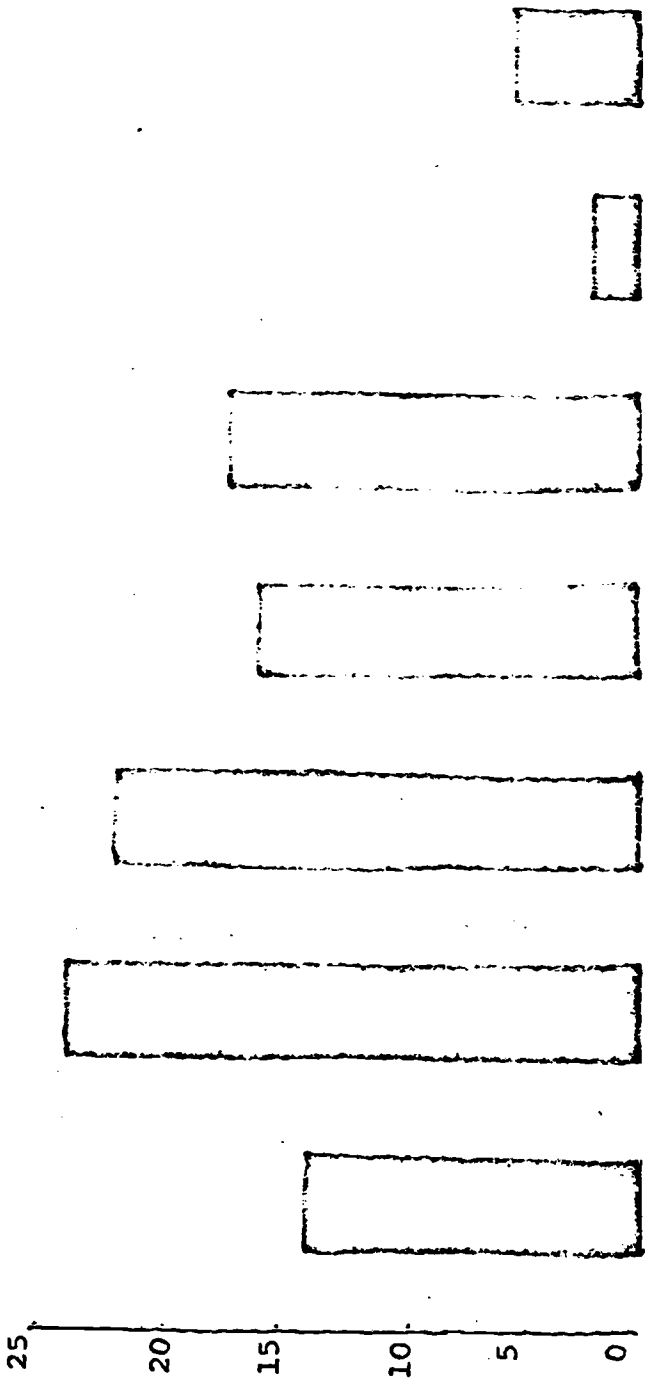

FIGURE 3

PERCENT OF RESPONSES IDENTIFYING INITIATION FACTORS

On the other hand, responses from schools in Westchester and Buffalo indicated an almost even distribution for the following categories: part of a district wide program; administrative decision; suggestion from teachers; requests from students; requests from community members . We had anticipated some similarity between New York City and Buffalo, since both are large cities and both have a high racial and ethnic distribution of students, and similarity between Nassau, Suffolk, and Westchester Counties. In any event, with regard to this question, this was not the case.

We also wanted to know if there was any group that specifically requested the initiation of ethnic studies in the school. (Figure 4) The schools were about evenly divided on this question between yes and no. The only interesting finding here was in Nassau and Suffolk County where all of the high schools said yes and all the elementary schools said no. In Westchester County each school interviewed said that groups had specifically requested initiation of an ethnic studies program in the school.

We then wanted to identify these organizations. . . . The list included such groups as:

1. P.T.A.
2. P.A. (Parent's Association)
3. Informal parents groups
4. Community Organizations
5. Teacher Organizations
6. Teacher's Union
7. Students

More than half of these responses indicated that specific groups requesting programs were either student or community

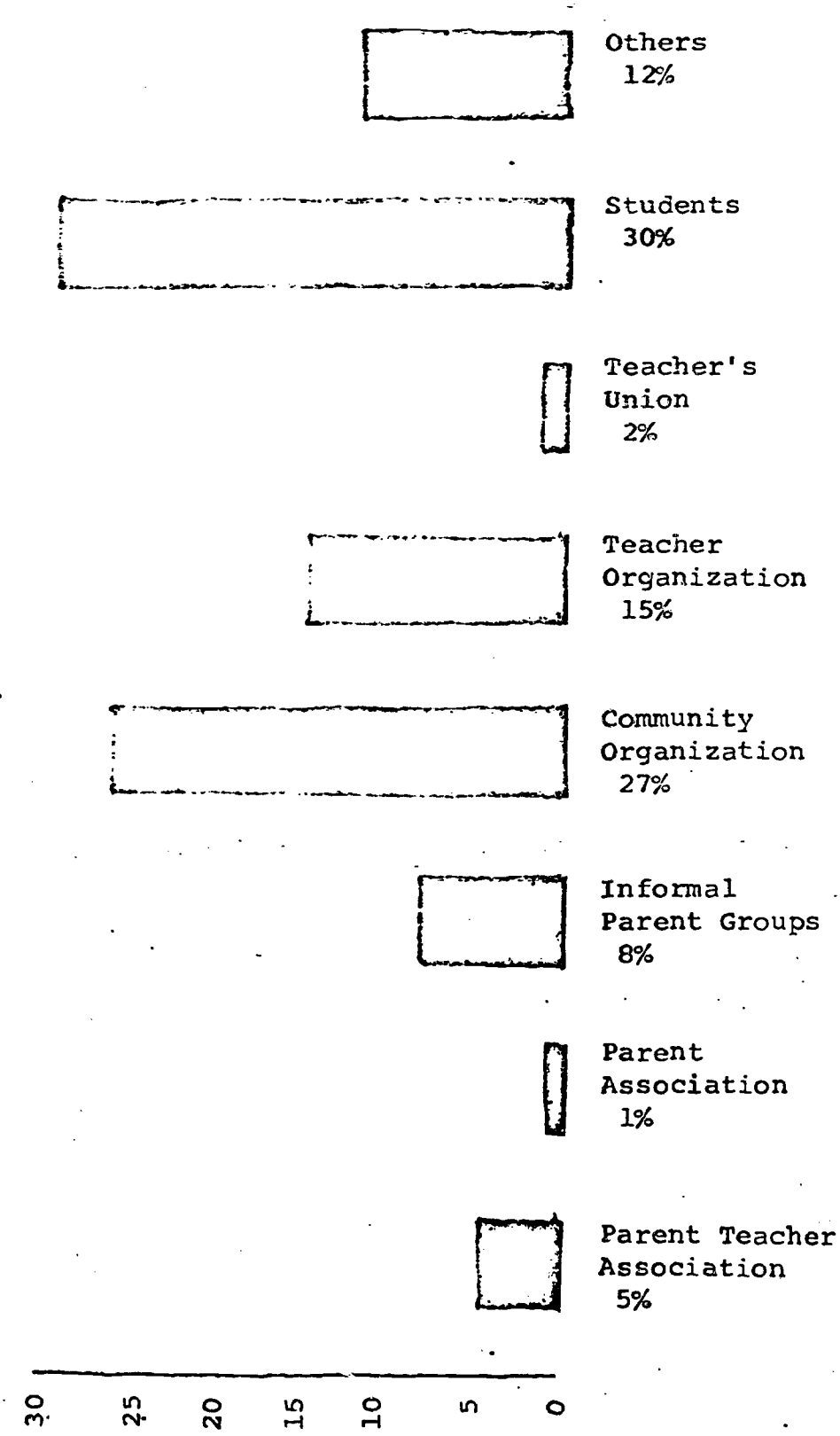

FIGURE 4

PERCENT OF RESPONSES IDENTIFYING GROUPS
SPECIFICALLY REQUESTING ETHNIC STUDIES PROGRAMS

organizations (Figure 5) which seems to support the evidence cited in Chapter I.

In New York and Westchester the responses covered all of these organizations. In Nassau and Suffolk County (since it was only the secondary schools who indicated that any groups at all had requested the initiation of a program) as expected, parent teacher associations or parent associations had not requested ethnic programs. There was an emphasis, however, on community organizations in this area. The most interesting finding was in Buffalo. Seventy per cent of the responses indicated that an ethnic studies program had been specifically initiated at the request of a community organization. Again this supports other observations made in this report regarding the Buffalo area.

PLANNING THE PROGRAM

The next question we asked was, "How were ideas for the program derived?" Responses to this question included the following: (Figure 5)

Code - 1. Investigated other ethnic studies programs in the district and/or state.
" 2. Requested help from the State Department of Education in planning the program.
" 3. Requested help from a college or university in planning the program.
" 4. Attending conferences and workshops on ethnic studies programs.
" 5. Was the joint effort of teachers and administrators.
" 6. Was the work of a school curriculum committee.
" 7. Was the joint effort of community representatives and curriculum committee including teachers and school administrators.
" 8. Don't know.
" 9. Other (specify)

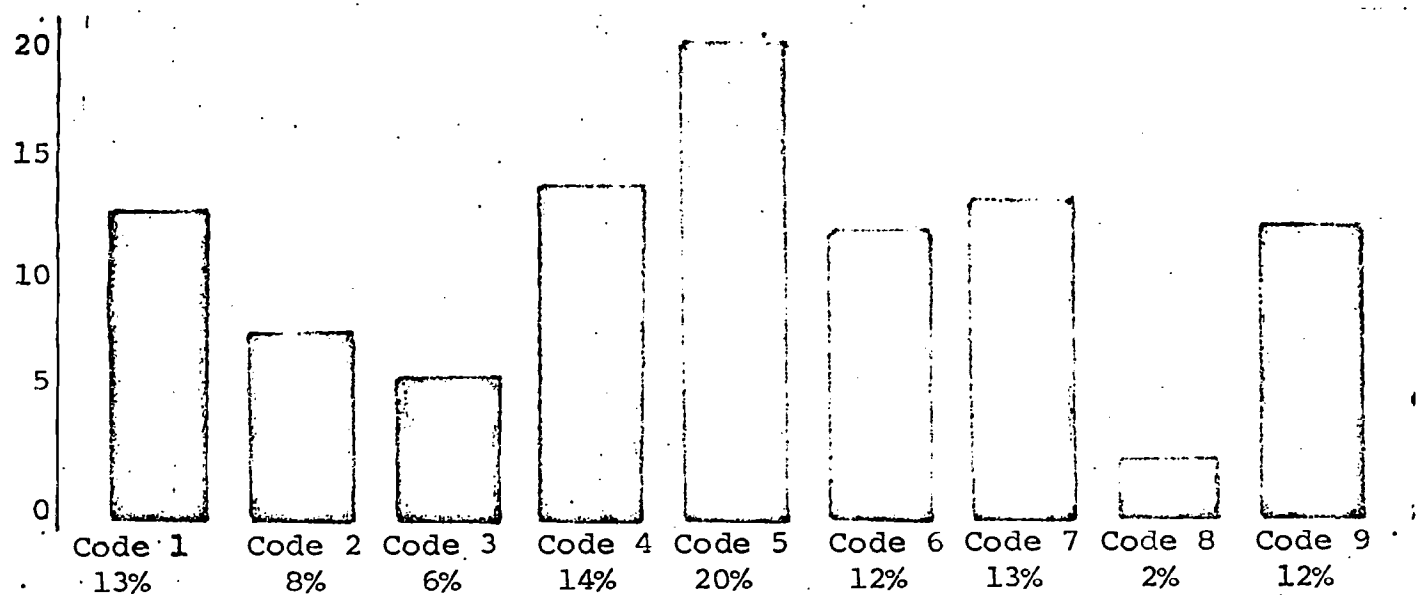

FIGURE 5

PERCENT OF RESPONSES IDENTIFYING HOW IDEAS FOR PROGRAM WERE DERIVED

As is true in the previous question, the response listed most often indicated that ideas were derived as a result of joint efforts of teachers and administrators. As indicated in Figure 5, the distribution of the rest of the responses was fairly even. It should, however, be noted that New York City had the heaviest concentration of responses which suggested that these ideas were derived as a result of joint efforts of teachers and administrators. Responses from the other geographical areas were fairly even.

As we expected, teachers were named most often as participants in the planning phase of the program, (Figure 6). School administrators apparently played only a moderate role. Interestingly enough, while students may have been involved in initiating a program, they did not appear to be involved in the planning phase of the program. About half of the schools indicated that they sought opinions from community ethnic groups regarding the development of the program. It came as no surprise that the group consulted most often was black and that the geographical areas where this occured most often were those areas that have high concentration of black students, such as New York City and Buffalo. We also wanted to know what data were used as a basis for formulating the present program. The choices included:

1. Make-up of the school (racial ethnic distribution of student population).
2. Location of school
3. Curriculum evaluation or survey
4. State or national trends in education

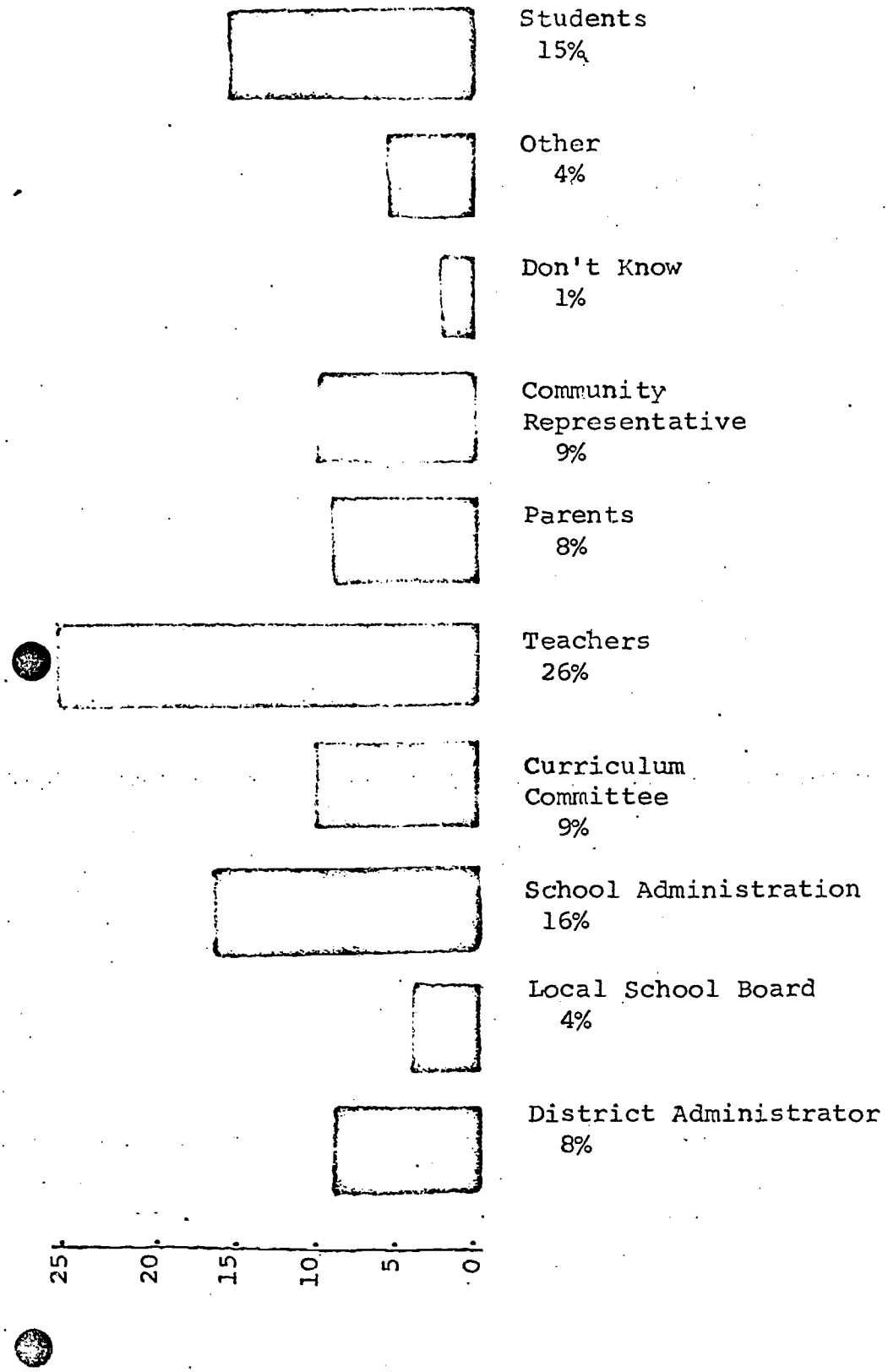

FIGURE 6

PERCENT OF RESPONSES IDENTIFYING PARTICIPANTS IN PLANNING PHASE OF PROGRAM

5. Don't know
6. Other (specity).

The results show (Figure 7), it was the make-up of the school or the racial ethnic distribution of school population that was most often used as a basis for formulating the present program. However, schools also used state or national trends in education in many cases as the basis for formulating a program. While it may appear that some schools are paying attention to the diversity of students who are in their schools as well as state or national trends in education, we suspect that there are other more pressing reasons for the actual formulations as indicated in Chapter I.

We also wanted to know what organizational problems, if any, were evident in the initial phases of the program. It came as no surprise that the most outstanding response was that of finding qualified teachers. Especially in areas where they were initiating black studies courses such as Black History and Black Literature, most schools found that they could not find teachers who had adequate background and preparation. Moreover, it was especially difficult to find a black teacher with appropriate qualifications.

With regard to the length of time in planning a program most schools indicated, at the very minimum a month, and most took much longer than that. The kinds of things professional staff

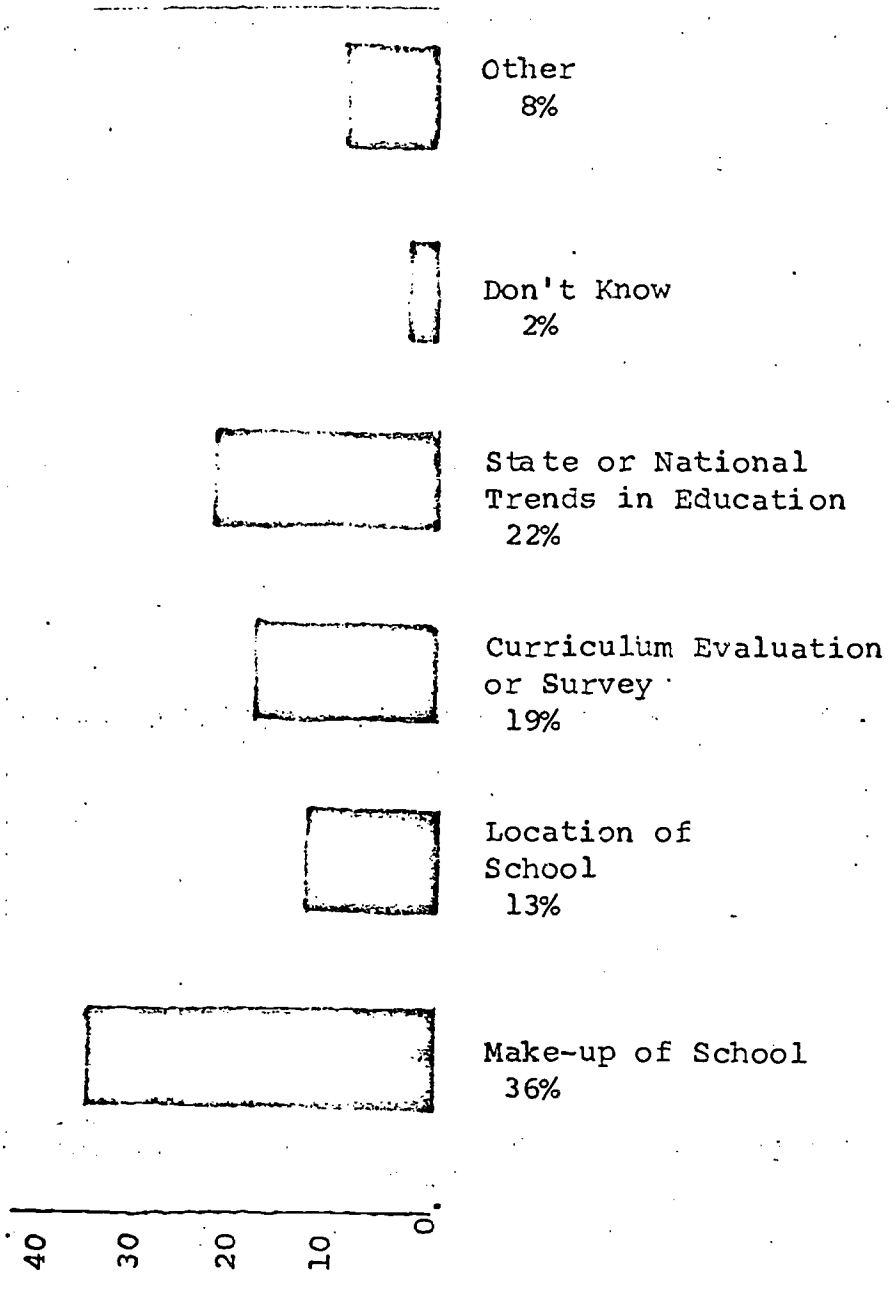

FIGURE 7

PERCENT OF RESPONSES IDENTIFYING DATA
USED AS A BASIS FOR FORMULATING PROGRAM

members did in planning a program are obvious. They included such things as working with community representatives to set up policies, working on a committee to develop curriculum and helping to select instructional materials. The greatest involvement, however, was in the area of selection of instructional materials. We also asked how the goals and purposes of programs were related to the way it was implemented and operated. The greatest number of responses suggested that implementation and operational procedures were written into the goals of the program.. In other words, those who have programs were not just thinking about content but implementation as well. And finally, we asked how staff members were deployed to insure program outcomes. The overwhelming answer was simply that ethnic minority members were assigned to teach courses and direct related activities. In other words, in schools where black teachers were assigned, it was highly probable that they would be involved in the program. We interpreted this to mean that most administrators and other educational personnel assumed that ethnic minority members, and in most cases black teachers, were qualified, interested and willing to teach courses or to direct related activities in ethnic studies programs.

While this is desirable, providing an individual is interested, it often presents problems. Some teachers who represent ethnic groups have been put in positions without regard for qualifications. And very often individuals have been given a position without the authority that goes with it.

Up to this point, we have been concerned with program initiation and program objectives. The next few sections of this report focus on instructional resources, teaching techniques and related activities. Since some of the more traditional notions of ethnic studies programs were in the form of such things as brotherhood week or assemblies that celebrated certain ethnic holidays, we wanted to know what other activities were related to the program. In answer to this question, a list of six different kinds of activities were reported:

1. Clubs (minority culture)
2. Special ethnic programs (music, dance, dramatics, bi-lingual).
3. Political organizations (Young Lords, etc.)
4. Trips
5. Assemblies (celebrating ethnic holidays).
6. Workshops (parent student or after school courses).

An examination of responses revealed that by far the most prevalent kind of activity was assemblies (Figure8). This was true in both elementary and secondary schools as well as by geographical area. That is, schools tended to use assemblies more often as a related kind of activity for ethnic studies programs. The use of assemblies appeared to be quite closely associated with whether or not there were such things as clubs that focused on minority group culture in the schools. These are often initiated by students, such as a group of black students who wanted to form an Afro-American culture club. Some schools had special kinds of ethnic programs such as those that involved music, dance or dramatics and quite often

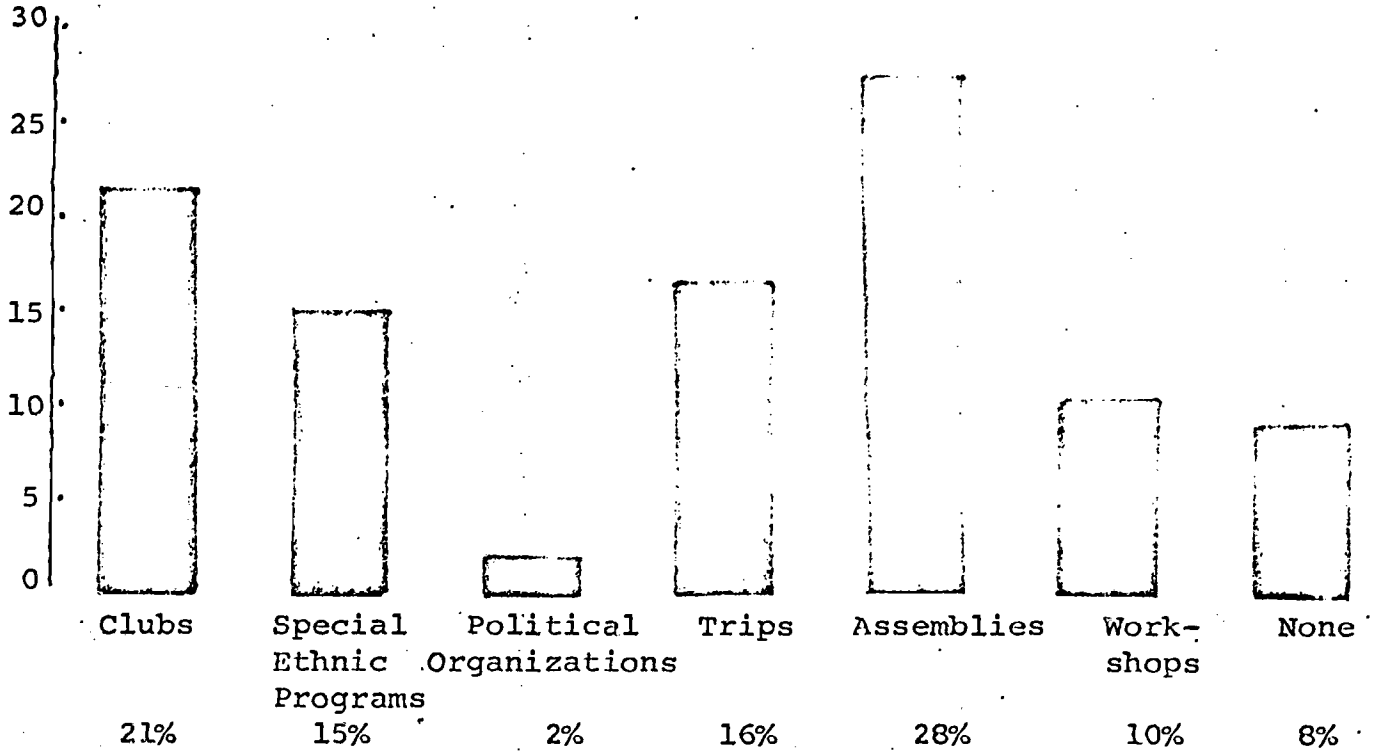

FIGURE 8

PERCENT OF OTHER ACTIVITIES RELATED TO PROGRAM IN WHICH STUDENTS ARE INVOLVED

bi-lingual kinds of programs. In some areas, Harlem for example, they have had such things as Afro-American Culture Week or programs that were associated with other school community groups. In a number of schools in Nassau and Suffolk County and in Bufflao, we found that there were a number of parent workshops associated with ethnic studies programs. These were workshops in the form of after school affairs and sometimes after school courses that were related to the study of ethnic groups. We had very few responses that suggested a relationship between a political organization and ethnic studies with the exception of some activities by the Young Lords in New York City.

Most schools said that the related activities described above were related to the program objectives. This is logical since some programs consist only of what we have described as related activities and not formalized courses. It should also be pointed out that most schools felt that program activities were appropriate to meet the needs and interest of specific ethnic groups as well as the rest of the student population. We also wanted to know if any of the program activities had been altered to make them appropriate for the population served. That is, have you changed your ideas about what ought to be included in assembly programs or clubs as a result of a renewed focus on the concerns of ethnic groups? About two thirds of those interviewed said yes.

Whether or not schools conduct related activities that are associated with some sort of ethnic studies program appears to have a great deal to do with ethnic ratio distribution of students. That is, in those areas where there were significant numbers of black students or in communities where a significant number of blacks lived, you were more likely to find related ethnic studies programs. On the other hand a good many administrators and teachers in schools were really not very much concerned with activities that focused on ethnic groups. But even in these instances where there appeared to be little interest on the part of administrators and teachers, if students wanted something, it happened. Moreover, it made little difference whether the students were black or white.

A frequent question in educational circles is whether or not special teaching techniques are needed in ethnic studies. In view of this, we wanted to know what teaching techniques were used in the schools interviewed. We obtained the following list:

1. Lecture (often guest speakers)
2. Team teaching
3. Audio-visual (films, video taping, bulletin boards)
4. Bi-lingual (using individuals who spoke Spanish or Swahili)
5. Individualized instruction
6. Special seminars
7. A biographical approach

The technique mentioned most often was audio-visual aids (Figure9)

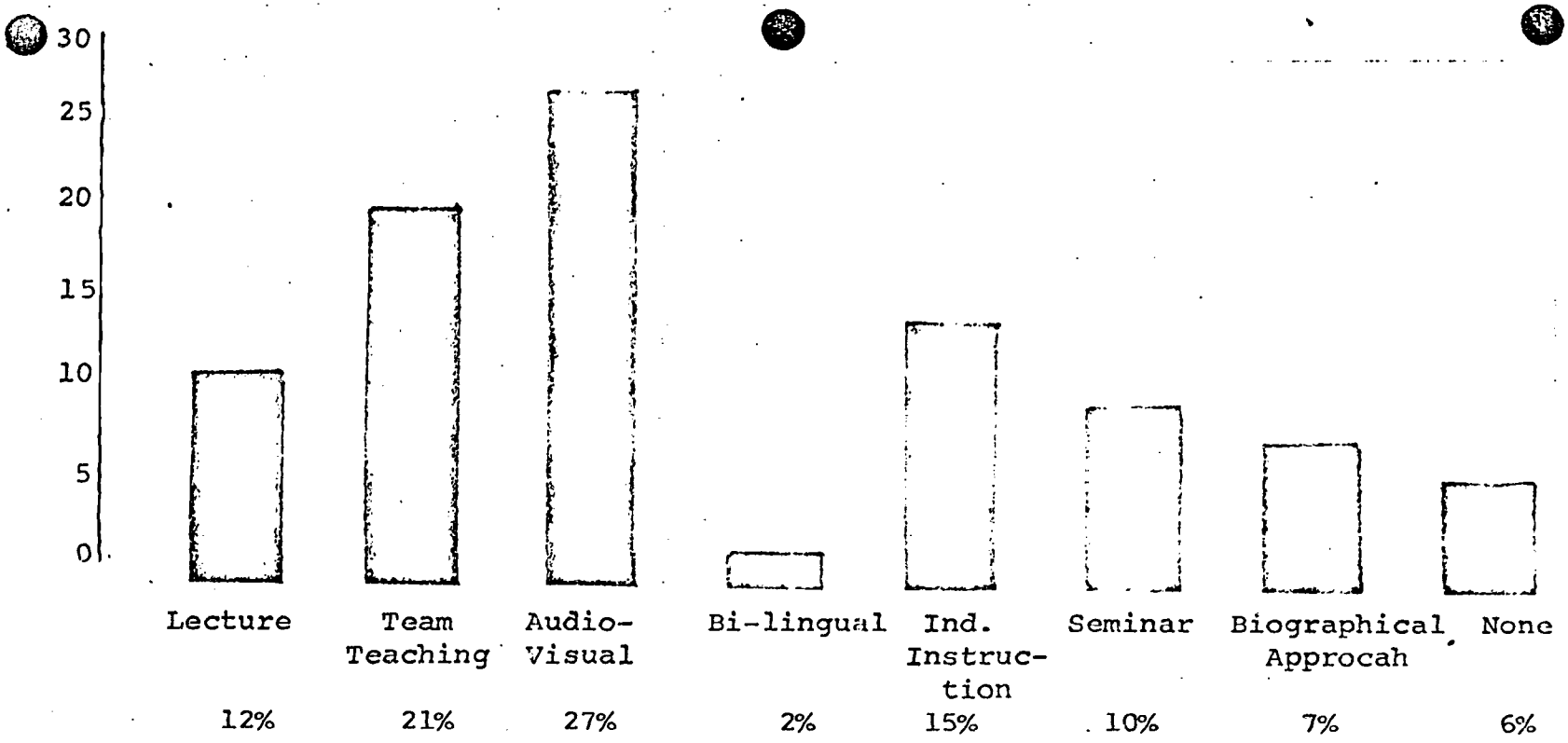

FIGURE 9

PERCENT OF TEACHING TECHNIQUES USED

The next highest category of responses indicated a team teaching approach which seems logical since schools can make more effecient use of personnel with this approach. In terms of geographical area and racial/ethnic distribution of population, there were few differences.

About half of the schools felt that there were adequate instructional resources available. Most of the difficulties in obtaining materials centered around insufficient funds. Special resources and materials for enrichment often came from personal collections or outside sources.

We had anticipated that the majority of schools interviewed would not be well informed on the question of instructional resources and teaching techniques. Whether or not the schools considered this aspect of ethnic modification of the curriculum important was not clear. The problem of obtaining appropriate materials is difficult, thus a number of school districts have developed their own materials. However, more effort needs to be put into creating new strategies and methods of teaching ethnic studies. Although districts throughout the nation have conducted special workshops on teaching such things as black history, and hired numerous consultants, most are still searching for more promising approaches to teaching ethnic studies.

All schools interviewed were asked a series of questions about their expectation of programs. These questions were designed to determine what school personnel thought ethnic programs could actually do. This line of inquiry centered around pupil behavior, performance, and academic achievement.

Almost all of the schools indicated that the program at least partially contributed to the attainment of program objectives and that they had expected changes in pupil behavior. They listed the following changes:

1. discipline problems
2. more pride
3. positive attitudes
4. better intergroup relations
5. awareness
6. assimilation
7. more involvement in the affairs of the school

Responses to these questions were fairly evenly distributed among the categories listed. We also asked what measured changes in the behavior of the students resulted from the program. This list, was somewhat different and included the following:

1. increased attendance
2. more positive attitude
3. better rapport with professional staff

4. No measurements applied

5. don't know

6. other

As expected the largest percent of responses said no measurements were applied. A significant number of schools, however, indicated that the result had been increased attendance, a more positive attitude, and better rapport with the staff. We were also interested in getting some indication of expected changes in pupil performance. Most schools expected changes to occur and listed the following:

1. better attendance
2. greater achievement (reading level changes, in class on oral and written tests - skill improvement)
3. positive attitudes toward learning and an increased interest in reading materials
4. greater aspirations.

The majority of schools indicated that they expected greater achievement and more positive attitudes. When asked what measured changes resulted from the program, we again found a high percentage who had not applied measurements although a number of schools reported greater use of the library. Finally, we asked if there had been any environmental changes as a result of the program. The list of responses were:

1. improved community area
2. student dress changed

3. school bulletin boards were improved

4. community attitudes toward the school were improved

5. Black Solidarity

6. fewer student demands

7. less school damage

8. overall better growing relations.

While there are obviously notable exceptions, schools in general while having stated objectives did little to determine if they were meeting their stated goals. In any case it would be difficult to determine a cause and effect relationship between such things as academic achievement and ethnic studies programs. On the other hand, it does appear that there were indeed changes as a result of a program. Certainly the environmental changes are obvious as well as better rapport with staff. Nevertheless, it is our observation that there is a vast difference between what school personnel expects to happen and what actually happens as a result of an ethnic studies program.

RECENT DEVELOPMENT IN ETHNIC STUDIES

SELECTED APPROACHES BY SEVERAL NEW YORK DISTRICTS

Some school systems have inaugurated what might be classified as ethnic studies programs that are of more than routine interest in terms of goals, content and the development of permanent value to the school system served. The programs mentioned here were not chosen on the basis of merit but to provide an even more detailed description of approaches to ethnic studies. In most cases the name of the school is not mentioned, however, in some instances it is necessary to refer to a specific program. The student populations of the schools and districts described here range from a small percentage of ethnic minority students to those with very high distribution of ethnic students.

Ethnic Studies In A Small City

One school system's administrative head stated that they have begun to integrate material on Black American History into all grade levels instead of establishing a separate course of study in Black History or Black Literature. While this initial statement appeared to indicate positive action by this school system it is also true that the school board had met with the State Commission on Civil Rights as far back as 1969 after which a committee was formed and a program of study outlined. In any event the approach to ethnic studies in this district is probably typical of efforts in cities of this size who have a small percentage of minority groups.

There are two high schools in this area and a junior high with a population that is about 30 per cent black. A course of study in one high school for eleventh grade American History presents an instance of the inclusion of what appears to be significant materials concerning black participation of life in the United States. Cultural involvement is stressed, and some attention given to the continued existence of political, economic and social inequities, examples of distortion and omission were noted in the materials. Marian Anderson "blazed the trail" at the Metropolitan Opera as Ulrica in "Un Ballo in Maschera" by Verdi, not in Il Travotore, as indicated in the syllabus. Treatment of Miss Anderson's efforts is further componded by failure to point out that even though she had been acclaimed by Toscanini in 1927, she and all black singers of all nationalities did not appear at the Metropolitan Opera until the 1951 season. This was not an isolated example of inaccurate information or omission of fact. It is typical of the treatement of content found in the syllabi in many courses. While references to ethnic groups are included in the content of the course, the treatment is often inappropriate and invalid.

The other high school currently offers a course in Afro-American Literature. The authors studied are more relevant to the current scene than those studied in various genre of writing in another course (Modern Authors) which examines the works of James Weldon Johnson, James Baldwin and William Styron. But inclusions of Dorothy Heywood's, Porgy and Marc Counelly's Green Pastures could hardly be interpreted

as efforts to present materials purportedly illustrating black life styles that serve to dissipate the stereotypes about black accomodation to the social scene in Southern United States. The same can be said for the selections of William Styron's novel, presumably his treatment of the Nat Turner Rebellion. None of the three selections listed is likely to enhance any student's critical understanding of the black life style since all pander in different ways to the stereotype of the ignorant, superstitious syndrome imposed on black by many white writers. The exclusion of the younger more perceptive black writers such as Sonia Sanchez, Don Lee, Ed Bullins, Nikki Giovanni, Larry Neal, Sam Greenlee or even a Claude McKay from anearlier generation is significant.

A course, Ethnic America, is offered as a twelth grade elective. The course description lists contents as

> "a basic look at the composition of various nationalities and racial strains in American society. Particular stress will involve origin and background; characteristics; migration; obstacles; success and failure; contributions. This course is not intended to answer the problems of our society, but only to convey to the student some measure of understanding and enlightment."

We were not provided with a syllabus, this comment on the content of the course cannot be made.

Elementary and junior high schools visited in this district present a more generalized approach to the inclusion and implementation of ethnic studies content. According to principals interviewed most curriculum resources have followed the mandates set down by the New York State Department of Education. One school functions as a community school K-6, on a model cities grant. The school is able to augment its resource center through funds provided by the grant. Continued functioning of the community school concept as vehicle for involving parents in the education process is uncertain after model cities funds are expanded. It is

to be noted that all of the directors and principals interviewed were wh

One community school is located in a deteriorating "inner city area. The school's population is predominantly black and non-English speaking Italian and students are two years behind academically. Model Cities established the goals of this school and identified enrichment of the curriculum as a major goal. Team teaching, audio-visual aids and traditional methods of teaching are used. There is no emphasis on ethnic studies and even if there were, teachers would have to be trained before anything like Black studies could be incorporated into the curriculum.

In another school (K-9), located in an upper middle class area of white residents, the black students are transported in by bus. The pre-kindergarten program is financed through Title I funds. The school's library center is of special interest for its acquisitions in the various disciplines as they relate to black and other minority groups. Displays, field trips and encouragement to use the facilities of the library were noted to be far above the average effort seen in other schools in various localities.

Introduction of ethnic studies materials into elementary schools has been done by two consultants from the division of elementary education, using workshops as a vehicle for introduction. In-service workshops have not been used. The consultants cited an example of introductory biographies on Afro-Americans in the fourth grade at the one community school and the use of a new text on The Social

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Sciences, (Harcourt, Brace and Jovanovich) in the fifth grade for enrichment of curriculum. The assistant superintendent of instruction and the Director of Secondary Education indicated that the English curriculum for the high schools will be revised during the summer of 1971. Consultants from a local college and the New York State Department of Education will assist.

The Central administration indicated that social studies teachers are supplied with text books, film strips and study plans for use in planning class work. The high school administration sets aside a period for cooperative planning for the social studies division. The plan is to be extended to the English Department during the 1971-72 school year.

The population characteristics of the last census in this area revealed a relatively small percentage of Black Americans. There are very few Spanish-speaking residents and few American Indians. There are a total of 350 Black students in the school system. Blacks are employed in the service industries as painters or unskilled laborers. There is one black policeman and one black physician in the city. Some industries have a minimal number of black employees. In this school system, there are no black principals, administrators or heads of departments although there is one black vice-principal at one of the high schools.

Ethnic Studies In A Large City

While the above description is an example of a smaller citys' handling of ethnic studies, it is also useful to look at the profile of a larger city. In this city a system of appointments is used based

on the standards for hiring set by a Board of Examiners. There is one black principal of a high school in the city. Two elementary school principals are black.

Perhaps the most interesting school in terms of ethnic studies in this area is one located in an all black area. Much of the immediate surrounding area has been leveled as a part of an urban-renewal plan. The lots are vacant and overgrown with grass and plants. The school was formerly a regular school adjacent to an elementary school serving a public housing development in the area. Directly across from this school is a junior high school - housed in a building converted from a technical high school which has been relocated.

This school was created in response to the demands of the black community for community control of schools. Since the Board of Education continues to be centralized, an agreement was made for control of policy. A board of 15 members, 5 each from a State Teachers College, from the community and from the Board of Education was selected. The Board of Education accepted the program only on condition that it retain fiscal control. All salaries, purchases and resources are funded by the Board of Education.

Career opportunities training for paraprofessionals are offered through an agreement with a State Teachers College. The Board of Education does not participate in the plan and two courses are now offered at the State Teachers College. All student teachers are interviewed by the school committee mentioned above.

Black studies are an integral part of the curriculum. Relevant material in art, music, dance, library materials, bulletin boards, trips, speakers is infused into the regular curriculum. Ethnic study material is introduced on the kindergarten level. No meaningful evaluations of effect of curriculum have been made since the program is only in its second year. Follow up for achievement levels is planned in order to measure the degree of achievement of that objective in terms of response to interesting learning situations. At the time of the interview, children were being tested, hence few classrooms were visited. They appeared, however, to have sufficient materials available for use in enrichment of course content.

The community organization responsible for this school is a federation of 124 black professional, lay and church organizations. The faculty is composed of fifteen black and nine white teachers. The twenty-four paraprofessionals on staff are black and the neighborhood has 100 percent black residents.

Of the 503 children enrolled, 99 percent are black. There are no Indian or Spanish speaking children attending at present, and parents may send their children to this school by choice. Thus 399 children are transported to the school from all areas of the city. The school now has a long waiting list. Curriculum was developed after the school staff had sent the principal to several educational sites in other states. Although the program was approved by the parents, the effect of the curriculum cannot be measured because the program has not yet completed its second year.

One high school interviewed in this area is located in a neighborhood of one family homes, primarily of the style of 30-35 years ago. Although the school was constructed in 1937, it is a spacious, solidy constructed building giving evidence of careful maintenance policies. The principal indicated that median income is about $10,000 per year with blue collar workers predominate. Most black families are blue collar workers that have moved into the area from the center of the city. The principal said that the ratio of black to white is changing "exponentially". While the neighborhood has been stable in terms of white family occupancy, it is predicted that it will be an all black neighborhood within the next five years. In this sense, it follows the national trend in the maintenance of segregated housing. There are five public housing developments in the area serving the school. All were constructed 20-35 years ago.

Ethnic studies includes only Black studies at this school. There are three students of Puerto Rican ancestry and 510 black students in a total population of 2200 students. Black studies courses were not introduced into the curriculum until the . . Board of Education introduced a syllabus on Afro-American history for grades 11-12 in 1969-70. The chairman of the Social Studies Department said that a course in Afro-American history is offered as an elective course during the senior year. The conventional social studies curriculum does not place any specific emphasis on black or Puerto Rican figures in history. The curriculum follows that issued by the Board

of Education. No specific courses in ethnic studies are offered during the ninth and tenth years in the high school.

World History Regents courses now include units on Africa and Asia. These units have been included since 196[illegible]. Theoretically, a student may complete the four year high school study course without having had any significant, structured contact with ethnic studies in either course or topical exploration.

In summary, the implementation of ethnic studies courses in this system is related to the degree of emphasis placed on inclusion at any given time. The text book materials used in the general areas of social studies follow the national trend of exclusion of specific materials related to the black and Spanish speaking elements of the general population. The implementation of such materials still depends on the inclinations of the department head and the individual classroom teacher in relations to his degree of committment to include a representative amount of material in general courses. The elective courses are available as appendages to the regular curriculum attracting primarily black students.

The five elective subjects in social studies for the senior year are: Economics, Afro-American History, Sociology, Current Issues, and Government. There are no electives in Latin-American or Puerto Rican areas. The courses in Spanish are taught by a Central American instructor. In short, the school administration appears to have followed the dictates of the Board of Education and had not voluntarily initiated any ethnically oriented study courses before the Board issued

it's courses of study.

This school system's overview on minority group relationships is typified by the activities of the Superintendent in the area of Human Relations. Development of Bibliographies and other materials pertaining to minority groups had begun prior to 1967. The results of those efforts has been reflected in such a project as the Resource Center for Audio-Visual materials under development at a junior high school. The project is funded with Title I funds. The principal and coordinator held conferences with interviewers and indicated that the Center has already acquired the most complete catalogue of audio-visual materials in the County. The materials will essentially serve as a resource bank on black and Spanish oriented materials for the entire city. New materials are constantly under review by the coordinator and his staff of paraprofessional personnel. The materials are also made available for community use in the school since special events are planned under the auspises of the resource center in an effort to involve more residents in the educational efforts. While the school routines are still beset with problems of disruption formented by a group of school leaders, the curriculum in social studies and English has developed some areas of emphasis on ethnically relevant materials as an integrated part of the courses of study. The ninth year social studies course follows the materials recommended by the State Department of Education. Courses of specific content on Black Americans are taught on a volunteer basis by black

staff members from departments other than the Social Studies Department.

A Multi-Ethnic Approach

The following is a description of a multi-ethnic approach in one New York school district that requires special mention. This effort to include ethnic studies in the school was financed under a grant from the New York State Urban Education Program. A task force was created to provide supplementary curriculum on ethnic group contributions and their role in society. The areas around which these materials were developed were reading, language arts, social studies, and science. The ethnic groups to be included represented the ethnic make up of the district. They were Italian, Jewish, Black, Spanish, and Irish.

Resource units were developed in the four areas described and with the advice of various consultants teachers gathered materials. Each set of resource units were then given to individual teachers who were asked to study them and use what they could in the classroom. In addition, in-service workshops were held, lasting approximately fifteen weeks and open to anyone. They attracted approximately one hundred teachers and were moderately successful.

The following summer a small group was established to review the resource units and to make revisions based on the comments suggested by teachers. Wholesale revisions were made at this time but the revised units were not handed out. Instead, it was decided to hold some additional workshops, but this time one teacher from each school attended. This teacher was to become the expert on these materials

or in other words the resource person. These seminars lasted eight weeks.

These ethnic studies resource teachers then went back to their respective schools and conducted other workshops on the use of the ethnic study materials. They were requested to study the unit and to develop a paper product in the form of lesson plans. These multi-ethnic lesson plans were to become part of the regular lesson. The best ones were chosen and distributed. The major goal of this approach was to develop pride in ones ethnic group. However, the unique thing here is, that teachers will be criticized if they are not using multi-ethnic units in subject matter areas where it is appropriate.

In this district with one high school, (9-12) there are also specific classes on Black Studies. A single diploma is issued, covering all areas of major concentration i.e., college preparatory, general academic, commercial, and vocational. The school plant is of unique design, covering a large land area and is located in an upper middle class area. Virtually all black students are transported to and from the school by busses.

The principal extended the courtesy of freedom to pursue the research in any method selected by the interviewer. Department heads of disciplines most directly involved with ethnic studies were met during an introductory session. Subsequent conferences were held with two teachers that participated in the construction of the multi-ethnic

approach, the teacher of Afro-American history, the resource department head, the guidance coordinator, five classroom teachers and a student.

In discussing individual choices of methods of teaching with members of the social studies faculty, one member stated that she does not subscribe to the idea of emphasizing the significant contributions of any group since, in her opinions, this only serves to further polarize opinions. It is necessary to point out here that she also said later, that she had been given the benefits of a parochial school education adjunct provided by her parents, hence she had some concepts concerning her specific religious and cultural heritage provided independently. In her classes in world history, which are for honor students only, she does not utilize any phase of the "multi-ethnic" approach, emphasizing, instead, the most salient features of the major civilizations in history. Presumably this does not include much material on Africa since she did not indicate such, though she had been advised that the scope of the present research activity is on implementation of ethnic studies.

Another instructor, a teacher of social issues - an elective open to level 3 or level 5 students said that the position of the Black man in the historical perspective of the United States receives examination in material related to sociological and historical aspects of the black experiences.

Five other teachers discussed their disciplines with the interviewer. All were unanimous in their deprecation of the material available to

them in text books. Texts revised as late as 1967-68 after the sensitivity towards the Black and Puerto Rican existences in the U.S.A. became a fact for educators, do not include relevant, accurate or full treatment of factors related to the Black, Puerto Rican or American Indian groups.

This school appears to be administered with a respect for academic freedom and a basic dependence upon the individual teacher to meet ideals of providing an adequate instructional program for all students. In the matter of implementation of ethnic studies, there are no controls imposed by the Department of Social Studies. Examination of library materials, special resources and freedom to acquire materials indicates the school administration makes full provision for such acquisitions. The extent of the use of the "multi-ethnic" materials then, depends on the personal philosophy of the teacher and his or her subscription to the principal that such an approach is of value to all or any portion of the student body he or she is teaching.

The academic program is divided into three leves. Level one is the honors course for students of exceptional ability. Level three encompasses the average students. Level five deals with the low and under achievers. The results of elementary school experiences and response to testing places the bulk of the black students in the level five grouping. Reading skills and deficiencies in that area present problems for many of the black students. There is no structured

remedial adjunct that could enable the level five students to select the elective courses in Afro-American History or African History. These courses are open only to level three students.

The course in current issues has three sections, and is open to level five students. The courses in American history have no specific content given over to historical material about specific ethnic groups. The ninth year course in world history includes units on Afro-Asian, European and the Graeco-Roman civilizations.

A cursory and by no means inclusive summary of the implementation of ethnic studies here would indicate that the setting up of specific courses in Black History has been done. The courses, however, reach only a miniscule portion of the student population because of the course level and the fact that the courses are open to seniors only. The student that drops out of school before reaching the twelfth grade has no opportunity to experience instruction in specific areas of ethnic studies.

The content of the specific courses, African and Afro-American History is comprehensive in its outlined coverage of relevant areas; bibliography is current; extensive, giving evidence of scholarly planning, execution and committment to a comprehensive approach to the subjects. But the courses reach relatively few students, leaving the majority without specific exposure to areas of knowledge that might eventually contribute to elimination of persistent stereotypes and racist reactions born of a lack of specific information about the

affects of racist thought. The numerous studies conducted in the area of racial class tensions indicate that racism continues to be more overtly expressed among the lower middle and under class strata of all ethnic groups. Hence the thrust of multi-ethnic studies would appear to be needed more on this level of achievement in this school system.

Further illumination on the reason for inception of the multi-ethnic approach is given by an examination of the history of community pressure exerted on the school board by the black citizens residents for inclusion of relevant material on their heritage in the curriculum. The multi-ethnic approach had not been inaugurated in study or practice before the black community voiced its discontent with the curriculum. The extensive study conducted under a grant from the New York State Urban Education Program and described earlier had mixed reaction partially because of opposition mounted by the white ethnic groups in the community. But pressures were applied and the current courses in Black Studies in the high school are the result of these pressures.

This district is typical of many areas in the state. While members of ethnic groups press for the inclusion of their contributions in the curriculum, the dominant group, usually white, does not see this as important. School administrators who want to respond to there community demands are caught in the middle. Thus curriculum innovation becomes a political concern rather than a pedogogical issue.

Freeport, Buffalo, Roslyn, Rochester and New York City

Looking at some specific areas in the state of New York provides a brief view of what some schools and districts are attempting to do to modify their curriculum in terms of ethnic studies. In the village of Freeport, Long Island school representatives sought out the services of The Board of Cooperative Educational Services (BOCES) and the New York State Education Department's Division of Inter-cultural Relations to carry out a project to improve multi-ethnic education. The Racial Ethnic Action Project (REAP), federally funded under title three of the Elementary and Secondary Education Act (ESEA), was set up to develop such a program over a three year period. The Freeport project is the first program of its kind on Long Island and is designed to serve as a basis for similar projects throughout the state and nation.

The purpose of the project in terms of its general goals is to open communications among people of different ethnic and racial backgrounds in an effort to redefine a sense of common purposes among the citizens of Freeport. In general they are concerned about the discord within their community. They believe that positive action and change can result from inner action among teachers, students, parents and concerned individuals of the community. The project has outlined the following goals:

1. To improve self images of students
2. To improve the understanding of various school community groups to one anothers needs and problems
3. To improve attitudes of students from different racial and ethnic backgrounds

towards one another

4. To create a structure designed to give students and community a voice in curriculum development.
5. To improve the achievement of students in social studies.

In order to achieve these goals, teachers, students and parents are to cooperate in designing and preparing a guideline of enriched multi-ethnic and racial materials. The New York State social studies curriculum will be the foundation for the set of curriculum models which will include the contributions of all of the racial and ethnic groups that have made America. The guideline will represent as accurately as possible American historical, ethnic and racial experiences. In consultation with the offices of the New York State Education Department the guideline will be prepared by teachers, parents and students. It will include model lesson plans units, bibliographies and multi-media resources. The guidelines will not be restricted to social studies, but where appropriate will be interdisciplinary in nature relating to language arts, science, music and art.

The first year plan will be curriculum guides for grades five and eight. Grades six, seven and nine will be developed the second year. During the third year, grades three, four and ten will be revised.

Another part of a project task will be the development of a resource center of ethnic books, films, filmstrips, recordings, program materials and other audio visual materials. These items will be catalogued and made available for use by the entire district.

Other school districts with similar problems to those of the community of Freeport will be invited to observe and share experiences in the hope that they may achieve similar community and school resolutions.

The Buffalo public schools Black history program has spurred the creation of a group of interracial study clubs and Afro-American cultural organizations with a wide range of programs for both Black and white students. These high school clubs which are starting to become full fledged extra curricular activities typically operate in these areas: music, art, dance, social exchange, panel discussion, historical inquiry and field trips. The most active of these groups, the Interracial Researchers Club at Bennet High School, has produced a motion picture for use at human relations meetings. The movie was made under the auspices of the New York State Education Department.

The Buffalo school district has a curriculum guide History of the Negro in America for grades K-8. The guide was developed by a curriculum committee which included students. Students will continue to serve on curriculum committees that are responsible for shaping the Black studies program according to the superintendent. Plans are also underway to involve parents in committee work. The guide is designed to give the K-8 teacher pertinent material that can be incorporated into his daily classroom instruction. It does not form the basis for separate course in Negro History.

The Buffalo school system took its first official note of Black history in the spring of 1967 when a bibliography on the cultural and historical contribution of American minorities was published and distributed. Schools were instructed to order all pertinent books not on their shelves. As a result each school library added about thirty to forty books relating to Blacks.

The Afro-American Studies program at Roslyn High School was introduced in 1968 for a school that has fewer than 60 Black students and a school population of 1500. The program includes three major areas presented by team teaching; Afro-American History, Afro-American Literature and Afro-American Art, Music and Dance. Each area of study is designed to compliment the other. Consequently a typical unit may involve a recording and discussion of historical documents, the interpretation of a related poem in the enjoyment of a correlated folk song, spiritual or contemporary Black musical composition. The belief in Roslyn is that one needs a flexible approach in order to teach either Afro-American or ethnic studies.

In Rochester, the approach to ethnic studies has been primarily concerned with Black studies. As early as 1963 the city school district began developing a supplemental unit called the Negro in American life for use in eighth grade English and social studies classes. A separate course in black history started in 1967 at the Rochester High School with the greatest Black enrollment. A year later another high school offered a similar course as an elective for students in grades 11 and 12 and by the 1969-70 school year

all nine secondary schools in Rochester were offering an elective course in Negro History for black and white students from grades 9-12.

The 1964 curriculum guide for eighth graders, The Negro and American Life was originally developed for English courses. It is now used as teacher's guide for the general education of eighth graders especially in English and social studies. It follows the premise that just telling history to the students frequently ends in a humdrum class. Straight textbook reading can bring the same result and furthermore the general texts stress too little of the nature of slavery. Consequently the guide recommends some readings that are vivid and poignant enough to arouse the most restless student. It suggests that students learn about the specific horrors and sufferings endured on slaveships by reading a first person account of an inspection of a slave ship made by a Rev. R. Walsh in 1829. The account, "notices of Brazil" appears in a book called Heritage of America. Although most schools today avoid Harriet Beecher Stowe's Uncle Tom's Cabin, the eighth grade guides suggest it be used. The guide also recommends Mark Twain's, Huckleberry Finn for its satire on Southern conventions and customs.

Ever since the late 50's and early 60's the New York City Schools have been trying to do something to make the curriculum more meaningful for Negro and Puerto Rican children. They were one of the first to approach textbook publishers in 1960-61 and ask for

textbooks that were more authentic and more realistic. There are obviously more courses and programs relating to minority groups than anybody can begin to count, and nobody even tries. The dynamics of changing programs and the efforts at decentralization that have given district superintendents greater responsibility for curriculum and instructional materials have made it impossible to keep an accurate inventory of everything that is happening in New York.

The New York City schools are subject to a loose control of subject matter because of the dissimination of courses of study by the State Board of Regents. They publish courses of study for social studies and English, two areas in which inclusion of ethnic studies is most likely to permit a wide variety of approaches. Principals of high schools in New York City can implement programs that originate with the department chairman who has a supervisory role in improvement of instruction, thus if a department chairman in English or in social studies is interested in such things as Black studies, his high school can offer a wide variety of courses in this area.

Some examples of activities in New York City's decentralized school districts which are composed of elementary and intermediate schools are on Afro-American's studies project in District 29 which includes an advisory council that represents a broad cross section of the community. The council is composed of parents, teachers,

supervisors, curriculum coordinators, civil rights leaders and specialist, all deeply involved in all stages of project planning. In District 5, in Manhattan, there is a special heritage corps of 17 performing artists who provide enrichment experience for students. District 2 has a Director of Afro-American studies who conducts demonstration lessons on a regular basis and prepares curriculum materials and anotated bibliographies was well as serving as a consultant for teachers on an individual basis. District 16 has a group of 11 teachers acting as resource people, who work under a director of Afro-American culture. And at District 15, in Brooklyn, there is an Afro-Mediterranean Art and Culture Center operating under a coordinator of Black history and Puerto Rican Culture. It provides demonstration lessons and teacher training. The scope of the center is broader than Black and Spanish culture. It includes materials from Italy, North Africa and the entire Mediterranean area for students who have ancesters from this region.

The New York City schools have several multi media resource centers that have materials on minority cultures. One such center at Harlem Public School 92 in District 6 is specifically aimed at emphasizing the history of minorities and their role in development of the community and of the state. The center, operating under a federal grant, has a professional staff including two librarians and an audio-visual specialist. It serves 38,000 students and 45 public and non public schools. Another resource center in Harlem with materials on Blacks and Puerto Ricans is part of a joint

project operated by the Board of Education and the Bank Street College of Education.

The Board of Education of the City of New York is also involved in a variety of activities related to ethnic studies. It requires all teachers to take an approved course in Human Relations. The Human Relations Course and other in-service courses for teachers were prepared by the Board's Office of Intergroup Education and offered to all teachers via television workshops. The Board has also set up another series of city wide teacher training programs in cooperation with the African American Institute, a non-profit organization that is not part of the school system. The Bureaus of English and Social Studies as well as the Bureau of Curriculum Development have tried to help teachers by gathering suggested resource material and learning activities for the classroom. Two recent publications are: Cultures Around the World a course of study and related learning activities for grade 3 and Black Studies Kindergarten Grades 1-2, a course of study and related learning materials and activities. These were published and distributed in 1970.

SAN FRANCISCO'S MULTI-ETHNIC INSTITUTE

One new approach in ethnic studies is the Multi-Culture Institute in San Francisco founded by Frances Sussna. The goal in this program is to preserve the ethnic identity of Blacks, Jewish, Chinese, Japanese and Mexican American children by treating them both as members of

their specific ethnic groups and as members of the larger society. With its five group approach, the program has attempted to create a redefinition of the concept of integration by bringing students together not only as human beings of equal worth but also as members of diverse sub-cultures. The program includes approximately one hundred youngsters in the age four to five group attending general studies together for part of each day. For the rest of the day students meet in classes with other members of their ethnic group to learn about the history and culture of the group. Once a week all the students meet together so that children of one ethnic group can teach the others about their own unique heritage.

The following is an outline of the Multi-Culture Institute:

The Program

The Multi-Culture Institute now has classes for children of 3 through 9 years of age. The program is divided into two levels: (1) nursery and kindergarten; (2) first through fourth grade.

The younger children have classes from 8:30 until 12:00 and day care is provided for those needing it. The Program includes all school activities important for children of these ages, e.g. those concerned with orientation to school, reading and math readiness, listening skills and habits, oral language skills, geography and weather concepts, arts and crafts, American holidays, health and safety, physical education activities, music, dance and drama.

Introduction

Each day the younger children have some learning experiences related to one of the four principle ethnic cultures studied at the school. An ethnic teacher comes to the class bringing to it language, foods, songs, games, folklore and other various cultural elements. The general studies teachers build on these activities at other times during the week.

Full Day Classes

The older children have classes from 8:30 to 12:00 and from 1:00 through 3:00 with a one-hour lunch period. Some of them also remain beyond that time for extended day care. There school day is divided as follows:

1. integrated classes for a full program of general studies (e.g. English, arithmetic) (8:30 to 12:00); and

2. separated classes for each ethnic group to have an extensive and intensive educational experience related to that group - (1:00 to 3:00)

The ethnic groups are, Afro-American, Chinese-American, Jewish-American, and Latin-American. These groups are in many ways dissimilar, but have at least one attribute in common: a particular background which merits recognition and exploration. There is also a fifth, polyethnic group which is made up of children whose backgrounds are Filipino, Welsh, Canadian, German, French, Scottish, Irish, English and Native-American. The polyethnic class has units on the contributions of various ethnic groups to American life. These children are given a brief view of several

cultures without an in-depth study of the language and culture of their own ethnic groups. Its purpose is:

1. to demonstrate the difference in the two approaches; and
2. to provide a model for public school districts which will initially use the separated approach for only a portion of their children.

Sharing Activities

There are periodic combined sessions in which each group teaches the others about its own group. Every Friday afternoon one of the ethnic classes is host to all of the other classes for approximately 30 minutes. The children, led by the host group, share ethnic songs, dances and folklore.

The program for ethnic instruction revolves around special days in the calendar of each ethnic group. For each special day, there are weeks of preparation in the form of related stories, songs, improvised plays, and arts and crafts activities, leading to a culmination. Each such culminating event is attended by all of the older children. The hosts for the program have the opportunity to present with pride their event, while the other children gain an experience in awareness and appreciation of other cultures.

Language

The languages taught are Spanish, Hebrew, Swahili and Mandarin, with some Cantonese also. Language lessons are built on the unit themes, with songs, poems, taped conversations, arts and crafts, music, drama and story-writing. These are done ostensibly in preparation

for culmination,activities, although primarily for the children's learning and enjoyment.

Academic Skills

The approach to academic skills is one of individualized instruction, geared toward developing independent learning abilities and habits. Achievement is encouraged and recognized, but children of unequal abilities are not pitted against one another. No grades are given and in place of "report cards", there are individual parent-teacher interviews in which both hopefully gain and give insights useful for the child's benefit. Although religious traditions are mentioned as they relate to the cultures, there is no theological instruction. This is left to the home, church or synagogue.

The Institute hopes to initiate a similar program on the junior high level in the near future. The seventh graders attending will be in integrated classes for part of each day and in "ethnic classes for the remaining part of the day. The integrated program will include instruction in all subjects normally studied at those grade levels, presented through the Multi-Culture orientation. The ethnic program will include all branches of social studies, language, applied arts and fine arts. Some of the children will come from bilingual homes, or from homes where only the second language (e.g. Spanish) is spoken. For these children, there will be a special concern to approach the second language in a way which will develop their respect for it.

THE FAR WEST LABORATORY MULTI ETHNIC EDUCATION PROGRAM

The Far West Regional Laboratory for Educational Research and Development has been concerned with ethnic minority groups for some time. Early laboratory efforts included reports on California Indian Education; Afro-Americans in the Far West, Mexican Americans, and Native Americans. The most recent effort, however, that deserves more than just a passing interest is the Multi-Ethnic Education Program.

The primary goal of the Multi-Ethnic Education Program is to help minority children develop in accordance with life styles and social plans of their community, and to enable them to function adequately both within their community and the dominant society as equals. The goal of the program is to develop an internally consistent model educational system through which parents are involved in educational decision making. In support of this objective, they plan to:

1. involve the various interest groups which constitute the learning community, that is parents, teachers, students, administrators, and interested members of the community, directly in the education of ethnic minority children in a planned way;

2. to develop valid and reliable data about the social and cultural contexts of children from the various ethnic minority groups;

3. to develop a set of alternative learning environments which include features which strengthen ethnic minority children culturally, psychologically, and socially;

4. to develop a model preprofessional training program or a system of alternative routes to credentialing;

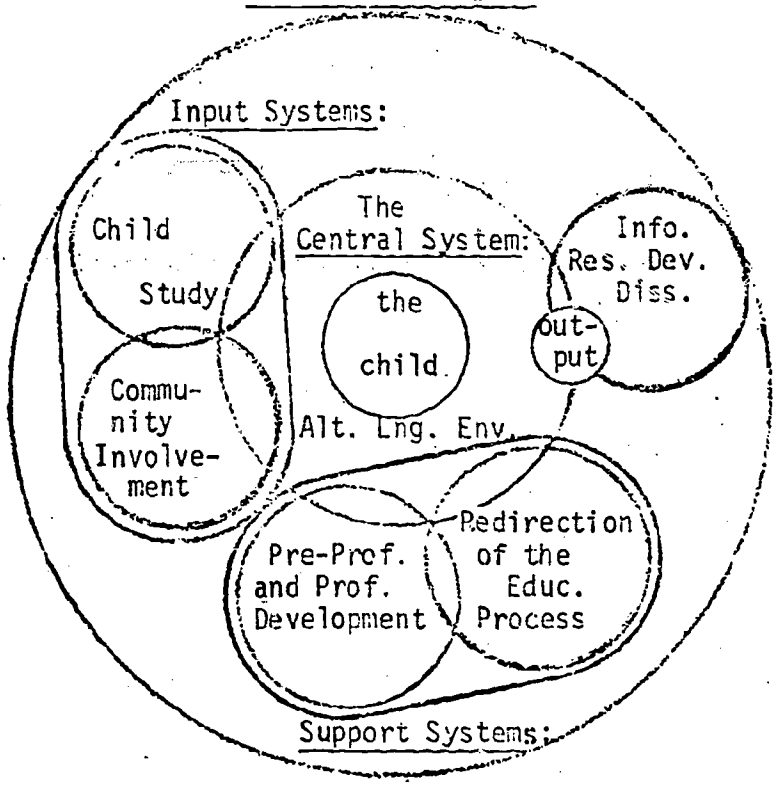
5. to develop curricula which redirect that which is presently emphasized in public schools; and

6. to develop a set of in-service training products for the purpose of providing teachers with information and culturally relevant educational practices, and effecting attitudinal change.

To implement these goals and objectives the following system has been proposed. A map of the total system of the Multi-Ethnic Education Program is shown in Figure 10.

Figure 10

A Map of the Total System of the Multi-Ethnic Education Program



1. the child is viewed as the central sub-system;
2. supporting this sub-system is a second sub-system -- the learning environment.

STATE DEPARTMENTS OF EDUCATION

In a related development concerning ethnic modifications of the curriculum, it is important to look at what some state departments of education have done. In a survey published by the National School Public Relations Association* in one of the Education, U.S.A. reports, it appears that some states have taken steps that may have far reaching effects.

The Education, U.S.A. survey of state departments of education found seven states whose legislatures have passed laws requiring or recommending that the contributions and achievements of minority groups be included in school curricula. These states are California, Illinois, Michigan, Nebraska, New Jersey, and Oklahoma. Six more states-- Kentucky, Missouri, Nevada, Pennsylvania, Rhode Island, and Vermont-- are trying to accomplish the same purpose through policy statements issued by their state boards or state departments of education.

According to the Education, U.S.A. survey, the first law relating to minority history was passed in California in 1961.

* Black Studies in Schools, National School Public Relations Association (Washington, D.C. 1970).

The law forbids the state department of education to approve any textbook that "does not correctly portray the role and contribution of the American Negro and members of other ethnic minority groups in the total development of the United States and of the state of California." Furthermore, if such a book is found in any public high school in the state after an investigation by "impartial experts" and a public hearing, the law requires the publisher to pay for the investigation.

Another law passed in California in 1965 requires the state board of education to adopt textbooks for civics and history courses in elementary and high schools that "correctly portray the role and contribution of the American Negro and members of other ethnic groups in the total development of the United States and of the state of California." A still later California law, approved in 1968, insists that social science courses in grades 1-12 "shall include the early history of California and a study of the role and contributions of American Negroes, American Indians, Mexicans, and other ethnic groups to the economic, political and social development of California and the United States of America."

The Oklahoma State Legislature passed a law in 1965 that directs the state board of education to require accredited elementary and secondary schools to include the history and culture of blacks and other minority races in their curricula. The board adopted the law as its policy and ordered the state department of education to develop an appropriate bibliography and to include minority history and culture courses.

An Illinois law, passed in 1967, tries to cover all ethnic groups in the region. It reads: "The teaching of history shall include a study of the role and contributions of American Negroes and other ethnic groups including, but not restricted to, Polish, Lithuanian, German, Hungarian, Irish, Bohemian, Russian, Albanian, Italian, Czechoslovakian, French, Scotch, etc. in the history of this country and this state."

The Illinois State Department of Education conducts supervisory visits to schools throughout the state to see if this statutory requirements and others are being met. Schools are also required to submit an annual report, outlining the steps they have taken to meet the various regulations.

The New Jersey State Legislature passed a joint resolution in December 1967 recommending that the commissioner of education take the necessary action "to assure that the high school curriculum fairly and accurately depicts the role of the Negro in the history of the United States and that appropriate materials to achieve this purpose" are included in the curriculum immediately. Six months later the legislature appropriated $60,000 for inservice training for high school teachers on the role of the Negro in American history. However, it is a tradition in New Jersey for the legislature to recommend curricular changes, but not to dictate them, so local schools are not required to follow the legislators' recommendation.

A 1969 law in Nebraska calls for textbooks in American history and civil government to include contributions of ethnic groups.

It also says that all American history courses, beginning in 1971, "shall include and adequately stress contributions of all ethnic groups to the development and growth of America as a great nation" and, specifically, their contribution to art, music, education, medicine, literature, science, politics, and government, and the war services in all wars of this nation."

The state laws in both Connecticut and Michigan get at the issue solely through restrictions on textbooks. A 1969 Connecticut law says: "Each town or regional board of education shall, in selecting textbooks for social studies, use textbooks which present the achievements and accomplishments of individuals and groups from all ethnic and racial backgrounds."

Two years earlier the Connecticut State Board of Education had issued a policy statement, noting that "in the past, a major effort of the public schools was directed towards what can be termed 'Americanization." This puts great emphasis upon building a common culture and molding individuals into that culture. Conformity rather that diversity was stressed.

"Today there is a growing emphasis upon diversity, the role of minority groups and the contributions which they have made.... A truly perceptive teacher will find many opportunities to help pupils develop an understanding and an appreciation of the contributions of members of minority groups to our culture. Not only social studies but language, literature, music, art, and many other subjects offer opportunities for achieveing this goal."

The Michigan law, the Social Studies Textbook Act, requires local textbook selection authorities to select social studies textbooks which fairly include the achievements and accomplishments of ethnic and racial groups. This 1966 Act also orders the state superintendent of public instruction to make an annual random survey of social studies textbooks in use in the schools of the state to determine how well they meet this objective.

The first such survey, conducted during the 1967-68 school year, found the social studies textbooks to be "very seriously deficient in their treatment of minorities in general and Negroes in particular." The review panel also concluded that 12 American history textbooks, used in many other states as well as Michigan, "are historically inaccurate, misleading, and distorted." This problem has also been recognized by other states and several of them, including Michigan, have issued guidelines for selecting multi-ethnic textbooks.

Of the six states which are working through their state boards or state departments of education, Kentucky and Pennsylvania have taken the strongest positions. In May 1968 the Kentucky State Board of Education ordered all high schools in the state to include "adequate treatment of the historical significance and the important role of the Negro and other minority races in our nation's growth and progress" in their senior year American history courses. And the Board directed the state department of education to prepare guidelines for the teaching of Negro and other minority race history.

Consequently, the state department developed a 128-page resource unit, Contributions of the Negro to American Life and Culture, which suggests a variety of approaches, resources, and methods. The Board said that if a school does not use these guidelines it "will be considered a deficiency in the accreditation process in this subject area."

Also in May 1968 the Pennsylvania State Board of Education directed schools to include the major contributions of Negroes and other racial and ethnic groups in U.S. history courses. The department of public instruction followed up with a series of recommendations, interpreting the new regulation. The Pennsylvania recommendations suggest that "minority group content" be taught in both elementary and secondary levels throughout the entire social studies curriculum.

The recommendations encourage districts to offer a separate elective course in Negro or minority group history "where local needs indicate." However, the department says a separate course will not fulfill the state requirement "which was designed to expose all students to these long-neglected areas of our history." The department also advises that materials about minority groups be integrated into history curricula, not treated peripherally as a supplemental unit. And it suggests that materials should not be limited to the contributions of outstanding individuals, but should include "the varying roles which minorities have played in the course of American and Pennsylvania history."

Requirements In State Of New York

According to, Minimum Requirements For Schools in New York As Contained in the Education Law, Rules of the Board of Regents and Regulations of the Commissioner of Education, there are no state requirements for Ethnic Studies in terms of instructional program requirements.

The law is stated as follows:

Subjects of Instruction

Statute. Instruction is required by law (Ed. L., 3204, subd. 3 (a) (1) in the first eight grades in the following subjects:

Arithmetic
reading
spelling
writing
English language
geography
United States history
civics
hygiene
physical training
New York State history
science

Beyond the first eight years, instruction is required (Ed. L., 3204 (3) (a) (2) in:

English
civics
hygiene
physical training
American history
Communism, its methods and its destructive effects (permissive)

In addition, the law (Ed. L., 801-810) requires that provision be made for instruction in certain special subjects, including:

- patriotism
- citizenship
- history, significance, meaning, and effect of of Constitution of United States and amendments thereto
- Constitution of New York State and amendments
- Declaration of Independence
- the flag
- the nature and effect of alcoholic beverages
- the nature and effect of narcotic and habit-forming drugs
- humane treatment of animals and birds
- fire prevention
- Conservation Day and celebration of other national and patriotic holidays
- deleterious effects resulting from the use of cigarettes, drugs and narcotics, and excessive use of alcohol.

Regents Rules and Commissioner's Regulations

(1) High School (CR, part 100)

An approved high school 4-year course of study shall include the following units of work or their equivalent:

English	4 units
Social Studies (including 1 year of American history)	3 units
Science	1 unit
physical education	½ unit

Additional free electives shall be studied to make a total of sixteen units as the basic requirements for a local diploma for a four year high school. The completion of a total of 18 units including at least one year of mathematics is required for the state regents high school diploma. A unit is a years work in a subject requiring four or five periods a week of 40 minutes of prepared classroom work.

(2) Junior High School

Grades 7 to 9 shall include:

English
social studies
science
mathematics
health education
drawing
music
practical arts

The Commissioner of Education, Ewald B. Nyquist however, has made the following statement: "In summarizing the laws, rules and regulations as enumerated herein, it is not suggested that simply adhering to them would constitute a satisfactory educational program. All districts exceed these absolute requirements in varying degrees. It is the task of leadership in each school district to devise the educational program which meets the needs of that community".

The following table is useful in providing some information showing the incidence of "ethnic programs" in the public schools of New York State as defined by BEDS course codes.

Table XXI*

NUMBER OF CLASSES, TEACHERS AND STUDENTS
IN SELECTED COURSES
NEW YORK STATE PUBLIC SCHOOLS
1969-70

Course	Classes	Teachers	Students
African (as a foreign language)	16	12	340
Asian and African Culture (Studies) JHS	8,082	2,728	224,942
African History	242	123	15,716

*Information Center on Education
November 5, 1970
JJS:DM

Chapter VI

SUMMARY AND DISCUSSION

A Change of Orientation

This report has been concerned with an examination of change in orientation or what we consider an important value which underlies schools in the State of New York. In education we have assumed that America was truly a melting pot, and therefore, any variation between school children would have to be individualistic and psychologically based rather than ethnic and culturally based. Moreover, our educational institutions have assumed that the most useful way in which to encourage Americanism is to ignore racial and ethnic distinctions, submerging them in an undifferentiated curriculum. The strong implication acquired by accepting this belief is that the American idea requires us to strive to be more American by losing any thing which distinguishes us from a non-descript fictional prototype. This concept is discouraging and detrimental to Americans who either have names, family backgrounds or group associations that are different from the majority.

Since a major key to every individual's behavior is the self image, society cannot afford to ignore any aspect of that image which may be of great importance in the child's mind. Whether we like it or not every child defines himself partially in relation to his racial or ethnic group and also defines that group in relation to the American scene. Without direct intervention by the school, that definition like sex knowledge will continue to be acquired on the streets and may be inaccurate, unwholesome and subject to bias.

Obviously, we cannot prevent any child from exploring his identity, but we can and we usually do deprive him of the tools for exploring it positively and realistically. This unrealistic approach has deepened feelings of alienation and produced youngsters who have deficeint understandings of themselves as well as others. A child knows if he is different in the national origin of his parents, his religious affiliation or in the color of his skin. If he is taught explicitly or implicitly that the less said about this the better, the affects will be confusion, low self esteem and bitterness for the "different" children and a false sense of superiority for the other children. Just as one's community endeavors to provide a child with important affective and cognitive learnings relevant to an individuals identity, as an American or as a Californian or as a Southerner the content of our curriculum needs to provide similar learnings for other important aspects of his identity and by so doing legitimize these identities in the minds of all.

It has too often been assumed that the proximity of different groups to one another will automatically result in better understanding between two groups. Very often it does not. At present children can and do go through twelve or more years of typical schooling whether in segregated or integrated classes and come out totally unlearned in either information or attitudes about what the rest of society is like. These learnings cannot be left to chance. They require intensive

teaching, and yet those in our schools who want to provide this teaching generally have neither training nor resources to call on. Desegregation alone is insufficient to prevent racial and ethnic distinction from being used as barriers against intellectual and social communication. It is most important that we bring about a change of orientation.

Ethnic Studies Materials

Curriculum content in English and Social Studies related to Blacks or other ethnic minority groups does not appear to reflect any recognition of poetry, prose or social criticism beyond James Baldwin's, The Fire Next Time, published in 1965. For example, the works of contemporary black writers such as Dan Lee, Larry Neal, LeRoi Jones, Sonia Sanchez, Nikki Giovanni, Ed Bullins and countless others are missing from the descriptions and syllabi of black literature courses set up as electives, presumably for those students of mature academic ability able to handle the materials of these writers. The fact that these writers are young, contemporary activists in the area of social criticism and literary fervor may account for their absence from the reading lists.

Few of the materials we examined could be said to deal four square with the politics of controversy, black writers of significance after James Baldwin, or with the actualities of discrimination by unions Although public documentation of such practices is available in some segments of the daily press. The trend in ethnic studies as

related to the inclusion of materials in the standard courses appears to be the presentation of a treatment of the problem of ethnic groups and their origins in bland simplistic terms. Emphasis on role models is limited to the non-controversial ones, as determined by the dominant group - in the traditionally chosen areas of entertainment and sports. In many instances, these figures presented, such as Jackie Robinson, Marian Anderson, and Ralph Bunche have retired from the limelight into which they strode during periods before many of the current students were born. The work of a Martina Arroyo, Andre Watts, Frank Robinson or an Andrew Brimmer are not seen in the syllabi in current use.

A survey of courses dealing with minority groups indicate that in all instances of specialized courses, the Black American in history and letters are dealt with, but little is included concerning the Spanish-speaking American or the American Indian. Population surveys indicate that the black citizens are the largest group of students whose history as a specific group of American citizens has been omitted from the various curriculum in terms of subject matter. In turn, the blacks have been most vocal in their concern about inclusion of relevant, accurate materials concerning their role in the development of the United States of America. The trend towards establishment of courses of study in ethnically oriented disciplines or electives would appear to defeat, or at best, vitiate the opportunity to reduce tensions and systems of misinformation caused by a general lack of

knowledge concerning minority group involvements in history, letters, science and other disciplines, if the material is not integrated into the courses given on all achievement levels in the intermediate and high schools of public school systems. Those in line for the most beneficial results of study, black and white, are for all intents and purposes not given the opportunity.

Staffing Patterns

In the school systems in which implementations of ethnic studies programs was being extended beyond the minimum inclusions of subject matter set down in New York State Department of Education Curriculum Guidelines, the school systems continue to reflect staffing patterns based on the cumulative accretions of discriminatary patterns inherent in the relative absence of opportunity for and encouragement of members of ethnic minorities to enter public school systems over the years. The pattern of staffing for heads of departments, central administration and for teaching staff needs to be examined.

In almost every instance, policy, staffing patterns and implementation in ethnic studies programs (as well as in all other academic and vocational disciplines) is determined, instituted and carried out by persons of Caucasian descent.

The incidence of Black, Indian or Spanish speaking teachers, heads of departments, administrators and classroom teachers is not consistent with their individual percentage in the population of local census

or statewide census figures. Implementation of ethnic studies programs has remained within the province of Caucasians who are in policy making positions on Boards of Education, in individual schools and departments except in some community controlled schools.

The relative lack of minority group teachers and the virtual absence of minority group administrators and heads of departments means that the minority group child must develop his sense of a balanced view and his analysis of ethnic group histories through the administration and program designs of whites. Moreover, the relative absense of role models for children, especially in departmental, planning and administrative areas may alter the development of incentives for students to reach the upper levels of their potential for achievement.

The fact that interviews with school personnel, heads of departments and administrators find them decrying the lack of text books that give adequate coverage of material related to the ethnic minorities of Black, Spanish-speaking and Indians in 1971 is eloquent testimony to the fact that equal opportunity to attend desegregated educational facilities did not necessarily have corallaries of immediate examination of curriculum and materials. Revision in these areas have lagged considerably. Of course the development of an activist approach to Civil Rights through the sit-ins, wade-ins demonstrations or through student demands for Black Studies courses

and the calendar movement of the inception of curriculum revisions and institution of ethnically oriented courses within the social disciplines indicates a similar lag.

Responses in interviews with heads of departments and administrations indicated that little follow-up is done to evaluate the prevalence of use of ethnic materials provided for the classroom teacher. The statement of one social studies department head reflects a general attitude. He suggested that follow-up on teacher practices in the classroom is an infringement on academic freedom, hence he had not raised any questions on use of ethnic materials with members of his staff. While this may not necessarily be detrimental, it does mean that identity for ethnic students, especially black students, is still related to a syndrome in which the status of inequality is evident on a daily occurance basis.

Ethnic Studies and Integration

It was suggested earlier that desegration of schools does not necessarily have a corollary in immediate examination of curriculum in order to bring about ethnic modification. While school integration is not sufficient in and of itself to provide the kind of schooling that reflects the diversity of our population, there appears to be a strong relationship between incidence of strong ethnic studies programs and racial/ethnic student distribution of population.

The data presented in this report in Chapter II strongly suggest that integrated schools are more likely to have strong ethnic studies programs and that schools that are not integrated are likely to have

either weak programs or no focus at all on ethnic minority groups. Regarding the quality of schooling there are at least two distinct but related points to be made from these observations. First, if we accept the notion that the study of ethnic groups enhances the curriculum then it follows that integrating our schools can improve the quality of education. And second that while bringing students of different backgrounds together in the classroom is important, it is equally important to provide for the integration of curriculum.

We need also to look at some other facts. In New York there are more than 1000 schools that are 100 per cent white. Our data indicates it is unlikely that these schools will have programs which reflect the diversity of our population. It is even more unlikely that these schools will have integrated staffs. Moreover, in these schools it is probable that there will be a continuation of an education that distorts the history, the contribution, and the facts about contemporary social problems.

Indeed we might well consider that unless we provide for an integrated curriculum, children will be deprived of the opportunity to work with truth. Schools must be dedicated to the dissemination of knowledge, and through their very nature they must be able to see the world as it really is and not as any individual or group would like it to be. This means finding out what the experiences of ethnic minority groups have been and making available this knowledge to all students. It is nearsighted and narrow visioned to try to teach American literature, history, social studies without considering such things as the black experience. Africa, the second largest continent

in the world with the largest block of countries in the United Nations and one of the richest areas with respect to human and natural resources should occupy a continuous and cumulative place in both elementary and secondary school curriculum. Far from restricting students to the study of one culture and hence crippling them in acquiring the skills and knowledge to understand a rapidly changing society, ethnic studies can be a major motivation to entice students to greater involvement in the process of education. Students, black and white, will benefit from ethnic studies programs. In other words, ethnic studies is above all a pedogogical device and should be viewed as such.

Teacher Training

While this report has not focused on teacher training as such, we recognize that the single most important ingredient in the attainment of the goal of curriculum for a pluralistic society is the individual classroom teacher. His or her willingness to serve as an agent of change is essential if we are to have viable programs that include various ethnic groups. While a textbook can contribute to the underlying purposes of a program it is not a panacea. The teacher remains the key to the implementation and inauguration of this course of action. It is the teacher who can demonstrate that change has been a universal condition of human society throughout time. It is the teacher who permits the past to be understood on its own terms without the distortions of biases imposed by middle class mores. It is most important that we develop teacher training and retraining programs that develop the kinds of competencies necessary to teach in ethnic studies programs. It is essential that we have teachers who pay special attention to their own

objectivity and subjectivity in the interpretation of the record of ethnic groups.

Essential Recommendations

The implications of this study have been developed at length and in a variety of areas. As much as possible we have attempted to stay close to the body of data which is, of course, based on the views and perspectives of school personnel. We have, however, gone beyond these data to reflect on relevant needs and problems. In closing, the most salient of our suggestions are presented in the broadest context possible so that the development of a curriculum that reflects the diversity of our population is properly seen as a wide ranging challenge rather than a special problem.

1. School administrators, especially those in charge of curriculum and instruction, must assume the basic responsibility for ethnic modification of the curriculum. It is clear that our findings and those of other investigators agree that parents and students are rarely in a position to provide this kind of judgement except as contributors to a balanced effort, but one which is directed by educators. However, such responsibility does not preclude accountability - accountability to the students, to the public - if indeed cooperative approaches to the inclusion of ethnic studies can be devised to provide such accountability.

2. Inasmuch as parents have a legitimate right to make decisions about the education of their children, the previous observation in no way precludes the participation of community groups in educational affairs. It is strongly urged that parents as well as others in the community continue to engage themselves in the affairs of the school by learning what is being done in the school so as to enable them to help promote accurate teaching about various ethnic groups.

3. While individual schools have a major role, the State Department of Education, the Board of Regents must also assume responsibility by suggesting to the legislature that laws requiring and recommending that the contributions and achievements of ethnic minority groups be included in the curricula, specifically ED. L., 801-810 should be amended to include adequate treatment of the historical significance and the participation of Black Americans in American life. It should be required that ethnic minority group content be taught in both elementary and secondary levels throughout the curriculum. Deficiency in these areas should be considered in the accreditation process.

4. A law should be enacted requiring local authorities to select social studies and English textbooks which fairly include the achievements and accomplishments of ethnic and racial groups. The Commissioner of Education should be required by law to make an annual random survey of social studies textbooks used in the schools of the State to determine how well they meet the above objective.

5. A section on ethnic studies should be included on the regents examination.

6. Teacher training institutions should develop and offer courses and programs in ethnic studies in education. These courses and programs should become a part of what is required for certification. Moreover, state educational institutions of higher learning should actively recruit and train ethnic minority group members who can begin to fill the void in the distribution of ethnic staff members in the schools. We encourage the use of career ladder approach that provide the opportunity for paraprofessionals to become teachers.

7. Although the thrust of this study has been propelled by the necessity for inclusion and planning for ethnic studies in the curriculum, it is a revision of our philosophy of education which is the essence of the report. It seems logical and appropriate that a pluralistic nation ought to have schools that have a pluralistic curriculum based on a philosophy that emphasizes cultural distinctiveness not assimilation. The concept of the melting pot is not an appropriate guide for new educational directions. It suggests that differences that exist among Americans of varying backgrounds can be ignored. It implies a cultural monologue

rather than a cultural dialogue. True integration is based on differences rather than sameness.

> The blends and patterns of education which should obscure former educational deficiences in favor of a system of education that respects the life styles of Blacks and other ethnic groups clearly necessitates creative leadership. It is the commitment to such patterns rather than the polemics which should be the greatest concern for such leaders. The goal of education must be to preserve the ethnic identity of Black, Indian, Chinese, Japanese, Puerto Rican, and Mexican American children through a curriculum that emphasizes the value of cultural diversity.

The pressures that have led to ethnic studies programs can only mean a healthy development for education. However, in dealing with almost any difficult problem that is striated by sharp emotional conflict there is a time when it is easy to stop asking questions, to relax the pressure, and to live with compromise. We may be in or approaching that stage with the question of developing ethnic studies programs in the public schools. If a respite takes place, it will be unfortunate because this relaxation often extends to a permanent truce. As in all areas of study and in academic disciplines the search for legitimate purposes and effective content must continue. At this point in 1971 we still know very little about what can and ought to be done in the way of designing and developing ethnic studies programs. And we are unlikely to learn much more if we allow our interest to subside as soon as the clamor subsides.

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A P P E N D I C E S

APPENDIX A

INTERVIEW SCHEDULE

Time_____

Date_____

Interviewer_____

Person Interviewed_____

Position_____

Objectives

We are interested in learning about the ethnic studies program in your school. To begin, I would like to ask you a few questions about the objectives of the program. Will you please tell me:

1. What are the stated objectives of the program?

2. What are the primary objectives?

3. What are the secondary objectives?

4. Are the objectives ordered according to priority?

a. yes
b. no
c. don't know
d. other (specify) _____

5. How were the objectives formulated?

6. Are the objectives logically related to the needs of the population served?

a. yes
b. no
c. don't know
d. other (specify) _____

7. What are the actual objectives of the program?

8. Do they differ from the stated objectives?

a. yes
b. no
c. don't know
d. other (specify) _____

9. If yes to question 8, ask: How do they differ?

10. Did implementation realities cause modifications in the objectives that were eventually pursued?

a. yes
b. no
c. don't know
d. other (specify) _____

11. If yes to question 10, ask: What were these implementation realities?

12. What were the modifications that they brought about?

Program Development

13. What were some of the factors that led to the initiation of the program in this school?

    a. Was part of a district-wide program

    b. Was the decision of the administration

    c. Was suggested by a teacher(s)

    d. Was requested by community members

    e. Was requested by students

    f. Don't know

    g. Other (specify)

14. Was there any group(s) that specifically requested the initiation of an ethnic studies program in the school?

    a. Yes

    b. No (Go to Question 4)

    c. Don't know

    d. Other (specify) _____

15. If yes to question 14, ask: What group(s) were they?

a. PTA

b. PA

c. Informal parent's group

d. Community organization

(specify) _____

e. Teacher organization

f. Teacher's union

g. Students

h. Other (specify) _____

16. How were ideas for the program derived?

a. Investigated other ethnic studies programs in the district and/or state.

b. Requested help from the State Department of Education in planning program.

c. Requested help from a college or university in planning program.

d. Attended conferences/workshops on ethnic studies programs.

e. Was the joint effort of teachers and administrators.

f. Was the work of the school curriculum committee.

g. Was the joint effort of community representatives and curriculum committee/teachers/school administration.

h. Don't know.

i. Other (specify) _____

17. Who were the initial participants in the planning phase of the program?

a. District administrators

b. Local school board

c. School administrators

d. Curriculum committee

e. Teachers

f. Parents

g. Community representatives

h. Don't know

i. Other (specify) _____

18. Were opinions sought from community ethnic groups regarding the development of the program?

a. Yes
b. No (Go to question 20)
c. Don't know
d. Other (specify) _____

19. If yes to question 18, ask: What groups were consulted?

a. Blacks
b. Puerto Ricans
c. Mexican-Americans
d. American Indians
e. Chinese
f. Japanese
g. Others (specify) _____

20. What data were used as a basis for formulating the present program?

a. Make-up of school population
b. Location of the school
c. Curriculum evaluation or survey
d. State or national trends in education
e. Don't know
f. Other (specify) _____

21. Were there any organizational problems evident in the initial phase of the program?

a. Yes
b. No
c. Don't know
d. Other (specify) _____

22. If yes to question #21, ask: What organizational problems were evident in the initial phase of the program?

Program

23. Was there a planning period for the program?

a. Yes
b. No
c. Don't know
d. Other (specify) _____

24. If yes to question 23, ask: How much time was there between the initiation of the planning period and the starting date of the program?

a. less than a week
b. one week
c. two weeks
d. three weeks
e. one month
f. more than one month (specify) _____

25. Did any of the professional staff participate in planning the program?

a. Yes
b. No
c. Don't know
d. Other (specify) _____

26. If yes to question 25, ask: What roles did the professional staff play in planning the program?

a. worked with community representatives to set policy.
b. worked on committee to develop curriculum.
c. helped to select instructional material.
d. other (specify) _____

27. Do the staff members have any influence in shaping the program's direction?

a. Yes
b. No
c. Don't know
d. Other (specify) _____

28. If yes to question 27, ask: How much influence do staff members have in shaping the program's direction?

a. Very much
b. Much
c. Somewhat
d. A little
e. Very little

29. Are the program's goals and purposes realistic?

a. Very realistic
b. Realistic
c. Not very realistic
d. Very unrealistic

30. How are the goals and purposes of the program related to the way it was implemented and operated?

31. Were the program goals (objectives) adequately implemented?

a. Yes
c. Don't know
b. No
d. Other (specify) _____

32. How were staff members deployed to insure program outcomes?

Related Activities

33. In what other activities related to the program are the students engaged in?

34. Are the activities related to the program objectives?

a. Yes
c. Don't know
b. No
d. Other (specify) _____

35. If yes to question34, ask: How are the activities related to the program objectives?

36. Are the program activities appropriate to meeting the needs and interests of the specific ethnic group as well as the rest of the student population?

a. Yes
b. No
c. Don't know
d. Other (specify) _____

37. If no to question 36, ask: How are the activities inappropriate?

38. Have any program activities been altered to make tham more appropriate for the population served?

a. Yes
b. No
c. Don't know
d. Other (specify) _____

39. If yes to question 38, ask: How are activities altered to make them more appropriate for the population served?

Teaching Techniques

40. What teaching techniques are used to achieve the anticipated (desired) (projected) change?

41. Are the teaching techniques appropriate to meeting the needs and interests of all segments of the student population?

a. Yes
b. No
c. Don't know
d. Other (specify) _____

42. If no to question 41, ask: How are the teaching techniques inappropriate?

43. Were any teaching techniques altered to make them more appropriate for the population served?

a. Yes
b. No
c. Don't know
d. Other (specify) _____

44. If yes to question 43, ask: How are teaching techniques altered to make them more appropriate for the population served?

Instructional Resources

45. Are there adequate instructional resources available to achieve the program objectives?

a. Yes
b. No
c. Other (specify) _____

46. Do you have any difficulties in procuring the necessary materials?

a. Yes
b. No
c. Other (specify) _____

47. If yes to question 46, ask: What kinds of difficulties?

48. Are special resources or materials used for enrichment as well as part of the regular instruction?

a. Yes
b. No
c. Don't know
d. Other (specify) _____

49. If yes to question 48, ask: How are the special materials used?

50. To what extent has the program achieved its objectives?

a. completely
b. partially
c. little
d. not at all
e. don't know
f. other (specify) _____

Program Outcomes

51. To what extent did the program activities contribute to the attainment of the project objectives?

a. completely
b. partially
c. little
d. not at all
e. don't know
f. other (specify) _____

52. Were any changes in pupil behavior expected as a result of the program activities?

a. yes
b. no
c. don't know
d. other (specify) _____

53. If yes to question 52, ask: What changes in pupil behavior were expected?

54. Were any changes in pupils' academic achievement expected as a result of the program activities?

a. yes
b. no
c. don't know
d. other (specify) _____

55. If yes to question54, ask: What changes in pupil performance were expected?

56. What measured changes in the behavior of the participants resulted from the program activities?

a. increased attendance

b. more positive attitude toward education

c. better rapport with professional staff

d. no measurements applied

e. don't know

f. other (specify) _____

57. What measured changes in the performance of the participants resulted from the program activities?

a. increased reading scores

b. greater use of library

c. more creativity

d. no measurements applied

e. don't know

f. other (specify) _____

58. Were there any environmental changes evident as a result of the project activities?

a. yes

b. no

c. don't know

d. other (specify) _____

59. If yes to question 58, ask: What were these changes?

APPENDIX B

ETHNIC STUDIES IN ELEMENTARY AND SECONDARY SCHOOLS

1-12 (1) Place a check in the box in front of the sentence that best describes your approach to ethnic studies in the curriculum.

- ☐ a. A district program conducted outside your school sponsored by funds from Federal, State or other sources.
- ☐ b. An informal approach outside the regular curriculum including assemblies, ethnic clubs, etc.
- ☐ c. Provision for ethnic instructional resources and materials such as books and films, with no specific focus on program.
- ☐ d. A shared learning program with another school(s) that has a predominance of ethnic students.
- ☐ e. A team teaching approach to at least one course that involves some combination of disciplines such as Black history, art, music, etc.
- ☐ f. Integration of ethnic studies into regular or traditional courses in the curriculum.
- ☐ g. A series of courses aimed at specific teaching about an ethnic group.
- ☐ h. A combination of items f and g.

1-13 (2) How long have you had an ethnic studies program?

- ☐ a. one year
- ☐ b. two years
- ☐ c. three years
- ☐ d. four years
- ☐ e. five years or more

1-14 (3) If you checked "f" in question 1, what specific courses contain ethnic studies units?

- ☐ a. History
- ☐ b. Social Studies
- ☐ c. Literature
- ☐ d. Art
- ☐ e. Music
- ☐ f. Mathematics
- ☐ g. Science
- ☐ h. Other (specify)_____

1-15 (4) If you checked "h" in question 1, what courses do you offer?

a. _____

b. _____

c. _____

d. _____

e. _____

1-16-17
(5) Total number of professional staff in your ethnic studies program:

_____

1-18-19
(6) Total number of minority group members on the professional staff of your ethnic studies program:

_____

1-20-22
(7) Total number of professional staff in your school:

_____

1-23-24
(8) Total number of minority group members on the professional staff in your school:

_____

1-25-28
(9) Total student enrollment: _____

1-29-32
(10) Total number of minority group students: _____

1-33(11) Are your ethnic studies program or courses:

☐ a. required ☐ b. elective

1-34-35
(12) Percentage of total student body participating in ethnic studies program:

_____

1-36(13) Is your ethnic studies program funded by:

☐ a. Local school funds ☐ c. State funds

☐ b. Federal Funds ☐ d. Other funds(specify) _____

7 (14) Do you employ para-professionals (parents, teacher aides, etc.) in your ethnic studies program?

☐ a. yes ☐ b. no

1-38-40
(15) Total number of para-professionals in program: _____

1-41-43
(16) Total number of minority group para-professionals in program: _____

1-44 (17) Toward what group(s) is your ethnic studies program oriented?

☐ a. Black ☐ d. American Indian

☐ b. Puerto Rican ☐ e. Japanese

☐ c. Mexican American ☐ f. Chinese

1-45 (18) The program was started by:

☐ a. Community pressure

☐ b. Student demands

☐ c. Faculty requests

☐ d. Other (specify) _____

1-46 (19) What person or groups are involved in the process for adding to or revising your curriculum?

☐ a. Curriculum director ☐ e. Teachers' and parents' committee

☐ b. Departmental chairmen ☐ f. Superintendent of Schools

☐ c. Principal ☐ g. None

☐ d. Teachers' Committee ☐ h. Other (specify) _____

☐ Elementary

☐ Intermediate or Junior High School

School: _____ TYPE ☐ High School
NAME

Address: _____

Name of Individual filling out questionnaire: _____

sition: _____

APPENDIX C

Mailed Questionnaire Sample

REGION	Proportion of 400 Sample
New York City	
New York City	129
LONG ISLAND - 73	
Nassau	38
Suffolk	35
ROCKLAND/WESTCHESTER -26	
Rockland	6
Westchester	20
MID HUDSON -21	
Col mbia	1
Duchess	7
Greene	1
Orange	6
Putnam	1
Sullivan	1
Ulster	4
CAPITAL DISTRICT - 20	
Albany	5
Rensselaer	3
Saratoga	4
Schenectady	4
Schoharie	1
Warren	1
Washington	2
NORTHERN REGION - 11	
Clinton	2
Essex	1
Franklin	1
Jefferson	3
Lewis	1
St. Lawrence	3
MOHAWK - 12	
Fulton	2
Hamilton	0
Herkimer	2
Montgomery	1
Oneida	7
BINGHAMTON - 11	
Broome	77
Cherango	2
Delaware	1
Otsego	1

REGION	Proportion of 400 Sample
ELMIRA - 11	
Allegany	1
Chemung	3
Schuyler	0
Steuben	3
Tioga	2
Tompkins	2
ROCHESTER - 26	
Genesee	2
Livingston	1
Monroe	14
Ontario	2
Orleans	1
Seneca	1
Wayne	3
Wyoming	1
Yales	1
SYRACUSE REGION - 20	
Cayuga	2
Cortland	1
Madison	2
Onondaga	12
Oswego	3
BUFFALO - 38	
Cattaraugus	3½
Chautauqua	4
Erie	25
Niagara	6

APPENDIX D

School Districts Included In
The Interview Sample

Districts

Broome County
  Binghamton

Clinton County
  Plattsburgh
  Peru I
  Flusable Valley

Erie County
  Buffalo
  Monroe County
  Rochester

Nassau County
  Glen Cove
  Hemstead 1
  Hemstead 8
  Hemstead 9
  North Hemstead 3

New York City
  Rockland County
  Orangetown 8

Suffolk County
  Babylon 9
  Brookhaven
  Huntington 3
  Islip 12

Westchester County
  Greenburgh 8
  Mount Pleasant
  Mount Vernon
  Scarsdale
  White Plains