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ABSTRACT

Contents include the following papers: (1) "Vouching for School Desegregation," a discussion of the "regulated compensatory voucher plan" proposed by the Center for the Study of Public Policy (a private non-profit research group in Cambridge, Massachusetts) in 1969; (2) "Parental Involvement in the Desegregated School," Vincent J. Villa; (3) "Grouping for Instruction," Warren G. Findley; (4) "Puerto Ricans and Education," a report prepared by the Puerto Rican Congress; (5) "Evaluating Integrated Education," a report on the procedures developed by the Western Regional School Desegregation Projects, University of California at Riverside; (6) "Teacher In-Service Training in a Desegregated School Setting," Barbara Love; (7) "The Role of Black Curriculum in a Desegregated School Setting," B. Love; (8) "It Takes More Than the Administrator," Robert Jimenez; (9) "Organizing Techniques and Principles for Change," Frederick Ahearn; (10) "Pupil Personnel Services in a Desegregated School Setting," Robert V. Guthrie; (11) "Training Teachers for Bilingual--Bicultural Programs," Education/Instruction, Inc.; (12) "Native Americans, Curriculum Revision, and Desegregation," Jack D. Forbes; (13) "Toward a Chicano Curriculum;" (14) "A Position Paper on Community Organization in A Desegregated Setting," Southwest Program Development Corp.; (15) "Training Classroom Personnel In Dealing With Bilingual/Bicultural Children;" (16) "Indian Education: Some Alternatives," Andrew P. Lawson. (JM)

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VOUCHING FOR SCHOOL DESEGREGATION

School integrationists generally turn their noses up and their thumbs down at the mention of education vouchers. And they have their reasons which connect vouchers, conservatism and school segregation.

Historically, some voucher plans have been segregationist in authorship, intent and effect. Reacting to Brown v. Board of Education (1954), state legislatures in Virginia, Mississippi, Alabama, and Louisiana adopted voucher plans to avoid school desegregation. Whether the ploys were called tuition grants or vouchers, they produced the intended "white academies". The courts struck down each of these segregationist voucher schemes.

Ideologically, vouchers gained conservative backing again in the early 1960's. Economist Milton Friedman, a campaign consultant during Barry Goldwater's presidential campaign, devoted a chapter of his book Capitalism and Freedom to education. In that chapter, Friedman proposed an unregulated voucher plan that almost certainly would have encouraged economic, social and thus racial segregation in schools.

Politically, vouchers have become associated with the Nixon administration and its 'Southern strategy' which school desegregationists

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Paper prepared for the National Equal Education Institute by Dr.S. Francis Overlan, Director, Education Voucher Project, Center for the Study of Public Policy, Cambridge, Mass. March, 1973.

deplore. Fears were fanned by Keven Phillips who argued that vouchers could have political utility for The Emerging Republican Majority. In Phillips' view, public monies flowing to private schools through vouchers could unite ethnics (Catholics) in the North with segregationists (nativists) in the South.

With these connections as backdrop, it is hardly surprising that liberals should be suspicious of any voucher proposal. And there have been no surprises. Based upon possible risks of segregation, serious liberal groups like the American Civil Liberties Union, the American Jewish Congress, and the National Association for the Advancement of Colored People are on record against voucher plans. Even more middle-of-the road education organizations like the National Education Association, the American Federation of Teachers and the American Association of School Administrators identify the possibility of segregation as one of their major concerns about education vouchers.

Taking these integrationist concerns seriously, the Center for the Study of Public Policy (a private non-profit research group in Cambridge, Massachusetts) devised a "regulated compensatory voucher plan" in 1969. Because its authors were concerned with possible segregationist uses of vouchers, their plan -- financed by the Office of Economic Opportunity -- has built into it several safeguards against the pitfalls that thoughtful critics of unregulated vouchers anticipated. This new plan contains carefully crafted protections against discriminatory school segregation and can be used as part of a school assignment plan tailored to produce school integration.[1]

The Center's proposal contains certain fundamental features in common with all voucher plans. The instruction a youngster receives, for example, would not be determined by where his parents buy or rent a home. If some parents want Montessori schooling for their children and if they can find such a school (or recruit appropriate teachers), the children would have a Montessori program -- so long as the minimal state requirements for private schools are met. If other parents want their children drilled in the three R's, and if some group of teachers is willing and able to provide such traditional instruction, this highly structured school would be eligible for public support through vouchers. If other groups -- small or large-- want "open classromms" of the British variety or "individualized programs" using contemporary education hardware and software, they would have these options available to their children.

The underlying theory of the regulated compensatory plan is a basic voucher theme: schools should be tailored to the needs and interests of individual students rather than being a middle ground compromise fitting a plurality of students living in a certain neighborhood. Diversity among schools would be spurred by competition for students and their vouchers. Attractive schools would have more applicants and the incentive to accomodate them, since each student would bring additional money. Unattractive schools would have few students and little money, The latter would be forced to close down, to live on a shoestring, or -- more optimistically -- to change their ways.

Beyond these elements shared with earlier proposals, the regulated compensatory voucher plan contains the following distinctive protections against school segregation and against other anti-public interests:

--"No school may discriminate against pupils or teachers on the basis of race or economic status, and all schools must demonstrate that the proportion of minority students enrolled is at least as large as the proportion of minority applicants."

--"Schools must be open to all applicants."

--"Schools must accept the voucher as full payment for all educational services. In other words, no school may require parents to make additional payments out of pocket."

--"Schools must make available to parents information about such matters as the school's basic philosophy of education, number of teachers, teacher qualifications, facilities, financial status, and pupil progress. In short, schools must provide sufficient information to enable parents to make wise decisions when they select schools."

--"Schools must have uniform standards for suspension and expulsion of students."

--"Schools must maintain and publish accounts of money received and disbursed in a form that would allow parents and other citizens to determine whether a school was getting the resources to which it was entitled on the basis of its vouchers, whether a school operated by a church was being used to subsidize other church activities, and whether a school operated by a profit-making corporation was siphoning off excessive amounts to the parent corporation."

--"Schools must meet all existing state requirements for private schools regarding curriculum, staffing and the like."[1]

--"If any school has more applicants than places, it must fill at least half of these places by picking applicants randomly and fill the other half in such a way as not to discriminate against ethnic minorities."

A governing board would be elected (or appointed by the existing local board of education) to ensure that these regulations are fairly and fully implemented. And, should all of these regulations insufficiently protect the rights of minority and poor children (a disproportionate number of whom suffer scholastic disadvantages), the plan includes a distinctive compensatory feature. While the value of the voucher would be roughly equal to the current per pupil cost of the local public school for the typical child, the value of vouchers issued to academic underachievers would be supplemented with additional government funds. This compensatory regulation is designed to help schools develop and operate special programs for these children without tying the funds to the physical concentration of these children in any school, as under Title I of the Elementary and Secondary Education Act of 1965. This compensatory regulation is also aimed at assuring the attractiveness of harder-to-teach youngsters in a competitive market for admissions. Conservative economist Milton Friedman had earlier proposed that the wealthy be allowed to supplement the government vouchers with their own money, thereby virtually assuring economic and racial segregation. The regulated compensatory voucher plan, by contrast, provides government supplements for academic underachievers. Such students would become attractive to all schools.

While each regulation of this new voucher plan does protect against any discriminatory educational practices, the whole plan has as its foundations a significantly different definition of "public education". Since the 19th century, schools and colleges have been classified "public" solely because they were owned and operated by a governmental body. Colleges are called "public", for example, even when many people cannot afford their tuition. In New York, Boston,

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Philadelphia, and elsewhere, exclusive high schools are "public" even though only a handful of students can meet their admissions requirements. The familiar neighborhood school rates the name "public" despite the fact that people must live in the neighborhood to attend it and neighborhood residence is conditioned by a large downpayment and the right skin color. Finally, whole school systems are identified as "public" even when they refuse to give anyone information about what they are doing and how successfully. On the other hand, schools are classified as "private" merely because they are owned and operated by private organizations. People persist in calling these schools "private" even when, as increasingly happens, they are open to every applicant on a nondiscriminatory basis, charge no tuition whatever, and freely share any information that they have about themselves.

Clearly, traditional definitions like these conceal as much as they reveal. They classify schools entirely by who runs them, not by how they are run. A subtle but important shift in emphasis could clear up the confusion. A school would be called "public" if it were open to everyone on a nondiscriminatory basis, if it charged no tuition, and if it provided full information about itself to anyone interested. Conversely, a school would be called "private" if it excluded applicants in a discriminatory way, charged tuition, or withheld information about itself. In this light, how a school is run becomes more important than who runs it. No public money would be used to support "private" schools in the new sense of the word. And any group that operates a "public" school (in the new sense of that word) would be eligible for government funds.

This reexamination of the terms "public" and "private" undergirds the regulated compensatory voucher plan. It also provides a vision of "voucher schools" -- whether private or public-- that should be attractive to school integrationists. A thoughtful analysis of the plan provides several specific reasons for its appeal to those committed to ridding schools of discriminatory segregation:

--The regulated voucher plan gets children out from under the neighborhood school policies responsible for much school segregation, while guaranteeing all children equal access to the school of their family's choice. This feature provides an antidote to de facto (neighborhood based) school segregation. Free choice by parents would circumvent discriminatory gentlemen's agreements among real estate agents.[2]

--The regulated voucher plan extends free and equal access guarantees to private, as well as to public, schools. Any private school accepting vouchers would have to abide by all of the anti-segregation regulations in the public interest -- including random selection procedures in case of overenrollment, prohibition against out-of-pocket supplements by more affluent parents, and uniform regulations on suspension and expulsion of students. Rather than being a haven for those attempting to flee racial integration, private schools would have to operate in a non-discriminatory manner. These regulations would be policed not only by the Internal Revenue Service as now, but by the local governing board of the voucher program which would be empowered to investigate any charges of discrimination.[3]

--Under the regulated voucher model, minority children could exercise their 'right' to go to a school of their family's choice. This 'right' is now the 'privilege' exercised mainly by white affluent Americans who can choose a private school or who can move from neighborhood to neighborhood and from town to town (and thus from one public school to another). The present unequal discharge of this 'right' is one of the causes of school segregation.[4]

--The regulated compensatory voucher plan provides the framework within which two earlier tools of school desegregation -- 'open enrollment' and 'magnet schools' -- are employed under optimal conditions. The voucher is the mechanism whereby parents exercise their freedom of choice (within regulations designed in the public interest), while each school is given financial incentives to become an attractive magnet school.

--In a regulated compensatory voucher system, consumers' attention is drawn to the quality of a school's program rather than to racial composition of the school. Stable all-white schools can not be assured, for example, since each year new minority applicants have a right to apply and a guarantee of equal access to heretofore all-white schools -- whether public or private.

--Because all school choice is volunt or all children (going beyond the scope of earlier 'open enrollment' plans), the regulated voucher plan cannot be challenged as "forced integration" or as "forced bussing." There may be more bussing under this voucher model, but it will not be "forced". And any additional bussing to schools would be provided at government rather than at private expense -- again so that more affluent parents would not have public choices wider than or different from the poor.

The regulated compensatory voucher plan, as thus far described, does not assure racial balance in schools. It does guarantee, however, that if any school were all-white or all-black or all-brown, this situation could result only from the free choice of all of the families involved and not from discriminatory practices like those underlying de jure and de facto segregation. Should any community want assurance not only of freedom from discrimination but of racial balance, voucher schools could also be required to reflect some ideal mix of racial groups attending schools within the community. Such an additional regulation would put further limits on the free choice of all parents, but must be weighed against the desireability of cross-racial contacts for all children of school age.[5]

Despite opposition from many liberals and from organizations traditionally protective of public school interests, there is some progress to report on getting the regulated compensatory voucher plan a fair, real world test. Last spring, the Alum Rock school board in San Jose, California decided to test out the desireability and practicality of the plan. The project, begun this September in six of Alum Rock's sixteen elementary schools, enrolling over three thousand students, is what OEO calls a "transitional phase of the voucher demonstration," since only public schools (as traditionally defined) are eligible for vouchers. California law does not permit public expenditures for private educational services at this time. But, to create as much diversity as possible, thereby increasing the range and significance of parent choice, each of the participating voucher schools has launched from three to five distinctive mini-schools on its campus. One elementary school contains within it a "basic skills" mini-school, a mini-school for individualized instruction designed by Behavioral Research Laboritories, a"fine arts and creative expression" mini-school, and a futuristic program called "School 2000". (This limited and publicly managed voucher demonstration has the support of the local teachers' organization.)

The Alum Rock board of education had committed itself to add more schools next fall if the first years' operation proved reasonably successful. And in February, 1973, after considering the options of withdrawal from the experiment, of continuing the project with the same handful of schools as last year, or of inviting the participation of additional public schools next year, the local school board approved expansion to up to eleven more schools. The Alum Rock board of education has also committed itself to exploring the desireability of moving to the full regulated voucher plan, should the transitional model continue to work out and should enabling legislation for inclusion of private schools be passed in Sacramento.

Most importantly, even the transition model is putting to the test important features of any voucher plan, particularly for those concerned about educational rights of minorities and about school integration. Before the experiment began, participating schools were integrated, reflecting fairly accurately the racial composition of the district as a whole (approximately 50 percent Spanish-surname, 10 percent Black, 4 percent Asian, and 36 percent white). The experiment has not thus far disturbed this balance. And, as one Chicano parent with two of her children in two distinct mini-schools explained, "I like vouchers. They give us choices like the rich." School integrationists will want to follow the Alum Rock demonstration program to see whether it continues to protect the educational rights of minority children.

Certainly, some earlier variations on the voucher theme have been segregationist in authorship, intent and effect. Knives can be employed as death dealing bayonets or as life preserving scapels. Unregulated voucher plans have been used to circumvent school integration. But voucher proposals can be so regulated that they cannot serve as implements for segregation. When combined with racial balance requirements, they can be used experimentally as tools for school integration.

FOOTNOTES

1. A detailed description of the "regulated compensatory voucher plan" is contained in *Education Vouchers: A Report on Financing Elementary Education by Grants to Parents* (December, 1970), Center for the Study of Public Policy, 123 Mount Auburn Street, Cambridge, Massachusetts. A less detailed, summary description of this regulated voucher model is contained in *A Proposed Experiment in Education Vouchers* (April, 1972), Office of Economic Opportunity, Washington, D.C.

Since many *ad hominen* arguments have been used against *all* voucher plans, it may be useful to identify some of the *homines* who devised the "regulated compensatory voucher plan." These include David K. Cohen who had been principal author of *Racial Isolation in the Public Schools*, the most meticulous attack on school segregation ever published by the U.S. Commission on Civil Rights; Robert Bothwell of the National Urban Coalition; and Marshall S. Smith, co-author of a series of scathing but scholarly rebuttals to Joseph Alsop's essentially non-integrationist articles in *The New Republic*.

2. These gentlemen's agreements sometimes result in school segregation by religion as well. Some public schools in wealthy suburbs are, for example, generally recognized in their communities as 'Jewish schools.' Little attention has been given to this brand of segregation in educational journals.

3. At a recent conference of the National Association of Independent Schools, Harvard Professor Thomas F. Pettigrew reported that minority enrollment in independent schools totals only five percent, despite stepped-up scholarship and recruiting programs and that independent schools continue to contribute to segregation in public schools by taking "mostly white and prosperous children out of the pool." Pettigrew also pointed out that income tax credits to parents with children in private schools would further segregate schools in the South, since it would bring little financial relief to poor parents. See *Education U.S.A.* (March 19, 1973).

4. In *Pierce v. Society of Sisters* (268 U.S. 510, 535 (1935)), the U.S. Supreme Court overturned a Klu Klux Klan inspired Oregon statute which would have required all students to attend public schools. The Court wrote: "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only." At the present time, of course, this liberty can be exercised only by those with sufficient money to purchase private educational services or by those who belong to churches which invest considerable amounts in educational services.

5. Education Vouchers: A Report on Financing Elementary Education by Grants to Parents, op. cit., contains an extensive legal analysis of the regulated compensatory voucher plan as it relates to school segregation. See "Appendix B: Racial Segregation", pp. 243-272.

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PARENTAL INVOLVEMENT
in
THE DESEGREGATED
SCHOOL

Presented by Vincent J. Villa

INTRODUCTION

In its report of 1968 the National Advisory Committee on Mexican-American Education stated:

> "Money is only one problem. Perhaps an even more serious one is the problem of involuntary discrimination, that is, our insistence on fitting the Mexican-American student into the monolingual, monocultural mold of the Anglo-American. This discrimination, plus the grim fact that millions of Mexican Americans suffer from poverty, cultural isolation, and language rejection, has virtually destroyed them as contributing members of society.
>
> Another problem is that we have not developed suitable instruments for accurately measuring the intelligence and learning potential of the Mexican American child. Because there is little communication between educators and these non-English-speaking youngsters, the pupils are likely to be dismissed as "mentally retarded". Common sense tells us that this is simply not so. The chasm that exists between the teacher and the student in the classroom is even wider between the school and the home, where there is virtually no communication. Such lack of understanding soon destroys any educational aspiration the pupil might have or that his parents might have for him".

Over the past few years, educators, researchers, legislators, laymen and students themselves have reiterated the same problem, with increasing urgency .... problems which affect not only Mexican-Americans, but all people of Spanish-speaking heritage.

Walkouts, protests, and boycotts have dramatized the cry for equal educational opportunities for Mexican-American students: Chicano studies, bilingual/bi-cultural studies, Chicano teachers - an end to discrimination.

Mexican-Americans or Chicanos are the largest ethnic minority group in the Southwest and the second largest in the United States. They comprise two-thirds of the Country's Spanish-speaking population, which now numbers approximately ten million, and by 1980 will rise to fifteen million. Eighty five percent live in urban settings. More than fifty percent are under twenty years old.

Together, the brown and black populations make up one-sixth of the total United States' population and are in the majority in several major cities. So significant a proportion of the Nation's human resources merits better servic from educational systems than it has received.

The anglo society eases its conscience by pointing to the equal opportuniti available to all people in this great multicultural society, yet it perpetuates the discrimination against those of Spanish-speaking background and on fitting the Mexican-American student into the monolingual, monocultural mold of the dominant society. Educational discrimination weighs heavy in the grim fact that millions of Mexican-Americans suffer from poverty, cultural isolation and language rejection, and thus fail to become contributing members of Society.

Failure to consider both the values as well as the handicaps of bilingualism, and the placement of a large number of these students in "tracks", remedial and special education classes, are examples of discrimination against Chicano students.

Most Chicano children are still isolated in schools which are predominantly Mexican-American, the result of de facto segregation or gerrymandered school boundaries. While the segregated Anglo-American child is equally deprived of a heterogeneous environment which could lead to increased educational development, he is rarely confronted with a school environment which directly rejects the culture of his home environment: language, lifestyles, clothing, food, family relationships, holidays and physical appearances.

PARENTAL INVOLVEMENT

The need for parental involvement and community participation in solving the educational problems of Chicano children has been recognized: yet what has been done for implementation? Besides P.T.A. notices, which are rarely written in Spanish, what action has taken place to bring the Chicano community into the realm of the schools? Legislation has set provisions on Title I and other titled acts (Education) for advisory councils. By law the provisions in the acts were supposed to be enforced, but what has actually taken place is that the advisory councils are only a paper organization. I refer to the councils as such since their real functions were never realized.

True parent participation in an educational program means playing a role in decision-making about the nature and operation of the program.

One good example of strong parental involvement has been in the Headstart programs. In the early phases of Headstart, under the Office of Economic Opportunity, each program, in order to meet the funding provisions, had to have an effective parent advisory group.

No matter how the advocates against Community Action Programs cry that C.A.P. was doing nothing, C.A.P.'s main thrust to bring the poor, minorities, etc. into the mainstream of the community made great impact.

Parent Advisory Groups

Parent advisory groups have performed meaningful functions in the management of Headstart programs, not designed as mere paper organizations. The parent advisory groups provided multifold and constructive service: the programs were "theirs". The groups performed, such as participation in selection of program directors, curriculum selction and development, liasion with other agencies, aides in the classrooms, recruitment of other volunteers and mobilization of community resources.

It was not easy for professionals to give up their power when decisions were made. In their committment to involve parents, great care was taken to avoid dominating meeting by force of their greater training and experience in the process of decision-making. They learned to ask parents for their ideas and to listen with attention, patience and understanding. Self-confidence and

and self-respect are powerful motivating forces. Activities which bring out these qualities in parents can only prove invaluable in improving the total family life of the young children and subsequently their involvement in the educational process.

I have used the Headstart program as an example of one approach to parental involvement. Much can be gained in analyzing their concepts and practices. I would say that very few Headstart parents could say that they were not involved.

Other Suggestions for Parental Involvement

What does the "open system" mean to the Mexican-American family? Aside of the formal involvement on structure groups, can the parents visit the classrooms, the schools? This is not to suggest that the classrooms should be open at all times, it means that they are open at reasonable and convenient times. Having parents in the classroom has three advantages:

(a) It gives the parents a better understanding of what the system is doing for their children and the kinds of home assistance they may require.

(b) Shows the child the depth of his parents interest in him and his education.

(c) Gives the teachers an opportunity to know the parents better and to learn from them.

There are, of course, many activities outside the classroom in which parent participation should be encouraged. Home visits by teachers benefit both the parents and the teachers, since they lessen the gap between the home and school; two cultures, two societies and two different life styles, both alien to each oth The now-Spanish-speaking teacher should make home visits as much of his routine as preparing next week's curriculum. In this event a Spanish speaking para-professional would greatly enhance the preparation of the visit and the visit itself.

Use of Para-Professionals

I have heard only too often, "I cannot find qualified Spanish-speaking personnel". Educators, public health and welfare officials, all contend that they have problems in the recruitment of qualified persons. I can recall only too many experiences where I went to the various agencies and found no Spanish speaking personnel meeting and serving the public. Communities with a high percentage of Spanish speaking; Puerto Ricans in the East, Chicanos in the Midwest and Latinos in the South. Yet these agencies that serve the community at large told me that they could not find a "qualified" person. My question was always "qualifie for what"? Many welfare agencies in California in the late 1960's undertook a training program to provide "unqualified" persons training to become para-professionals. Health programs, city sponsored projects also realized the need to recruit and train para-professionals. Why? Who knows the community better than the residents themselves. They speak the language, understand the needs, the fears and are trusted by other residents.

In my talks with school administrators, counselors and teachers, their basic problem was lack of understanding of the Spanish speaking family. The family is foreign, not only in language, nationality and the apparent characteristics, but attitude. The quote "to know us is to love us", may not necessarily be true, but to know us is an attempt to understand us.

Again the use of para-professionals hired from the community can help both parties in attitude change. The use of para-professionals has thus far been limited mainly to clerical and house-keeping duties. They can be used in classrooms to supplement teaching staffs, either in delivery, supervision of pupils, curriculum selection and development or serve as laisons to the home. Para-professionals can be used in both preservice and inservice teacher training. While they may not know the process and methodology, their importance lays in areas of content. They are aware and knowledgable in those areas which are important in development of curriculum relevant to the Spanish speaking students.

P.T.A.'s usually have as much relevance to the Spanish speaking community as "non union lettuce". All too often the agendas of the meetings are as foreign as the language in which they are conducted.

If the Spanish speaking have no voice in the agenda development, why should they attend. They should be made aware, well in advance of what the agenda will consist of, imput into the agenda and a full explanation in Spanish if necessary. It may not be necessary or possible to conduct a P.T.A. meeting in Spanish only; a translator could be provided to translate for the minority group. The use of earphones to the minority group would not distract from the formal presentation; translators would encourage imput and meaningful participation of the total group.

Recruitment of Para-Professionals

As mentioned before, community action agencies and other social action agencies have served as training grounds for many para-professionals. With the phasing out of many federally funded programs in your areas, personnel will be available.

Very little time and expense will be needed to train them. In many cases the personnel will come with a vast amount of experience and expertise. This can only enhance our quality of education.

TELEVISION

Television today has been a powerful force in the lives of most Americans. Considering the statistics, gearing of programs to meet certain needs and groups. The impact of such programs as "Sesame Street" on a national scale, and "Carrascolendas" in the San Antonio/Austin area, has proven worth while.

The statement has been made, "that on an average, a student reaching the age of eighteen, will have watched 18,000 hours of television, while only receiving 16,000 hours of educational instruction." What can this mean to you? People who are isolated from the system depend on television as a means of communication from that outside system. Therefore television can serve as a vital vehicle in reaching these isolated people.

The Federal Communication Commission has provided that each T.V. station gives free time to community based programs. The programs must be informative and relevant towards building a better community.

I am sure each school district can meet those requirements. I suggest that someone in the school administration make inquiries with their local T.V. stations for times available for programs.

Designing the Script and it's Content

1. Time:

   Limit script to thirty (30) minute scripts, unless you have a hell of a lot to say.

2. Bi-lingual:

   You are trying to reach the Spanish speaking, possibly the first part of the program could be in English? Another consideration is to have A Spanish speaking station program it for you.

3. Encouragement of Parental Involvement:

   Based on talk show format; Spanish speaking leaders of the community as guests.

4. Policy changes:

   Explanation of any changes, so the community feels informed.

5. New Faces:

   New personnel in positions that serve students and parents i.e. the new Spanish speaking teacher or counselor.

6. Special Events and Programs:

   Information of current events and future programs in their schools. i.e. the "cinco de mayo", celebration on campus or the new "Chicano Studies Program" offered next semester.

Television can be a vehicle to insure the community that the schools are providing an open system.

CONCLUSION

As consumers of the educational product the Spanish speaking community has received little, if any, attention and satisfaction.

Accountability has been limited to the majority ruling class.

As consumers, we demand that the product be tailored for our consumption, for in the end we will hold you accountable.

The truly desegregated school can only be realized when the total community is considered intergrated. The fact that we can move into an intergrated neighborhood, hold jobs, eat where we please and attend formerly all Anglo schools is not the answer. The desegregated school will become a reality when it realizes the importance of the total community, focusing the system to meet the needs of all the students and tailoring curriculum to bring all the community into that system. The Chicano, Black, Spanish speaking, and others all have much to contribute; given the opportunity the total community may realize these valuable contributions.

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AERA Symposium: The Testing of Black Students Februray 1973

Grouping for Instruction

Warren G. Findley

When most people think of using tests to group schoolchildren for instruction, they naturally think of classifying children in the same grade into classroom groups, often a high, a middle and a low group, in the expectation that the children will learn more if taught with others of similar general ability. This is the most common scheme of "ability grouping", so-called, which is widely practiced nationally, and especially in large cities. Many variations on this simple pattern are to be found, particularly in the use of teacher judgement to supplement test scores, but the basic rationale is the same. Similarity in measured general ability has been presumed to make teaching these "homogeneous" groups more efficient, to the benefit of all groups.

In pointing out the unsoundness of the several aspects of the above-stated rationale, the argument of this paper should be interpreted in the light of the papers that have preceded it in this symposium as it affects blacks. The problem is only partly ethnic, it affects children where there are no blacks or other ethnic minorities involved. But it becomes intensified when ethnic minorities are involved. Let me also remark that tests may be used constructively in grouping, but in saying that I am getting ahead of my story.

First, then, "homogeneous" grouping on the basis of a unitary trait of general readiness for mastery of a graded curriculum is an impossibility. Children differ in mastery of different subjects so greatly that only about half the children in a grade will stand in the same third in reading and arithmetic on a well-standardized test. In a school with 100 children per grade it is common to find a handful of children in the same grade who stand in the top third in reading and in the bottom third in arithmetic. Another handful will stand in the bottom third in reading and in the top third in arithmetic. "Homogeneous" grouping might work if children were only "homogenized." But they are not.

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Black children are not more alike although some testing might make it appear so. If children are regularly promoted and then are tested with tests designed for their grade levels, they may appaar equally low in all subjects simply because they obtain scores at the lower limits of the norms for tests at these levels. Fifteen years ago, when I was associated with the Atlanta Public Schools, there was citywide achievement testing at the beginning of grades 3 through 7. The intent in fall testing was to provide useful information to teachers about their new classes. But we found that in our segregated black schools and lower socioeconomic white schools there were many children whose achievement fell at the lower limits of the norms for those grades. The problem was resolved by permitting the schools to test their pupils at their reading grade levels rather than at their grade placement levels. With this shift, children could show the real differences in mastery of different subjects rather than proving several times in the same test simply that they could not begin to read at their grade placement levels.

The second main point is far more crucial. Ability grouping fails to make good on its promise to produce better learning. It was tried extensively in the 1920's and 1930's in the aftermath of World War I when Army Alpha had proved so useful in a quick preliminary classification of recruits that there was talk of building a whole "science of education" on its findings. It did not produce results then and was largely discarded until the late 1950's when the increasing numbers of children from widely different home backgrounds seemed to revive its claims. It may fairly be said that its past failures had been forgotten and the new tendency to really try to teach "all the children of all the people" brought a new awareness of individual differences.

The recent studies of ability grouping, as the earlier ones, have largely been "ad hoc" studies to provide local checks on the effectiveness of local programs. The most systematic study is that of Borg (1966) who compared adjacent school systems, one using ability grouping and the other using random grouping, over a four-year period and followed children starting at grades

4 through 9 until they completed grades 9 through 12, respectively. In all, he made 144 separate comparisons between randomly and ability grouped children. Of these 144 comparisons, 96 (or two-thirds) showed statistically non-significant differences despite the large samples; of the 19 statistically significant differences favoring ability grouping found in elementary schools, 15 found at the end of the first year of the study failed to persist or increase in the further three years; and although the greater proportion of the significant differences favored the ability grouped superior students, a corresponding majority of the significant differences for the low groups favored random grouping.

By a natural chain of logic, these findings have special significance for black students. Whether a school has been recently desegregated or has drawn racially mixed student bodies for some time, the effect of ability grouping is to place disproportionately large numbers of black students in lower groups or tracks and disproportionately large numbers of white middle-class students in the top groups or tracks. If ability grouping had unfavorable effects on those in low tracks, black students stand to lose far more than they gain by such grouping.

McPartland (1969) reanalyzed the data of the Coleman(1966) study of equality of educational opportunity for black ninth-grade boys in the Northeast. He found a clear advantage to association of blacks with whites in desegregated schools only if they were in classes containing a majority of white students He showed a steady gradient in achievement effects as the proportion of white classmates increased. Ability grouping systematically works against such classroom contact between the less competent students, black or white, and their more competent peers.

In recently published further reanalyses of the Coleman (1966) data, McPartland and Sprehe (1972) have estimated the effects to be anticipated if blacks with their present developed capabilities were to be afforded the advantages enjoyed by their white contemporaries in school facilities, teachers, and fellow-students. Most significantly, they find that the most consistent advantage to be expected if disadvantaged black students were to enjoy the advantages of their white counterparts in the same region (North or South) or from the opposite region (North vs. South) would be with respect to student body, even more than quality of teaching or facilities. Mayeske and associates (1969) emphasize the importance of this same factor.

This fits the generalization already enunciated in our previous report Ability Grouping: 1970 (Findley and Bryan, 1971). The effect of ability grouping is to deprive the low groups not only of self-respect, but of stimulation by higher-achieving peers and often of helpful teacher expectations. For evidence of the devastating effect of ability grouping on self-concept, suffice it to say here that it is real and substantial and refer those interested to the Borg (1966) study once more and to the British studies reported by Barker Lunn (1970).

What, then, is to be recommended and how can tests help in the process? First, do not expect better results if testing is tempered by teacher judgement in making assignments to ability groups. Kariger (1962) found that ability grouping based on test results alone would indeed result in disproportionately large numbers of middle-class children in top tracks and disproportionately large numbers of lower-class children in low tracks, but that addition of teacher judgement produced even greater disproportions despite the fact that the disadvantaged children's tested placement was achieved in spite of less favorable background. Social-class stereotypes held by teachers are the apparent reason.

Second, tests may be used to detect unsuspected mastery by children who do not shine in recitation. I have time only to cite Findley's Law. It is that you can't do better than you can do, but you may do worse than you can. In other words, use test results to raise your opinion on the basis of what a child has done, but be less certain of negative results.

Third, test results can be used to produce more satisfactory groups than purely random assignment. If, for example, classes of 30 are to be established in a grade in a school that has far more than 30 children per grade, assign them by groups of ten. In a school with 90 children per grade, put the top ten, the fourth ten and the seventh ten under Teacher A; the second, fifth and eighth tens under Teacher B, and the third, sixth and ninth tens under the third teacher, Teacher C. This "stratified heterogeneous grouping" will produce overlapping groups, each somewhat narrower in range than the total group, and each containing a nucleus of above-average students to stimulate the rest.

Fourth, purchase or develop criterion-referenced tests related to behavioral objectives of instruction in the local schools. Then, keep children seeking to achieve mastery without regard to unnecessary normative comparisons with other students.

Finally, do not throw out ability grouping and expect that alone to produce desirable results. Barker Lunn (1970), previously cited, points out that the most unfavorable effects are produced when heterogeneous groups of children are assigned to teachers with a strong "knowledge-centered" attitude without corresponding concern for personality development. Essential is a classroom atmosphere involving teacher leadership in setting moderately challenging goals adapted to the current competence of individuals, plus support in believing mastery can be accomplished. In such a classroom,subgrouping for instruction in accordance with criterion-referenced measurement is not only permissible, but to be recommended. A correlated practice is the encouragement of peer tutoring. Use of older below-norm tutors in an ungraded class or from a higher grade in a graded school (Cloward, 1967; Gartner, Kohler and Riessman, 1971) is particularly promising. Findings to date are that such tutors gain even more than those tutored! Elsewhere during these meetings, Bloom (1973) reports that a significant outcome of programs of mastery learning is that the teachers become converted to a strong, postive attitude toward the ability of their students to learn, far beyond their previous beliefs. As a result, they set more challenging goals and expectations for each child, which they encourage and help him achieve. It may be wiser to propose vigorous inservice programs designed to stimulate these changed beliefs to insure a smoother transition and depend on Bloom's finding as a reinforcer.

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Puerto Ricans and Education

Is the United States indeed a pluralist society? Through the years, different types of people from all parts of the world have migrated and settled in this country. One of the last groups which has migrated is the Puerto Ricans.

Unlike all other groups, Puerto Ricans present a unique position in this country. Legally, Puerto Ricans are natural born citizens. A Puerto Rican born in Ponce, Puerto Rico, is as much a citizen of the United States as would be a person born in Boise, Idaho. Nevertheless, it remains, a Puerto Rican is a Puerto Rican and an American is an American.

Much literature has been written on the Puerto Rican. The literature revolves around the fact, that Puerto Ricans are perceived and perceive themselves, as strangers in their own land. In essence, the literature depicts the real dilemmas facing Puerto Ricans, and irrevocably demonstrates that Puerto Ricans may be considered third class citizens. The blame for the existence of these problems cannot be solely directed towards the victims. For the commencement of United States-Puerto Rican relations began in 1898, as a result of the Treaty of Paris, when Puerto Rico became a possession of the United States. In addition, in 1971, the Jones Act was passed in the United State Congress granting United States citizenship to Puerto Ricans

Puerto Ricans are questioning the existence of pluralism. Today's Puerto Ricans are seeking alternatives, reforms, and solutions to their problems.

The Puerto Rican population in the United State is nearing the 3,000,000 mark. It is predominantly concentrated in the North-eastern section of the United States. Nationally, congressman Herman Badillo, of New York, is perhaps the only legislator personally and directly concerned with the particular problems facing the Puerto Ricans.

In New Jersey Puerto Ricans have no representation in the legislative, executive, or judicial processes. The following statistics taken from rhe 1970 Census, elucidate and crystallize the myriad problems facing the Puerto Rican community in the State of New Jersey:

-median family income for Puerto Rican is $5,459 or 45% less than the family income of Anglo-Whites 11,771 and 16% less than that of Blacks $7,727;

-Puerto Ricans have the lowest per capita income, $1,807. This represents 54% less than that of Anglo-Whites $3,869 and 18% less than that of Blacks $2,243;

-24.3% of Puerto Rican families are below the poverty level, with 4.8% for Anglo-Whites and 18.0% for Blacks;

-68% of employed Puerto Rican males and females work in low-income occupations;

-23.4% of Puerto Rican mothers of pre-school children are working to supplement husband's income;

-28% of Puerto Rican males 16 to 21 years not attending school are unemployed;

-46.2% of Puerto Rican males 16 to 21 years old are school dropouts compared to 11.6% for Anglo-Whites and 25.7% for Blacks.

The Puerto Rican Congress, a non-profit organization, created to provide technical assistance to the Spanish-speaking groups and organizations throughout the State of New Jersey, is interested in expanding its lines of participation towards the solution of community problems. It has identified as priority the following issues:

A. The problems inherent in the educational systems of New Jersey with respects to the Spanish-speaking student population.

   1) Poor Scholastic Performance

      This is reflected in their lack of understanding of what is going on, in addition they must spend their time trying to gain elementary competence in English while the other students are concentrating on course subject matter, therefore, our children do poorly in terms of grades and scholastic performance. Some are able to achieve some minimal English capability, but by the time they do so they are already far behind their fellow English-speaking students in the substantive courses. The inevitable result is that they frequently stay behind the rest of the student population.

   2) Inferior Testing Performance

      They are subjected to virtually exclusively English-language-only I.Q., achievement, and course subject tests, some given even before students enter the first grade. Their poor comparative performance is a result both of their inability to comprehend or communicate in English, and of respondents' failure to provide them with an education. In addition, these results are a reflection of the severe cultural and language bias of the tests. The scores are consequently meaningless as an indicator of absolute intelligence or ability, and yet are constantl employed as the basis for critical decisions regarding grades, advancement, classification, courses of study, and future opportunities in general.

3) Far Greater Enrollment in Classes for the Mentally Retard

The kind of language handicap at issue in this proposal i solely a problem of instruction and learning. It involves no question of mental impairment or physical impediment to learning. Nonetheless, the language and cultural gap i the tragic cause for the far greater enrollment of class members in mental retardation classes, as compared with the rest of the students.

4) After School

The cummulative effects of all of the foregoing obviously include proportionately far fewer class members entering college, a far greater rate of unemployment, far fewer in professional or well-paying jobs, and generally a much poorer total adjustment to life.

B. The other issue to which we have given priority is the alarming rate of increase in the category of educational dropouts particularly in the Puerto Rican communities.

The Puerto Rican Child is unique to the United States' education system. Although a natural born citizen, the Puerto Rican, has an ancestry, language, and culture exogenous to the United States. The Puerto Rican youngster in the United States is the living example of the child upon whom acculturation has been imposed. He has learned the culture and language of his parents, yet when he first goes to school he is confronted with another language and culture, that of the larger society. Due to the lack of alternatives, he is expected either to supplement his culture or to replace it by a different one. It is at this point where his problems begin.

The child is not sure why he must learn another language and culture. The child however, commences to substitute his own way of perceiving life and to adopt the new language and culture. In doing so, the child unconciously negates his language and his cultural heritage; which is the basis of his being. The majority, of these children, therefore, are caught up in a dilemma, or rather, a vicious cycle depriving them of their sense of being. After a few years within the educational system, they no longer speak Spanish, and if they do, their efficiency is limited. Moreso the problem is that in order for Puerto Ricans to be functional, they have to be conversant in both languages. The reality, however, is that many Puerto Rican youngster who are graduates of high schools are masters of no language save the bastardized "Spanglish".

The Puerto Rican child is unable to identify with the culture of his parents becuase even their language, which is the most visible cultural common bond between them, has been deemphasized-almost obliterated. The existing educational system does not allow the child to build upon the linguistic and cultural systems which have been provided for him by his parents. Neither can he identify with the larger society because his background is different. Therefore, he exists in a state of insecurity, marginality, or limbo.

This state of limbo creates insecurity, diminishing in many cases the development of creativity, potential, and destroying whatever significant contributions he can make to society. Unable to master his vernacular tongue, and having the perennial problem of learning and competing in a language alien to his own, the process of self-actualization is impeded.

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EVALUATING INTEGRATED EDUCATION

PURPOSE OF PROGRAM

This program is designed to assist school districts in evaluating the extent to which desegregated schools are achieving the goals of integrated education. Having racial and ethnic balance in the student attendance at a particular school does not necessarily mean that that school is providing an integrated educational experience for the children in that school. An integrated school is one which has moved beyond desegregation and is moving toward the cultural and the structural integration of all of its staff and its children and their families into the social and intellectual life of the school.

A culturally integrated school is one in which the children have acquired an understanding and respect for the history, cultural heritage, and contributions of all ethnic groups so that there is mutual respect in cultural sharing. It is a school in which children of all ethnic groups not only have an opportunity to acquire the knowledge, skills, and behaviors necessary to participate in the mainstream of American life, but have, in fact, acquired that knowledge, those skills, and those behavior patterns.

A structurally integrated school is one in which the staff members, the children, and parents of all ethnic groups hold statuses and play roles in the social structure of the school which are equivalent in power and prestige to the statuses occupied by members of other ethnic groups.

Structural and cultural integration are not static conditions but are evolving, dynamic processes which are constantly emerging and need continual monitoring. There is always the possibility that resegregation will emerge in desegregated schools, either because of events external to the schools or because of the inadequacy of school programs. Thus, repeated evaluation of desegregated schools is needed to determine whether programs are achieving the goals of integration.

We are suggesting the evaluation of six specific educational goals--three relating to cultural integration and three to structural integration. The order of presentation does not reflect an order of importance. All dimensions are critical to achieving equal educational opportunity.

GOALS OF CULTURAL INTEGRATION

Self-Concept and Attitudes toward school and learning shall become equally positive in students of all ethnic groups.

Academic Achievement of students from all ethnic groups will match or exceed the national norms for standardized achievement tests.

Multi-Ethnic Programs shall be developed in which curriculum materials, teacher attitudes, and teaching procedures provide each child with an opportunity to understand and to develop pride in his own ethnic heritage and to understand and respect the ethnic heritage of other groups in the classroom and in American society.

GOALS OF STRUCTURAL INTEGRATION

Multi-Ethnic Student Roles. Students of all ethnic groups should become structurally integrated into the social system of the school so that students of all ethnic groups hold comparable statuses and play comparable roles in the school. Specifically, this means the children of all ethnic groups come to perceive each other as friends and that the distribution of valued statuses and roles in the school is similar for all groups.

Multi-Ethnic Educator Roles. There shall be integration of educators of all ethnic groups throughout the staff of the school so that the opportunity structure is equally open to educators of all groups. This implies that educators from all ethnic groups will be recruited and will hold statuses and play roles at all levels of the school hierarchy.

Multi-Ethnic Parent Roles. Parents of children of all ethnic groups shall become structurally integrated into the life of the school so that they hold comparable statuses and play comparable roles in school-related organizations.

WHAT UNIT WILL BE EVALUATED?

The unit to be evaluated is the individual elementary school, not the individual child or teacher. All information collected is for the purpose of calculating average scores for each school. Profiles will be for schools.

WHAT ARE THE SOURCES OF INFORMATION?

There are five sources of information for each school: pupil questionnaires; teacher ratings of pupils; staff questionnaires; observational data; and school statistical data. Pupil questionnaires are completed by third and sixth grade pupils. Teacher ratings of third and sixth grade pupils are completed by their teachers. Staff questionnaires are completed by all certificated and noncertificated staff members. Observational data are secured by systematic mapping of free play periods on the playground. Statistical information is obtained from public records maintained by the school district.

WHAT SCHOOLS WILL FIND ASSESSMENT USEFUL?

These procedures are for desegregated elementary schools. A school should have a multi-ethnic population containing at least 20% of each ethnic group to be studied if these procedures are to be of value.

HOW ARE ATTITUDES AND SELF-CONCEPT MEASURED?

Children's attitudes toward self, school, and achievement are measured in the pupil questionnaire with the following scales: Feelings of Self-Worth (10 questions); Feelings of Positive Regard From Others (10 questions); Attitudes Toward School (4 questions); School Anxiety (10 questions); Status Anxiety (10 questions); Educational Expectations (3 questions); and Occupational Aspirations (3 questions). Scores for each school consist of the average score of the third and sixth grade children in that school.

HOW IS ACADEMIC ACHIEVEMENT MEASURED?

Academic competence is measured using the standard measures of achievement already in use in the school district.

HOW IS MULTI-ETHNIC PROGRAM MEASURED?

Multi-ethnic programs are assessed through a staff questionnaire. Pride in ethnic heritage and respect for the heritage of other children is measured in the pupil questionnaire with a series of questions in which children respond to pictures of children of various ethnic backgrounds.

HOW ARE STUDENT ROLES MEASURED?

The social structure of the classroom is assessed by using sociometric data from the pupil questionnaire, playground observational data, and information from each teacher's ratings of each child.

HOW ARE STAFF ROLES MEASURED?

Measures of the structural integration of the school staff are based on information secured in the staff questionnaire and from public statistical information.

HOW ARE PARENT ROLES MEASURED?

Information about parent participation is secured from the teachers of each of the third and sixth grade children and from the staff questionnaire.

HOW LONG DO PUPIL QUESTIONNAIRES AND RATINGS TAKE?

The measures are administered to each classroom of students by a team of two persons especially trained for this task. The classroom teacher completes her ratings of each of the pupils in her class while the students are completing their questionnaires. The entire procedure takes only one hour of classroom time for both student and teacher.

HOW LONG DOES THE STAFF QUESTIONNAIRE TAKE?

The staff questionnaire takes approximately 30 minutes to complete and is administered as part of a regular staff meeting in the school.

ARE RESPONSES ANONYMOUS?

Yes. We are interested only in average scores for a school. No names of responding teachers or students are needed. All information is machine scored and recorded on magnetic tape for computer analysis.

HOW LONG DOES DATA COLLECTION TAKE?

Data collection is organized on a school-by-school basis. Evaluators work in pairs. One pair of evaluators can complete four classrooms per day. Therefore, classroom data for an elementary school with four third grade classes and four sixth grade classes could be completed in two days. In addition, 30 minutes during one staff meeting would be needed for the staff questionnaire. Playground observations and all other information can be secured without interfering in any way with the usual routine of the school. A district can involve as many schools as it wishes in the evaluation.

WHAT INFORMATION DOES THE DISTRICT RECEIVE?

For each participating elementary school, the school district will receive a comprehensive computerized profile of the position of that school on each of the individual measures; a summary profile of the position of each school in relation to each of the six goals; and an aggregate profile for the entire district. School profiles can be compared with each other and with the aggregate profile for all participating schools in California. If a school district participates in succeeding years, profiles from individual schools and from the district can be compared over time.

THE USES OF INFORMATION?

Information can be used both cross-sectionally and longitudinally. The profiles of different schools in the same district can be compared, cross-sectionally, at one point in time with each other and with the general profile of other schools throughout California. These comparisons will provide educators in a district with baseline data for assessing needs of a particular school. If measures are repeated annually, educators can make a longitudinal assessment of the same school over time to determine the extent of movement toward each of the six goals.

WHY ALL THE MEASURES?

All the questionnaires contain combinations of questions relevant to several goals. The standard questionnaires are designed to be machine scored. The computer program selects the responses to questions for each scale and scores them separately. Therefore, it is impossible to separate out particular subsets of questions without completely redesigning the forms and the scoring program. The entire kit should be used for economy and efficiency.

CONFIDENTIALITY OF RESULTS?

All findings on individual schools and school districts are confidential and reported only to the responsible officials in that district. Any published reports will contain only summary statistics or correlations covering a sample of schools in several different districts. There will be no way for an individual school and/or district to be identified.

WHO IS DOING THE EVALUATION?

The Western Regional School Desegregation Projects on the University of California, Riverside campus has organized the evaluation procedures using measurement instruments that were developed for the study of desegregation in Riverside, California. Dr. Jane R. Mercer, Associate Professor of Sociology, has primary responsibility for the program.

COST?

The Office of Education of the Department of Health, Education, and Welfare is funding the core staff salaries for the Western Regional Desegregation Projects but does not provide funds to cover the cost of staff to administer questionnaires in individual school districts. The latter expense must be born by the participating school districts. The Desegregation Projects' staff will provide a person to coordinate data collection and to train district personnel to administer the scales. Paraprofessionals may be used. The number of persons needed will depend on the number of schools to be evaluated and how quickly the district wishes data collection to be completed.

HOW ABOUT SECONDARY SCHOOLS?

The measures contained in the Evaluation Kit for Elementary Schools are not appropriate for children in junior or senior high school. A set of comparable measures covering the six primary goals are available for secondary schools.

MORE INFORMATION

Persons wishing more detailed information about the evaluation procedures should contact: Dr. Jane R. Mercer, Director of the Evaluation Module, Western Regional School Desegregation Projects, University of California, Riverside, 92502. The telephone number is 714-787-5836 or 714-787-5846.

[illegible] Desegregation Process (Program II)

[illegible] II [illegible] developed [illegible] a desegregation model [illegible] school districts to determine their location in the desegregation process. It is anticipated that 104 unified school districts in the State of California which have an average daily attendance of at least 2500 students and have at least 10% minority population will be selected on which data will be collected utilizing such sources as the State Department of Education Data Archives, the staff members of the Bureau of Intergroup Relations, and interviews in the field.

This information will be used to verify the model to write a description of the desegregation process which may be used by school districts to ascertain their location in the desegregation/integration process (see Diagram on following page)

Evaluating Process of Desegregation (Program II)

During the present fiscal year, we have developed and operationalized a nine stage desegregation model which can be used by school districts to determine their location in the desegregation process. The nine stages are as follows:

STAGE 0: THE SINGLE ETHNIC DISTRICT

Districts which have virtually no minority. Anglo parents appear satisfied with the segregated situation and attitudes of school boards and administrations are generally complacent. School boundaries are protective barriers behind which districts operate without having to assume legal responsibility for what happens in surrounding areas.

STAGE 1: TRADITIONAL SEPARATISM

Districts in which most minority children attend segregated schools and where there has been no appreciable attempt to implement desegregation. School boards and administrations tend to rationalize segregated education on the basis of cultural and/or linguistic differences in the children.

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[illegible]

[illegible]

[illegible] boards [illegible] administrations, [illegible] policy, by [illegible] [illegible] [illegible] children [illegible].

STAGE 3: COLOR-AWARENESS AND DENIAL OF RESPONSIBILITY

Educational problems particular to minorities are recognized but are not viewed as the responsibility of the schools. The school system cannot solve problems created elsewhere in society. Schools are segregated because neighborhoods are segregated.

STAGE 4: SEGREGATED COMPENSATORY EDUCATION

Districts attempt to redress educational inquities through a variety of means short of providing desegregated educational experiences, primarily compensatory education within the existing de-facto segregated school situation.

STAGE 5: TOKEN DESEGREGATION

District's approach to desegregation is piecemeal; solving specific problems in particular schools with makeshift accomodations such as boundary changes and "open" enrollment based on parent initiative. There is no comprehensive, overall plan for implementing desegregation throughout the total district.

STAGE 6: THE CRISIS OF DECISION-MAKING

The school board is faced with some immediate and/or forseeable threat such as a court case, arson, boycott, ect., and must decide about long term policies. There is often an intensive search for information about the local situation and solutions tried in other districts in conjunction with extensive use of experts from outside the community.

STAGE 7: COMMITMENT

The board and administration make a public commitment to desegregation, and present a comprehensive plan for locating every child in a desegregated setting. The plan includes a set-by-step timetable with an estimate of cost and other logistical details.

STAGE 8: DESEGREGATION AND THE DEVELOPMENT OF SUPPORT

The desegregation plan is implemented and there is an intensification of efforts to develop support among members of the school staff, the minority communities, the majority community, and student groups.

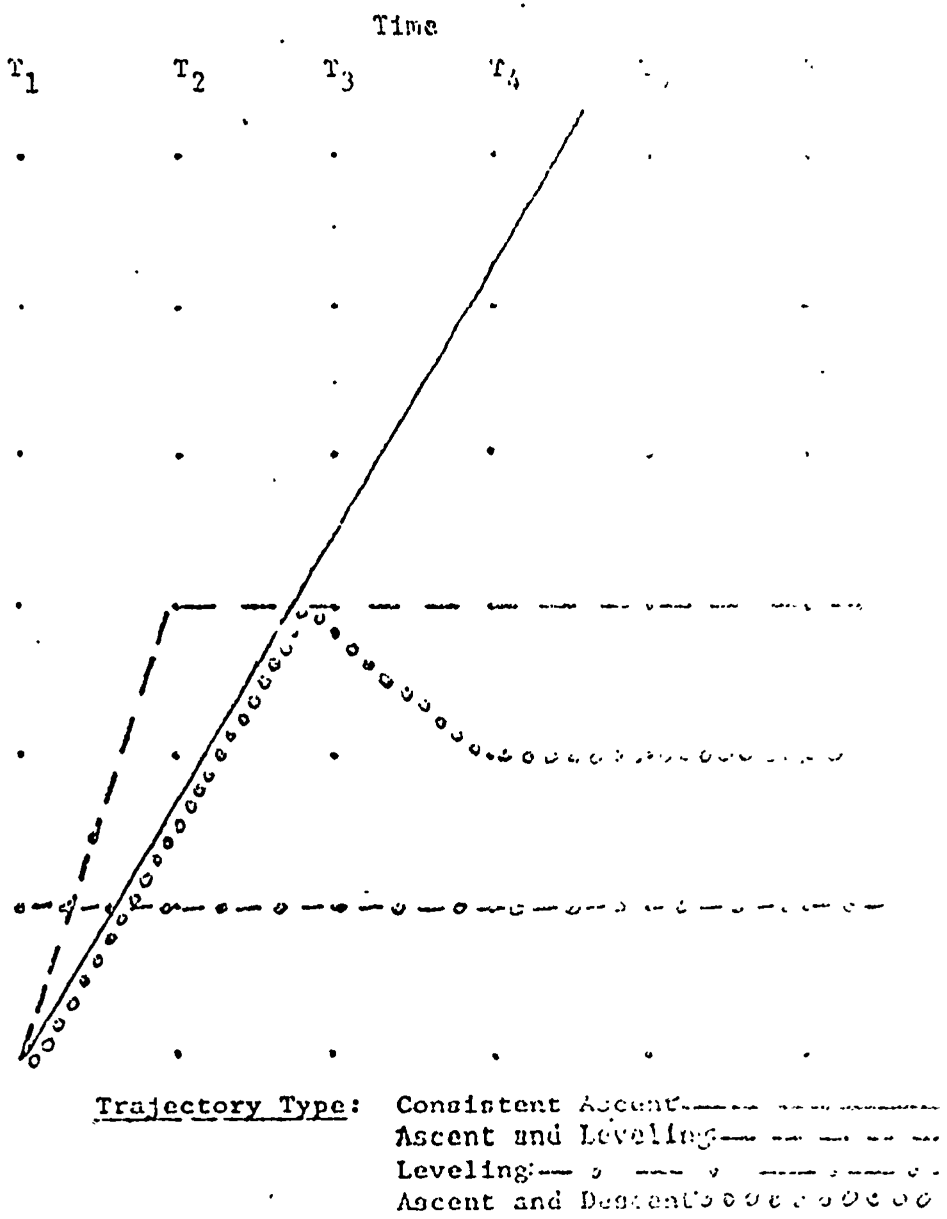
STAGE 9: OPERATIONALIZATION OF GOALS

There is general acceptance of desegregation as a fait accompli and educators turn to implementing the specific educational goals which they hope to achieve through desegregation. Staffs may begin to experiment with new curricula, new systems of grading, new systems of grouping, new methods of counseling, and new kinds of instructional materials. In-service training assumes a high priority. (see figure 2)

Figure 2

Schema for Describing the Desegregation Process in the Public School District of the State of California

Phase	Stage Description	Stage Number
Integration:	Achievement of Cultural and Structural Integration	12
Comprehensive Desegregation:	Implementation and Evaluation	11
	Operationalizing Goals	10
	Developing Support	9
	Commitment	8
	Crisis: Decision Making	7
Partial Desegregation:	Major Desegregation	6
	Token Desegregation	5
Segregation:	Segregated Compensatory Education	4
	Denial of Responsibility	3
	Color-Blindness	2
	Traditional Separatism	1
	One Ethnic Population	0



Schema - Figure 2

Schema - Figure 2

[illegible] to [illegible]

[illegible]ing the [illegible] fiscal year, [illegible] state [illegible] information [illegible] [illegible] have [illegible] 30 [illegible] data [illegible], [illegible] members of the Bureau of Intergroup Relations. [illegible] possible [illegible] rate, [illegible] approximately 55 of the [illegible] appeared in our sample. We are in the process of developing data collection instruments for securing information on districts at various stages in the desegregation process for the purpose of operationalizing a system of evaluation which can be used with school districts as they move through these various stages.

[illegible] for Evaluating the Process of Desegregation

During the fiscal year 1972-73, we plan to collect information on the 55 districts in the sub sample. This information will be secured from data tapes maintained by the State Department of Education giving detailed accounts of various educational, financial, socioeconomic, staffing, and other characteristics of each school district. In addition to this official information, we plan to send interviewers into each of these districts to interview the school superintendent, the chairman of the board of education, and at least one representative from each of the major ethnic groups in the community. Where possible, the interviews will be further expanded.

In addition to interview information, interviews will be held with members of the staff of the Bureau of Intergroup Relations to secure relevant information about each district which has been obtained as a result of BIR work in any of the districts.

During the fall, 1972 we will coordinate and analyze this data to secure a comprehensive picture of the characteristics of school districts having a variety of different histories in relation to school desegregation. We hope to identify those characteristics which facilitate and those which impede the desegregation process. Even more important, we hope to secure systematic information on the types of policies and programs which are likely to facilitate desegregation and those types of policies and programs which are likely to slow down or stop the desegregation process. It is hoped that this information can then be used in systematic in-service training programs, in connection with information and collaborative information services to assist school districts to progress through the desegregation process as smoothly and efficiently as possible.

During the spring semester, the materials will be used in working with selected school districts at various stages in the desegregation process. Districts will be selected from the entire region to represent all nine stages of the desegregation process. The evaluation instruments will be used with those districts to see how effective they are in facilitating the desegregation process. In the light of this experience, the evaluation materials will be modified. It is anticipated that the evaluation aid to be used in evaluating desegregation will be essentially complete and ready for use by the close of the coming fiscal year.

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Teacher In-Service Training in a Desegregated School Setting

Even with favorable teaching conditions, teachers need opportunities for renewal, development of new teaching strategies, techniques for analysis of old strategies and new perspectives which foster continual professional growth and development. In-service training is the formal mechanism through which this takes place.

In a desegregated school situation, this need becomes critical, for teachers are then required to serve a new clientele which they have not served in the past, and may not be prepared, either by training or by inclination, to serve at present. This new clientele frequently make old teaching styles and existing curriculum which have previously been viewed with favor, no longer appropriate. Concerns which teachers may not have considered previously become priorities. Teachers are now required to develop new skills in human relations, pupil motivation and evaluation. They also need new perspectives from which to analyze the interactions which occur in their classrooms.

In order for any inservice workshops to be effective, it is important that teachers be involved in discussing their own perceptions and needs prior to the development on any workshop design. As Cernius and Sherburne pointed out, "Teachers like children, muster antibodies to repel outside directions." A teacher will change only if she is part of the process and is therefore personally involved and committed to change. Consequently, for the effective implementation of an inservice program aimed at providing for maximum teacher effectiveness in a de-segregated school setting, the planners must keep in mind that people support what they help create. Teachers to be affected by an inservice program must be allowed active participation and sense of ownership in the planning and conduct of the workshop. In view of this, what follows are suggested concerns for inclusion in a workshop design, and should serve to stimulate discussion and facilitate planning. The final plan should be centered around the expressed needs of teachers.

Concerns to be dealt with in a workshop may be roughly divided into two categories: (1) old concerns, or those which would ordinarily be treated in an in-service training program, and (2) new concerns, on those which are occassioned by a de-segregated school setting. Some of these concerns are as follows:

Old Concerns

1. Developing a broad perspective about how ecucation can best meet the needs of students and skill in assessing how the individual teacher's classroom fits into such a perspective.
2. Developing new skills in pupil evaluation and pupil motivation. This involves:
    - a) a broader recognition of the kinds of skills the pupil brings to the classroom.
    - b) understanding the kinds of fears the student brings to the classroom.
    - c) greater awareness of the kinds of attitudes that students bring to the classroom.
    - d) a broader perspective for the definition of and therefore a more humanistic interpretation of the kinds of behavior the students display in the classroom.

   e) skills in turning pupil behaviors ('acting-out', 'agression', 'hostility', 'non-correctedness') into positive learning experiences for students.

3. Developing new skills in analyzing the environment for learning which is created in the individual classroom. This includes:
   a) identifying those factors in the classroom which facilitate student learning and those which facilitate against student learning.
   b) critiqueing the kinds of teacher/pupil and pupil/pupil interactions that get structured in the classroom.
   c) examining how teacher behaviors effect pupil performance.
   d) examining how teacher expectations effect pupil performance.
   e) examining how the content and design of the curriculum effects pupil performance.
   f) examining how the structure and human environment of the classroom effects learning.
4. Developing new skills in creating a classroom that is multicultural on all levels.
5. Developing new skills in meeting students at their own level of readiness and taking him as far as he is able to go.

Another set of concerns which may be incidental, but no less important issues for any in-service training program are:

1. Help teachers develop a greater sense of their own strengths and their own potential for creating change.
2. Provide opportunities for opening lines of communication and interaction between teachers across unit levels and school lines

to share some of their own ideas about problems and alternative solutions.

3. Structure a sharing of functional teaching techniques and methods, in the interest of creating a need among teachers to continue to share.

New Concerns:

1. Developing skill in examining the sociology of the classroom as it related to pupil performance.
2. Developing skill in examining the hidden curriculum of the classroom, with particular attention to how it facilitates or impedes the desegregation process.
3. Developing new criteria for the evaluation of teacher behavior in the classroom with emphasis on whether those behavior patterns promote racism or facilitate toward the elimination of racism.
4. Developing sociological imagination.

The Sociology of the Classroom

Teachers should be constantly aware of the sociolozation process that occurs in the classroom, and of his own role as carriers of the culture. They should be aware that future roles in society, status and relationships are beginning to be defined in their own classroom. In a desegragated school setting, it becomes especially critical for teachers to be conscious of the kinds of roles that get structured for students in their classrooms. They should attend to the relationship that minority group and class status has traditionally held for scholastic achievement. They should be aware that schools have been structured such that some students are expected to achieve and others will be defined by the institution as non-acheivers. Given that knowledge, in-service training should aid teachers in developing new skills in eliminating institutional barriers to pupil achievement. New skill in structuring classroom interactions and learning relationships would be developed.

The Hidden Curriculum:

Teachers should understand that much of what is learned in the classroom is the result of many incidents which are not related to the planned curriculum or stated objectives. The hidden curriculum can be analyzed by an examination of (1) the structure and organization of the classroom, and (2) by looking at what does not happen to the student rather than at what happens to him, (3) by examining what is not said to the student rather than what is said, (4) by looking at what is not taught rather than what is taught. Experience suggests that, for the most part, these incidental learnings concern the teacher, himself, the pupil's relationship to the teacher, the pupil's relationships to the school, and the pupil's relationship to learning. It follows that the impact of these learnings extend far beyond the confines of the classroom to the child's understanding of his relationship to society and his role in it.

Racism and Teacher Behavior Patterns

The need to very carefully and very consciously examine this phenominon is based on several assumptions: (a) that equality of educational opportunity as defined by outcome is a goal and cannot be achieved where these are teachers behaving in a racist fashion in the classroom, consciously or unconsciously; (b) that many teachers unwittingly help perpetuate a system of inequalities, and finally; (c) teachers need to develop new skills in examining their classroom behavior to the end of identifying those behavior patterns that contribute to the perpetuation of recism and those behaviors which aid in the elimination of racism.

The latter point is important because it is not enough for teachers to merely refrain from being racist. They must actively work toward the elimination of those individual behaviors in institutional practices which perpetuate racial inequalities in schooling outcome.

Sociological Imagination

The ability to identify issues occassioned by a desegragated school situation, and to take the initiative in pushing the administration to work toward meaningful issue relolution becomes on way of defining sociological imagination.

In a desegregated school situation, some of the immediate issues are:

: attaining and maintaining equity in school staffing

: examination of school grouping patterns which may result in defacto segregation within the school

: monitoring classroom practices which result in segregation within the classroom

: monitoring of practices which result in large percentages of minority students on suspension and expulsion lists.

: examination of rules and practices which result in large numbers of minority student in 'Learning Disability' and other such classes.

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The Role of Black Curricula In
A Desegregated School Setting

Every society provides for the enculturation of its children and youth. The schools are the primary vehicles of that enculturation in this society. The nature of the socialization received in schools determines, to a very large extent, the kinds of social attitudes people have as citizens and as policy makers. American society is made up of people drawn from all of the world's races and nationalities. Unfortunately, the socialization that most Americans receive via the schools, does not prepare them to live comfortably in multi ethnic society. Their enculturation has been tinted and colored by racism to the extent that they have a mainly western white view of the world and a pointedly white view of American society.

Assuming that it is imperative that solutions be developed for those issues which currently threaten the social fabric of American life, changes must be made in the enculturation process. Changing the enculturation process means to alter the perspective of the world that is developed by students. Schools are potent in developing values, particularly in the early years. Presenting a more balanced view of the world can be done in part, by the introduction of a Black History Curriculum. Desegregation itself is a step toward changing [illegible] the effort after the physical integration of schools has been achieved. There are a number of human factors involved in bringing people together. Administrators, counselors and teachers must begin to deal with these human factors and develop programs which will foster the potential for growth which exists when people of different backgrounds are brought together.

The implementation of a Black curriculum will help teachers and students learn to recognize, value and respect racial differences.

In addition, the information of a Black curriculum will serve to raise the consciousness of all teachers to the issue of Black/White relations in this country and hopefully to the issues of racism. This heightened consciousness would then serve to make teachers less prone to engage in racist behaviors in the classroom and more likely to work with all students to the end of helping them achieve their potential. When this happens, many of the problems usually encountered in the desegregation process, diminish in size and importance. When teachers learn to respect all students, to treat them as though [illegible] worth and dignity [illegible]. The [illegible] process is thereby facilitated.

Many of the factors discussed here are important in any school setting but become especially significant in a desegregated school setting if desegregation is to facilitate the achievement of the ultimate goal of providing a quality education for all youngsters.

Black Curriculum serves a number of goals in a desegregated school setting. Some of these are:

1. Destroying the myths of prejudice.
2. Eliminating white western ethnocentrism and providing an informational base on which to develop a broader perspective of the world.
3. Providing the white child with knowledge of minority history and culture.
4. Providing the Black child a more accurate perspective of his own history.
5. Serve to facilitate the development of a positive self-concept for the Black child which in turn serves to improve academic readiness.
6. Provide black success images and models for the enlightment of the Black and the white child.
7. Education for racial awareness.
8. To explore the dilemma in which Black and white

Americans find themselves to the [illegible]
[illegible] of the problem.

9. Help students become aware of the significant aspects of Black culture.
10. To help Black and white students become aware of and learn to confront problems they will face living in an integrated society.
11. Facilitate the improvement of racial attitudes.
12. Help students learn to make less stereotyped choices in role identification of Black Americans.
13. Learn of the Black people who have made significant contributions to the development of this country.

A Black curriculum should be implemented on all levels and should not be confined to Social Studies. There are many guides available offering suggestions on how to implement a multi-level curriculum.

In addition to some goals related specifically to Black History, curriculum development and revision efforts mus extend to deal with a number of related concepts and issu

1. The belief that American culture is a homogenous blend of values and behaviors is dysfunctional. The curriculum must be revised to allow for the training of children to cope with reality and not exclusively with ideals. Beliefs which recognize the reality of today's society, but which lead to action for positive change is the goal.

2. The A[illegible] equality [illegible] with the [illegible] when the poor life experience of minorities and the economically deprived are examined. The curriculum must aid students in pointing out these inconsistencies and provide direction for positive change.

3. The curriculum must challenge the old notion of assimilation of minorities into mainstream American society as the answer to all problems. Students should see the dysfunctionality of this view as well as recognize its inconsistency with a view of a society that is rich because of its diversity.

4. The curriculum must deal with the issues of prejudice. White people are generally unaware of the subtle ways in which they make it very difficult for Blacks to develop fully and freely in America. In addition, most people have preconceptions about people who belong to other social groups or races. Most of these preconceptions are not based on good evidence and often result in poor judgements. In serious cases, prejudice can damage both the person who is prejudiced and the person against whom the prejudice is directed. Most people can learn to be less prejudiced if given the right training.

5. The curricul[illegible] [illegible] [illegible] [illegible] [illegible] in th[illegible] [illegible] that American society [illegible] [illegible] [illegible].

Finally, if a Black curriculum is to be [illegible] in the segregated school setting, teacher retraining will be required. Teachers are responsible for the management and maintenance of a classroom climate. A pluralistic model must exist in the mind of the teacher if it is exist and grow in the minds of the students. Teachers must develop skills in analyzing the curriculum materials that are available for their use. Most recent studies have shown that while many textbooks have moved beyond the most blatant kinds of racist distortions and inaccuracies, most new texts offer uneven treatment at best, and ommission of a black perspective as the general rule. Learning how to 'E-race' the textbooks use a variety of supplementary material is a teacher must only under these circumstances can a Black curriculum be implemented successfully.

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IT TAKES MORE THAN THE ADMINISTRATOR

by

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March, 1973

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IT TAKES MORE THAN THE ADMINISTRATOR

by

Robert Jimenez

The spectre of fist-shaking press conferences and violent, shouting meetings over what San Francisco would do about busing its rich mixture of Latino, Black, Filipino, Chinese, Japanese, Anglo, Samoan, Arab, Native American, and other children was looming at the doorstep of Buena Vista School, ready to enter, howling and wild.

The media latched onto the passions of the people, and masking its apparent glee behind the somber sentences of news reporters, fanned the flames of mistrust and paranoia to a point where we were ready to expect the worst on the opening day of school in September, 1971.

[illegible] year [illegible], [illegible] of [illegible] West, was as cons[illegible] locked into politics and the interests of business and finance as any other American metropolis.

Our new Superintendent, Tom Shaheen, was hired the year before for his hopes of being able to open doors to change. He was to find himself the whipping-boy of loud, angry bigots; a piece of human barter in a silent sell-out by everyone who had a selfish stake in the struggle.

At that time we were an elementary school whose commitment had been geared, for the prior two years, toward openness and trust of children. Our interest was directed toward creating deinstitutionalized environments for children; involving parents as school workers representing an extension of the home. An ominous cloud of city-wide mob hysteria hung over Buena Vista, ready to bring it down, because we were believers and active workers toward desegregating and integrating our school.

We knew the frustration of trying to stop-gap the inevitable fifty per-cent drop-out rate of our former students by the time they reached high school. There was a strong feeling in the community that nobody cared.

For a [illegible] years our old school buildings had proved inadequate to the large influx of Spanish-Speaking families from Latin America. There was no more room. Ours was the first new building in this area in thirty years but it was not enough. The answer to the overcrowding for over a dozen years had been busing. It had gone unnoticed and no one had complained. After all, it was Black, Brown, and Asian children, mostly poor, being allowed to experience " a free ride to the better side of town." These children, blessed with varied cultures, ethnic values, languages, and skin colors, were delivered from their environments to to miles-away, "better-achieving" schools. There they were often placed in remedial classes, in isolation from the "better" students. They were expected to conform to the values which the teachers and administrators of main-stream America held for them. It was demoralizing and degrading. Only the poor, the minority students, experienced busing. Only they were tightly controlled so there would be no incidents on the way to school, so that neighborhood parents would not complain of the Negro who took her child's sandwich or the little Mexican with filthy hands.

So long as there were no incidents and no one complained, adults would say during the dozen years of busing of poor children that the students seemed to enjoy the experience and that it was good for them. Actually, nobody with power seemed to care.

And then came BUSING. Not the kind for poor children only, but REAL BUSING. COURT-ORDERED BUSING for desegregation/integration. Suddenly people said they worried because it was expensive, because it was dangerous, because it wasn't meant for children so young, because the district was already racially mixed, because children shouldn't be herded like cattle, because it would mean time lost in travel, because it was undemocratic, because it smacked of reverse racism, because it would lower academic standards, because it would create an exodus to the suburbs, because... because... because.

A part of successful desegregation for Buena Vista was due to district administrators passing on to Data Processing various aspects of student assignments, parent notification, bus routes, transfers of textbooks and supplies. They disseminated essential information to the public in the face of threats of mass boycotting and overt resistance on the part of many frightened and hostile people.

[illegible] school whose children's going away would cause a natural worry and fear among parents faced with busing. We had a good beginning at our school because those of us who were involved knew it would work. Parents and teachers strategized the logistics of getting pupils to school and home so that our first concern, fear for their safety, would be a remote problem. Parents set up car pools to make sure that any bus delayed by demonstrators would be assisted. Parents volunteered to be at each bus stop to sort out the children who knew where to go from those who didn't. Class lists were passed out like free tortillas to volunteers who stationed themselves at bus loading zones, street corners on the way to school, the schoolyard, and within the building, so that anyone who said he was lost would immediately know where to go. We had interpreters for every language we imagined would be spoken at our school: Spanish, Chinese, Japanese, Tagalog, Samoan. When we couldn't find help with translating Arabic, one of our third-grade students volunteered.

The mass influx of new students was bound to mean confusion, but we were ready. We spent our time with bunched-up groups, sorting out brothers and sisters, [illegible] in [illegible], [illegible] all the usual pro[illegible] [illegible] with the opening of school. The first day was behind us.

That was a year and a half ago. All of the things that have happened between that opening day and now have been mostly beautiful. I tell people, "Come and see for yourself."

When I wonder how it happened, and try to remember why it worked with us, I can't come up with anything better than the memory of a lot of people who cared enough to put themselves on the line for children.

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ORGANIZING TECHNIQUES AND PRINCIPLES FOR CHANGE

Frederick Ahearn

I. [illegible]

   A. [illegible]
      [illegible] social change.

   B. A process [illegible] a community [illegible] its needs and objectives, takes action in respect to them, and in doing so extends and develops collaborative practices.

II. Some purposes of Organizational Efforts

   A. Create linkages among sub-systems to facilitate communication:

      1. Feedback

      2. Evaluation

      3. Public Relation

   B. Involves broad-based citizen participation

      1. Levels of participation

      2. Mount public Support

      3. Involvement in planning and implementation

      4. Change attitudes and muffle opposition.

      5. Consequences of participation models.

III. Problems in Definition of Community Organization

   A. What is a community?

      1. Geographical

      2. Interest group

   B. How are linkages established with the community? Who is involved?

   C. Relationship of community organization with planning?

D. Hypothesis [illegible]

1. It is a problem which [illegible] -- [illegible]

   directed, [illegible]

2. It is episodic (crisis, [illegible] events)

3. It involves interest groups

IV. Methods of Community Organization

A. Definitions:

1. Action system= individuals or groups which must be involved in bringing about change.

2. Task Force system= the actual group involved in the process of change.

3. Community system = usually undefined - community at large.

B. Schema

(See chart on next page)

V. Role of the organizer within the Task Force System

A. Determinates of Role

1. Personal characteristics of the organizer

   a. knowledge - skill

   b. experience

   c. personality - ability to relate

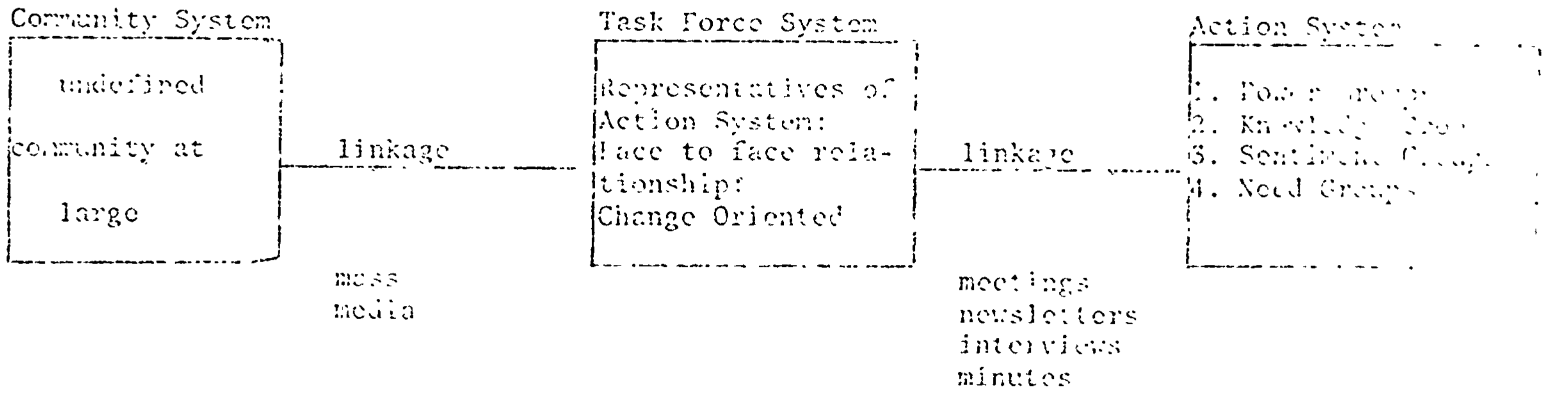
2. Nature of the Task Force System

   a. cohesion

   b. leadership

   c. group expectation

   d. expertise


Community System
undefined
community at
large
linkage
mass
media
Task Force System
Representatives of
Action System:
Face to face relationship:
Change Oriented
linkage
meetings
newsletters
interviews
minutes
Action System
1. Power Group
2. Knowledge Group
3. Sentiment Group
4. Need Groups

B. Schema (Continued)

3. [illegible]

   a. [illegible]

   b. Knowledge of [illegible] alternative strategies.

4. Change organization characteristics (agency the organizer works for)

   a. status

   b. experience

   c. leadership

   d. flexibility

B. Variety of Role Models Available to Organizer

   1. Enabler (process oriented)

   2. Change Agent (analyst, planner, implementor)

   3. Broker

   4. Advocate

C. Some tactics to be Employed Depending upon Role

   1. Consensus strategies - agreement on goal and hope for solution - discussion

   2. Contest strategies - lack of agreement on goal but hope for solution; tactics to persuade win over; use of pressure and inducements; bargaining, negotiations and compromise.

   3. Conflict strategies - lack of agreement on goals and no hope for agreement; tactics designed to gain power and influence:

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Pupil Personnel Services in a Desegregated School Setting[1]

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The public schools of this country have undergone many changes and responded to many challenges during its existence. Present day challenges facing America have greatly increased the responsibilities of the educational system. Among these challenges are the changing roles for pupil personnel services.

It is important to make clear the frame of reference of this paper. First, these objectives are presented with the needs of the public schools primarily in mind. Second, these objectives are designed to aid school administrators to select wise policies, on the basis of the experiences of others, when a school system is attempting to successfully integrate its schools. Third, the problem of segregated schools is not restricted to only one portion of the United States. The major task of this paper is to present a series of competencies needed for an effective operation within a multi-racial school system.

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[1] Prepared for National Training Conference for Personnel Engaged in Desegregation Activities. Saint Louis, Missouri March, 1973.

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A major trend in the development of educational programs throughout America's schools has been the establishment of pupil personnel services, including specialization of instruction, to the end that they contribute to the welfare of all pupils and to the major goals of the school itself. While many school programs have been designed and have expanded as a result of research and study, the evidence tends to indicate that extra-instructional services have often times been crisis oriented, fad prone, or have simply grown like the old proverbial Topsy. In light of the current problems facing desegregated schools it is feasible, at this point, to suggest the following competencies for discussion and evaluation in terms of the needs of each school system.

1. Perceptiveness, understanding, and capability for productive interactions with all children, teachers, and parents becomes a prime theme for the establishment of pupil personnel services in recently desegregated schools. This becomes paramount with the introduction of children from a

previous alienated status.

2. Ability to work with teachers and parents in enhancing the learning potential of children with varying life styles, value orientations, and socio-economic status becomes a focus in up-grading existing programs.

3. In order to bridge the psychological and educational gaps brought about, due to new academic environments, pupil personnel services need to increase their abilities to conduct individual and group evaluations. These techniques include: (a) awareness of diagnostic instruments for minority group children; (b) the establishment of local norm data for interpretating standardized testing instruments; (c) preparation of individual prescriptions to meet the needs of children in schools; (d) identification of children for whom special services and special educational programs are needed; (e) assess personality and social factors which affect the minority's child's learning and personal school adjustment; (f) counsel majority group children to understand the humanist functions of group living; (g) identify strengths and not to focus on weaknesses in pupil develpment, i. e., decifit hypothesis.

4. It becomes crucial in a newly organized system to increase the ability to interpret diagnostic findings to

children, parents, teachers, and in some cases to the community-at-large. This necessitates counseling skills of a social systems approach.

5. Pupil personnel services must increase their ability to help and assist parents to understand the meaning and implications of the range of typical child behavior. This includes the ability to counsel with parents about the significance of local school research and the recommendations arising from them.

6. Ability to provide individual and group counseling toward pupil adjustment in the school setting and the ability to work with special educators to initiate, develop and supervise special programs and services for exceptional children and to consult with teachers and supervisors of such programs. Within this competency is the ability to relate concepts from psychology, education and other areas which have particular relevency for recent desegregated school settings.

7. Pupil personnel services need to develop and conduct in-service programs for old and new school personnel in interpersonal and intrapersonal relations. Group discussions aimed at these areas tend to increase awareness of self and others. Qualified leaders of the groups become

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a necessity due to the sensitivity of such ventures.

8. Recently integrated school systems offer interesting possibilties for the conducting of psycho-educational research. This research, among other areas, should focus on the adjustment and educational performance of multi-racial children with the purpose of instituting effective educational programs. An interesting area would include attitudinal and value assessments.

9. The need to increase knowledge and awareness of community psychological and educational, and social service organizations will become useful in development and coordination of pupil personnel services.

In the majority of cases, pupil personnel services are presently in operation in the schools. They have, however, followed traditional models in their development. While the psycho-educational goals have been admirable, they have been intrepreted in a chauvinistic manner, i. e., needs of all black schools and pupils or all white schools and pupils. Realistic racial integration calls for a reassessment of the school's philosophies, its programs, and its manner for delivery. This brief paper has suggested some competencies for discussion in one of the most important areas needed for successful implementation of desegregation plans.

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TRAINING TEACHERS FOR BILINGUAL-BICULTURAL PROGRAMS

Prepared by: Education/Instruccion, Inc.

For: National Equal Education Institute

Go ye therefore, and teach all nations.

-- Matthew, XXIII, 27

BACKGROUND

In the past, little attention has been given to the act of communication as it relates to language, culture, and learning. White, middle-class, "standard" English speakers have proclaimed the necessity for universal U.S. public education (Horace Mann), have struggled over the institutional focus of such education (John Dewey) and have measured its success/failure, etc. (James Conant and Charles Silberman among others). From beginning to end, a "standard" English language was assumed to be the mainstream and strength of curriculum (texts and oral participation), evaluation (student and program), teacher training, administration and planning.

English is "native" and French, Russian, Spanish, etc. are considered "foreign" languages in such a system of thinking; hence the first real move to aid the native Spanish-speaking student, who was bewildered by an English medium for communication, was English as a second language. ESL, designed to bring the "disadvantaged" Spanish speaker quickly into English fluence, failed to deal with the following fundamental inequities of an American monoculture or "melting pot" scheme:

1) Language and culture are inseparable for the native speaker.

2) There are over 25,000,000 native Spanish-speaking American citizens who cannot be decultured.

3) The terms "culturally disadvantaged" or "deprived" assume one majority standard and place minority differences (no matter how large that minority) in a subordinate position

or inferior light.

4) The strongest institutional support for racism is the existing sense of a mainstream or "all-American" culture.

It was not until August of 1967 that the United States officially recognized that the Spanish-speaking students had been neglected by American schools. This official recognition came in the form of an amendment to the Elementary and Secondary Education Act, providing "assistance to local educational agencies in establishing bilingual American education programs and to provide certain other assistance to promote such programs."

Since the passing of the Bilingual Education Act, bilingual-bicultural[1] education programs have been started, primarily in major cities, in order to deal with the myriads of problems that face schools containing a large Spanish-speaking population. These programs have created another problem: a great demand for qualified bilingual teachers to carry out the programs.

TEACHER TRAINING

It has become very clear that "teacher quality seems more important to minority achievement than to that of the majority."[2]

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[1] Bilingual-Bicultural education is defined as instruction in two languages and the use of those two languages and the cultures associated with them as the medium of instruction for any part or all of the school curriculum.

[2] James S. Coleman, et al., Equality of Educational Opportunity, (Washington, D.C., 1966), p. 22.

Yet most teacher colleges continue to train white, middle-class individuals to teach white, middle-class children. Although close to seven million children, aged 1-5, are from poor or minority groups, teacher training programs continue to:

1) make little or no attempts to change some of the negative attitudes some prospective teachers have towards minority groups.

2) force future teachers to spend most of their training isolated from the realitites of classrooms and/or homes.

3) provide for no more (often less) than six months of practice teaching.

4) isolate themselves from the school systems they service.

5) have little communication with the community they are preparing teachers for.

In order to provide better learning experiences for children, it is evident that teacher training programs will have to provide new methods of learning for teachers. An answer to this problem is the concept of competency-based education (sometimes referred to as performance-based education), in which the teacher preparation program equips the teacher with specific skills and behaviors that will help children learn. (In other words, the teacher is certified, not on what he/she knows, but on what he/she can do.)

Competency-based education is an extremely important concept in the training of teachers for a bilingual-bicultural program.

GOALS AND GUIDELINES IN ESTABLISHING A TEACHER TRAINING PROGRAM

(The following should be considered only as suggested goals and guidelines for a meaningful bilingual-bicultural education teacher training program. I hope that these suggestions will not preclude other, equally, or more efficient methods from being considered and/or used.)

From the beginning, the university (college, institution) wishing to begin a program for the specific purpose of training teachers to teach in bilingual-bicultural programs, should establish open communication with the community whose children will be most affected by the training program. A board or committee should be established with community individuals making up a significant part of it. The selection of these individuals should be left up to the community itself (i.e. organizations - official, or unofficial, agencies, clubs, parents, etc.) in order to avoid selecting individuals on the basis of prominence, influence, etc., which have been the usual selection criteria applied by the "establishment", and which often exclude individuals lacking the desired characteristics, but who could, more often than not, do a better job.

Once the board is established, it would be up to its members, on the basis of their knowledge and experiences, to set goals for the program; also, the university should make good use of this board in the selection and establishment of courses, requirements, staff, etc., for the training program. This board would also be in charge of reviewing applicants to the training program in order to insure that the individuals participating in the program are sympathetic to the goals of bilingual-bicultural education.

The university, with the board's aid, should establish innovative, personalized teacher education programs, both pre-service and inservice, in bilingual-multicultural education, to prepare teachers with the special skills needed by the area schools.

The programs would recognize the uniqueness of each student by accomodating differences in the learning styles, rates of learning, areas of interest, objectives, abilities, feedback preferences, and teaching styles of the teachers or prospective teachers

The basic programs would be characterized by competency-based training. Experiences in the form of modules could be developed to prepare the prospective teacher to perform, before the completion of his/her program, those tasks which he should be able to perform after the completion of the program.

PROGRAM STRUCTURE

The structure of the program itself can vary; however, one system that has proved to be very effective is to organize the trainees into groups, or teams, and have each team supervised by a teacher who has had experience in bilingual-bicultural education. The team leader would be responsible for the guidance of the trainees so that they may fully develop their educational competencies.

This approach is designed to provide structural supervision, to offer peer support, to foster a sense of common commitment, and to provide for cooperative curriculum development.

A trainee's program of study would include work in:

1) a variety of school experiences from grades K-12.

2) service to the local community.

3) university training leading to a degree and certification as a bilingual teacher.

GOALS FOR THE TRAINEES

Each student would participate in the development, implementation, and evaluation of his own program; that is, he would be encouraged to choose his own learning activities and to become an independent self-learner. Indeed, each student must achieve this objective himself before he can assist his own students toward the goal of self-directed learning.

The student would also share the responsibility of evaluating the objectives and activities of the program and would participate in revising and modifying the various aspects of the program.

In his field experiences the prospective teacher would be made aware of the key importance of the teacher's role in determining the success of the school program. He should be oriented toward flexibility and receptivity to change and to accept change as basic to his progress, since education [illegible] the process of change.

He would learn to create a warm, inviting, challenging environment aimed at developing each child's potentials. He would demonstrate the ability to provide experiences, appropriate for each child, to foster the development of the child's self concept, competency in dealing with the social environment, curiosity about the environment, autonomy, perceptual, cognitive, and language skills, and creativity. Further he would demonstrate the ability to approach all people with understanding, compassion, and respect and would be able to facilitate the development of these attitudes in his students.

LOCAL SCHOOLS

The local schools should be intimately involved in planning, implementing, evaluating and modifying the teacher training programs. They would participate in specifying the teacher competencies needed in their schools. They would help to plan the school and community-based learning activities that would be essential components of the programs. They would provide needed feedback through regularly scheduled informal and formal meetings with the board and university individuals.

CONCLUSION

I hope that this paper has given you an idea, not just of the problems in setting up such a program, but more important, of the long-range effects bilingual-bicultural teachers can have on our society; bringing us, hopefully, closer to cultural pluralism.

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Native Americans, Curriculum Revision, and Desegregation

by

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The Desegregation of schools, in and of itself, does not seem to have resulted in an improved quality of education for Native Americans (American Indians), by and large.

Native children in Nevada and California, for example, began to be placed in predominantly white schools as early as the World War I era and by World War II virtually all of the "Indian schools" (BIA or public) had been eliminated. In spite of this, "drop out" rates from high school have ranged from 50% to 100% and, until recently (since 1968) virtually no California or Nevada Indians entered (or graduated from) college.

On the other side of the nation, in Virginia, segregated, separate Indian public schools have been eliminated since about 1970-71 with negative results, on the whole. The "integrated" schools are now overwhelmingly non-Indian and the high-school "drop-out" rate for Native pupils appears to be increasing as a result (in those counties where an Indian high school program was previously available but has now been replaced by an "integrated" high school program).

Across the nation, general studies show that "integrated" public schools, as such, are no better for Indian pupils than are all-Indian federal or tribal schools, especially when allowance is made for the fact that Indian children attending public schools tend to be drawn from an English-speaking (or at least bilingual) home and are more acculturated to Anglo-American values. The overwhelming trend in the Indian community, at this time, seems to be in the direction of establishing Native-controlled predominantly-Indian or all-Indian schools in preference to either integrated public schools or federal schools.

Why is it that Indian generally look with disfavor upon integration proposals? Why is it that integrated public schools have seemingly failed to provide a relevant experience for Native pupils?

I recently wrote that:

> No school can be truly "American" (having a character which is relevant to the history of this land) unless a rather significant part of its curriculum focuses on the Native American heritage. For at least 20,000 years the development and maintenance of this land was entirely in the hands of Native Americans. For the past 500 years Europeans, Africans, and Asians have also become a part of the American scene, but the Native has remained an important factor everywhere, especially in the Western half of the country. Only in the past century or so have people of the white race become a majority anywhere in the West.
>
> Our schools, by and large, are not "American." Because of the political power of the Anglo (English-speaking white) etnhic group, the schools have assumed a European character, focusing entirely or predominantly upon the culture and legacy of Anglo-Americans. (From Forbes, "Teaching Native American Values and Cultures," to appear in the 1973 Yearbook of the National Council for the Social Studies, edited by James A. Banks).

Clearly, Native American pupils have been subjected for a century or more to an irrelevant, hostile curriculum taught by "foreigners" in what amount to "foreign" Europeanized schools. The segregated federal school and the integrated public school have been equally guilty of offering an un-American, colonialist-elitist approach to education designed, in reality, to liquidate Native society and culture. Understandably, such schools are going to be rejected by Native pupils (and parents). Whether they are integrated or segregated is probably irrelevant except to the extent that an all-Indian school may offer more peer-support and at least some un-official, surreptitious opportunities to retain one's native culture.

Between the 1820's and the 1880's the Cherokee Republic, the Choctaw-Republic, and several other native political units established and operated their own national school systems and academies. Judging from the data available, these school systems were quite successful, producing able leaders and, more significantly, contributing directly to the socio-economic advancement of the communities served. Tragically, these native-controlled schools were destroyed illegally by the United States government primarily because they were inconsistent with the goals of Anglo-American economic and cultural imperialism. There is considerable evidence that the educational level of the Indian groups concerned rapidly declined after their schools came under alien control and that eastern Oklahoma Indians were less well educated in 1970 than they were a century ago.

The real test of a successful school is not the measurement of the progress of individual students along some arbitrarily-conceived curricular-path, but rather how the communities served by the school have enhanced their own lives, individually and collectively, because of the presence of that school. The Cherokee and Choctaw schools were successful in that they arose from the felt needs of the Indian people themselves, attempted to meet those needs, and served as integral parts of the Indian society and culture. Any school, to be successful (and whether integrated or segregated), must be part of the pupil's culture and not a foreign, imposed, hostile force. (Based upon Forbes, "American Tribal Higher Education," unpublished ms.). A school, to be relevant to the Native pupil and his community, must have an atmosphere and a curriculum which is "American." It must be consciously shorn of its alien European quality and must come to reflect the realities of this land's past.

> But it is not enough to say that little bits and pieces of Native American life and culture should be integrated into the curriculum. On the contrary, we must be sure that the essence, the deepest meaning, of Indian life-ways are dealt with. (Forbes, "Teaching Native American Values and Cultures," op. cit).

It is not satisfactory to merely talk about Indian baskets, or about canoes, or about "wigwams," and to think that thereby one has "integrated" or "Americanized" the curriculum. The essence of Indianness has nothing to do with material objects, as such; and still further, such a fascination with former life-styles only serves to provide the framework for ignoring the continuing existence of Native peoples. A modern-day Indian can drive a pick-up truck or fly in a "jet" and still be a full participant in the "core" of Native culture.

We must also bear in mind that a "generalized" pan-Indian curriculum is not suitable when the pupils are derived from a specific nation (such as Navajo, Sioux, or Otchipwe). It is absolutely necessary that the appropriate native language be taught, that the school be bi-lingual (or multi-lingual), and that the specific culture and values of the parents be represented in the curriculum.

I have drawn up a list of "goals of education" for Native Americans which can be used, I believe, as a beginning point for curriculum development. These goals do not relate to any particular tribal group and may require modification according to local desires. Generally, however, they do probably reflect the basic values of most Native societies.

1. The survival and development of the people (the tribe or nation) is generally a paramount goal. Educational programs must contribute to the continued existence of the nation.

2. An individual is "successful" in life insofar as he acquires the respect and esteem of his people. Educational programs must emphasize the acquisition of skills and development of personality characteristics valued by the particular Indian society.

3. Education should emphasize the perfection of individual character, that is, the development of a person functioning in a harmonious

way with nature and with people and one who seeks to perfect his own potential to the highest degree possible in the various spheres of life (in art, music, bodily development, crafts, the acquisition of knowledge, religious experience, or whatever). The emphasis is on life-long development and on attitude, and not merely on the acquisition of certain marketable skills coupled with a little random exposure to "general education" or the "humanities."

4. The individual should be educated for personal strength and survival, that is, the ability to be alone for long periods of time, if necessary, without being either bored or fearful. In other words, the individual should be able to turn inward without being frightened by internal nothingness, should be able to be apart from other people without becoming "insane" or "queer," should possess the basic skills for functioning alone so as to know that survival is possible. (This does not mean that individuals are to be trained to be self-centered, but rather that they are able to relate equally well to the human and non-human worlds.)

5. The individual should develop a profound conception of the unity of life, from the fact of his belonging to a community of related people to which he owes his existence and definition of being, to the total web of natural life, to which he and his people also owe their existence. The brotherhood of all living creatures must be existentially comprehended, along with the realization of one's origin from the earth and so-called non-living elements.

6. The individual should develop a realization that "success" in life stems from being able to contribute to the well-being of one's people and all life. This means that the individual seeks to perfect behavior and skills which will add "beauty" to the world. To create "beauty" in actions, words, and objects is the overall objective of human beings in this world.

. The educational process must emphasize the development of an attitude of profound respect for the individuality and right to self-realization of all living creatures. What this means is that Indian people do not impose their wills on other Indians, do not interrupt other people when they are speaking, do not try to change other people's behavior except by example or indirect ways, do not attempt to use other people as "means," do not take advantage of, or exploit, other people, and do not try to impose any collective decisions on individuals except where the survival of the whole people is at stake. Even then, the dissenting individuals are subject to no more severe coercion than schism, i.e., going their own way.

8. The individual should be encouraged to share with others and to show hospitality. The hoarding of possessions is an anti-social trait which is counter-productive since it initiates a vicious circle of hoarding. Also, hoarding is based upon an erroneous belief in the ultimate value of material possessions and a perverted conception of man's relationship to the universe.

9. The individual must be helped to understand that material possessions are valuable primarily for the joy derived from sharing them with others, and that spiritual and character development are what is important. Likewise, a truly creative person (i.e., a craftsman) can continually create beauty and does not need to "own" it. In fact, the craftsman must realize that his skill and "talent" are derived from others (his "teachers") or from the nature of the creative process from which he originated and that he only gives concrete expression to that process.

10. The individual should be helped to realize that the world of sense perception is not the only level of existence and that the eternal nature of the universe must be considered. Such Indian viewpoints such as that the empirical world is a great place for giving expression to the self-realization process of the Great Mystery (the core of reality), but is not of intrinsic value when considered by itself, need to be understood.

I believe that the "equal protection of the law" required by the Constitution will eventually be interpreted so as to guarantee that each culture in the United States has an equal right to a culturally-relevant education for its youth. It is a blatant denial of "equal protection" to spend public money on schools which have an ethnically and culturally-biased curriculum. Ultimately, this will mean (if justice prevails) that any school to which an Indian pupil goes (whether integrated or segregated) must offer him or her an education based upon goals similar to those expressed above.

Let us be frank. The values of Native American culture are at many points directly contradictory to the values of the dominant society. Will white school boards allow such different values to be taught in "their" schools? If not, then desegregation is nothing more than another enemy of the Native people and must be resisted at any cost.

On the other hand, white society needs to be changed. It needs to be influenced by the values of non-whites. A truly multi-cultural, multi-ethnic school can, in theory, be of great benefit to all people. The question of desegregation or segregation, then, is of much less significance than is the question of curriculum revision and the latter is totally dependent upon the adoption of a pluralistic, culturally-heterogeneous approach to the formulation of educational goals.

Desegregation, without the creation of multi-cultural schools, is a disservice to everyone. To Indians it is another "Wounded Knee," another threat of cultural and ethnic genocide.

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TOWARD A CHICANO CURRICULUM

Our school systems, through the curriculum, are transmitters of values, folkways, language, heritage, and knowledge from one generation to another. The ideological thrust of this socialization process has been for the benefit of the white student. Other students face the choice of accepting this alien socialization process and succeeding or rejecting this alien socialization process and being pushed out of school.

Upon examination, the present curriculum falls miserably on its face. The curriculum is designed for white, middle class or better, English-speaking students only. The Chicano succeeds with this curriculum as well or he is able to fit square pegs in round holes. For example, the language in the classroom, in the texts, on examinations, in the playground, and virtually everywhere, save the home and neighborhood, for the Chicano is in English. Obviously, the Chicano child faces a dual task of mastering English before any learning in school can take place and catching up to the Anglo student once he can read, write, and speak English. This task is virtually insurmountable. Spanish is a phonetic language. English, however, is one of the most unphonetic languages of the world.

Aside from language there are other tools of cultural imposition. Teachers, administrators, and the white student body reflect middle-class values of dress, speech, life-style, and goals. Few Chicanos are middle-class. Consequently, an economic barrier of class is readily prompted between the have and have-nots. Not to have in America is tantamount to sin and inferiority. Economic determinism yields to cultural and political bastardy.

The content of the curriculum revolves on white ethnocentrism. United States history begins at Plymouth Rock. Chicanos are made to believe they were DISCOVERED by whites. Christopher Columbus is eulogized by Anglos on October 12th. Chicanos, on this same day and in proper form, celebrate El Dia de La Raza, i.e. the confluence of the European and Indian civilizations. English literature, with the emphasis on Shakespeare, Browning, Coolridge, and Frost, is totally alien as is th[illegible]se of the National Anthem - "Land where my fathers died, land of the pilgrims pride . . . ." The study of Spanish and Spanish literature concerns itself with Spain and the correct pronunciation of the "s". Mexico, the land where our forefathers died, is by-passed. Geography omits the early exploration of the Southwest by Hispanos. It remains a mystery to many a student that most rivers, cities, mountains, valleys, and states have Spanish names. Problems depicted in math texts are not indicative of the Chicano lifestyle. Chicanos can relate to figuring: the contract price for thinning beets at $22.50 an acre or the gasoline consumption for a trip from Fargo, North Dakota to Crystal City, Texas in a truck averaging 9 miles per gallon. The civics curriculum glorifies the American system as it ought to be and glosses over the vicious reality of Indian genocide. Black oppression is dismissed as something that ended with their white great-grandparents. Chicano colonization and the brutal American invasion of Mexico are justified as a period of expansion. In reality, Manifest Destiny and present colonialism is offered as proof of innate Anglo superiority. Gringo world imperialism is condoned and conducted under the aegis of promoting Democracy and justice. "Justice," then, is a euphemism for "just us" whites.

Symbols in the classroom deter the development of a positive self-image. Everything depicted visually in the classroom is light-skinned, blue-eyed, and blond. Pancho Villa is called a bandit while George Washington is a hero. Juanito's name is changed to Johnny. His tacos are the object of ridicule. His accent and mispronunciation iliticit laughter. Chicanos usually are older than their peers. They were held back until proficiency in English was attained. The books are in English.

Extra-curricular activities for Chicanos in many schools are restricted in membership by peer group pressure. Chicano parental involvement is non-existent. The majority of the teachers in the schools are Anglo and speak only English. The parent-teacher meetings are all conducted in English. The majority of the Chicano parents speak only Spanish. The schools are viewed as enemy territory by the Chicano student as well. The whole atmosphere of the school is a threat to his being. Too many schools punish the speaking of Spanish with corporal punishment or expulsion. Too many school board meetings and minutes are closed to the public. Too many school boards are lily-white in spite of overwhelming Chicano majorities in the schools.

A Chicano curriculum demands a committment from the school board to appropriate monies for the development and purchase of bilingual materials. Teaching personnel must be bilingual and re-trained. And, Spanish and English should be adopted as the official languages of the school.

A Chicano curriculum, therefore, should be in Spanish. The primary language of instruction should be Spanish with dosages of oral English instruction. It stands to reason that a child, any child, can learn a phonetic language easier. Secondly, if a child already speaks Spanish, a phonetic language, he can develop his reading, writing, and cognitive skills in that language more readily than forcing him into English. Rather than be preoccupied with amount of English taught and the date for total transition to English, our schools should spread the transition and amount into the twelve year school experience. English is needed to compete in society only after high school graduation. The textual material and the classroom symbols should reflect the Chicano culture; not from an Anglo point of view but from a Chicano perspective. Chicanos need to be reinforced culturally as well as intellectu

The results of a forced English curriculum are: failure on the first day of school; progressive intellectual stagnation; underdeveloped learning skills; i.e. slow reading, incorrect spelling, mispronunciation, etc., etc.; dulling of creativity; increased delinquency; and finally, leaving school. The premature departure from school then compounds the problems to be coped with in society.

The curriculum in our schools should recognize and accomodate the Spanish-speaking Chicano student on his own terms. The development and implementation of a Chicano Curriculum for Chicano students is a must. This, coupled with well trained and conscious Chicano teachers can begin to solve the educational problems that Chicanos have had to unwillingly put up with for many years.

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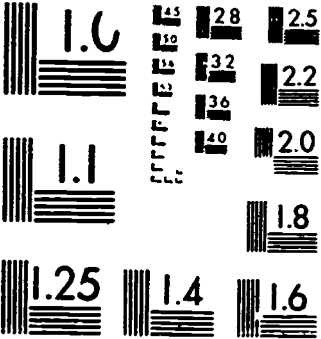
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MICROCOPY RESOLUTION TEST CHART

13649

A POSITION PAPER ON

COMMUNITY ORGANIZATION IN A DESEGREGATED SETTING

SUBMITTED TO

UNIVERSITY OF HARTFORD
NATIONAL EQUAL EDUCATION INSTITUTE
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BY

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SOUTHWEST PROGRAM DEVELOPMENT CORPORATION (SPDC), A MULTI-DISCIPLINED, NON-PROFIT ORGANIZATION OF PROFESSIONAL PROGRAM DESIGNERS, PLANNERS, AND DEVELOPERS, HAS CONDUCTED OVER SIXTY WORKSHOPS IN URBAN AREAS WITH HEAVY CONCENTRATION OF SPANISH SPEAKING. THE WEEKLONG SEMINARS HAVE BEEN HELD IN ORDER TO CREATE A TECHNICALLY PROFICIENT CADRE OF COMMUNITY PEOPLE AND EDUCATORS WHO WILL BE ABLE TO DEVELOP THE PROCESS OF COMMUNITY PROBLEM SOLVING. BESIDES ADDRESSING THE DEVELOPMENT OF PROBLEM SOLVING TECHNIQUES, THE PROJECT ASSISTS LOCAL LEADERS IN OBTAINING SKILLS ENABLING THEM TO SERVE AS BRIDGES BETWEEN THE POOR COMMUNITY AND THE GOVERNMENT AND PRIVATE SECTORS.

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COMMUNITY ORGANIZATION IN A DESEGREGATED SETTING

DESEGREGATION OF OUR NATION'S EDUCATIONAL INSTITUTIONS HAS BEEN A MAJOR ISSUE FOR NEARLY A DECADE. JUDICIAL INTERVENTION FINALLY RESOLVED THE CONTROVERSY BY DECLARING SEGREGATION IN OUR SCHOOLS ILLEGAL AND CONTRARY TO OUR CONSTITUTION. PAROCHIAL FEARS, MYTHS, AND ARGUMENTS HAVE, HOWEVER, SUCCESSFULLY PREVENTED COMPLETE DESEGREGATION. IT FOLLOWS THEN THAT IF A COMPLETELY DESEGREGATED SETTING IS TO BE ACHIEVED IN OUR EDUCATIONAL SYSTEMS, THE LOCAL CONSTITUENCY MUST BE RESPONSIBLE FOR ITS ATTAINMENT. WITHOUT SUPPORT AND GUIDANCE FROM ITS PARENT COMMUNITY, EDUCATIONAL INSTITUTIONS WILL BE DEFICIENT IN ACHIEVING ANY DEGREE OF QUALITY EDUCATION.

THE UNITED STATES COMMISSION ON CIVIL RIGHTS HAS STATED THAT IT BELIEVES THAT IT IS ESSENTIAL FOR THE AMERICAN PUBLIC TO BE FULLY INFORMED ON THE ISSUES REGARDING DESEGREGATION IN ORDER TO ELIMINATE MISCONCEPTIONS CONCERNING THE ISSUE AND TO CREATE THE AWARENESS NECESSARY FOR ENHANCING A DESEGREGATED EDUCATIONAL SETTING. THE MOST EFFECTIVE MEANS OF PRODUCING CHANGE-INDUCING SYSTEMS NEEDED FOR SUCH A SETTING IS THROUGH AN ACTION-ORIENTED PLAN IN WHICH COMMUNITY LEADERS--PARENTS, EDUCATORS, PRIVATE AND PUBLIC SECTOR REPRESENTATIVES--EXPRESS THEMSELVES. THE KEY, THEN, IS THROUGH COMMUNITY ORGANIZATION, WHICH IN ESSENCE IS A MEANS OF EFFECTIVE COMMUNICATION.

COMMUNITY ORGANIZATION MEANS MUCH MORE THAN THE SIMPLE ACT OF GETTING PEOPLE TOGETHER. THE OVERALL PURPOSE IS TO FORM A GROUP THAT CAN TAKE ACTION ON SPECIFIC PROBLEMS.

TWO GROUPS OF COMMUNITY ORGANIZATIONS CAN BE DIFFERENTIATED:

1. THE ISSUE-ORIENTED GROUP. THIS IS A GROUP THAT IS CREATED AROUND A PARTICULAR ISSUE OR PROBLEM.
2. THE SELF-HELP GROUP. THIS TYPE OF COMMUNITY ORGANIZATION TRIES TO BETTER NEIGHBORHOOD CONDITIONS THROUGH THE EFFORTS OF NEIGHBORHOOD PEOPLE ONLY.

IN ACHIEVING A DESEGREGATED SETTING, THE UTILIZATION OF BOTH GROUPS IS NECESSARY. AN ISSUE-ORIENTED GROUP INCORPORATES INNOVATIVE APPROACHES AND A SELF-HELP GROUP ASSURES THAT THE IDEAS ARE COMPATIBLE WITH ACTUAL NEEDS.

THERE IS A BASIC AND VERY IMPORTANT DIFFERENCE BETWEEN THE ISSUE-ORIENTED GROUP AND THE SELF-HELP GROUP. THE ISSUE-ORIENTED GROUP TRIES TO GET CHANGES WORKING WITH OUTSIDE AGENTS. THE SELF-HELP GROUP RELIES MAINLY ON THE INITIATIVE OF THE PEOPLE WITHIN THE COMMUNITY. THE SPECIFIC CONDITIONS OF EACH NEIGHBORHOOD DETERMINE WHICH KIND OF GROUP WILL WORK BEST. BOTH CAN BE EFFECTIVE IF THEY ARE CHANGE-ORIENTED.

PROGRAMMATICALLY, CERTAIN THINGS MUST BE TRUE ABOUT A GROUP IF IT IS TRULY CHANGE-ORIENTED.

1. THE GROUP MUST ENCOURAGE EACH MEMBER TO COME TO A NEW

SELF-AWARENESS. ALL NOTIONS OF INFERIORITY MUST BE REJECTED. EACH MEMBER OF THE GROUP MUST BELIEVE IN HIMSELF AND FEEL THAT HE IS HELPING CREATE BASIC CHANGES.

THE GROUP AS A WHOLE, AND EACH INDIVIDUAL MEMBER, MUST BELIEVE IN THE NECESSITY FOR CHANGE. THEY MUST BELIEVE THAT DESEGREGATION WILL COME ABOUT ONLY THROUGH THEIR OWN EFFORTS.

2. THE GROUP THAT BEGETS CHANGE MUST, OF COURSE, BE ACTION-ORIENTED. TALK IS THE STARTING POINT OF COMMUNITY ORGANIZATION, BUT THE END GOAL IS ACTION ON PROBLEMS. IF THE GROUP IS ISSUE-ORIENTED, IT MUST WRESTLE WITH ISSUES. IF IT IS A SELF-HELP GROUP, ACTUAL PROJECTS MUST BE CARRIED OUT. DESEGREGATION MUST BE ATTACKED ON BOTH FLANKS.

3. A CHANGE-ORIENTED GROUP MUST PROVIDE REAL SOLUTIONS TO REAL PROBLEMS. A GROUP MUST TACKLE THE PROBLEMS THAT REALLY CONCERN PEOPLE, SICH AS DESEGREGATION; AND THE GROUPS MUST COME UP WITH REAL, WORKABLE SOLUTIONS.

4. A CHANGE-ORIENTED GROUP MUST HAVE BOTH SHORT-RANGE AND LONG-RANGE GOALS. SHORT-RANGE GOALS ARE NECESSARY BECAUSE A CHANGE-ORIENTED GROUP NEEDS TO MAKE CONCRETE CHANGES IN PEOPLE'S LIVES. A GROUP BUILDS STRENGTH ON WINNING SHORT-RANGE SUCCESSES, BUT THE GROUP MUST KEEP IN MIND THE LONG-RANGE VIEW. THE END GOAL IS TO MAKE BASIC BUT PERMANENT CHANGES IN THE WAY THE SYSTEM OPERATES. SINCE COMPLETE DESEGREGATION WILL TAKE A LONG TIME TO ACHIEVE, THE GROUP MUST BE REALISTIC IN SETTING OBJECTIVES AND ESTABLISHING

THE DIRECTION WHICH IT WILL TAKE.

5. A GROUP THAT SEEKS CHANGES MUST BE FLEXIBLE. THE GROUP SHOULD NOT GET TIED UP WITH A LOT OF FORMAL RULES AND REGULATIONS. EVERYONE SHOULD FEEL FREE TO INTERACT, AND INDIVIDUALS MUST BE GIVEN TIME TO DISCUSS THEIR FEELINGS AND IDEAS. THE GROUP MUST BE SATISFIED THAT THEY HAVE MADE THEIR POINT. THE CHANGE-ORIENTED GROUP MUST ALSO BE CAREFUL TO KEEP ONE PERSON OR ONE SMALL GROUP FROM RUNNING THE WHOLE SHOW.

6. THE CHANGE-ORIENTED GROUP MUST BE REALISTIC BOTH IN VICTORY AND DEFEAT. VICTORIES KEEP PEOPLE IN THE GROUP. IF PEOPLE SEE THAT DESEGREGATION IS IMPROVING SOCIAL CONDITIONS, THEN OTHER PEOPLE WILL BECOME INVOLVED IN THE GROUP. BUT, EVERYONE IN THE GROUP MUST BE AWARE THAT BATTLES WILL SOMETIMES BE LOST. IF THE GROUP GETS A VICTORY, IT MUST BE AWARE THAT ONE VICTORY DOES NOT MEAN THAT THE BATTLE IS WON. ALSO, IF THE GROUP SUFFERS A DEFEAT, IT MUST ACCEPT THE DEFEAT AS TEMPORARY AND REALIZE THAT ONE DEFEAT DOES NOT MEAN THAT ALL IS LOST. COMPLETE DESEGREGATION IS A SLOW PROCESS, BUT IT CAN BE EXPEDITED THROUGH SOUND COMMUNITY ORGANIZATION.

AN EFFECTIVE GROUP IS ONE IN WHICH EVERYONE TAKES PART, WHERE NO ONE IS AFRAID TO SPEAK UP, AND WHERE THERE ARE MANY LEADERS. COMMUNITY ORGANIZATION AND THE RESPONSIBILITIES OF EFFECTIVE LEADERSHIP GO HAND IN HAND. ALTHOUGH

MUCH HAS BEEN SAID AND WRITTEN ABOUT "LEADERS", IT IS NECESSARY TO CONSIDER SOME BASIC GROUND RULES OF LEADERSHIP.

THE FIRST BASIC SUGGESTION IS THAT EFFECTIVE LEADERSHIP MUST BE A FULL-TIME, CONTINUING EFFORT BECAUSE FORCES OF SOCIAL CHANGE ARE POWERFUL AND DEEPLY ROOTED. TO MANY INDIVIDUALS, THE CONCEPT OF DESEGREGATION IS INTOLERABLE. CHANGING SUCH ATTITUDES IS DIFFICULT; TO HAVE AN IMPACT ON THEM REQUIRES SUSTAINED EFFORT.

THE SECOND SUGGESTION IS TO LIMIT THE NUMBER OF TARGETS AND HIT THEM HARD. WE CAN GUARD AGAINST AIMLESS DISSIPATION OF ENERGY BY FIGHTING SPECIFIC BATTLES ON SPECIFIC BATTLEGROUNDS. WE SHOULD NOT TAKE POSITIONS JUST TO DECLARE OURSELVES. WE SHOULD NOT PROMOTE DESEGREGATION FOR THE SAKE OF DESEGREGATION. IF AN ORGANIZATION TAKES ON ONLY THOSE BATTLES WHICH IT INTENDS TO FIGHT THROUGH TO A FINISH, IT MUST LIMIT SHARPLY THE NUMBER OF ISSUES IT TACKLES. ACCOMPLISHING DESEGREGATION REQUIRES A GREAT DEAL OF ENERGY AND RESOURCES. A LEADER'S ENERGY SCATTERED ENTHUSIASTICALLY IN ALL DIRECTIONS CHANGES NOTHING.

A THIRD SUGGESTION IS TO PUT A PROFESSIONAL CUTTING EDGE ON THE LEADER'S ENTHUSIASM. WELL-MEANING LEADERS FREQUENTLY CANNOT BE BOTHERED WITH THE GRIMY MACHINERY BY WHICH THE PUBLIC BUSINESS GETS DONE. THE HIGH-MINDED LEADER FEELS SO NOBLE JUST "FIGHTING THE GOOD FIGHT" THAT HE FINDS REWARD

EVEN IN DEFEAT. HIGH-MINDEDNESS IS NO SUBSTITUTE FOR PROFESSIONAL SKILL IN ACCOMPLISHING GOALS. DESEGREGATION IS NOT A PLATONIC COMMAND; IT IS A GUT ISSUE CONCERNING OUR DAILY LIVES.

A FOURTH SUGGESTION IS TO FORM ALLIANCES. THERE IS NO END TO THE LIST OF DIFFERENT GROUPS ONE CAN FIND IN A COMMUNITY. MULTITUDINOUS EFFORTS ARE OF LITTLE VALUE UNLESS GROUPS MAKE UP THEIR MINDS TO WORK TOGETHER. THE MOST EFFECTIVE ALLIANCES OCCUR WHEN GROUPS OF SIMILAR PURPOSE SET UP AD HOC ARRANGEMENTS TO WORK TOGETHER ON A SPECIFIC BATTLE. THE POTENTIAL FORCE OF SUCH COLLABORATION IS IMPRESSIVE; GIVEN AN APPROPRIATE ISSUE SUCH AS DESEGREGATION. IT IS POSSIBLE TO GATHER INTO ONE ROOM ON A WEEK'S NOTICE A DOZEN PEOPLE FROM ORGANIZATIONS REPRESENTING THOUSANDS OF INDIVIDUALS.

A FIFTH SUGGESTION IS "TELL THE STORY". EFFECTIVE COMMUNICATION IS THE MOST POWERFUL SINGLE WEAPON OF THE LEADER. DESEGREGATION AND ITS RAMIFICATIONS MUST BECOME THE SUBJECT OF PUBLIC DISCUSSION. NECESSARY INFORMATION MUST BE CONVEYED TO THE PUBLIC. DESEGREGATION MUST BE DISCUSSED IN THE MASS MEDIA. CITIZENS MUST WRITE TO THEIR LOCAL NEWSPAPERS ABOUT IT. THE MORALITY OF EDUCATIONAL INTEGRATION MUST BE DRAMATIZED. IF THE PUBLIC IS APATHETIC, IT MUST BE AROUSED. IF THERE IS ALREADY PUBLIC INDIGNATION AGAINST DESEGREGATION, IT MUST BE FACED COOLLY AND FIRMLY USING LOGIC AND DETERMINATION.

THE SIXTH SUGGESTION IS THAT LEADERS SHOULD MAKE THE MOST OF ALLIES WITHIN THE EDUCATIONAL INSTITUTION IT IS TRYING TO AFFECT. MANY PUBLIC OFFICIALS WANT VERY MUCH TO IMPROVE THE INSTITUTIONS IN WHICH THEY FIND THEMSELVES, AND WILL WELCOME THE HELPING HAND OF A STRONG LEADER.

THE SEVENTH SUGGESTION IS TO ORGANIZE FOR ACTION. IT SOUNDS SO OBVIOUS, BUT IT SO OFTEN DOES NOT HAPPEN. MANY GROUPS TALK OF ACTION BUT ARE ESSENTIALLY ORGANIZED FOR STUDY, DISCUSSION OR EDUCATION. STILL OTHERS KEEP MEMBERS BUSY WITH ORGANIZATION HOUSEKEEPING, EGO-GRATIFYING COMMITTEE CHORES, INTERNAL POLITICS AND PASSING OF RESOLUTIONS.

ALTHOUGH SOME OF THE IDEAS OFFERED IN THIS POSITION PAPER ARE BROAD AND CERTAINLY NOT NEW, SPDC FEELS THAT THE BASIC PRINCIPLES OF COMMUNITY ORGANIZATION AND LEADERSHIP ARE THE KEY TO EFFECTIVE EDUCATIONAL INTEGRATION.

OUR TRAINING APPROACH HAS BEEN TESTED ON A NATIONWIDE BASIS AND FOUND TO BE NOT ONLY SUCCESSFUL BUT ENRICHING TO THE COMMUNITIES AND INDIVIDUALS AFFECTED. THESE SAME PRINCIPLES CAN THEREFORE BE APPLIED TO ENHANCING THE DESEGRATED ATTEMPT WHICH THIS PAPER ADDRESSES.

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TRAINING CLASSROOM PERSONNEL IN DEALING WITH BILINGUAL/BICULTURAL CHILDREN

by

Leo Munoz, Ed.D.

(A Paper to Be Read at the National Equal Education Institute, National Training Conference, March 25-30, 1973, St. Louis, Mo.)

The appearance of legal ramifications, new career roles and various intervention efforts in the helping and educating professions has increased the demand for training to an unprecedented level. Those facing these increased training responsibilities find that they must also explore methods for assessing these procedures. Amongst those for whom there is a strong training demand are classroom teachers; auxilliary classroom personnel such as aides, volunteers, and parent participants; school board members, administrators, psychologists, counselors, and significant others.

No organized attempt to alter human behavior is without continual confrontation by the fact that the environment in which the individual is embedded is principally responsible for the organization or disorganization, for the maintenance or change, for the appearance or disappearance of behaviors. Reflected in new community and institutional programs is a growing willingness to enter into the real world of the individual and to seek positive constructive change there. Many of us have become quite adroit at pointing out some of the shortcomings of traditional methods, techniques, and procedures for educational programs. Though many of us are agreed that the real power for change lies in the natural environment, our own power to change that environment has been less than we would wish. The helping and educating professions are being called upon to focus intervention in the environment of the individual when our tradition has practically ignored it. Any procedure which relies upon the environment of the individual to be the agent of behavioral change must be able to inform the environment and organize its essential culturally relevant relations. If we are to harness the great power that lies in natural relationships, we must be able to inform the participants. This is perhaps one of the most weak elements in contemporary practice; we, by in large, don't know what to tell people to do. We lack both data and theoretical rationale principles on which to base clear cut recommendations to parents, aides, school program personnel and to the children themselves. We are ill prepared indeed to begin helping people in natural relationships, to assume a role in behavioral reorganization for bilingual/bicultural children. The task before us is to develop the much needed techniques, methods and procedures in working in the much broader cultural environment, in training, in supervision and general management. Professions charged with behavioral change must do more than reproduce their own kind. They must evolve new theory, new concepts, new practice and new organization. From contemporary bilingual/bicultural educators and psychologists, several working models have begun to emerge, and I would like to draw your attention to them briefly because they define principal considerations involved.

Any educational program is an enormous enterprize, and they should be ongoing programs. That is to say, I do not wish to convey for a minute that programs are now well-defined and complete. There are ways to organize, to evolve programs and to involve teachers and other people in the process of evolving programs. I think it would be very presumptious for any of us to say that we know so much about the learning process, the educative process, that we now have a program. Anyone who says that he has a program is already through. There is continual input. We learn new things every day about children, about cultures, about learning and unless there is some process by which this new information can be incorporated, and programs changed and continually changed, then, of course, we are lost. I have some basic beliefs, concepts and ideas from which to organize and design the essence of a program. I regard a rationale to be a critical consideration in evaluation, program organization and design. Let me describe for you some sources where you may wish to draw your rationale. Now, you may not want to draw your rationale from these same sources, but they are rather convenient. Questions we need to ask ourselves are "What is the nature of the culture for which the children need to be prepared?" The broader culture is a very technical and scientifically based culture. The nature of the technical culture determines, to a degree, our classroom goals. We need to have goals, we have to know the direction in which we are heading. Another source from which to draw our rationale is the nature of the child we're dealing with. Children come to the educating situation already learners. They have already learned a great deal, i.e. language, concepts, associations, relationships, beliefs and, in essence, culture. They have already developed all kinds of skills. Whether we recognize them as such is another question, but they do come to us with skills already learned. If we are going to work with children from this point of view, we have to know about the nature of his repertoire, relationships of meanings of cultural concepts, degrees of bilingualism, degrees of biculturalism, and specific skills already learned. Finally, we draw for our rationale from what we know at any given time about the nature of learning. What is the process by which a child acquires new behaviors? We want to use the information about the acquisition of behavior to move the child from wherever he is to wherever we want to him him.

I wish to stress that our knowledge, beliefs, and experiences about the nature of the culture, the nature of the child and the nature of learning, are continually changing. Therefore, we must expect to be in the process of evolving programs continually for two of our most respected human efforts--helping and teaching.

Thank you.

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INDIAN EDUCATION: SOME ALTERNATIVES

by

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Both Presidents Johnson and Nixon affirmed the right of self-determination for American Indians. Therefore, in order to operationalize this promise, Indian communities have contracted from the federal government for funds to administer their own schools.

Led by the establishment of Rough Rock Demonstration School in 1966, American Indian communities have moved to establish and control their own educational institutions. For the first time since the phrase was first coined, then, "Indian education" has become a reality. Before the advent of these community schools, the term Indian education had surely been a misnomer. In some cases, Indian advisory boards have been utilized by both public and Bureau of Indian Affairs' schools. But their advisory capacity has prevented such boards from implementing significant changes in the schools serving their children.

With the implementation of community control (the terms community control and contract schools will be used interchangeably in the remainder of this article), several questions have been raised concerning the nature of community schools. Among these questions, the one that must be pondered by all those involved in Indian education concerns segregation.

In 1954, in the historic Brown vs Board of Education decision, the Supreme Court ruled that segregated schools, by their very nature, are inferior. This decision did not mean that mixing black children with other black children would prevent academic achievement. The Justices concluded that when children are segregated racially, the minority child is made to feel inferior, and, therefore, is handicapped in school. In some cases, in order to establish contract schools, Indian communities have withdrawn their children from integrated public schools. Therefore, the question must be asked, how will segregated schools effect the academic achievement of Indian children? This question will be considered in my presentation. I will also discuss the efforts of institutions currently educating Indian children. And, finally, the arguments for and against community control will be addressed.

It has been well documented in any number of publications that Indian children do not do as well in school as white children regardless of the criteria for measurement. I see no need in reviewing these findings. We are all familiar with them. Several federally sponsored programs have been initiated to "compensate" for the deficiencies that Indian children supposedly bring to school with them. The Elementary and Secondary Education Act (ESEA), which identifies Indian children as financially handicapped, and the Johnson-O'Malley Act (JOM), which has provisions to meet the special educational needs of Indian children are compensatory in nature and provide millions of dollars annually to the schools which Indian children attend. Despite all the money that is spent each year for Indian children in school, their performance still lags behind that of their white peers. Certainly a motivating factor behind the demand for contract schools is the failure of compensatory programs to meet their stated objectives of improving the quality of education available to Indian students. Why these programs have not been successful should be considered.

The prevailing attitude of school administrators toward compensatory education has been disappointing, to say the least. As Jerome T. Murphy discovered in regards to Title I funds provided through ESEA:

> The attitude of the professionals who staff the state and local school systems was little different. They were "dismayed" to learn that ESEA was not general aid, and in a national survey of school administrators in May, 1966 approximately 70 percent stated that Title I funds should not be allocated on the basis of poverty.[1]

Before writing compensatory education legislation, the authors of ESEA would have been wise to review the implementation of the Johnson-O'Malley Act of 1934, intended, originally, to meet the unique needs of Indian students in public schools. It has been well documented that school administrators in public schools have not spent JOM funds for th... intended purposes. All too often JOM funds are used exclusively for general fund support. Because the public schools have not had to compete for these funds, Title I and JOM funds have been perceived as entitlements, and, therefore, federal officials, if they were prone to do so, cannot bargain with states over improvements in program administration.

Mr. Murphy in describing federal administration of Title I funds could well have been describing the JOM program. While interviewing federal program administrators, he described their attitudes in this manner:

> He [the program administrator] did not want to provide leadership nor did he view himself as a program "monitor" in the sense of being an enforcement officer. He readily admitted that he did not have the time to know what was going on in his states, and thus, was dependent on information supplied by state officials as to whether they were enforcing the law...[2]

This has been the attitude of the administrators of compensatory education programs. Federal officials and their state and local counterparts look upon federal compensatory funds, again, as entitlements and are only interested in making sure that the funds are allocated and spent. Therefore, rather than being compensatory in nature, these funds are often spent to provide fiscal relief for local school districts. "Therefore inconclusive evaluations [of compensatory programs] are politically acceptable, although they may provoke rhetorical wrath in Congress, and exasperation in the Executive agencies."[3] It is quite clear, then, that state and local administrators have been able to manipulate the guidelines for implementation of federal compensatory legislation. What Murphy describes as the role of USOE in administering federal compensatory programs characterizes other federal agencies administering programs for Indian students:

> USOE is mainly responsive to its major constituency, the public school system...As a result, the Title I program administrators act as though their main constituency lies in the Congress and the state and local school officials, rather than among the poor people whose children the legislation is supposed to assist.[4]

Because state and local officials are insulated from federal control, they have no reason for following federal guidelines. Since states receive money intended for Indian children as an entitlement with no directive to produce a specified result, there is no reason for following federal directives. Meanwhile, thousands of ineligible children benefit from compensatory funds while an unknown number of Indian children go unaided. On the contrary, as James Guthrie and others discovered:

> School resources are presently distributed in a manner which tends to reinforce existing patterns of inequality, inequality of knowledge, opportunity, income, and social standing. This is true despite an overwhelming belief on the part of the public that schools are the great social equalizer. It is true despite the fact that the constitution of almost any state stipulates that there shall be uniform standards of schooling for each child. It is true despite constant statements from public officials, well meaning laymen, and professional educators for the need for reform.[5]

So, the question as to whether or not schools could initiate "a new social order" through equalizing educational opportunities is questionable. What could be considered equal opportunity in itself would be difficult to measure. "Nevertheless, because delivery of educational services ultimately depends upon financing, it is generally agreed that a systematic relationship does exist between available dollars and program quality."[6]

Gutherie and Murphy argue, then, that compensatory education programs as currently administered, reinforce rather than alleviate existing inequalities. If integration of Indian students into the public school systems is the policy of the Bureau of Indian Affairs, evidence exists that it should not be the only alternative available to Indian people.

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There have been some persuasive arguments against community control when racially segregated schools are the result. While practically all the literature written concerning racial segregation in community schools is based upon experiences in the black communities in urban areas, some of this literature is appropriate to our discussion.

Harold W. Pfautz writes that in its broadest sense, education can be defined as a part of the socialization process. And socialization refers to those transactions that take place between an individual and others and that are responsible for the achievement and maintenance of selfhood and society.[7]

> The theoretical link between the community school concept and the educational process is that if the... schools were made more accountable to their clients, they would do a better educational job. This view is based on two assumptions: first, that accountability should be achieved through direct parental participation in the control and daily functioning of the schools; and second, that the schools should be predominantly, if not totally, [segregated]...[8]

Pfautz goes on to state that "direct parental intervention in the classroom is dysfunctional for the socialization process."[9] He bases this statement on the premise that interaction outside of the home, free from parental intervention is part of the over-all socialization process. Transactions between pupils and their teachers, among peers, and between children and civic authorities are crucial to participation in the public sphere - on a job and in political life. These norms are learned outside of the home, and direct parental participation might threaten the ability of schools to teach and pupils to learn basic societal norms.[10]

In speaking directly to the issue of segregated schools, Coleman and his associates found that learning "readiness" takes place in the home. Therefore, one implication stands out above all. That schools bring little influence to bear on a child's achievement that is independent of his background and general social context; and this very lack of independent effect means that the inequalities imposed on children by their home, neighborhood, and peer environment are carried along to become the inequalities with which they confront adult life at the end of school.[11] For equality of educational opportunity through the schools must imply a strong effect of schools that is independent of the child's immediate social environment, and that strong independent effect is not present in American schools.[12] And there is also another view from which related Coleman evidence can be perceived. The Report found that the socio-economic mix of students was more highly correlated with achievement than was per pupil spending.[13] Re-analysis of the Coleman report by Frederick Mosteller, Daniel P. Moynihan, Christopher Jencks, and others reinforces Coleman's original finding that the only significant gain in academic achievement takes place when low achievers are integrated with high achievers regardless of race or funds available for compensatory programs. Coleman concluded "that a pupil's achievement is strongly related to the educational backgrounds and aspirations of other students in the school..."[14] The implication for Indian students, then, is that integration is a prerequisite for academic achievement.

Therefore, if Coleman's findings are true, segregated schooling will perpetuate gross and misleading stereotypes, and without direct interracial experiences, they will become even more exaggerated. The question is, then, can community schools convince their students that they have not been segregated because they are unable to compete with white students? Or are community schools to be subjected to constraints that will prevent them from providing an adequate education for their children? And, finally, there is some doubt that local Indian communities have access to the resources to provide adequate schools, for "power does not reside in the neighborhood, especially the power to provide the level of funds that quality education necessitates and which...public education systems have to date been denied."[15] This raises the question of whether or not quality education is the major issue in the push for community control of schools. Some believe "who" controls the schools is the major concern.

The demand for community control was born out of the civil rights movement when integration, demographically, was seen as impossible along with the realization that white school boards would never provide the necessary resources for minority children to succeed in school.

> Thus there will be no significant institutional changes without accompanying economic and political changes in society and local communities. The community school concept today is less an idea than an ideology; it has become not only part of the rhetoric but even more significantly a part of the tactics of a social movement; and it is perilous to ignore its status and functions in this regard.[16]

At this point, I would like to turn to a definition of education in the liberal tradition.

No one who has read Alvin Toffler's book Future Shock can deny that the notion of relevant community is expanding ever more rapidly for more people from the order of the village to the order of the nation. And as peoples intermingle, they discover that they are fundamentally alike. Whenever social distance is reduced, individuals recognize their similarities. Basic differences between ethnic groups are cultural. Therefore:

> The liberal commitment, in education as in other spheres, is to universalism. We approach liberal salvation as we move from the sacred to the secular, from Gemeinschaft to Gesellschaft, from folk society to urban society, from tradition through charisma to rational bureaucracy, the liberation from nature, achieved through science; liberation from bondage, achieved through law; liberation from myth, achieved through education; liberation from the past, achieved through committment to progress; liberation from the confines of time and space, achieved through intellectual and physical mobility, through the good offices of the mass media...Secularization...and its concomitant rationalization may be good, or it may be bad, but it is our destiny...The passage from "traditional" to "modern" society...involves a complex set of changes in the organization of the society and in man's perspective on his society. There is a movement from identification with primary groups to identification with secondary groups, from social norms in which status is derived from inherited place in the order (ascription) to the function that one performs in society and how well one performs it (achievement)...[17]

If this is the liberal committment, it is not a reality for Native Americans, for they are treated particularistically and ascriptively, but are held to universalistic standards of achievement. Therefore, the liberal tradition in education, if it is the ideal, has not materialized. It follows, therefore, that with the advent of community control and, in turn, an increase by these communities in participatory democracy, a certain parochialization of society will occur. The more power provided to people to make their own political rules, the more likely those rules are to be particularistic rather than universal.

For the following reasons, this country's social system has never been as secular in its operation as the norm of universalism implies: first, there is a persistance of ethnic identities, or cultural pluralism, despite attempts by schools and other institutions to mold one "American" model; second, the American political system has never been as secular as assumed. Floyd Hunter presents conclusions quite to the contrary in his study Community Power Structure. His conclusions can be interpreted as identifying the existence of socialism in this country, not for the poor who would most benefit from it, but rather for the rich whose vested interests receive special considerations in the legislative bodies at all levels of government. And the schools reflect this conclusion:

> Despite the prevailing myth that education is a secular institution, the history of the schools can, and should, be read as an example of creative tension between the particular and the universal. The standard compromise has been to create largely parochial structures while emphasizing fundamentally universal content...Unable or unwilling to commit itself wholly to the one choice or the other, society has managed, however improbably, to sustain both together.[18]

Therefore, those people in the past who have espoused quality education for American Indians have not been able to deliver it. And

Indian communities no longer are passively awaiting good schools, for they have realized the real key to unlocking Indian potential is self-respect and the most feasible way for them to acquire it is to exercise responsibility in their own communities.

Indian people have learned that schools serving their children mirror the configurations of larger society. While schools are supposedly committed to eradicating class barriers, in reality, they reinforce inequality in both social and economic life. The question then arises, can contract schools overcome, not only the dysfunctional elements that seem to stifle most schools, but the stigma of racial separatism as well.

Ray C. Rist argues that some consider "the solution to the existence of differential treatment for students is the establishment of schools catering to only a single segment of the population. I regard this as being antithetical to the goals of education - if one views the ultimate value of an education as providing insights and experience with thoughts and persons different from oneself."[19] This might be an ideal in a Utopian society. But today, in too many instances, Indian people cannot obtain an adequate school program for their children. Therefore, Indian parents demand the right to be different. The bureaucratic systems that now control education have insulated themselves from the communities that they are supposedly serving. Hence, a contract school should be seen, according to Alvin Toffler, as "an attempt to generate local variety in public education by turning over control of the schools to local authorities. It is, in short, part of a larger struggle to diversify education in the last third of the Twentieth century."[20]

In summary, then, the objections to community control are:

1. direct parental influence in school administration interferes with the over-all socialization process.
2. an all Indian school is not only racially segregated, but serves primarily a lower socio-economic class of student as well. Studies by Coleman and others have indicated that academic improvement for minority status students occurs when they are mixed with students from higher socio-economic backgrounds.
3. the power to provide adequate resources does not reside in the local community.
4. the demand for community control of schools is primarily political, not educational, in nature.
5. the committment of community is parochial in an age when national goals should be oriented toward the universal.

In this presentation I have sought to explore why federal programs have been unsuccessful in equalizing educational opportunities for Native Americans. I have also discussed positions which are being taken against local control and why, in some cases, such positions are unfounded. Perhaps Toffler states it best:

> Failure to diversify education within the system will simply lead to the growth of alternative educational opportunities outside the system. Thus we have today the suggestions of prominent educators and sociologists, including Kenneth B. Clark and Christopher Jencks, for the creation of new schools outside of, and competitive with, the official public school systems... Such competing schools would, he contends, help create the diversity that education desperately needs.[21]

1. Jerome T. Murphy, "Title I of ESEA: The Politics of Implementing Federal Education Reform," *Harvard Educational Review*, Volume 41, (February, 1971), p. 38.

2. *Ibid.*, p. 42.

3. *Ibid.*, p. 44.

4. *Ibid.*, p. 51.

5. James W. Guthrie and Stephen B. Lawton, "The Distribution of Federal School Aid Funds, Who Wins? Who Loses?," *Educational Administration Quarterly*, Volume 6, (Winter 1970), p. 42.

6. *Ibid.*, p. 48.

7. Harold W. Pfautz, "The Black Community, The Community School, And The Socialization Process: Some Caveats," in Henry M. Levin (ed.), *Community Control of Schools* (Simon and Schuster, 1970), p. 31.

8. *Ibid.*, p. 30.

9. *Ibid.*, p. 35.

10. *Ibid.*, p. 34.

11. Ray C. Rist, "Student Social Class and Teacher Expectations: The Self-Fulfilling Prophecy in Ghetto Education," *Harvard Educational Review*, Volume 40, (August, 1970), 416.

12. *Ibid.*, p. 417.

13. The Supreme Court of the State of California with commentary by William N. Greenbaum, "Serranno v. Priest," *Harvard Educational Review*, Volume 41, (November, 1971), p. 516.

14. Pfautz, "The Black Community, The Community School, And The Socialization Process: Some Caveats," p. 35.

15. *Ibid.*, p. 38.

16. *Ibid.*, p. 14.

17. Leonard J. Fein, "Community Schools and Social Theory: The Limits of Universalism," in Henry M. Levin (ed.), *Community Control of Schools* (Simon and Schuster, 1970), pp. 87-88.

18. *Ibid.*, pp. 96-97.

19. Rist, "Student Social Class and Teacher Expectations: The Self-Fulfilling Prophecy in Ghetto Education," p. 448.

20. Alvin Toffler, *Future Shock* (Bantam Books, 1970), p. 274.

21. *Ibid.*, p. 274.

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