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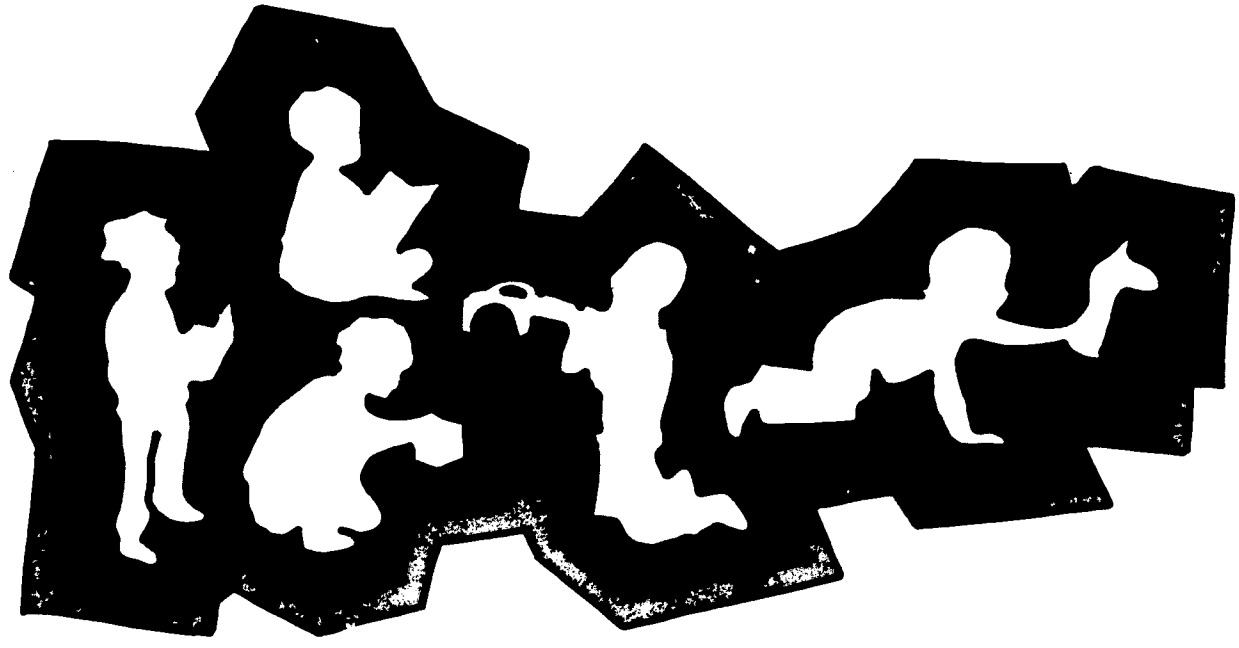
ABSTRACT

This teaching manual is the first in a series of seven (accompanied by a manual of self-assessment units) that have been designed for use in bilingual/bicultural programs. The components of the series may be used either individually or together. This manual explores the many issues concerning the responsibilities of public education to the Mexican-American child. A critical examination is made of assumptions of compensatory education. The melting pot theory, or enforced acculturation, is contrasted to cultural democracy or acculturation assistance. This view goes beyond recognition and respect to use and reinforcement of culture as an integral part of the majority culture. (Author/AM)

No. 1

NEW APPROACHES TO BILINGUAL, BICULTURAL EDUCATION



A New Philosophy of Education

DEDICATION

This series of teacher-training materials is dedicated to Dr. George I. Sánchez, pioneer in bilingual, bicultural education.

A New Philosophy of Education

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FOREWORD

New Approaches to Bilingual, Bicultural Education is a series of teacher-training materials developed under an E.S.E.A. Title VII grant for the use of bilingual, bicultural projects. The materials propose a new philosophy of education called "cultural democracy" which recognizes the individuality of both teachers and students. By using the documents and videotapes, teachers and teacher associates can carefully study their own classroom techniques and the learning styles of their students. They then can use their new knowledge in ways which will best serve the needs of individual children.

The manuals in this series were edited by Pam Harper, staff editor, DCBBE. Covers and title pages were designed by Sarah Frey, assistant editor, DCBBE. Requests for information concerning the documents in this series should be addressed to the Dissemination Center for Bilingual Bicultural Education, 6504 Tracor Lane, Austin, Texas 78721. Accompanying videotapes are available from Videodetics, 2121 S. Manchester, Anaheim, California 92802.

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PREFACE

This "teaching manual" is the first in a series of seven commissioned by the U.S. Office of Education in connection with the Bilingual Education Act (E.S.E.A., Title VII).* The manuals, with accompanying videotapes and self-assessment units, are intended for use in bilingual, bicultural programs. It is envisioned that the materials will provide useful information about the education of culturally diverse children.

The manuals cover a wide range of topics, including educational philosophy, cultural values, learning styles, teaching styles, and curriculum. The three videotapes supplementing each manual review and illustrate subjects presented in the manual. Three self-assessment instruments of a "programmed" nature may be used to conclude the study of each manual. These evaluation instruments are designed both as a review and as a means of emphasizing important concepts.

The manuals, videotapes, and self-assessment units comprise a carefully designed course of study for persons engaged in bilingual, bicultural education. It is our sincere hope that the course of study will prove useful to such persons as they participate in this exciting and promising frontier of education.

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COMPONENTS OF THE SERIES

NEW APPROACHES TO BILINGUAL, BICULTURAL EDUCATION

Teacher-Training Manuals — seven individual documents

1. A New Philosophy of Education
2. Mexican American Values and Culturally Democratic Educational Environments
3. Introduction to Cognitive Styles
4. Field Sensitivity and Field Independence in Children
5. Field Sensitive and Field Independent Teaching Strategies
6. Developing Cognitive Flexibility
7. Concepts and Strategies for Teaching the Mexican American Experience

Self-Assessment Units — one document

Includes three self-administered evaluation instruments for each of the seven manuals described above.

Videotapes

Three videotapes are available for each of the seven manuals described above. Each tape corresponds with a self-assessment unit. Further information regarding videotapes is available from the distributor, Videodetics, 2121 S. Manchester, Anaheim, California 92802.

NOTE

The components of this series may be used either individually or together. Every effort has been made to develop a flexible set of materials so that projects can choose which components are most helpful to them.

A NEW PHILOSOPHY OF EDUCATION

CULTURAL DEMOCRACY

In this manual, we explore many issues concerning the responsibilities of public education to the Mexican American child. One of our first concerns will be determining the nature and extent of these responsibilities. Should these responsibilities be thought of in terms of helping Mexican American children master the traditional school curriculum? Would it be enough to present the traditional curriculum in Spanish as well as in English? Or does the responsibility of public education extend beyond these concerns? Should public schools transform themselves into institutions that promote and encourage respect for cultural diversity?

The answers given to these questions depend in large part on one's philosophy of education. The importance of these philosophies should not be underestimated. They determine how educators think of their responsibilities and, perhaps more importantly, dictate that some things should be included in the classroom and that other things be excluded. Educational philosophies are not simply the subject of books and scholarly papers. They are vividly reflected in the day-to-day activities taking place in every educational setting.

A critical examination of educational philosophy is in order if what occurs in an educational setting is judged to be detrimental. This manual deals largely with just this issue. It is our conviction that what typically happens to Mexican American children in the public school is detrimental and, for many reasons, in need of fundamental change. We attribute this state of affairs largely to the commitment of American education to philosophies which are unsuited to requirements of the present. Following a critical evaluation of traditional educational philosophies, the manual discusses a new philosophy, **cultural democracy**.

In sharp contrast to older ideas, cultural democracy emphasizes the right of every American child to preserve ties with his home and community. Specifically, cultural democracy recognizes that, prior to entering school, children are subject to many years of culturally distinct socializing influences. Much of a child's identity and his orientation to the world is based on these experiences. Undermining a child's ties with personally meaningful aspects of these experiences is culturally undemocratic.

The philosophy of cultural democracy stresses that the home and community socialization experiences of all children, regardless of cultural background, **are valuable in their own right**. Rather than being overlooked or forcibly excluded, these experiences should serve as a starting point for children's exploring previously unfamiliar language, heritage, and values. In the case of Mexican American children, the language, heritage, and values emphasized at home can serve as a framework for becoming familiar with the Anglo American culture.

Defining the responsibilities of public education in these terms is not without precedent. The traditions of American democracy **in principle** ensure the right of each individual to pursue happiness within certain broad limits on his own terms. In practice, however, this fundamental right has been seriously compromised by repressive policies of powerful social institutions. The following section traces the history of this conflict, particularly in the context of American public education's role as a spokesman for the values and life styles of the dominant culture.

Acculturation Pressures in Historical Perspective: The Melting Pot

America has been populated by extraordinarily diverse groups of widely different racial, ethnic, and religious composition. Early social philosophers often argued that the unique American character had developed from a pooling or combining of these many separate groups. The expression "melting pot" has been used by many observers to describe the process by which a new (and unique) uniformity emerged from the initial diversity. One version of this doctrine stressed that the result of the melting process was superior to any of the individual ingredients before melting. Some remarks made in 1916 by the noted American educator-philosopher, John Dewey, illustrate this idea:

> I wish our teaching of American history in the schools would take more account of the great waves of migration by which our land for over three centuries has been continuously built up, and make every pupil conscious of the rich breadth of our national make up. When every pupil recognizes all the factors which have gone into our being, he will continue to prize and reverence that coming from his own past, but he will think of it as honored in being simply one factor in forming a whole, **nobler and finer than itself.**(1)

Dewey's vision of the superiority of the melted product over the individual ingredients seems to follow from his statement, "nobler and finer than itself." Dewey clearly seems to say that one's own cultural heritage is acceptable, but when it has melted with others the result is even better. To preserve cultural distinctiveness is to settle for second best. Despite the liberal overtones of Dewey's statement, the permissive (nonexclusivist) interpretation of the melting pot has carried a hidden message of cultural superiority: that the uniquely American cultural product, if not best, is at least better than products of the preexisting cultures. The message to the child who has not yet "melted" is clearly negative—that which he is, in and of itself, is not enough; there is something "nobler and finer."

The Uncontaminated Melting Pot

Another interpretation of the melting pot is less permissive or tolerant. According to this interpretation, some groups (whether racial, ethnic, or religious) are thought to embody traits which are unworthy of being injected or infused into the new character. This view emphasizes, in other words, that certain groups should divest themselves of objectionable qualities and, in conforming to an essentially Anglo-Saxon ideal, become indistinguishable from those who embody the ideal.

The exclusive Anglo-conformity view interpreted America as a crucible into which all non-Anglo-Saxon ethnic groups would melt. This doctrine received its fullest expression during the so-called "Americanization" movement which swept the United States during World War I and carried on into the 1920's and 1930's. While the Americanization movement had more than one emphasis, essentially it was an attempt at "pressure cooking assimilation." The immigrant was stripped of his native culture and made over into an American along lines of the Anglo-Saxon image. The exclusivist tone and flavor of the Americanization movement can be vividly appreciated in the writings of one of the more noted educators of that day, E.P. Cubberly. This educator (for whom, incidentally, a building at Stanford University is named) characterized the new Southern and Eastern European immigrants as "illiterate," "docile," lacking in "self-reliance" and "initiative," and presenting problems of

"proper housing and living, moral and sanitary conditions, honest and decent government and proper education." American life was thought by Cubberly to have been made difficult by the presence of these new groups.

> . . . Everywhere these people settle in groups or settlements, and to set up their national manners, customs and observances. Our task is to break up these groups or settlements, to assimilate and amalgamate these people as a part of our American race, and to implant in their children, so far as can be done, the Anglo-Saxon conception of righteousness, law and order, and our popular government, and to awaken in them a reverence for our democratic institutions and for those things in our national life which we as a people hold to be of abiding worth. (2)

These remarks by Cubberly have been somewhat lengthily recorded because they identify the assumptions underlying many of today's efforts to rationalize the relatively low academic achievement of many Mexican American children. These same assumptions have molded the character of current efforts to "help" culturally diverse children through compensatory education. For example, Cubberly's remarks imply that the "manners," "customs," and "observances" existing in the child's home and community, i.e., his culture, are inferior and need to be replaced and implanted "in so far as can be done" (to use Cubberly's own phrase) with the Anglo-Saxon cultural ideal. To "break up" these groups is justified by their failure to meet the requirements of modern civilized life.

Both versions of the "melting pot" philosophy (permissive and restrictive) seriously compromised the right of minority children to remain identified with their culturally or ethnically unique socialization experiences. Children were daily confronted with teachers who fully expected the child to identify exclusively with mainstream American ideals. The possibility of a bicultural identity (if mentioned at all) was considered to be incompatible with school achievement.

There were, of course, objections to these pressures. Some argued that children were being forced to choose between two identities (presented by the school as conflicting) at a time in their lives when they were incapable of fully understanding the consequences of such a choice. Most of these objections, however, were not seriously considered. The social climate was more conducive to reaffirming the worth of traditional practices. Thus persons advocating that the school should help preserve premelting pot cultures have long encountered a suspicious and, in some cases, an openly antagonistic social climate.

More than just a social philosophy is required to undermine civil rights. Rights are endangered when persons come into close, sustained contact with institutions which have translated essentially undemocratic philosophical viewpoints into everyday practice and policy. Probably no single American institution has done so with more impact than public education.

Three Facets of Cultural-Exclusionist Educational Policy

At the most obvious level, American public schools have developed (and marketed) a very one-sided history of the American people. Recognition has been afforded largely or entirely to historical figures who embody traits and qualities prized by the dominant group. Either overlooked or seriously distorted were the contributions of Native Americans, Blacks, Mexican Americans, Asian Americans, women, and the poor. In a slightly less obvious or

direct way, the public school curriculum has attached importance or value to only those cultural, social, and political institutions which the dominant culture considered to be, in Cubberly's words, "of abiding worth."

Yet, in our view, neither of these two considerations has been as potent in undermining the integrity of the American minorities as the policy of excluding, or openly condemning, certain home and community socialization experiences of culturally diverse children. In question here are culturally distinct patterns of communication (languages and dialects as well as subtle styles of communicating nonverbally), patterns or modes of interpersonal relationships, approaches to thinking and classifying experience, and value systems. Thus the culturally different child historically has encountered not only an exclusionist, alien curriculum, but has come face to face as well with teachers representing overwhelmingly unfamiliar language, ways of relating to children, thinking styles, and values.

To further compound the adjustment problems these differences pose for culturally diverse children, American public school teachers have characteristically considered it their professional responsibility to bring minority children into conformity with mainstream American ideals. In other words, the school has been interpreted as a place for children to rehearse a restricted set of linguistic, motivational, and cognitive styles in preparation for being launched into the currents of the mainstream culture. As a result, some educators have punished and humiliated children for doing things in the classroom that were expected or required in these children's homes. Wishing to help their students and to prepare them for adult society (as they understood it), teachers have done whatever they considered necessary to rid their pupils of "undesirable differences." Eliminating a child's cultural preferences was not interpreted as undemocratic, but rather as a compelling necessity. Teachers typically have been so confident of their own values and goals (or taken them so much for granted) that they have prevented children from choosing which part of their upbringing they would preserve and which part they would abandon or modify.

Socialization Pressures in American Education

The preceding section should not be interpreted as an attempt to vilify public school teachers. After all, teachers don't arrive at an understanding of their professional responsibilities without being influenced by other people. As is true of everyone, teachers' values and interpretations of the world are greatly influenced by the spirit of the time in which they live. Different traditions and assumptions become popular during a person's lifetime and become woven into that person's perspectives.

As students enter teaching credential programs, they encounter current social philosophies and are gently pressured to make these philosophies or outlooks their own. Unfortunately, the assumptions forming the basis of these philosophies or perspectives are rarely brought to light or criticized. Instead, candidates for teaching credentials are asked to accept a certain brand of teaching and curriculum not as the expression of certain values and traditions, but rather as inherently good and valid.

In spite of claims to the contrary, all teaching practices and curricula follow from certain assumptions (usually unstated) about (a) what children ought to learn or experience, (b) how they ought to learn, and (c) how the teacher should participate in the learning process. By far the longest-standing philosophy and tradition addressed to these issues is the

"Conservative-Essentialist" philosophy of education.(3)

The Conservative philosophy of education is built on the assumption that the only legitimate function of the school is to familiarize children with "tried and true" skills. In the view of many historians, this approach has permeated American education from its beginnings and has led to a general consensus that the proper functioning of the public school involves the following:

1. The mission of the school with respect to society is to transmit the essential elements of the societal heritage and to preserve the character of the social order.
2. The mission of the school with respect to the individual is to develop disciplined and rational thought processes as well as loyalty to essential social values.
3. The curriculum is made up of an ordered sequence of knowledge which represents the historic truths of the society. The curriculum is usually structured into academic subjects of English, mathematics, history, science, and foreign languages.
4. Teaching is the art of transmitting knowledge effectively and efficiently.(4)

This vision of education became firmly entrenched with the coming of the industrial age and the flood of persons from rural areas (and from abroad) to meet the needs of business and industry. One famous educator of the day, Cubberly (cited earlier), stated the argument clearly:

> Our schools are, in a sense, factories in which the raw products (children) are to be shaped and fashioned into products to meet the various demands of life. The specifications for manufacturing came from the demands of 20th century civilization, and it is the business of the school to build its pupils according to the specifications laid down. This demands good tools, specialized machinery, continuous measurement of production to see if it is according to the specifications, the elimination of waste in manufacturing, and a large variety in the output.(5)

We should not be misled by the commitment to "a large variety in the output" and reach the conclusion that **diversity** was encouraged by the schools. Actually, diversity was fine as long as pupils differed from one another with respect to a narrow range of skills and abilities. Diversity in the form of culturally unique values, language, and life styles was neither accepted nor cultivated. Thus the conformity pressures of public schooling not only paralleled the "melting pot" pressures, but were strengthened by the popular sentiment that to resist these pressures was self-defeating and even unpatriotic. In this atmosphere of conformity and unchecked enthusiasm for a new age, the American public gave the public schools great latitude to assume many of the responsibilities for socializing children that, prior to the industrial age, had always been considered the sole responsibility of the family.

In implementing this new socializing function, public education appears to have addressed itself largely to objectives in three areas: (1) language and heritage, (2) cultural values, and (3) learning and teaching styles. In the case of language and heritage, the goal has been to cultivate respect for society's heritage and to create a healthy self-concept based on the child's patterning himself after various features of that heritage. In the case of cultural values, the goal has been to teach understanding of society's standards so that children will behave in

accordance with a conscience based on a clearly identified set of values and morals. In the case of learning styles and teaching styles, the goal has been to familiarize children with ways of thinking, remembering, perceiving, and problem solving that fit within the society's traditions.

Close examination of public education reveals, however, that what exists in the typical classroom is almost exclusively the language, heritage, values, and teaching styles of Anglo American middle class society. Historically, then, the public school has been **monocultural** in conception, or culturally exclusive. Traditionally it has made no systematic provision for the language, heritage, values, and learning styles characteristic of other cultural, racial, or social groups. Perhaps this would not pose a problem or injustice if every ethnic or racial group had abandoned its unique socialization practices. Later manuals in this series will show that this clearly is not the case, that neither the traditions of these groups nor their unique child-rearing practices were erased in the melting pot era. As a result, the home and community socialization experiences of **many** children are based on language, heritage, values, and teaching styles **not** represented in the classroom.

For the culturally different child (and for all children everywhere), learning the complexities of a culture and the codes of behavior appropriate to it has been the chief order of business for five years prior to entering the public school. To the extent that the child's home experiences are different from those typical of the middle class Anglo American child, the school represents a foreign and unsettling world. The language, communication styles, and teaching styles of the teacher are unfamiliar. To make matters worse, the child cannot help but sense a rejection of nearly everything he has learned at home.

The fundamental message to the child whose home and community socialization experiences have been different has been, "Learn our ways and forget about your own." To do so, however, implies betrayal of home and community as well as forsaking everything that is familiar and comfortable. **Not** to switch loyalties is to risk nearly unmanageable conflicts at school.

American public education has thus failed to provide sufficient diversity in terms of language and heritage, values, and teaching styles to enable culturally diverse children to develop healthy self-identities, to minimize cultural or values conflicts, or to learn in ways appropriate to the teaching styles of their parents and siblings. Subsequent manuals in this series will be devoted to clarifying the educational needs of culturally different children and planning learning environments based on knowledge of these needs.

The Advent of the Compensatory Education Movement

Events in one sphere of society often have unpredictable effects on the lives of persons who are far removed from the sources of those events. An example is readily provided by considering the origins of the famous "compensatory education" movement of the 1960's and its impact on the lives of American social and economic minorities.

Prior to the 1960's, government-supported intervention strategies for combating educational deficits of minority children were relatively infrequent. Many social scientists either openly or privately attributed the misfortunes of America's minority children to forces (economics, genetics, inappropriate child-rearing practices) which were only dimly understood and almost unmanageably difficult to alter.

In the late 1950's and early 1960's, this picture changed dramatically. Laboratory psychologists published the results from a very large number of studies in which animals and people had been deprived of sensory stimulation. Dogs reared in darkness or in social isolation were discovered to suffer from profound learning deficiencies. They reacted slowly to painful stimuli (such as a flame) and required much longer than normal puppies to learn how to avoid painful encounters with moving toys that delivered electric shock on contact.

Impaired learning and performance were also common among rats, cats, chicks, and monkeys who had been deprived of "enriched" experiences in infancy.(6) Deficiencies of a short-lived nature were reported for humans who were suspended in warm water and prevented from receiving any external stimulation. Logical reasoning suffered following these experiences, as did ability to solve arithmetic problems.

Paralleling these reports was the publication of widely read reports by the late Harold Skeels(7) regarding the subnormal intellectual functioning of young adults who had grown up in a publicly supported orphanage. As children, these persons had been identified as normal with respect to I.Q. This was not the case for another group of children studied by Skeels. The second group was sufficiently "slow" that they were moved as young children to a home for the feebleminded. Unlike the normal children left in the nursery, the "feebleminded" children grew into normal adults. The difference between the two groups was attributed to the lack of social stimulation in the orphanage as opposed to the atmosphere in the home for the feebleminded where teenage residents lavished attention on the young infants.

The popularity of "sensory deprivation" as an explanation for retarded development became infectious. College and university courses sprung up with titles such as "Education of the Deprived Child" and "Psychology of the Culturally Disadvantaged." Books and scholarly journals in psychology and education contained even more information about the damaging effects of "restricted" learning environments. Armed with these findings, and stimulated by President Johnson's freeing of funds for improving the educational opportunities of impoverished children, psychologists and educators launched the great compensatory education movement.

Little time was lost in formulating the guiding rationale for the programs that developed as part of this movement. Reasoning by analogy, psychologists and educators equated the socialization experiences of "target" children with the stimulus deprivation procedures employed in animal laboratories. If minority children and adults, deprived of sensory stimulation in the laboratory, performed poorly on intellectual tasks, then both must have in common a recent history of inadequate stimulation. It should be noted that the impetus to action was based on conclusions stemming from analogy ("it is as **if** . . .") rather than research ("it has been demonstrated that . . ."). The widely used term that arose from this analogy was "cultural deprivation."

It was commonly assumed, in other words, that certain socialization practices were deficient in providing the kinds of experiences required for intellectual development. Since intellectual achievement (equated with scores on tests of questionable relevance) of minority children were "known" to be deficient, it followed that these children had suffered deprivation at home. Something had to be done to make these children capable of profiting

from educational opportunities. The solution was equally obvious: counteract the damaging socialization practices with enriched learning experiences at the preschool and grade school level. One famous child psychologist went so far as to propose that culturally deprived children be taken from their homes and allowed to recover from the shock of cultural deprivation in special residential schools. Compensatory education was, then, in the words of one indisputed authority "an antidote for cultural deprivation."

Strategies were developed for counteracting the harmful socialization practices of culturally diverse parents. The right of the child to remain identified with his home and community socialization experiences was considered too costly in its consequences to the "deprived" child. Thus well-meaning educators decided **for the child** that their world was better, that his welfare would be served best by assisting or expediting his acculturation. Acculturation in this sense meant versing children only in those particular linguistic, motivational, and cognitive styles which were judged to be "correct" for the classroom.

Although the language and terminology differed somewhat, the "compensatory" programs of the social scientists were indistinguishable from those of the old conservative educators. Once again the home and real life experiences of the child had been found irrelevant to the business of education, that of fitting children to a predetermined mold. The value of conservative education for everyone was thus reaffirmed: all children should, and would, with the help of "acculturation assistance," learn to think, feel, and act in accordance with the language, heritage, values, and preferred learning styles of the dominant culture. Or, more precisely, all children would attune themselves to that culture as interpreted by the "front line" representatives of the school, the teachers.

Rarely did the "acculturation assistance" experts ask if their approach was built merely upon preference for one set of values over others. It was considered a matter of indisputed fact, rather than a value judgment, that membership in some cultural groups (notably the Black and Mexican American) was a damaging or "depriving" experience. Alternatives to this way of thinking are at present growing increasingly common as the educational community reorients itself to the demands of culturally relevant education. It is to these alternatives that we now turn.

The Challenge of Culturally Democratic Education

In view of the earlier remarks concerning the failure of American public education to provide culturally democratic educational environments, a different social philosophy (other than either the melting pot or "cultural pathology" as represented by compensatory education) appears needed if the schools are to meet the educational needs of children who are products of socialization experiences different from that of the Anglo American middle class. The basis for such a reformulation is provided by the concept of cultural democracy which stresses the right of every American child to remain identified with his own home and community socialization experiences. As stated earlier, this implies that the schools should actively contribute to the positive development and strengthening of these unique socialization experiences **as valuable in their own right**. Furthermore, these culturally unique home and community experiences should serve as the basis for exploring Anglo American, middle class language, heritage, values, patterns of thinking, and motivation. A culturally democratic educational environment would, in other words, incorporate the language,

heritage, values, and learning styles familiar to all children into the educational process with equal value and importance.

In their usual meaning, the terms multicultural or multiethnic education are not sufficiently comprehensive to fulfill the requirements we envision for culturally democratic learning environments. Advocates of multicultural and multiethnic education typically emphasize only the most obvious aspects of racial, social, and cultural groups which the child must master in order to function competently and effectively in those groups. Innovative programs thus often stop at introducing language, holidays, historical figures, and traditions which previously were excluded from the school curriculum.

A truly comprehensive multicultural program would share these curricular objectives, but would be addressed as well to those features of a child's socialization experiences which have shaped his preferred or dominant learning style. In other words, the basis for a child's learning about his own and other cultures must encompass the language, heritage, values, thinking and motivational frameworks with which the child is initially familiar. Within the boundaries of the familiar, then, the child first can be brought to label and understand important features of his cultural origins and loyalties. His language, heritage, values, and modes of cognition and motivation can subsequently serve as a basis for exploring and developing selective loyalties to alternative expressions of thought, values, and life styles. This conception of democratic cultural pluralism in education implies that the educational goal of all children in American society would be that of learning to function competently and effectively in, as well as to contribute to development of, more than one cultural world.

A model for this philosophy of education is readily provided by bilingual education programs which stress retention of a child's primary language **and** use of that language as a vehicle or medium for exploring and acquiring a second language. For example, Spanish-speaking children can learn the pledge of allegiance to the flag in Spanish and recite it in Spanish. In this way, the children will share with the English-speaking students an understanding of the concepts of loyalty to one's country. With an understanding of these concepts, the Spanish-speaking child can learn the names of the concepts in English. This approach is far preferable to having the Spanish-speaking child initially learn the pledge of allegiance in English, which results in the unfortunate consequence of the child's both missing the concepts and feeling shame that his native language is an inadequate means of learning the concepts.

Such a multicultural or multilingual approach to education could easily be extended to incorporate heritage. In this curricular area, as in language, the child would use his own heritage as a basis for exploring, and developing loyalties to, a second heritage.

Regardless of the particular strategy employed to implement such a curriculum, the school would overcome the cultural-exclusionist policy of attaching lesser value status and importance to the heritage with which the Mexican American child is most familiar. The educational environment would cease, in other words, to structure these different heritages as conflicting or mutually exclusive, as requiring a choice to identify with one and reject the other. This policy thus advances the basic right of **every** child in the classroom to remain identified with his home and community socialization experiences while using these experiences as a basis for exploring new traditions.

While there is some precedent for making language and heritage integral features of the school setting, practically no precedent exists for incorporating values into the educational environment. Acquiring knowledge about cultural values is rarely considered to be either an important or legitimate aspect of a teacher's professional training. This is a particularly unfortunate omission, for it is our opinion that the values that an individual or group of people hold (what they think is good) will be reflected in how they socialize their children. What they believe to be good or of unquestionable worth with regard to communication (the best way to speak), human relationships (culturally appropriate ways of relating to adults, peers, and children), how to think about things (the best way to organize, classify, and assimilate the environment), and important reasons for doing anything in life—all of these form the underlying motivation for particular forms of behavior. Any educational policy is bound to be hopelessly narrow if it ignores the values that determine human relational styles, communication styles, cognitive (thinking) styles, and motivational styles.

The teacher, then, faces the necessity of knowing what these values are, knowing how students differ with respect to these values, and **knowing their source.**

Conclusion

The requirements of cultural democracy occasion a reexamination of what a teacher needs to know in order to be effective. At the very least, the definition of professional competency must be extended to include more than knowledge of specific subject matters. The teacher must first become sensitized to teaching styles and interpersonal behaviors that characterize the socialization practices of different cultural groups. Equally important is the teacher's making a conscientious, concerted effort to understand the life styles, values and interpersonal behaviors honored by these cultures. Finally, the teacher must develop a framework in which to meaningfully label important differences between the various cultures represented in the classroom or the school in general. Only on the basis of these understandings can the teacher enable children to understand their own cultures and appreciate cultures represented by their classmates.

Creating culturally democratic learning environments, while challenging, is certainly within the grasp of all educators. A beginning cannot be made, however, without abundant information concerning the language and heritage, values, and learning styles of culturally diverse children. The other manuals in this series are intended to provide this information and to equip teachers with strategies for making cultural democracy a reality.

FOOTNOTES

(1)John Dewey. *Nationalizing Education. National Education Association of the United States, Addresses and Proceedings of the Fifty-Fourth Annual Meeting* (cited in Chapter 8).

(2)Elwood P. Cubberly. *Changing Conceptions of Education*. Boston: Houghton Mifflin Co., 1909, pp. 15-16.

(3)For a thorough discussion of the philosophical issues underlying "Conservative-Essentialist" education, see G.M. Wingo, *The Philosophy of American Education*, Boston: D.C. Heath & Co., 1965, and M. Hanson, "Cultural Democracy, School Organization, and Educational Change" in A. Castañeda, M. Ramírez, C. Cortés, and M. Barrera (Eds.), *Mexican Americans and Educational Change*, New York: Arno Press, 1974.

(4)G.M. Wingo. *The Philosophy of American Education*, pp. 81-121.

(5)Elwood P. Cubberly. *Public School Administration*. Boston: Houghton Mifflin Co., 1916, pp. 337-338.

(6)For a review of conclusions based on this research literature, see J. McV. Hunt, *Intelligence and Experience*, New York: Ronald Press, 1961.

(7)H. Skeels and H.A. Dye, A study of the effects of differential stimulation in mentally retarded children. *Proceedings of the American Association of Mental Deficiency*, 1939, *44*, pp. 114-136.

H. Skeels, Adult status of children with contrasting early life experiences. *Monographs of the Society for Research in Child Development*, 1966, *31* (1, Whole No. 105).

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